

YOUR WORLD

International Education Centre Newsletter



International Education Centre
Saint Mary's University

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Upcoming Events at the International Education Centre

- October 24 United Nations Day
Flag-raising ceremony
- October 24 Conference on Canada's Foreign Policy
& in the '80s.
October 25 Speakers: Ronald Huisken, Prof. Ken Booth,
Prof. James Eayrs
- November 28 Workshop on the Indo-Chinese:
& Health, Education and Employment
November 29
- December 9 "The International Human Rights Covenant:
What Sandra Lovelace Means for Canada"
Speaker: Dr. Noel Kinsella, 8 p.m.
- December 10 Human Rights Day
Films and speakers
- April, 1981 Conference on Ethnic Identity in Atlantic Canada

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 particular geographic area or particular interests students may have.

Contents

Vol. 2 No. 2 1980

Editorial 2

Features

Mi'kmaq 3
— H.F. McGee

Women and Rural Development 4
— Alana Robb

India's Calendar of Festivals 6
— Nargis Mody

Can African Culture Survive? 9
— Bridglal Pachai

Report from Nicaragua 12
— Anne Bishop

Youth's Role in Multiculturalism 12
— Senator A. Irvine Barrow

Canada's Links with China 13
— Mary Boyd

Pollution— a growing problem 15
— Bruce Sithole

Opinion

Spooky Nukes 7
— F. Graham Millar

Book Review

Towards a Global Community 14
— J. King Gordon

Organizations 16

Resources 19

Cover— Joann Lewis, cast member of Mi'kmaq
Map and graphics— Dr. Daniel Shimabuku

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 spring 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 and Director - Dr. James Morrison
General Editor - Marie Riley
Staff - Nancy Beaton, Mary Boyd, Debi Hanson, Jean Mitchell, Nargis Mody, Dr. Daniel Shimabuku

Editorial

One World: The Two Haves

Included in this issue of **Your World** is a review of the recently released book entitled **North-South: A Programme for Survival**. In at times dry, dull language, this report of an Independent Commission on International Development issues chaired by Nobel Peace Prize winner Willy Brandt states in rather stark terms what measures must be taken to rectify the imbalance that exists between the peoples of the impoverished South and those of the wealthy North. Those who live in the "Rich North" (Canadians included) have much in common. Be they communist or capitalist, they are all urbanized, highly industrialized, and heavily armed. They produce enormous quantities of consumer goods and absorb in the process much more than their share of the earth's depleting natural resources. True, there are poor among these privileged, but these poor are rich by world standards.

The South consists of most of the nations in Asia, Africa, and Latin America. Although rich in history and culture, they have little capital or industry and are for the most part rural. Although they make up three quarters of the population of the world, they consume less than 5 percent of its resources. Vast numbers are trapped in a cycle of deprivation that includes poverty, illiteracy, under-employment and disease. They are the penniless but not the pathetic. Their position has been imposed by circumstance. They share the same range of intelligence, personality, and natural resourcefulness as we do but not the same opportunities to exhibit these qualities.

Brandt's report "North-South" has divided the world into not two halves but two haves—the have and the have not. Previously there have been long debates, resolutions and good intentions about the Third World. Some have begun to speak of the Fourth World or the Least Developed Countries. One point

seems to be glossed over. There are not four worlds! Nor three! Nor even two! There is only one world and the problems for all of us on this spaceship earth must be attacked with that in mind.

Global problems will affect us all in the 1980's and 1990's. What are these problems?

In a recent book entitled **The Seventh Enemy**, the author Ronald Higgins outlined what he perceived to be the six major threats to human survival. He listed them as the population explosion, the food crisis, the approaching scarcity of natural resources, the degradation of the environment, nuclear abuse and finally uncontrolled science and technology. To us, these are all very large and complicated issues and few of us feel we can do very much about such problems. For our part there is a certain sense of powerlessness in the face of these "threats". The usual remedy is to shrug, sigh and mutter "What can I do?" By doing this, we have become what Higgins calls the "Seventh Enemy" - the human factor, the most dangerous enemy of all. Unless political inertia is overcome and individual awareness of the world situation aroused the six threats cannot be counteracted.

Brandt's report concludes that the natural resources of this world—its food, oil, and energy—are ample for our survival if shared fairly. With all of our abundance, we are still part of a global society and inescapably bound to the poverty, disease and hopelessness halfway across the globe. Individually we cannot provide world solutions but we can help by not being part of the problem.

We cannot be held blameless by being indifferent, for to be aware of a situation and not to act is an action in itself. Perhaps a greater understanding of the global perspective and an increased awareness of the issues will allow us to play our part by thinking globally and acting locally. After all, it's your world too.

International & Ethnic Studies History Courses At Saint Mary's University

- History 200.0 History of Civilization
- History 209.0 Modern East Asia
- History 210.0 History of Latin America
- History 212.0 History of Russia and the Soviet Union, 882 to the Present
- History 321.0 Africa in the 19th and 20th Centuries
- History 322.0 South Africa
- History 323.0 Dynastic History of China to 1911
- History 324.0 Cultural History of Japan, 710-1868
- History 337.0 Russia in Revolution
- History 339.0 Russia and the U.S.S.R. Since 1917
- History 342.0 China in Revolution 1850-1950
- History 345.0 History of the Ethnic Groups and Minorities in Nova Scotia
- History 347.0 Blacks in Canada: 1628 to Present

Mi'kmaq Series Shows Richness of Heritage

by H.F. McGee Jr.

The Micmac Association for Cultural Studies and the Education Media Services of the Nova Scotia Department of Education are cooperating in the production of a videotape series for use in the provincial school system. The series is titled *Mi'kmaq* which means "The Micmac people of long ago". The five twenty-minute segments attempt to reconstruct the life ways of the Micmac just prior to the arrival of Europeans. The daily and seasonal rounds of activities will be presented in the context of a dramatic story concerning aboriginal courtship and marriage. All of the actors are Micmac and the language employed throughout the programmes is Micmac. A teaching kit will accompany the tapes with English transcripts of the dialogue and explanations of the social and technological behaviour. The kits may also include some of the props and/or costumes.

My involvement with the project began with an invitation from Ruth Whitehead, ethnologist of the Nova Scotia Museum, to help locate potential sites for the filming and to assist with the reconstruction of aboriginal social systems. This was an ideal opportunity to translate into contemporary human behaviour some of the hypothetical subsistence, residence, and work patterns that have been suggested for the pre-European-contact Micmac. I quite willingly volunteered my services in hopes of serving my own research interests in understanding the coordination of aboriginal work schedules, kinship patterns, and general social organization. It also gave me an opportunity to be of service to the native community and to assist with correcting stereotypes of the Micmac as traditionally portrayed in the school curriculum.

Finding an "Authentic" Site

Locating suitable sites was a far more difficult task than I had first imagined it to be. All of the locations described in the historical literature are now the sites of substantial contemporary settlement and even if one could avoid telephone wires, paved roads, and bungalows one had to contend with introduced plant species, the noise of motorcycles, and jet vapor trails. Yet, once one became remote from Halifax, there were the various overtime and "isolation" pay rates of the technical crews to be considered. The quickest way to survey large areas was to use a helicopter. On a sunny day in November of last year Rob Vandekieft, producer/director, Ruth Whitehead, and I took to the air to find a location within an hour's drive of Halifax. After searching the coastline west of Halifax and finding it too settled,



On the set of Mi'kmaq

we decided to look along the Eastern Shore. Just as we had reached the limit of our travel distance, Ruth spotted an area near Clam Harbour that looked ideal from the air. A ground survey indicated that she had been quite correct. The defunct Sea Pool Industries property was the site she had seen. Security was ideal (we did not want visitors on the set putting Cougar footprints on our supposedly aboriginal beach), there was little in the way of development that was obtrusive (actually what was there proved to be an asset in providing dressing rooms, prop storage, food services and the like), and it was a likely spot for aboriginal settlement. The location of the spring and summer sequences had been found. The Wildcat Reserve was chosen for the autumn shooting because of the convenience of establishing an eel-weir there. The winter scenes will most likely be shot at the Shubenacadie Wild Life Park.

Problems of Ethnography

A second task was to evaluate the script from an ethnological perspective to insure that there were no actions or artifacts employed that were clearly at odds with what is known about the proto-historic Micmac. This is the most challenging and rewarding aspect of my involvement in the production. Again working in conjunction with Ruth Whitehead, the dramatic aspects of the story had to be made congruent with the values which have been suggested as highly probable for the pre-contact period. To convey understandings that have taken me years to acquire—and which I am still acquiring—to the writer and director in a few hours of script meetings is a most useful experience. It compels one to be succinct. One has to take into account the culture in which the film is being produced as well. For instance, a menstrual wigwam would have been present at any campsite occupied for any length of time, yet it was decided that this would be too controversial to include in a programme designed for use in the schools. Likewise, the environment has changed tremendously over the last half millenium; not even the CBC has the resources to make massive birch, oak and cedar forests or to fill rivers with salmon so thick one could cross on their backs. Yet with all of these difficulties, everyone involved with the film is dedicated to making the film as ethnographically correct as our knowledge and resources allow.

Working with the actors has been a thorough delight. They have been deeply interested in participating in the reconstruction of their heritage. Most of them have developed an increased awareness of the richness of their past which they translate into their acting. Hopefully the Micmac who view the programmes will sense similar feelings which will translate into a knowledgeable pride. If this occurs and if non-Micmac viewers can appreciate the knowledge which allowed the ancestral Micmac to live here in comfort and beauty, then all of the last minute preparation of props and mental concern for accuracy will be well worth the effort.



Mary Paul and Rhonda Simon relax in Mi'kmaq canoe.

(Dr. McGee is associate professor of anthropology at Saint Mary's.)

Women Must Share in Rural Development Planning

by Alana Robb



Alana Robb

In traditional African societies, a woman has many roles to play. She can be mother; first, second or third wife; cultivator; trader and educator. In some of these roles she has more authority than in others. For example, as a first wife she would likely have a higher status than if she were a third wife.

Nevertheless, as Robert Levine has pointed out¹ there are uniformities throughout agricultural Africa in the traditional division of labour by sex and in husband-wife relationships. According to Levine, within polygamous family units, each wife represents a separate unit of production. The traditional African woman had an essential, semi-autonomous role as a producer and distributor of goods. This was recognized in the traditional society. The woman had her own income and was expected to look after her own family. Since land was communally owned, those who worked the land had the rights to it, including women.

Effects of Colonialism

After the slave trade was abolished, European settlers moved in and were given large tracts of land. The natural boundaries were ignored as the countries were divided up as it suited the whims of the European heads of state. (Queen Victoria, in a burst of generosity, gave her cousin Kaiser Wilhelm, Mount Kiimanjaro because he had no mountain in any of his colonies.)

Colonialism disrupted the way of life, and few sections of the continent were not affected. The status of women suffered a great deal during this period. Many patterns were established that are still in evidence today.

African men were forced to leave their homes to work. Women found that they were being left to feed and care for the families. The wage labour system which excluded women, decreased their economic status and increased their workload. The migration to the towns began as early as 1900. It was difficult for the women to join their husbands. The wages were not enough to support a non-working spouse and family. Back in the homelands (and this is still very evident in South Africa) the women had to assume male tasks while the men retained the right to the land, to cattle and even the sale of the crops women had planted, weeded and harvested.

A UN publication on women in food production documents the effects of the colonial economic system. It describes the family-based cash crop system which in many cases was violently imposed. It took up valuable farmland and forced a dependence on foods from external sources, such as rice.

Also the European settler-plantations took over good farmland. This was especially evident in Kenya. In 1939 European settlers had 60 times more land per person than did the native Kenyans.²

The introduction of cash crops had a profound effect on women. In Ghana, for example, the introduction of cocoa increased women's workloads because men left their own yam production to cultivate the new crops. Because of this extra workload, yam production gave way to cassava, which is less nutritious but much easier to grow.

Women's rights to land were reduced. Traditionally land was communally owned and the person who worked a piece of land had the right to it, regardless of sex. With the introduction of cash crops, which only men were allowed to grow, the man held the final rights to dispose of land and to use land for credit.

Development Trends

In the late '60s and early '70s, a lot of aid was given in the form of sophisticated equipment which ended up rusting in the

fields. There was a lot of talk about the Green Revolution—miracle seeds and highyielding varieties that needed capital and specialized knowledge. Only the richer farmers could have the benefits; the poor got poorer and the women were left out completely. A 1978 FAO publication, **Integrated Rural Development**, points out that "an increased output does not in itself imply a better distribution of benefits, and thus far the subsistence farmer and the rest of the rural population have profited hardly at all from expanding agricultural production".³ Only very lately have development planners come to realize that rural development programs are doomed to failure unless there is full participation by the "target population". In the past the emphasis was put on economic or political structures, agricultural methods or increased production. The new approach put the basic needs of the man/woman as the central concern. It is truly unfortunate that this was not recognized earlier, perhaps it was just too logical. The best aspect of integrated rural development is the slow realization that the voices of women must be heard if the rural development schemes are to be successful.

In Joe Hanlon's interview with Achola Paya Okeyo in the **New Internationalist**,⁴ she expressed the issue of women very eloquently when she said that "People are surprised that rural development does not move forward - but how can it when half the population has been left behind?" She gave examples of development projects that failed because the women's role was ignored. She suggested that there should be a quota of at least one third women on delegations, evaluation missions and on the small local committees.

At long last, the cry for more female participation is being heard. 1975 was International Woman's Year and 1975-1985 is the decade for women. **The United Nations Declaration on the Elimination of Discrimination Against Women** was produced, with recommendations to eliminate discrimination in laws, customs, policies, and social norms. One of the objectives for the strategy of the decade was the encouragement of the "full integration of women in the total development effort". A symposium was held in Mexico and many others have ensued. Volumes of literature on women have filled up library shelves. Judging from what has been written, International Woman's Year, if nothing else, has drawn a great deal of attention to the problems of women. The lists of projects, colloquiums, conferences and organizations are staggering, certainly too lengthy to be listed here. But the important question is: What tangible advancements have been made for women? Probably it is too early to tell.



Kenyan women gathering thatch for their homes.

The Problem

What then are the problems of women? Basically, women in the Third World are second class citizens. They are exploited, overworked and underpaid. Their contributions are not being recognized. Development agencies and governments are ignoring their problems. They are held back by family traditions, education systems, the work force and rural development schemes. Governments are beginning to formulate policies on women, but the results are slow to come.

Every year millions of dollars are being poured into development schemes. In Canada alone over the last five years, nongovernmental agencies have dispatched about \$94.5 million for rural development projects.⁵ Yet a very small percentage of this is benefiting women in any direct way. According to **You Can do Something About Rural Development** published by the YWCA; "In the west Lake region of Tanzania, women work 2,600 hours annually in agriculture, men about 1,800 hours. While in Gabon, women work more than 200 days a year in the field, men a few days.⁶ The same YWCA paper emphasized that women receive no farmer training. They do not usually get paid and often the money obtained from the marketing of surplus goods goes to the man. Rural development programs are aimed at men but the women have often ended up doing the bulk of the hard work such as weeding, hoeing and carrying water because this is traditional woman's work. Many projects failed because women were not consulted in the planning stages.

Aid Organizations

Since International Womens Year, the UN Agencies have been very active in their concern for women. The FAO, WHO, UNESCO and ILO have all initiated projects, and the United Nations has published an excellent document on **The Evaluation Of Activities Undertaken During the International Women's Year**. Information contained in this report is based on the replies received from 91 member states and three nonmember states.

Nongovernmental organizations such as religious organizations, CUSO, YWCA, CARE, and Unitarian Service Committee have also been very active in the area of rural development and agriculture. However, in an article from **Perception**, Bozica Costigliola writes: "A recent questionnaire sent to 120 mainly nongovernmental Canadian agencies involved in development to some degree showed that most of the 51 respondents did not have a policy to include women in the decision-making process on the Canadian end, nor were they doing much about integrating women in their projects abroad. Most of the organizations said that they had no projects specifically for women and virtually none had earmarked any resources for women."⁷

A notable exception is MATCH International which is a nongovernmental organization designed to match the resources and needs of Canadian women with those of women in the Third World. MATCH accepts proposals for projects that meet the required criteria. It locates financial help and qualified personnel. The Talent Bank is a source of information about Canadian and Third World women who have organizational, administrative and professional skills and experience which can be a valuable resource to development projects. MATCH involves itself with programs that are small in scope.

There is a need to identify areas of cooperation among NGO's government agencies and the UN agencies assisting rural women. Guidelines for strategies must be laid down and there must be improved coordination in the use of resources.⁸ Volunteer agencies need to narrow their range of activities. Projects should be integrated, flexible, comprehensive and multidisciplinary, and women should be involved in these programs.⁹

The various aid organizations are slowly becoming aware of women and their needs. But the problems are gigantic. It is essential that the contributions of women are recognized and respected. Men must be educated to realize that progress through development cannot occur unless women are allowed to control their own destinies.

NOTES

1. R.A. Levine, "Sex Roles and Economic Changes in Africa," *Ethnology* Pittsburgh, April 2, 1966, p. 186.
2. **Women in Food Production: food handling and nutrition with special emphasis on Africa** FAO, Rome 1979.
3. **Integrated Rural Development: Core Elements of the Rural System** FAO, Rome 1978.
4. Joe Hanlon, "The Forgotten Workers: interview with Ochola Paya Okeyo," *The New Internationalist* No. 81, Nov. 1979, p. 21.
5. **From the Bottom Up** Science Council of Canada, June 1979.
6. **You Can do Something about Rural Development** YWCA 1976.
7. Bozica Costigliola, "Third World Women" *Perception* Sept./Oct. 1979
8. Roxanne Carlisle, (CIDA) "Rural Women in Today's World," Keynote Address, Colloquium of Experts, Manila, Feb. 18, 1979.
9. David Mitchnik, **The Role of Women in Rural Development in the Zaire** OXFAM, July 1972.



When work in the fields and compounds has been finished women prepare the main meal of the day.



Women using pestle and mortar to grind grain into flour (Credit: Unesco/A. Tessore)

India's Calendar of Festivals

by Nargis Mody

The Indian calendar is a long procession of festivals. One can visit India at any time one chooses and find a festival in progress. The land has deep-seated roots of custom and tradition, folklore and legend, and in celebrating its past bedecks the present. The celebration could be welcoming Spring, the immersion of Ganesh, a snake boat race, a car festival or a festival of lights and fireworks. Each festival is different and every religion has something to offer.

Basant Panchmi is a Hindu festival celebrated throughout India in honour of Saraswati, the goddess of music and learning. Books, pens, paints, brushes and musical instruments are kept at her shrine. In Bengal her image is taken out and immersed in the river, whereas in the north people adorn themselves in yellow, the colour of Spring.

Holi is yet another colourful festival celebrating the advent of Spring. Men, women and children; young and old alike revel in welcoming spring by throwing coloured powder and water on friends. The revelry and riot of colours continues for the rest of the day which ends on a happy note of dancing and singing.

Ganesh Chaturthi is celebrated with great gusto in Maharashtra. Ganesh, the deity with an elephant's head, is the god of good omen and is worshipped by most Hindus. Huge clay models are made and a procession is taken out, accompanied by music. The images are then immersed in a lake, river or sea.

One of the greatest temple festivals of India is held at Puri in Orissa. It is a most spectacular event. Thousands of pilgrims come from all over India for the *Rath Yatra* or the Car Festival. This festival is held in honour of the Lord of the Universe. The procession is taken out in a chariot profusely decorated, resembling the temple of Lord Jagannath.

Onam is an important harvest festival of the South. The exciting part of the festival is the Snake Boat Race held along the palm fringed beaches and back waters of Kerala.

Diwali is the Hindu New Year. It is one of the most famous and popular festivals of India. It is also one of the gayest festivals. In fact, it is a festival of lights. Every place is virtually turned into a fairyland with myriads of lights twinkling. Traditional oil lamps called "diyas" are lit and the houses and buildings are decorated and festooned with oil lamps and electric bulbs. At night crackers are burst and the sky is lit up with a flash of colours. The display of fireworks is worth watching.

Ramzan-Id is celebrated by the Muslims to mark the end of Ramzan, the month of fasting. It is a great occasion for feasting



Celebration of Spring Festival - Holi

and rejoicing. Friends and relatives meet and exchange greetings. The tables are laden with mouthwatering delicious food.

The other Muslim festivals are *Bakri-Id*, which commemorates the sacrifice of Abraham; and *Muharram* to observe the martyrdom of the grandson of the Prophet Mohammad. Processions of "tazias" are taken around which are replicas of the martyr's tomb.

The Christians in India celebrate Christmas with an equal amount of enthusiasm. Days ahead there is activity and excitement in the household. The Nativity Scene is beautifully recreated and occupies a place of pride in the house. There is carol singing and midnight mass. Christmas and New Year are the time for fun and frolic. There is music and dancing and the general exchange of greetings and goodwill.

Good Friday and Easter are also observed but in an atmosphere quite different from the infectious festivity of Christmas.

India is made up of a diversity of religions and an even greater diversity of peoples. Like Canada, it is multicultural in nature and therefore has a long and rich cultural heritage.

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(Nargis Mody is a Crossroads International volunteer from New Delhi. She is currently helping the International Educational Centre with its school presentations on Third World countries.)



Bhangra dancers in Punjab



Snake boat race of Kerala

The Spooky Nukes —a rejoinder

by F. Graham Millar

Where I Stand. I won't be coy about the position I take on nuclear power: Yes to the nukes!

Prodded into Study. In the previous issue of **Your World** there was an article bitterly opposing nuclear electrical plants. It shocked me into studying the subject. I have spent scores of hours viewing videotapes and films and studying the publications of the antinukes, and as many hours over the publications of the pronukes. But in spite of all temptations to succumb to wild sensations, I became a pronuke man.

The Leaky Airtight Case. Let me say this, the antinuke propagandists make a seemingly airtight case against nuclear power. Since the accident at Three Mile Island (TMI), their case has become armour plated. But the case leaks, the bottom is a sieve. So what is the truth? I'm anxious to get to TMI, but must make a few points first.

The Nuclear Power Process. Uranium and some other substances are radioactive: some atoms randomly split, emitting particles including neutrons, and gamma rays, i.e., x-rays. Uranium is the usual reactor fuel; in the reactor it is enclosed in corrosion-resistant tubes. These fuel rods are surrounded by a moderator, graphite, water, or heavy water, that slows down the neutrons until they can be captured by atoms of the fuel. Those atoms split almost instantly, each emitting two more neutrons, thus setting up a chain reaction. The reaction is held under control by movable rods of neutron-absorbent material. Great heat is evolved in a developed chain reaction, and is used to drive a steam-electric plant. The reactor is massively shielded to prevent external radiations. Layer upon layer of safety systems are installed, the final one being the huge containment building of reinforced concrete.

Undisputed Dangers. Both sides of the nuclear controversy agree that nuclear energy can be dangerous, and that heavy radiation can cause cancer.

Explosive? Nuclear fuels are not explosive. Heavy water is neither radioactive nor explosive, but is a minor constituent of ordinary water and is extracted from it.

Cancer? After years of working in uranium mines and breathing the dust, miners have developed cancer at above-normal rates. For this reason the mines today are especially well ventilated. Moreover, exposure to a massive dose of radiation can cause death, illness, or in some cases delayed cancer.

Mutations? By analogy with effects observed in the laboratory with heavy radiation, on microbes, flies, mice and rats, it is theoretically possible that even weak radiation could cause congenital defects in humans, some of which would be delayed in manifestation for generations.

Don't Scare Me Like That! Pollution that could cause cancer or congenital defects has risen in industrial areas to undoubtedly harmful levels. In the same areas cancer runs above average. But it is in the same industrial areas that the nuclear plants have recently been established, so there is no way of proving any bad effect due to the nukes. Certain hereditary diseases are known to be transmitted by normal inheritance. All right, you could say that the nukes cause more cases—just prove that they don't! Aw, come on! There is no justification for believing that the weak, weak radiation outside a nuclear plant could cause anything. The antinukes have built up a scare to fit their pet fad.



Dangerous Wastes? The halflife of a radioactive substance is the time it takes half the atoms to split. To put the radioactivity of wastes into perspective, one must note that the activity is inversely proportional to the halflife. Inside the nuclear plant, spent fuel rods must be expertly handled because they contain reaction products that are violently radioactive, with a short halflife. The rods are stored on station under water until the most active stuff has pretty well petered out. From this time forth the radioactivity is comparable with that of the medical treatment "bombs" that are used in hospitals—dangerous if not shielded. Pending reprocessing (Canada has no reprocessing industry yet), the spent fuel may be enclosed in heavy shielding containers and safely transported and stored.

Mine Tailings. The antinuke people talk of damage to the environment by the tailings from a uranium mine. A point well taken! But as a generality the tailings from any mines are a serious threat to the environment. The threat is a conventional one, and must be dealt with by common sense.

Three Mile Island: Questions: A notorious accident took place, beginning March 28, 1979, at the TMI nuclear-electric station in Pennsylvania. It shook public confidence in nuclear power. Two questions haunt the concerned citizen, will it happen again somewhere, and will it then be catastrophic? To answer rationally, one must read the Report of the President's Commission on the Accident at Three Mile Island.¹

Causes of Accident. The layouts of control instruments in the nuclear power stations in general were less than ideal. The initial cause of the accident was a minor loss of coolant. Before TMI there had already been quite a few incidents of this, although they had been controlled. The industry took no action towards controlling them better. Thirteen months before TMI, a senior engineer of Babcock and Wilcox had, in the strongest terms, urged the Nuclear Regulatory Commission to issue clear instructions to all operators for dealing with this particular malfunction. NRC took no action. What the technicians did at TMI was consistent with the standing instructions. Throughout the industry there was an attitude of 'Let George do it'. The Report to the President said that everyone must contribute to a change in this attitude.

Direct Consequences. At least three plant workers received significant radiation, although below the danger level. There was a large, but planned and controlled, emission of steam containing dilute radioactive gases which could not, however, settle in the human body. As to dusts, only a trace passed the filters. Members of the public within five miles received an average radiation of 1.5 millirems, which is about a hundredth of what a person receives per annum from sky, rocks, and other natural sources. Under the theory that even the smallest amount of radiation will occasionally cause cancer, the Commission estimated that the accident could cause about one case. In com-

parison, among the two million people now living within five miles of TMI, 325,000 will eventually die of cancer from other causes. Other health effects will likewise be vanishingly small. In dollars the cost will be nearly a billion for the restoration of the plant, and over a billion for the purchase of replacement electricity.

Indirect Consequences. Since 80% of the replacement electricity will be coal generated, there will be a heavy pollution of the environment by combustion gases, ash, and some poisonous metals and radioactive metals. The radium alone will have a biological effectiveness several million times that of emanations from a nuclear power plant. We know that, on the average, the replacement electricity will annually cost the lives of four coalminers from black lung disease, and inflict disabilities upon many more. Even so, the coal consumed will be only a trivial fraction of what is burned for all purposes in the USA.

If the Worst Had Happened. The Commission considered possible alternative courses that the accident might have taken. Most would have been less severe than what did happen, but in the event of a meltdown, the worst possible development, the containment building and the rock below would have prevented the escape of a large amount of radioactivity.

My Conclusion on TMI. The accident was due to known and avoidable causes, and should therefore be less likely to happen again. If it did, the results would be less than catastrophic.

Is the CANDU Safer? The Canadian reactor system is known as the CANDU. It is unusual, in that a slight fall in the level of the moderating heavy water, or a slight excess in the operating temperature, results in an immediate reduction in the energy output. Thus the reactor is inherently stable. Further, it has a unique mechanical design permitting it to be refuelled, or a leaky fuel rod replaced, while it continues in operation. Probably there is less risk of a serious accident with the CANDU than with other reactors.²

Economics of Nuclear Power. Although the building cost of a nuclear plant is higher than that of a coal burner, the power is cheaper. For example, in the six years ending 1977, the Pickering Plant in Ontario used \$900 million worth of nuclear supplies, replacing \$1200 million worth of US coal.³

The Future. To alleviate the growing oil shortage of our times, the seven western powers, meeting at Venice in June 1980, agreed that nuclear and coal energy must be pushed. However, nuclear energy has an obstacle in its path, the depletion of the world's known uranium reserves in about thirty years. Only 0.7% of natural uranium is fissionable, but the exploitable fraction can be raised to 50% by means of the breeder reactor. The other nuclear nations are experimenting with breeders, but not Canada because we have enough uranium to meet our needs for the time being, and breeders are complex and expensive. The fuel of the future will be thorium, of which there is enough to last over three hundred years. For this fuel, new technologies will be needed, and intensive research must be devoted to safety and waste disposal.

Hysterical Opposition. Dr. Ernest Sternglass is quoted in the magazine **Harrowsmith** as having found a surplus of neonatal

deaths in the region of "heavy fallout" from TMI, possibly as far off as Kingston, Ontario. Dr. Sternglass has been agitating against the nukes for years. It would take a book to list his non-facts. Why don't I write the book? Too late—it's been done.⁴ Dr. Helen Caldicott is another opponent whose "science" has been exposed as non-science.⁵ Others have been debunked by Beckmann,⁶ whose theme, *The Health Hazards of Not Going Nuclear*, has been endorsed by Yaffe.⁷ The prophets of doom have been discredited.

Political Oppositor. When a media piece begins with the atom bomb (irrelevant to peaceful nukes), you are put on your guard. When it continues with the horrors of cancer, you know it is unscientific. When it speaks of devastating an area the size of Pennsylvania, you know you are into science fiction. Oh, the spooky nukes! But when it gets to politics, the nuclear coverup, the attack on the multinational corporations as the merchants of nuclear death, and nuclear development in Britain seen⁸ as an attempt to curb Unions, the Coal Miners and the Transport Workers—then you know you are being assailed by political propaganda.

Conclusion. Nuclear power is practical, economical and necessary; it is relatively nonpolluting, and its dangers have been widely exaggerated—sometimes with political malice.

A Plea. If you belong to the True Antinuke Faith, you will not accept one word I have written. I don't ask anyone to believe me, but I plead with every concerned citizen to read something of the pronuke side; get a balanced view.

Notes

1. Report of the President's Commission on the Accident at Three Mile Island, Pergamon Press, New York, etc., Oct. 1979.
2. Nuclear Power in Canada, Questions and Answers, Canadian Nuclear Assoc., Suite 1120, 65 Queen St., W., Toronto, Canada, M5H 2M5, Sept. 1975. See p. 40.
3. Rae, H.K., The Changing Face of Nuclear R & D, the R.S. Jane Memorial Lecture 1978, Chem. in Canada, Sept. 1979, pp. 17-20.
4. Yulich, Charles, Low Level Radiation, a Summary of Responses to Ten Years of Allegations by Dr. Ernest Sternglass, Chas. Yulich Associates Inc., 229 Seventh Ave., New York, NY, 10011, July 1973, pp. 120.
5. Zivic, Juliette; Leishman, Katie; and Linnemann, Roger: each have written a pamphlet, 1978 and 1979, commenting on works by Helen Caldicott; Americans for More Power Sources Inc., Box 501, Manchester, NH, 03105.
6. Beckmann, Petr, *The Health Hazards of Not Going Nuclear*, Golem Press, Boulder, CO, 1976, pp. 194. Available in paperback.
7. Yaffe, Leo, *The Health Hazards of Not Going Nuclear*, Montreal Medal Address to 62nd Cdn. Chem. Conf., 6 June 1979, Chem. in Canada, Dec. 1979, pp.25-32.
8. Campbell, Duncan, *The Nuclear Cage*, New Statesman, 28 March 1980, pp. 464-469; see also Jones, P.M.S., *New Statesman*, 30 May 1980, p. 815.

Can African Culture Survive? by Dr. Bridglal Pachai

This is a very bold question indeed. It could be asked of any culture with equal concern and relevance, for the demands of modern times have introduced dimensions never really faced before in the long journey of human history even though cultures and life-styles have undergone constant change in every generation.

What, in summary, are the demands of modern time? We may speak of co-existence and competence in a technological age; we may speak of membership in a ruthless international economic system where dependence is fostered at the slightest pretext, instead of interdependence which is preached as the ideal but ignored as a practical proposition; we may speak of human fellowship within the safeguards of equal fundamental rights for men and women and for nations large and small; we may speak of human solidarity and mutual respect and tolerance at home and abroad; we may speak of unemployment, population explosion, environmental pollution, breakdown of family life. We may speak of all these things and more. In the final analysis, we are really speaking of survival, advancement, recognition and achievement. A close look at these features will remind us all of the enormity of the challenges of modern times if we wish as individuals or groups or nations to survive, to advance, to be recognized and to achieve; in short to merit a place in the local, regional, national and international order based on competition and competence.

No one can afford to ignore these challenges. That they exist must equally be recognized; that, in many ways, they are worse for Africa must also be accepted, painful as the exercise might be. Only when a proper and objective diagnosis has been made, can a proper and befitting remedy be attempted.

What are the stark realities for Africa? We need not go beyond a contemporary authoritative account rendered by the Secretary-General of the O.A.U. in his address of the Council of Ministers meeting at Lagos from April 21-25, 1980: "Africa is undergoing a difficult period . . . at times so hard that her survival is in question", said Mr. Edem Kodjo. He went on:

"It would suffice for one to cast a glance on the continent to count its problems, to analyse the obstacles, to draw an objective balance sheet of its shortcomings, in order to recognise this stark and implacable fact that I call unbearable. Yes, indeed, Africa is agonising, Africa is dying".

Why does the Secretary-General use such hyperbolic speech to make his point? It surely is not for mere effect. It stems from a deep disappointment, irritation and frustration that the euphoria surrounding the re-emergence of independent states in Africa a generation ago has not resulted in the expected fulfilment of promises and prospects. This is not because Africa lacks human and natural resources. For, as Mr. Kodjo goes on:

"Of what avail is it for Africa to be blessed with 400 million souls, such a great reservoir of human resources if this man is degraded by ignorance, diminished by disease and weakened by hunger? Of what avail is it for Africa to be glutted with considerable natural resources . . . if at the same time Africa is the continent of poverty par excellence, with 18 of the 25 poorest countries in the world . . . ?

To conclude with the Secretary-General's observations for our purposes, we acknowledge that he is not altogether a defeatist. As a realist he argues that "It is not unreasonable to remain hopeful on condition that we turn the tide and that we adopt, both at individual and collective levels, a new way of dealing with our problems, a new way of looking at Africa"¹.

Where does African culture fit in this picture of despair and hope? If we take culture in its broadest sense to represent the sum total of all that goes into the making and the manifestation of one's way of life: language, religion, dress, social, mores, arts

and crafts, attitudes and beliefs, institutions, and impulses and so on, no reasonable person should deny an individual's personal birthright to hold and to cherish that which is near and dear to one's sense of identity, affiliation, pride, dignity, expression and self-respect.

Indeed, it stands to the greater good and glory of the whole if the parts which comprise it do so with a sense of commitment flowing from a realization that the parts are welcomed and respected for what they are. The analogy here is that a chain is what it is because of the links that comprise it, and not that the links are what they are because of the chain that embraces them.

It follows, then, that if culture is what it is, its optimum usefulness lies not merely in the fact that it exists but in the fact that like any other resource it can be mobilized to serve the greater good. Again, like any other resource, human or natural culture is subject to the influences and imperatives of changing times, and must depend on them. In his prescription for the rise and fall of civilizations, the eminent British historian, Arnold Toynbee, spoke of challenges and responses. In short, civilizations survived, said Toynbee, because they responded successfully to continuous challenges.

Looked at in this context, of course most features of African culture will survive. It has travelled a long way, like other cultures in other lands, in its eventful journey through many millenia. Nobody, not even the strictures of colonialism, could take that away. As Professor J.F. Ade Ajayi, a distinguished African historian, said in a public lecture delivered in Dar es Salaam in 1965:

"In relation to wars and conflicts of people, the rise and fall of empires, linguistic, cultural and religious change and the cultivation of new ideas and new ways of life, new economic orientations and so on, in relation to all these, colonialism must be seen not as a complete departure from the African past, but as one episode in the continuous flow of African history"².

If African culture survived the colonial intrusion as it did to re-emerge in modern Africa, so modernity will not destroy African culture. That it cannot do. What it will do, and what different eras have done to other cultures and civilizations, will be to press relentlessly for change, for adaptation, for flexibility, for versatility to encounter and to service the calls and needs of modernity. Africa cannot escape its equal place in the international community of nations. It cannot live in isolation and its inhabitants cannot hope for a special place in the international order. It must take its place and fulfil its role on a basis of parity with the rest of the world. Similarly, at home, Africa must come to grips with the exigencies of the day. Alongside the armoury it must mobilize to meet the demands so vividly described by Mr. Kodjo in the earlier part of this text, must stand whatever



Music and dancing form a large part of traditional African culture.

cultural gifts or goods the continent can draw upon to strengthen its positions as it faces the challenges of modernity also described in the opening part of this address.

The question, "Can African culture survive the demands of modern times?" can be examined in two ways. Firstly, one may examine the stresses on African culture imposed by modern times; secondly, one may ask how best can African culture be harnessed to overcome the stresses of modern times.

Before this is attempted, it is important to recognize that Africa and its cultural features cannot be isolated and presented in monolithic compartments. The very size and composition of Africa make it necessary to remind ourselves that we are speaking of one continent but of numerous complexities and numerous compartments. There is one Africa in name but many faces and features of it in actual practice. There are, for example, Islamic Africa, Christian Africa, Pagan Africa, Hamitic Africa, Negro Africa, Bantu Africa, Rural Africa, Urban Africa, Industrial Africa, Agricultural Africa, Pastoral Africa, English Africa, French Africa, Tropical Africa and so on. Each one of these faces and features possesses its own brand of life and living and consequently its own peculiar cultural characteristics. The human factor present in each is influenced in its cultural behaviour by both heredity and environment, by birth and by upbringing, by that which it inherited and by that which it acquired. When Islamic Africa, for example, mobilizes its cultural resources (which may manifest themselves in religion, education, economics, politics and so on) its dominant behaviour will be peculiar unto itself and cannot be said to be representative of Africa as a whole. Again, the villager in remote and rural Gwandu in Nigeria lives in a different world from that of the townsman of Gwelo, a mining centre in Zimbabwe. One common factor is that both live in Africa. But they could well be living in two different continents.

It is important to recognize, then, that there is no such thing as one Africa, one people, one culture. What, then, are we thinking of when we ask "Can African culture survive the demands of modern times?" We must surely be thinking of general features which may be selected and ascribed to the continent as a whole because of discernible common denominators. Any exercise aimed at seeking out common denominators upon which generalizations are based must be viewed with grave reservations and undertaken with great caution. Africa, more than most continents, has already suffered enough from damnations based on groundless generalizations. We must not repeat those mistakes or permit them to be repeated unquestioned. Reflect on what the German philosopher, Georg Hegel, had to say in his **Philosophy of History** in 1831, in a publication in which he gave Africa eight pages out of 458 pages:

... it is manifest that want of self-control distinguishes the character of the Negroes. This condition is capable of no development or culture, and as we have seen them at this day, such have they always been. . . . At this point we leave Africa, not to mention it again. For it is no historical part of the world; it has no movement or development to exhibit³.

Here Africans as a whole are said to lack self-control; because of this Africans as a whole are said to have made no progress and have no such thing as culture which Hegel could find; worse still, according to Hegel, they were in the 1930s where they had always been since time immemorial: static, backward, barbaric. These are the kinds of generalizations which have been made about Africa. Fortunately, such generalizations are now things of the past or so they should be. As Dr. L.S.B. Leakey, world famous archaeologist, said in 1961: "These critics of Africa forget that men of science today are, with few exceptions, satisfied that Africa was the birthplace of man himself, and that for many hundreds of centuries thereafter Africa was in the forefront of all world progress."⁴

With the reservation, then, that we should be on our guard against generalizations, we can now proceed to examine the

question before us by looking at the stresses on African culture and how these stresses might best be handled.

Africa, as we know, has faced traumatic stresses before today. It came through not without scars: the dessication of so much of its agricultural lands not only left a legacy of migration and resettlement but shut off one part of Africa from the other. This created a communication gap and led to cleavages among peoples and their cultural behaviour. But the advent of the horse, the camel, the trans-Saharan trade, the ancient Sudanic kingdoms, Islamic institutions, memorable pilgrimages and the display of wealth and learning did something to the lives and cultures of the people that the drying up of the Sahara Desert could not have anticipated.

Then there was that calamity—four hundred years of it when tens of millions of Africans were shipped away from their continent, their families destroyed, their economics disrupted, their life-styles altered. The contours of Africa underwent colossal changes over these four hundred years. Imagine the agony of this period and the tremendous stresses on human ingenuity and on the human capacity to overcome devastating odds. Yet Africa survived the period of the slave trade and retained much of its basic way of life and values as it prepared to face that next challenge in the nineteenth century; European imperialism and colonial exploitation.

The economic balance sheet of European colonial activities and priorities in Africa is fairly well written up and need not detain us much longer: African resources, institutions, energies and



A rural school in Kenya - Western education has brought great changes to traditional African life.

initiatives were mobilized to serve mainly European objectives. There was, of course, a spill-over effect from which Africans gained marginally as peasant cultivators, incipient entrepreneurs and as petty landowners.

It is true that by and large the missionaries attempted a frontal attack on African institutions, ideas, beliefs and values. They would have dearly loved to sacrifice their lives to Europeanize Africa and not merely to Christianize it. Their legacy is still with us. The balance sheet is incomplete. But consider the impact and influence of formal western education of which they were the torchbearers throughout Africa. Would Africa have been better off today if that formal western education had not been introduced in the nineteenth century? That is the kind of question which is basic to the problem of continuity and change in culture. In interdependence, external imperatives can never be treated lightly.

Did the introduction of formal western education turn Africa upside down? It did not. What it did was to make another option available for the times. Non-formal education in the traditional African setting had preceded colonialism by centuries; it accompanied colonialism all long. It still survives and is one of the hardy features of the cultural map and performance of Africa. Family training; initiation into the phases of life; the transmission of oral traditions; appreciation of the place and functions of African cosmologies—all these and more constituted African traditions from which non-formal education drew its strength. Some of the finest products of formal western education in Africa were themselves the finest products of non-formal African traditional education. It was a matter of complement-

ing, not competing; mutually reinforcing, not mutually excluding. This last observation is a recurring theme in an analysis of human behaviour under different conditions.

But to take the best from both worlds is a difficult exercise. It cannot be successfully and painlessly undertaken without ex- traaneous reinforcement and encouragement. Institutionalized help is necessary. A good example of bridging the gap in a transi- tional period may be drawn from the political history of colonial institutions. When colonial administrations needed help desper- ately to survive and to consolidate themselves, they looked to African personnel and devised or embraced African and Euro- pean institutions to service colonial objectives. Traditional chiefs, civil servants, clerks, teachers, ministers of religion, members of district councils, provincial and legislative councils, were the "new men" of colonial vintage who were agents of change par excellence. As custodians of African culture they were in a privileged position of offering leadership. Those who realized the responsibilities which accompanied their positions rendered African culture a great service.

What we have argued so far is that Africa has responded culturally and otherwise to local and intrusive factors throughout the many phases of its past leading up to the present. The present, as the last phase of modern times, is a time of great bewilderment simply because so much has happened before and because so much is expected of it. If there is any outstanding signpost today which draws attention to a formula for survival on the contemporary scene it is that which points to interna- tional co-partnership. This is not to say that localisms and na- tionalisms are merely servicing tools to internationalisms in a way they have never been called upon to perform before. The speed of communication, the ubiquity of the mass media, the division of the world into power blocs, the scourge of dependen- cy have cast aside the conventionalisms of the past. True, in the countries of Africa we may, and indeed should, speak of mother tongue instruction, cultural festivals, grass roots participatory democracy; local arts and crafts and so on. They are good for the local and national psyche. But they are, what I would ven- ture to call, at the secondary level of performance. Their main function in the hard and harsh times of today is to create the conditions for internal peace, harmony and stability to enable the primary level of performance to surface. The primary prod- ucts are ready and competent to step into the international arena; the secondary products are for home consumption. In the event of conflict, it is quite obvious which level will have to give way. The terms secondary and primary levels of performance derive from the contemporary importance attached to them but for convenience sake we may speak of **domestic** and **external** levels of performance.

On the domestic front various forms of cultural revivalism surface from time to time. Among these one might cite the search for an African **lingua franca**; Zairean President Sese Seko's call on the Catholic Church "to extend a new dignity to indigenous African names by giving them baptismal validity, while at the same time forging a new relationship between an alien religion and indigenous cultures in an African country"; in short, to wed western forms of Catholicism to African forms.

Shortsighted domestic cultural policies can have very serious consequences for the external levels of performance. In 1937 an almost lone voice in Northern Nigeria was saying "half of our body is dead, only one half is alive and active. By that I mean, one half of our body, women, are uneducated . . ." Mallam Aliyu Dan Yari of Zaria saw this situation in relation to interna- tionalism: "Remember that the world is going very fast; everything is changing rapidly. We are now, I think, at the stage of being able to do something worthy for our country. To do that we must have a helping hand from our women. To have a help- ing hand from our women means that our women must have the same kind of outlook in life, and that can only be achieved by educating them"⁶. Whether for domestic or for external con- sumption, education, both religious and secular, is a crucial determinant of a society's strength and resolve. If policy makers

and policy implementers look backwards rather than forwards through a crisis of conscience or conviction, a serious disservice can result. Various anti-western, anti-capitalist, anti-socialist, anti-imperialist and anti-this and anti-that policies surface from time to time as indicators of initiative and innovation. These are understandable indices of domestic politics for local consti- tuents. But it is inconceivable that Africa, as a continent, will move away radically and speedily from the familiar cultural landmarks which have stamped its contours for so long and relatively well, whatever political and economic stances are adopted from time to time.

However, Africa must realize that its cultural gifts are but in- struments and not permanent fixtures. As instruments progress from crudity to sophistication, and as the genetic process favours that which has the best chance for survival, there should be no hesitation to throw overboard any impediments to popula- tion progress and human dignity. It is still not too late to con- solidate a work ethos, punctuality, discipline, honesty, taking one's place in a queue, respect for merit rather than for birth, and so on for none of these codes of conduct are totally alien to the African cultural past.

If African countries graciously recognize, as Canada did when it officially launched a multicultural policy in October, 1971, that ethnicity is a fact of life and nothing to be ashamed of, cultural differences could be harnessed to strengthen the conti- nent in its power and performance at both the domestic and ex- ternal fronts.

Then it will no longer be necessary for a Head of State, fresh out of office to say, as General Olusegun Obasanjo said as a Distinguished Fellow at the School of African Studies, University of Ibadan, recently.

"I believe that the reality of cultural differences and the fact of difference in religious beliefs must be recognized and appreciated but must not in themselves be a source of instability or disunity"⁷.

Then, and only then, can Africa put her best foot forward and put her house in good order. When she does so, she will be at liberty to undertake liberalizing and innovating exercises. When that time comes, Ali Mazrui's prophetic words might be heeded:

"... clearly Africa's cultural liberation must mean more than cultural revivalism. The African past cannot be fully restored—and even if it could, it would not be an unmixed blessing in modern conditions. Africa's cultural liberation must mean both revivalism and innovation"⁸.

In short, there is room for both continuity and change.

(Dr. Bridglal Pachi is a former director of the International Education Centre. He is now Head of the Department of History, University of Sokoto, Nigeria.)

Notes

1. The first part of this text was published in **New Nigerian**, 28 April, 1980.
2. "The continuity of African institutions under colonialism" in T.O. Ranger, ed. **Emerging Themes of African History**, Nairobi, 1968, p. 194.
3. Joseph E. Harris, **Africans and their history**, New York, 1972, p. 17.
4. L.S.B. Leakey, **The Progress and Evolution of man in Africa**, London 1961, p. 1.
5. Ali A. Mazrui, **Political Values and the Educated Class in Africa**, London, 1978, p. 372.
6. Haroun Al-Rashid Adamu, **The North and Nigerian Unity: Some Reflections on the Political, Social and Educational Problems of Northern Nigeria**, Lagos, 1973, pp. 31-33.
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8. Ali A. Mazrui, **Political Values and the Educated Class in Africa**, p. 372.

Report from Nicaragua

by Anne Bishop

In July 1979, the people of Nicaragua succeeded in winning their civil war against Anastasio Somoza, whose family had completely controlled the country for forty years. The Sandinista National Liberation Front (FSLN) joyfully raised their red and black flag all over the country and began the long process of reconstruction. Somoza fled with more than a billion dollars, leaving a 1.6 billion dollar debt and at least 2 billion in war damages. The country is in a state of crisis. There is not enough housing or money, and food production is 30% of what it normally would be. In spite of the crisis, though, people are in a state of euphoria.

Children suffered especially during the war. When they realized that they were being used as part of the terror, many went to join the guerillas or became resistance fighters in the poor barrios. Their special tasks were making contact bombs, guarding meetings, writing on the walls, spying and creeping up to tanks below the level of the operator's vision to throw a bomb underneath. Many died performing these tasks. When the National Guard began to catch on that the children were full and effective members of the resistance, they began shooting children on sight, arresting and torturing them just like adults. Then, during the bombing, many, many children were killed and orphaned. All this was on top of the usual suffering that children go through as a result of poverty and malnutrition. The new government has pledged themselves particularly to the children. They are putting funds into health and psychological care for children, they are operating homes for orphaned children and they are producing materials for use in schooling that will help the children talk about what they have been through, see it in the context of the successful struggle of the people, and see themselves as heroes of the revolution.

The government is going to try to involve all the people of the country in discussing policy through a literacy campaign. Thousands of young people have been recruited and trained to go into the countryside and the poor barrios to teach people concepts of Marxist economics. We sat in on the introductory session in the barrio where we were staying. The young man giving the lecture explained capitalism and socialism, and then began to deal with people's questions. People were skeptical. They wanted to know practical things—will socialism make medical care cheaper? They are worried about the time it takes to learn to read and write—"We spend all day surviving, working. How can the government expect us to practise reading?" Parents are concerned about their young people going out to the countryside. The teacher's enthusiasm and commitment are boundless, but the training has been brief for lack of funds. Our young man was not as clear in his answers to questions as he had been during his lecture. The literacy campaign is a huge challenge for this young, penniless government to take on but it is their chosen first priority, and the only way they have of developing a people capable of running their own government and economy.

We took a look at the way the country is going about agricultural reform. The government would like to shift from export-oriented production of coffee, bananas and sugar to a self-sufficient food system, but there is a crisis at hand, for a great deal of food has to be grown this year, foreign exchange must be made, debts paid and foreign owners and local bourgeoisie must be encouraged to stay. Most socialist states start with a huge exodus of technically skilled people. If Nicaragua has to face that problem this year, many may starve. They have formed three different organizations to deal with three different situations. One organization has taken over the thousands of acres which belonged to the Somoza family and are seeking in-



ternational funding to put government controlled farms into operation, hoping to turn them over to the people who work them as a collective group. Another group is organizing the peasants working on the coffee, sugar, banana and cotton plantations into unions to take more responsibilities and begin collective bargaining with their employers. The third organization is trying to convince small independent farmers to join co-operatives.

There are certainly problems in Nicaragua, very grave ones. One hears gunfire at night, the same as in the other Central American cities, but there is also a euphoria, and a determination not to waste all those lives lost in the struggle. The people of Nicaragua intend to continue living, as they have for so many years past, by their favourite slogan, a quote from General Sandino—"Liberty or Death".

(Anne Bishop, a member of the People's Food Commission, visited Central America last spring).

Youth's Role in Multiculturalism

by Senator A. Irvine Barrow

In a purportedly multicultural society such as ours, is education to be a tool of cultural retention or cultural assimilation? What is the value of the principle of a "Cultural Mosaic" rather than a "Melting Pot", if equal opportunities are denied? More broadly speaking, can we have a truly multicultural, multi-racial, multi-ethnic society, and if so, what are the necessary political, economic and social conditions to fulfill it?

I happen to believe after critical examination, as does my government, that the multicultural policies pursued at different government levels in this country are worthwhile. This is not to say that there is little need for improvement: but simply stated it means that Canada is a pluralistic society and that through her great strength and uniqueness this becomes an advantage rather than a liability.

But how does this policy of multiculturalism affect youth and vice versa? And even how does one define youth? In my opinion no definition of youth that I have ever heard is adequate. Suffice it to say that it is a state of mind characterized by enthusiasm, a high degree of selflessness and sensitivity, compassion for the less fortunate. A youth can be arbitrarily defined as anyone who has started to dream of the world, what it is and what it ought to be, and is under thirty. This aside, let us look at multiculturalism and by implication how it affects youth and how it does or should involve the audience here today.

Demographic and historical considerations of a totally new scope are facing this nation from the new relationships and realities created by an extant wave of economically and politically motivated immigration.

Over the last century, Canadian society has changed dramatically. In 1871, two million Canadians, or 60 percent of the population, were of British origin: one million, or 31 percent, were of French origin and 250 thousand, or 8 percent were of other origins including our native peoples. One century later, in 1971, the proportions have changed in a very significant manner: 44 percent of Canadians were of British origin, 28 percent of French origin and 26 percent were of other origins.

The massive immigration which followed the second World War increased the urgency of establishing a new contract between Canadian ethnic groups. Such a change could only enhance Canadian society.

In fact, transmutation and immigration have always been essential elements in human development. Progress and improvement of the human condition—from the invention of the wheel to the development of metal-working, from the introduction of new crops to the launching of satellites—have been the product of interchange and the result of immigration.

Bearing in mind the richness and potential of a pluralist society, Prime Minister Trudeau stated in the House of Commons, on October 8, 1971, that "Although there are two official languages, there is no official culture".

Further development of this statement led to the creation of the multiculturalism directorate in 1972 and the Canadian Consultative Council on Multiculturalism in 1973. Since then, they have worked with an everbroadening base toward transforming multiculturalism from a policy into a way of thinking and a way of life for all Canadians. But this has not been easy and the task is far from completed. The Minister speaking in Toronto recently made this point and while those of us here today may see the future more clearly than others, let us not forget our goal and our part in continuing this progression.

The role of young people in multiculturalism and their involvement with it, spells continuity of the concept and policy over the coming generations. It signifies acquiring valuable political training, and a better understanding of our parliamentary democracy. It means promoting a constant renewal and re-assessment of the idea of cultural pluralism. It allows young people to channel their idealism in a way beneficial to our society. Idealism is not an easy thing to talk about these days but perhaps it is the term that is out-dated and not the concept. I believe that people today are waiting for the chance to be committed to a concrete goal.

A conference of the kind you are attending this weekend is an excellent training ground to define your role in multiculturalism and forge weapons of political participation. Minorities, be they

ethnocultural groups, women or youth must participate effectively in our political system, if we are to be an egalitarian society. One of our greatest responsibilities as Canadian citizens is to ensure that Canada becomes a society in which everyone is legally equal and is perceived as equal.

One way the Government is trying to implement this is by actively involving all Government departments and agencies to whatever degree feasible in the development of Canada's multicultural society. I would like to refer again to Mr. Fleming's speech in Toronto. In it he stated that not only the federal government but also the Provincial Governments must be involved. I believe this should be extended to every level of our society: to high schools, universities, social and church groups.

Since the mid-sixties French Quebecers have no longer considered themselves a Canadian minority, as they did in the past, but rather as the Quebec majority. It is this radical change in Quebecer's self-perception and behaviour which has, to a large extent, awakened other groups to question their identity and their place in Canadian society.

Cultural pluralism is the inevitable way of the future and it must be celebrated rather than feared. We must strive to be an example of a fully integrated society which lives and prospers because of its internal diversity.

Before finishing, I would like to focus on the specific work of the people attending this conference. Over the years, your conference chairmen have demonstrated great commitment to the concept of Multiculturalism and have worked vigorously to share this commitment with their peers. Many of you here have been involved in the start of the Multicultural Youth Association of Nova Scotia and this weekend you are all participating in a major event—approving the first formal constitution of the organization and also electing a new executive to head you. My congratulations for what you have already done and my best wishes for the future.

(The above is an address given by Senator Barrow to a Multicultural Youth Conference held at the International Education Centre in May, 1980)

Canada's Links with China: A Decade of Development

by Mary Boyd

1980 is the tenth anniversary of the establishment of full diplomatic ties between Canada and the People's Republic of China. Along with wheat sales and visits of opera troupes, an important component of the bilateral relationship has been an academic exchange.

When the exchange scholarship scheme was initiated in the early 1970s students of both nationalities were primarily engaged in humanities studies. Canadian students could study Chinese language, literature, philosophy or history at designated Chinese universities for up to two years. Chinese students here enrolled in Arts courses at universities in Ontario and Quebec, with some summer school studies permitted in other provinces. Since 1977, Saint Mary's University in Halifax has hosted ten Chinese exchange students while they attended summer school courses.

Beginning in 1978 the academic exchange programme diversified and the new choices for study included technical subjects. For the most part, Canadian scholars in China continued their courses within the Arts faculty, but specialists in medicine were able to pursue some post-graduate research. Chinese scholars here were no longer language students per se—they were also oceanographers and physicists.

Apart from the government exchange scholarships agreed upon in the original treaty (approximately 24 students from each country every two years) many privately-funded students participated in informal exchanges. A number of Canadian universities "twinned" with Chinese institutes and in this way many visiting professors have travelled back and forth. The academic

councils in each country (the Chinese Academy of Sciences and the Canadian Social Sciences and Humanities Research Council) have been active in sponsoring lecture tours and research leave on a reciprocal basis.

There are currently four Chinese scholars in Nova Scotia. Three are at Dalhousie University doing post-graduate research and the fourth is at the National Research Council. Staff from that institute and from the Bedford Institute of Oceanography have made a number of trips to China in recent months with a view to increasing Sino-Canadian scientific contacts.

Several Nova Scotians have benefitted from the various scholarship schemes. Three Saint Mary's University graduates have received the government exchange scholarship for study in China (Jim Martin, 1976, Mary Boyd, 1977-79, and Bev Stevens, 1980). Three professors from Dalhousie University have been recent guest lecturers in China: Dr. Ruth Gamberg (Education), Dr. A. Thompson (Mathematics) and Prof. R.S.J. MacDonald (Law). Dr. Mary Sun of Saint Mary's history department is the current cultural attache at the Canadian embassy in Beijing. That post is traditionally held by a Canadian Sinologist on leave from an academic appointment.

Canadian and Chinese formal academic councils are presently negotiating new exchange agreements for their respective scholars and research facilities. With strong Canadian academic and popular interest in China, and with China's campaign to modernize, prospects are good for continued development. (Mary Boyd teaches in the Asian Studies Programme at Saint Mary's)

Towards a Global Community

by J. King Gordon

It is tempting to make the comparison—the Brandt Commission versus the Pearson Commission.

A decade separated them. Each was assigned the same task: to survey the global scene of international development and cooperation. Each was given the assignment by the president of the World Bank, Robert S. McNamara. Each commission was headed by a Nobel laureate who had made a notable contribution to world peace.

There it may appear, the similarity ends, inevitably since the '70s marked the end of an era in international relationships.

Demands for new deal

The very titles of the two reports suggest the contrast. "Partners in Development" conveys the optimism that characterized the opening of the second development decade. "North-South, a Program for Survival" spells conflict and an apocalyptic warning.

The Brandt Report notes the difference in pointing out that the Pearson Report was chiefly concerned with questions of aid which reflected the prevailing philosophy in development circles.

This is not quite fair. After all, the Pearson Report appeared five years after the first UNCTAD meeting and the emergence of the Group of 77 with their demands for a new deal in trade, commodity price stabilization and improved credit facilities for Third World development.

While Pearson was in advance of the thinking of the industrial state's government of his time—and for that matter, now—he could not have foreseen the dramatic sequence of events which were to mark the 70s and create the global disorder that the Brandt Commission was called upon to assess.

The OPEC oil embargo, the mounting energy crisis, the catastrophic droughts in the Indian subcontinent and the Sahel, the multi-faceted ecological threat, the monetary disarray of the developed world, the insane arms race, the north-south confrontation aggravated by increased east-west tension—all these fueled the insistent demand for a new international order.

Willy Brandt, in his brilliant introductory essay, takes into account the new situation.

"There has been a substantial change in the international debate since the 1950s. In those years, people in the industrialized countries and elsewhere saw the problem as one of enlightened charity."

New philosophy

"What is now on the agenda is a rearrangement of international relations, the building of a new order and a new kind of comprehensive approach to the problems of development. Such a process of restructuring and renewal has to be guided by the principle of equal rights and opportunities: it should aim at fair compromise to overcome grave injustice, to reduce useless controversies, and to promote the interlocked welfare of nations."

If the Brandt Commission was governed by the changed and changing international situation, it was also influenced by the development thinking of the '70s expressed in the studies of the Hammarskjöld Foundation, the Third World Forum, the Tinbergen Report on "Reshaping the International Order" and the North-South Roundtable. It could hardly have been otherwise since the Commission and the eminent persons it interviewed were broadly representative of those from the Third World as well as the industrialized world who had articulated the new philosophy.

The recommendations focus on the dangerous disparity between conditions of life for people in the North and South, the critical problems of food, health, and housing, the factors of

population, the necessity of more equitable trade relations, the critical problems of energy and non-renewable resources, the need for a new world monetary system with decision-making shared by the Third World, the menace of the arms race and the link between disarmament and development.

On top of these necessary measures, provision must be made for a greatly increased transfer of resources from rich to poor, a special concern for the needs of the poorest, and the provision for an "automatic mechanism" to effect the transfer, some form of international taxation

Menacing arms race

The inventory is a familiar one. What makes it different is that it comes from a responsible body of leading world citizens, with status in their own countries and recognition throughout the world. They carry a sense of urgency:

"Current trends point to a sombre future for the world economy and international relations.

"A painful outlook for the poorer countries with no end to poverty and hunger, continuing world stagnation combined with inflation, international monetary disorder, mounting debts and deficits; protectionism, major tensions between countries competing for energy, food and raw materials; growing world population and more unemployment in North and South; increasing threats to the environment and the international commons through deforestation and desertification, overfishing and overgrazing, the pollution of air and water.

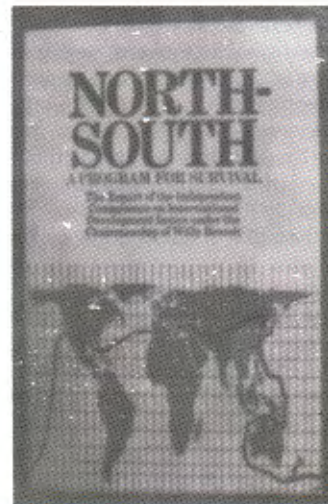
"And overshadowing everything the menacing arms race . . .

"Such developments are not improbable, but we do not believe them to be inevitable."

What the Brandt Commission does is to stress the mutual concern of developed and developing countries to find a solution to what are essentially common problems. Brandt himself writes:

"None of the important problems between industrialized and developing countries can effectively be solved by confrontation. This demands a new perception of mutual dependence of states and people. Development means interdependence, and both are precautions of human survival."

Such an approach established new priorities, particularly for governments of developed countries.



"Many people in government, and elsewhere, may consider this to be the worst possible moment for advocating radical changes. How can industrial nations preoccupied with grave problems of their own be expected to make far-reaching and bold moves to intensify cooperation with the developing world? But we believe that it is precisely in this time that basic world issues must be faced and bold initiatives taken."

The deeper implications of such an approach become evident. "We see signs of a new awareness that mankind is becoming a single community . . . the new generations of the world need not only economic solutions, they need ideas to inspire them, hopes

to encourage them, the first steps to implement them. They need a belief in man, in human dignity, in basic human rights; a belief in the value of justice, freedom, peace, mutual respect, in love and generosity, in reason rather than force."

As a practical step in the implementation of the Commission's urgent call for "reorientation of concepts, structural change and increased practical cooperation" Brandt proposes the holding of a summit conference "in close contact with the UN but (with) only a limited number of heads of states or governments." Its purpose: "to discuss North-South emergency matters and, if possible to reach agreements, as concrete partnerships, immediately, and for the longer term."

Brandt makes a special appeal to the great powers to provide leadership in this endeavor and does not forget the practical need for full cooperation from the European community and the countries of the Third World.

Pollution—a growing problem in developing countries

by Bruce Sithole

Pollution is an everyday subject in the developed countries. Pollutants, described by one scientist as "something in the wrong place at the wrong time in the wrong quantity," have been studied as to their prevalence, effects and control. Yet only in recent years have the adverse effects of environmental pollution come to light: DDT and methylmercurials are probably best known. Environmental pollution is not confined to the developed countries, the same pollutants are to be found in the developing countries; albeit to a smaller degree, but enough to cause a lot of concern. Motor fume exhausts result in lead pollution, industrial effluents result in heavy metal contamination and the use of pesticides leads to toxic pesticide residues. While the developed countries are finding ways to remedy the situation, many developing countries are just sitting by.

Indifference towards pollution

There are several reasons to explain the indifferent attitude of developing countries towards environmental pollution. Firstly, there is a lack of qualified people who can monitor the pollution. This is compounded by the unavailability of suitable and precise analytical apparatus. Secondly, the analytical procedures and apparatus developed in the developed countries are not always suitable for use in tropical areas. The temperature differences affect the speciation of the pollutants in the environment and thus different analytical procedures are required. This can only be done by well qualified researchers. Finally, the authorities concerned (in effect, politicians) do not have clearly defined policies on monitoring the persistence and environmental effects of pollutants. In the case of pesticides and insecticides this is usually explained by saying that food production and the combating of diseases are of major importance. Thus more and more chemicals have to be used to kill the creatures which are disease vectors or which destroy agricultural produce so as to better the quality of human life. The side-effects are of no consequence to a hungry people.

Yet in the few cases where studies have been conducted, or by extrapolating from studies made in developed countries, the conclusion is that environmental pollution is rampant. Studies of the trace element content of a pond near a highway in a city in India showed that the lead and cadmium levels were much higher than the maximum allowed limits (0.05 and 0.01 mg/litre, respectively). The values found were 360 and 180 times higher, respectively. The water from this pond is used by people and domestic animals without purification. As yet the impact of the pollution on the health of the population has not been investigated.

During studies on the toxic effects of four pesticides used in flooded rice production on channel fish in the USA, it was found

Not just experts

But then, within the context of the new world community, he says in conclusion:

"The shaping of our common future is much too important to be left to governments and experts alone. Therefore, our appeal goes to youth, to women's and labour movements; to political, intellectual and religious leaders; to scientists and educators; to technicians and managers; to members of rural and business communities.

"May they all try to understand and to conduct their affairs in the light of this new challenge".

And that means us, wherever we happen to be.

(The writer is an advisor with the International Development Research Centre in Ottawa and worked for 12 years with the United Nations on Third World Development projects. Dr. Gordon is also a past National President of the United Nations Association in Canada.)

that the pesticides were present in tap water. Their toxicity persisted even after boiling the water. It does not take much imagination to realize the consequences of the use of the pesticides in developing countries where the water is used for human consumption without purification.

The environmental repercussions of irrigation development in hot climates have been shown in several studies:

- The construction of Lake Akosombo on the river Volta in Ghana. Before the lake was filled in 1964, urinary schistosomiasis was practically absent from the region. Four years later when the lake was full, the rates of infection among school children in three selected areas were 9%, 38% and 40% respectively. A year later, the results of a second identical survey by the same medical team were 99%, 99% and 74% respectively. Thus, there was almost total infection.
- The construction of the Aswan High Dam in Egypt. The dam has caused ecological changes along the Nile River between Lake Nasser and the Delta. These changes have encouraged the breeding and multiplication of snails which serve as schistosomiasis (bilharzia) vectors. As a result, the disease has spread over areas where only mild infections had existed earlier.
- The Indus River Basin Irrigation Development in Pakistan. Here, twenty-five large and medium-sized dams were constructed as part of the irrigation system. As a result, infection with malaria has risen sharply in the developed areas, where only low incidences of the disease existed before.

The examples above demonstrate the detrimental results that follow lack of due consideration of the environmental health aspects in the planning, construction and operation of large-scale irrigation projects.

The organochlorine family of pesticides such as DDT, aldrin, dieldrin and the like, have attracted much criticism because of their adverse effects on the environment (DDT was found to be present in human breast milk). In fact, countries like Canada and the USA have banned a number of these pesticides (including DDT). In the developing countries, these pesticides are still being used in ever increasing quantities. Their persistence in the environment is exemplified by the work done on pesticide pollution in India. Surveys to estimate the pesticide residues in market samples of different food items showed that DDT contamination was to the extent of 92%. The farmers there use pesticides on crops and vegetables in excessive amounts, with no control and no consideration for the health of consumers.

Increasing Population

A type of pollution not common in the developed countries

but prevalent in developing countries is the result of rapid population growth. A case in point here is that of West Africa. The shift in population from rural to major cities has brought with it a host of new problems that often make new demands on the environment. For example, the rapid growth of Lagos in the 1950s generated a huge amount of waste. The city has not been able to cope with this increase which has resulted in the dumping of raw sewage in the surrounding lagoon. The disposal of raw sewage in rivers and coastal waters is also common in Togo, Benin, and Sierra Leone, and diseases associated with water pollution such as cholera, typhoid, endemic bacterial disease and infectious hepatitis are common.

The drought in the Sahel has forced a large number of people in this region to migrate southward and the resulting crowding has aggravated living conditions in many West African countries. In these countries, the nomads have become beggars sleeping in market places, shopping areas, motor parks and public places, thereby aggravating sanitary problems in these areas.

Solutions to the problem

The few examples cited above serve to illustrate that environmental pollution is not confined only to the developed countries. It is a largely ignored problem in the developing countries. Thus there should be directed efforts to solve the problem. As yet the impact of oil pollution along the coastal areas (due to

ships illegally dumping oil, for example) has not been brought to light. The author had the nasty experience of stepping on tar deposits washed ashore along the beaches in Sierra Leone!

A WHO expert Committee on the Safe Use of Pesticides recognized that the Third World needs improved control of pesticides. The committee recommended the setting up of national control agencies for the registration of all pesticides as a major priority for developing countries. Estimates are that 500,000 people throughout the world are killed or incapacitated by insecticide poisoning every year (most of the casualties are in developing countries). Thus the urgent need for well-trained personnel to instruct farmers in the choice of pesticides, their storage and application techniques, the use of protective measures and the safe disposal of pesticide containers. (It is not uncommon for empty pesticide containers to be used as water pitchers in developing countries.) The proposed national control agencies are to register the compounds, evaluate needs and control the introduction of pesticides.

This paper was an attempt to highlight environmental pollution in the developing countries. The hope (and desire) is that the powers-that-be will realize the problem before irreversible damages are done.

(Mr. Sithole is a graduate student in chemistry at Dalhousie University).

Organizations

Association of Atlantic Universities

The Association of Atlantic Universities (AAU) is a voluntary association of nineteen universities in Canada's four Atlantic Provinces. It was formed in 1964 to assist in assuring the effectiveness of higher education in the region. It promotes and undertakes co-operative studies, workshops and activities, and provides a forum for the executive heads of its member institutions to discuss problems of mutual concern.

A recent project undertaken by the AAU is "A Regional Study on Overseas Placement". The study will ascertain the nature and extent of both the current involvement and the future interests of Atlantic universities in overseas placement for international development purposes. It will assist in the planning of future overseas placement activities in the region to optimise the use of available resources. (For more information, contact Anne McKinnon at the AAU office, 6080 Young St. Phone 453-2775.)

Canadian Crossroads International

Canadian Crossroads International (CCI) is a federally chartered, private, charitable organization working to foster international co-operation and intercultural understanding by offering qualified volunteers the opportunity to live and work in developing countries of the Third World. Since 1958, projects of four months duration, in education, health care, youth leadership, agriculture, community development and construction have been organized in Africa, India, Sri Lanka, West Indies, South America and Canada.

The Crossroads program attempts to enable Canadians and Third World citizens to: gain an understanding of development in historical and social contexts; stimulate greater public support for international development; and encourage a re-allocation of the world resources to the increased benefit of developing countries.

Crossroaders are chosen through an extensive selection procedure involving local, regional and national committees, where the applicants' experience, maturity, and adaptability are assessed. Successful candidates are then matched to specific Third World placements where their potentials can best be

utilized. The planning and implementation stages of the CCI program are continually followed by extensive evaluation which monitors projects and participants' performance so as to increase effectiveness and adaption of the program to meet the changing needs in both Canada and the host country.

Upon their return from a Crossroads placement, Crossroaders commit a substantial amount of their time and energy in support of CCI and related development activities in their communities. (For more information on Crossroads, contact Jean Mitchell at 422-7361, ext. 262).

Canada World Youth

Canada World Youth (CWY) involves young people from all parts of Canada and from various countries in Africa, Asia and Latin America. CWY is an experience which fosters cross-cultural communication and a growing awareness of development issues both in Canada and abroad.

CWY offers young Canadians the opportunity to go beyond textbook facts on development in Canada and the "Third World" and actually experience living and working conditions in different communities and countries. At the same time, participants in CWY engage in a multi-cultural experience which enables them to appreciate the similarities and differences among people of various cultures.

This fall the Maritimes play host to two CWY groups. The team from Bangladesh (14 people) will be living and working in two Nova Scotian communities with their 14 Canadian counterparts. One group based in Truro will be doing social service work—in day cares, with youth groups, in recreation, etc. The other group will be in the Middleton area, having an Agricultural project—working and living with families operating mixed farms. After the 10 week projects in Canada, the entire team will be flying to Bangladesh for projects there in the same interest areas.

The second country involved is Costa Rica. Three groups, each consisting of 8 Canadians and 8 Costa Ricans, will be in three communities in Nova Scotia and New Brunswick. A social service group will have projects in the North End of Halifax (at Northwood Manor, in Day Care, and other community organizations), an Agriculture project will be in the Amherst area, and

another social service group will be based in Moncton. Again, on completion of the 10 week project the team travels to Costa Rica for work projects in that country.

This year (Year 6 in CWY history) sees 25 participants from the Atlantic region being part of exchanges, all across Canada, with 12 different developing countries.

For further information, contact:
Shelagh Savage
1652 Barrington Street,
(telephone 422-1782).

The Coady International Institute

The Coady International Institute was founded in 1959 to design and offer educational programs in leadership, development and cooperatives based on the philosophy and techniques of the Antigonish Movement, an adult education program begun at St. F.X. in the mid-twenties. The principle clientele for the programs were to be leaders and students from less developed countries.

From 1960 to 1973 these programs were mounted and offered at the Institute in Antigonish. To date, August, 1980, approximately 2,500 have graduated with diplomas and certificates. In 1973 the Institute, continuing its "at home" programs, also started to take its educational programs to overseas locations. To date there have been more than 3,000 persons who have participated in these overseas seminars.

As mentioned above, the Institute's programs may be classified into two broad categories: an "at home" diploma/certificate program organised and carried out at Antigonish, and an overseas training/consultancy program organised and carried out in overseas locations.

The "at home" program for 1980 consists of: 1) a six-month diploma program in Social Development; 2) a three-week certificate program in Methods of Policy Formulation and Implementation; 3) a five-week certificate program in Credit Union training; and 4) four week-end development workshops.

The six-month Social Development Program is designed particularly for people from less developed countries who have four to five years in development or cooperative work, with a university degree or its equivalent and who intend to return to their present work. Participants in this program are required to take three core courses: The Antigonish Movement, Adult Education and Development Economics. They then choose either the Cooperative or Community Studies stream. In the former they get courses in accounting, management, credit unions, introduction to coops, etc. In the latter the main courses are rural modernisation, program and project management, perspectives and strategies in social change, evaluation research methods, etc. In each stream there is an opportunity for one or two electives. Each participant is also responsible for an Independent Study Project based on some question or problem in his/her back-home situation. Field observation tours are organized so that the participants get a chance to actually see some of the work being done in cooperatives or development. In the 1980 program there are 52 participants representing 21 countries.

The three-week certificate program in Methods of Policy Formulation and Implementation was primarily for senior management levels of public agencies and private organisations of less developed countries. This was the first year that this particular program was offered. There were 16 participants from 12 different countries.

The five-week Credit Union Program is for employees of the Credit Union Movement in the less developed countries. Participants are chosen through the Credit Union Confederations in Asia, Africa, the Caribbean and Latin and South America. This

year's theme is "education and promotion". Recruitment for the 1980 program is completed and there should be 30-35 candidates in the program.

The four week-end development workshops are being organised for the fall period and will be held in Antigonish, Sydney and Halifax. The theme of this year's workshops is "Aid—Its Dimension and Effectiveness". These workshops will cater to leaders and professionals of voluntary organisations at the provincial and regional level.

The overseas training/consultancy program includes: (1) a series of seminars organised and implemented in less developed countries; and (2) special help through consultancies given to requesting groups in less developed countries.

These overseas seminars are organised at the request of leaders in less developed countries—most often the request is initiated through graduates of the Institute. The purpose, clientele and locale of the seminar is suggested by the local organisation. The Institute helps with staff, program design and the implementation of the seminars. In 1980 there were 16 seminars in 12 countries with over 900 participants. Some of the themes were: People Based Development; Development and Cooperatives—the Antigonish Approach; Project Planning; Adult Education Skills for Volunteer Leaders; Cooperative Administration and Community Development Through Adult Education. Some of the seminars are organised on 2-5 year cycles. This is the case in South Africa and Liberia.

The overseas consultancies during the past year included: (1) Provision of an accountant for two months in Liberia to help the Liberian Credit Union National Association standardize its accounting system; and (2) Evaluation of the Barisal Cooperative Training Centre, Bangladesh.

Requests for training and help through the "at home" and overseas programs continue to come in. The main limitations on answering all requests are the availability of funds and staff.

(For further information on Coady programs, contact J.T. Chiasson at 867-3966, or write to the Coady International Institute, St. Francis Xavier University, Antigonish, N.S.)

CUSO

The Canadian University Overseas is an independent, non-profit development agency which sends skilled workers overseas to help the nations of the Third World train their people to cope with a fast-changing, technological world.

Set up in 1961, it originally recruited mainly young university graduates. Now, as the needs of developing countries change, it more often requests volunteers skilled in trades and technology. Age is no longer a barrier: many volunteers have years of experience to contribute as well as basic knowledge.

In the coming year CUSO will be sending volunteers overseas to help in the fields of education, health, agriculture, business and technology, fisheries, engineering and auto mechanics. Any skilled worker who is a Canadian citizen or landed immigrant can apply through a CUSO Local Committee.

CUSO also undertakes various projects within Canada to increase public awareness of development issues and will help groups wanting to organize education projects. It provides financial and material support for specific development projects initiated and directed by Third World agencies. Funds come from business, groups and individuals across Canada.

For further information on CUSO contact Barbara McCann in the CUSO office, 1546 Barrington St., (4th floor) B3J 1Z3. Phone 423-6709.

Development and Peace

Development and Peace is the official international development and relief organization of the Catholic Church in Canada. It was founded by the Canadian Bishops in 1967. Two main objectives were set: 1) to finance socio-economic projects in the Third World and 2) to educate Canadians as to the causes of un-

derdevelopment and so awaken all within the Church to their common responsibility for building justice in the world.

The education program of Development and Peace in Canada attempts to strengthen the living relationship between Canadians and their partners in the Third World, to look at and act on issues of global concern, such as food, armaments, and human rights.

The educational program of Development Peace this fall focuses on a solidarity campaign with the people of Argentina, South Africa and the Philippines against the increasing militarism in these areas. On Friday, November 21, Bill Smith, SFM, the project officer for Latin America will speak in the Church Complex in Sackville on the growing militarism in Central American.

(For further information on Development and Peace contact Joan Campbell at 422-8428.)

Ethnic Services

Ethnic Services is a section of the Nova Scotia Department of Education, established in 1975, to help the department improve policy, approaches, programs and courses, learning resources, teacher preparation, school organization and methods, and school-community relations so that **all** our provincial learners can receive the best education possible.

Ethnic Services responds to the needs, aspirations, expectations, and priorities of the overall Nova Scotia learning public. We are also especially involved in trying to improve the quality of educational services being delivered to poor students, female students, visible minority students, Micmas and Metis, as well as to newcomers to Nova Scotia.

Ethnic Services is involved in improving school/community relations, and working with provincial and federal departments involved with multicultural, human rights, ethnic and international studies. We provide specialized information and resources re teaching/learning content and methods through our mini-resource centre which contains books, periodicals, journals and articles on Ethnic Services, Human Rights, Native Studies, Black Studies, Women's Studies, Canadian Studies, Atlantic Canada Studies, African Studies, Asian Studies and International Studies.

We also have information on multi-cultural education, development education, minority education, early childhood education, career counselling, future studies and values education.

During the past year our activities have included assisting in the development of a Micmac Teacher Education Program at the Nova Scotia Teachers' College, Truro, and discussions regarding the possible creation of a Native Studies Program at Saint Mary's University in the near future. With our assistance, an ethnocultural description kit on the Blacks of Nova Scotia is in the process of being completed. Also, work is being outlined on an audio-visual resource kit on the Black Heritage of Nova Scotia.

Activities for the coming year will undoubtedly be concentrated around our four areas of priority which include: (1) Ethnic Studies, (2) Human Rights Studies, (3) Multicultural Studies and (4) International Studies. In line with the above, Ethnic Services is working with a number of groups in preparation for a workshop for teachers on Human Rights as well as a workshop on Multicultural Education. In addition, we are lending our assistance to the planning of a National Conference on Multiculturalism in Education for the fall of 1981.

(For further information on Ethnic Services, contact David States at 424-8047 or 424-4295, or write to Dept. of Education, P.O. Box 578, Halifax, N.S. B3J 2S9.)

Oxfam

Oxfam is a private, non-governmental agency which supports self-help projects in developing communities throughout the

world. It also promotes an awareness in Canada of the problems these communities face, and possible solutions to them. It aims to eliminate both the results and the basic causes of underdevelopment in the areas where it works.

OXFAM-Canada has joined with other Canadian organizations and two other OXFAM organizations in supporting an ecumenical committee in El Salvador that is working in refugee centres in the cities and the countryside to provide basic and emergency health care.

OXFAM-Canada has launched its fall fundraising campaign centred on raising Canadian consciousness in regard to El Salvador and on raising funds to support projects there.

In November, OXFAM-Canada's field officer for Latin America will be touring the Maritimes for two weeks. Paul Mably will be meeting with Canadians in many communities and talking about El Salvador, but also about the situation in post-coup Bolivia, in Peru and in Chile. Mably will be meeting with members of the National Farmers Union in Prince Edward Island, with Maritime Fishermens Union people in New Brunswick and farmers in Nova Scotia.

Any one interested in working with OXFAM on this fall campaign, or other aspects of our work, can contact Susan Johnson or Eleanor MacLean at 422-8338. Anyone interested in making a financial contribution to OXFAM's work can send their donation to P.O. Box 18000, Halifax, N.S., B3J 3G5.

Overseas Book Centre

"Feed a Hungry Mind" is the slogan adopted by the Overseas Book Centre and this, in essence, is what the Overseas Book Centre attempts to do. The Overseas Book Centre is a network of twelve centres across Canada, which have been providing books and basic educational supplies to schools, libraries and training centres in developing countries for over ten years.

In Halifax, the Overseas Book Centre concentrates on shipments to the West Indies and West Africa. Since the spring of last year, Halifax volunteers have shipped ten tons of books to nearly 100 schools in those areas.

The Overseas Book Centre operates its programs on little more than one-half million dollars. Much of its fund-raising is done by the Centres' volunteers across Canada, as the Overseas Book Centre has a cross-country membership of 500 annual donors, as well as, the support of many corporations, provincial governments, service clubs and professional organizations, including the Nova Scotia Teachers' Union. The Canadian International Development Agency's funding to Overseas Book Centre directly corresponds to the amount raised in the private sector. A note of urgency sounds here because of world inflation. This is affecting shipping costs to Overseas Book Centre, but even more, the debilitating effect inflation is having on already poor schools, means requests are coming into Overseas Book Centre's Ottawa office more heavily than ever before.

The Overseas Book Centre is now enjoying facilities in the basement of St. Francis School, Inglis Street, Halifax. The local chapter meets there each Thursday night to select and pack books destined for developing countries.

Anyone interested in assisting the work of the Overseas Book Centre should contact Norman Horrocks at 424-3656 or Sister Cathleen Dunn at 443-4620.

Project Ploughshares

Project Ploughshares is sponsored by the Canadian Council of Churches and is supported by Canadian churches, development agencies and other Canadian groups concerned with militarism. Through its research, publications, and education, the project explores problems in disarmament and underdevelopment, both at home and in the less developed countries. The project encourages Canadians to examine the causes and consequences of Canadian military policies and Canada's participation in global militarism.

The project participates in a variety of education conferences, seminars and workshops which inform the public about alternatives to present government policies. In conjunction with the Development Education Centre in Toronto, the project has produced an education kit entitled **Dubious Sentinel: Canada and the World Military Order**, as well as a slide-tape show **Making a Killing: The Arms Industry in Canada**.

Project Ploughshares recently held a seminar on Canada's Foreign Policy in the '80s at St. Mary's University.

(For more information, contact Peggy Hope-Simpson at 422-6929).

Red Cross Youth

During the school year, Red Cross Youth offers students and teachers many ways to include international experience in the curriculum. These are designed to provide knowledge, to encourage empathy with others and to promote action in helping others around the world. The workshops can be arranged for a school, school board, or groups of interested teachers.

Presentations available include One Earth: Teaching for a Global Perspective—a 1/2 day workshop for elementary and junior high school teachers, providing information on development and including many practical suggestions for teaching international development education; Food Forum: Studying Food from a Global Perspective—a new 1/2 day workshop for home economics teachers which includes a filmstrip, activities and recipes to help students explore world food problems, foods of other cultures and resources; and Speaking of the World—a series of presentations that Red Cross School Consultants can bring to the classroom. Topics are 1) Children of the World 2) International Red Cross and Development and 3) Food for the Third World and You.

There is also a series of fund-raising projects available through which classrooms can help people in many developing countries help themselves, and a teacher resource package containing 7 teaching units based on common misconceptions of poverty, overpopulation, etc. This is designed for a grade 4-5 reading level.

Red Cross Youth arranges exchanges of art, friendship albums and crafts with Red Cross Youth groups in other countries. Items sent to Nova Scotia are available on loan, as are filmstrips and slides from various countries.

(For further information on Red Cross Youth contact Rebecca Clark Jordan at 423-9181, or write to Box 360, Halifax, N.S. B3J 2P8.)

UNICEF

Clean water and sanitation for all children by 1990, primary health care for all by the year 2000, the eradication of childhood diseases through immunization and improved nutritional standards for all children—these are the specific global targets of UNICEF, the United Nations Children's Fund, the only official agency of the United Nations which deals exclusively with children.

Currently assisting children in 109 countries throughout the world, UNICEF is supported by a vast network of volunteers. In Canada, over 35,000 volunteers help raise money for UNICEF through the sale of greeting cards and stationery, through the annual Hallowe'en Campaign, which this year is celebrating its 25th anniversary, and by means of a variety of money-making programs. Assisting with development education is another UNICEF priority.

Interested in becoming a UNICEF volunteer and joining the battle to make the world a better place for children? Contact UNICEF Nova Scotia, 5614 Fenwick Street, Halifax, Nova Scotia, B3H 1P9. (telephone 422-6000).

Young Men's Christian Association

The Young Men's Christian Association is a world-wide fellowship dedicated to the growth of persons in spirit, mind and body, and in a sense of responsibility to each other and to the human community.

Throughout the world the programs of the YMCA serve as the means by which people acquire abilities and friendships that help them adapt to the world in which they live; contribute to the betterment of the communities in which they are residents and benefit from the daily circumstances with which they shape their lives.

The Halifax YMCA is presently involved in development education at the local level, a ten year partnership with the YMCA in Santo Domingo, Dominican Republic and refugee work in Sudan.

For further information, contact Erla McClelland at 1565 South Park St. (telephone 422-6437).



Asian Studies at Saint Mary's University

Saint Mary's University is the first and only institution of higher learning in the Atlantic provinces which offers a comprehensive program in Asian Studies.

Asian Studies is an interdisciplinary program drawing faculty and courses from Economics, History, Modern Languages, Political Science and Religious Studies.

Students intending to major in Asian studies are required to obtain at least 6 credits from among the following courses, (aside from the normal University requirements for the B.A. degrees), which are to be taken from at least 3 different departments. They must also choose from among the listed faculty members a supervisor who will oversee their programs of study.

For further information, contact

Dr. Paul Bowlby, Chairman, Committee on Asian Studies
Saint Mary's University, Halifax, Canada B3H 3C3

Resources

The following is a list of resources available at the International Education Centre. Inquiries about resource material should be directed to the Centre. All resources are available to schools and community groups, free of charge. For further information telephone: 422-7361 ext. 254/262.

Films

Five Minutes to Midnight (90 min.)

consisting of three 30 minute reels each of which may be shown separately. The film is suitable for High School classes in Geography, World Cultures and Social Studies. The objectives of the film are to define and contrast the "rich world", to discuss increasing stability; to examine malnutrition and its relation to population control and to explore strategies for transferring a fair share of the world's riches to the world's poor.

Living Off the Land (25 min.)

The world's developing nations want and need to develop economically: they are beginning to consider environmental impact in their planning. This film looks at two countries in Africa and the environmental aspects of development. In Malawi, a country whose economy is largely agricultural, land development is of primary interest. In Ghana, the ecological implications of the creation of the world's largest man-made lake, Lake Volta, are examined.

Apartheid—20th Century Slavery (25 min.)

The rich land which occupies the southern sub-continent of Africa sustains twenty million people of differing races. The relations among these races have concerned the United Nations since the earliest months of its existence and remain a problem both acute and inflammatory. The film sets out the principal geographic and ethnic facts about South Africa and shows—mainly in spoken words of leaders from other countries, principally African ones—how the particular character of segregation in South Africa has developed into a threat to world peace.

Uhuru...The Struggle for Freedom (25 min.)

In the years 1947—1971, over a billion people emerged from colonialism to equal and independent status in the family of nations. Highlights of this historic evolution and the significant role played by the United Nations provide the basic theme of this film. In carrying out one of the primary functions of the United Nations, assisting the emergence of non-independent territories to independent statehood, the organization has achieved impressive results. The record of accomplishments has, however, been clouded by disappointments in Southern Africa, where vestiges of colonialism still remain.

A New Bargain (28 min.)

A commentary on Third World demands for a New International Economic Order: the film explores trade relationships between rich and poor countries and leaves the viewer to ponder whether there is time enough to narrow the gap between rich and poor nations.

Counting on the Future (27 min.)

A film about the population policies of five developing countries: Haiti, the Central African Republic, Ghana, Nigeria and Tanzania. Haiti, a crowded island with few resources, is contrasted with relatively uncrowded African nations rich in agricultural potential. Population planning for these countries begins with a census and education; family planning is accepted only after infant mortality has been sharply reduced. Cultural traditions are honored through music and

song—a voodoo ritual in Haiti, "naming" and funeral ceremonies in the Central African Republic, and the Homowo Festival in Ghana.

Welcome to Paradise (28 min.)

This film from the Man Alive series focuses on the Caribbean Island of Barbados, St. Vincent and the Grenadines. The film reflects the deep concern that the island inhabitants have over the impact of tourism on their economy, their culture, their politics and social values. While tourism has the potential to enrich people by exposure to each other's ways and culture, leaders there charge that it is reinforcing the prejudices of race, class and culture.

Rich and Poor: What Can We Do? (23 min.)

The film presents the contrast between rich and poor nations and looks at the problem of relevant development aid. The most useful ways of assisting Third World countries are examined. The importance of famine relief is outlined but greater importance is attached to assisting developing countries to expand their own economies.

Central America (17 min.)

Examines the 6 countries of the isthmus and the 16 million population descended from Mayan and Spanish. The countries, Guatemala, San Salvador, Honduras, Costa Rica, Nicaragua and Panama are too often considered in Western minds as "Banana" republics.

The film examines why that nickname came to be and the differences between the countries' economic and political growth.

Favela: Diary of a Brazilian Slum (16 min.)

The film deals with the poverty in the slums of a Brazilian City. It raises the basic question about inequality and the vast gap that exists between rich and poor in the Third World.

Highland Indians of Peru (18 min.)

A look at the life of Indians in the mountain villages of Peru. The many scenes of local life show the celebrations of the people as well as the difficulties they have in surviving.

Namibia—A Trust Betrayed (27 min.)

This film traces the tragic history of the Namibian people from before World War I to the present. Once a German colony, later a mandated territory under the League of Nations, Namibia (South West Africa as it was then called) instead of progressing towards independence has been swallowed up into South Africa in defiance of the United Nations and the International Court of Justice. Despite the termination of the mandate, South Africa refuses to relinquish the mineral rich country of Namibia. The South African race system of Apartheid has been applied in the territory, where ninety percent of the population is black.

A Thirst for Change (25 min.)

In poor countries the search for water, having enough of it, having it clean and having it near-by is of vital importance as impure water is one of the most widespread causes of ill health. This United Nations film is set in Ghana.

Plague Upon the Land (40 min.)

River blindness literally plagues much of tropical Africa South of the Sahara. The film explains how river blindness causes people to move away from fertile land where water is abundant and new methods of controlling the disease which has been responsible for blindness in millions.

With Sylvia in the Philippines (11 min.)

Describes the life of a young girl on the Philippine island of Luzon—excellent for students from grades 5-10.

Water from Stones (12 min.)

This film describes how a group of nomadic Tuaregs in the drought—stricken Sahel in North Africa are regaining their self-sufficiency by constructing simple dams.

Misunderstanding China (parts 1 and 11)
East Africa: Two Life Styles
Fruit of Fear (parts 1 & 11) (apartheid in South Africa)
The Quiet Revolution (parts 1 & 11) (Tanzania)
Soro (Nigeria)
Rainy Season in West Africa
Paradise Lost (parts 1 & 11) (American Samoa)
India and Pakistan
Family in India
Chinese, Korean & Japanese Dance
Korea
Denes: I was Born here
Is It Always Right to be Right?
Industrial Worker in Kenya

Slide—Tape Programs

Cultivating Famine (30 min.)

The lack of sufficient food to support the world's growing population is a fundamental problem which has global dimensions. Yet the solutions most often put forward are often limited because they only seek to confront the symptoms and ignore the structural causes of world hunger. This resource unit examines the structural causes of hunger and illustrates the relation between hunger and other symptoms of underdevelopment.

Overview: Development and Women (15 min.)

Explores development planners' traditional attitudes towards women, their effects and essential new directions developments must take.

The Last Slide Show (10 min.)

This slide presentation gives a general historical sketch to the arms industry and arms race. It discusses the development of new weapons system and their implications for world peace.

Philippines: 'Self Actualizing' Education (10 min.)

Demonstrates how a new, non-formal education approach involved women in assessing their own needs and determining their own courses for action.

Ethiopia: A New Education in Family Life (10 min.)

Illustrates how a national women's organization integrated economic activities and health services in family life education projects.

For What Did I Come To This Country? (25 min.)

It is an examination of some of the problems which immigrants face when they come to Canada. The focus is specifically on immigrant women and their children—the communication problems they face and the gap between their expectations and the realities they face as immigrants to Canada. This presentation can be used in areas of study such as, Canada, Immigration, women, children, and education.

The United Nations: Structure For World Peace Since 1945

This slide-tape show was compiled by Gordon Watson, a high school teacher and President of the United Nations Association (Atlantic Region). The program and study guide gives an overview of the origins, purposes and structure of the United Nations. It is very useful for high school students and community groups.

Dependency by Design

This program describes the colonial roots of underdevelopment in Latin America.

Introduction to the Caribbean

This program provides a sketch of the history and geography of the Caribbean area as well as describing life in the Caribbean today.

For Bread and Hope

Designed to introduce the question of immigration to Canada by placing that question in a larger context and by examining the economic, social and political factors affecting Canada and the world.

Guess Who's Coming To Breakfast

This Program deals with multinational corporations and their effect on Third World nations.

Family Life In The 'Homelands'

This program portrays the social chaos that results from the break-up of the family by the migrant labour system and the poverty wage structure under which most black South Africa families live.

Banking On South Africa

Deals with the human consequences of North American bank loans to the government of South Africa.

Apartheid South Africa Today

Describes the system of Apartheid in South Africa.

One Namibia—One Nation

Describes how Namibia (formerly South West Africa) must struggle to become independent of South Africa, which has refused to relinquish its hold on the mineral-rich country of Namibia.

Africa

1. Tanzania Commercial agriculture
2. "If this is the Time" (Views of Ghana)
3. Religion in West Africa
4. Fisheries in Northern Nigeria
5. West Central Lowlands
6. Landscape and Vegetation in West Africa
7. A City Family of Modern Africa
9. An Introduction to Nigeria
10. Food for School: Zambia
11. Zambia (parts 1 & 11)
13. Uganda—Mining & Industry
14. Transport in Africa
15. North West Africa & Sahara
16. Introduction to Malawi
17. Eastern Highlands, Tanzania, Kenya, Ethiopia, Uganda, Rwanda, Burundi
18. The Congo Basin
19. Primary School Education in Northern Nigeria
20. Animals and Insects in Ghana
21. An Introduction to Sierra Leone
22. An Introduction to Botswana

Latin America

1. The American Basin, Brazil, Peru, Ecuador
2. Northern South American, Columbia, Venezuela, Guyana
3. Rio de la Plata, Argentina, Paraguay
4. Northern Mexico (the Central Highlands of Mexico)
5. The Brazilian Highlands
6. Honduras, Costa Rica, Nicaragua
7. Honduras
9. The Andean Highlands—Ecuador, Peru, Bolivia

Asia

1. Cities & City Life in China Today
2. South Vietnam: Historical Background & Modern Problems
3. China—Agricultural & Rural Life

Sound Filmstrips

(with audio cassettes and teachers' guide)

Aid, Anyone?

Introduction to Latin America

1. Latin America: its land (11 min.)
2. Latin America: its history (11 min.)
3. Latin America: its people (11 min.)

4. Latin America: its agriculture (11 min.)
5. Latin America: its Industry (11 min.)

Families of South America

1. South America: Ranch family of Brazil (8 min.)
2. South America: City Family of Argentina (8 min.)
3. South America: Family of the Amazon (8 min.)
4. South America: Indian family of the Andes (8 min.)
5. South America: Poor family of Lima (8 min.)
6. South America: Wealthy Family of Caracas (8 min.)

The Andean Lands

1. Andean Lands: Life in the highlands (8 min.)
2. Andean Lands: Life in the lowlands (8 min.)
3. Andean Lands: Venezuela—sowing the oil (8 min.)
4. Andean Lands: A highland Indian Village (8 min.)
5. Andean Lands: Coffee farmer of Columbia (8 min.)

Arabian Peninsula

1. Arabian Peninsula: Oil—fuel for change (10 min.)
2. Arabian Peninsula: The New Arabs of the Peninsula (10 min.)
3. Arabian Peninsula: Oil for continuing growth (10 min.)
4. Arabian Peninsula: Where the oil money goes (10 min.)

Africa—Tradition and Change

1. Africa: Tanzania builds a nation (12 min.)
2. Africa: Masai herders of Tanzania (12 min.)
3. Africa: Ivory Coast (12 min.)
4. Africa: Ethiopian village life (12 min.)
5. Africa: Liberia (12 min.)
6. Africa: Botswana—where water means prosperity (12 min.)

Families of West Africa

1. West Africa: Shopkeeper of Senegal (13 min.)
2. West Africa: Mine Foremen of Sierra Leone (13 min.)
3. West Africa: Technician of Mali (13 min.)
4. West Africa: Civil servant of Ghana (13 min.)

Families of Asia

1. Asia: The families of Hong Kong (8 min.)
2. Asia: Family of Bangladesh (10 min.)
3. Asia: Family of India (8 min.)
4. Asia: Family of Japan (8 min.)
5. Asia: Family of Java (8 min.)
6. Asia: Family of Thailand (8 min.)

South Asia: Region in Transition

1. South Asia: The winning of independence (10 min.)
2. South Asia: Religion and change (10 min.)
3. South Asia: An Indian Village—Model for change (10 min.)
4. South Asia: Key decisions (10 min.)

China Old & New

1. The rise of the Chinese Communist party
2. A recent visit to the people's Republic of China
3. Education in China today

Asian Man—China

1. China: The Middle Kingdom
2. Ch'i: The Arts in China
3. Confucius and the Peaceful Empire
4. Tao—The Harmony of the Universe
5. Buddhism: The Way of Compassion
6. Wei Min: For the people

Filmstrips (captioned)

Go Western, Young Nation, Go Western.
What is International Development Assistance?
Education—What For?

Mexico in Transition:

1. The Land of Mexico
2. The People of Mexico
3. Mexico in Revolution
4. The Agricultural Revolution in Mexico
5. Industrial Revolution
6. The Artistic Revolution in Mexico
7. Three Farmers of Mexico
8. Arts and Crafts of Mexico

Videotapes

Africa

1. Rural Development in Tanzania (parts 1 & 2)
2. West African Vegetation (parts 1 & 2)
3. Botswana (parts 1 & 2)
4. The Rise of Nationalism in West Africa (parts 1 & 2)
5. Nigerian Politics Since 1960 (parts 1 & 2)
6. Introduction to the Physical Geography of Africa and West Africa (parts 1, 2 & 3)
7. The West African Writer and His Environment (parts 1 & 2)
8. African Values (parts 1, 2 & 3)
9. Development in Tanzania (parts 1 & 2)
10. Bantu Migration
11. Post Independence Economic Problems
12. CUSO in Africa
13. Agricultural Development in Sierra Leone
14. Brief History of Colonial Period in Africa
15. Medieval Empires of West Africa & The slave trade in the West African Coast
16. Urbanization & Nutritional Problems
17. African Land Use Systems

Others

1. Racism in the White World (parts 1 & 2)
2. The Third World: Bread, Bibles & Bullets (parts 1 & 2)
3. Cross-Cultural Relations & Education (parts 1, 2 & 3)
4. Dr. Endicott Talk on China (part 1)
5. Speaker, Chinua Achebe, Introduction: James Olawarirje
6. Discussion on Chile
7. Unemployment in Developing Countries.
8. Technological Transfers to Developing Countries
9. Other Two Worlds (Third World)
10. A Look at the CUSO Resource Centre
11. Handcrafts of Trinidad (part 1)
12. The Third World, A Phoenix Observed (parts 1)
13. Liberty (Third World Tape)
14. Evolution or Revolution? (Third World Tape)
15. Micmac Cultural Presentations
16. Indian Information Centre (parts 1, 2 & 3)

Be A Good Boy Now: A story of displacement: (20 min.)

A teenage Jamaican boy is about to emigrate to Canada to join his mother. The programme looks at aspects of his life in the Caribbean and attempts to anticipate some of the problems and disappointments as well as the opportunities he is likely to encounter in Canada.

The Mourides: Africa's Black Muslims

When Senegal was conquered by the French it turned not to Christianity but to Islam; more particularly, the Islamic Mouride brotherhood.

Between Two Africas

Morocco and Senegal provide interesting contrasts between Arab North Africa and the black sub-Saharan Africa

Islam: The Challenge Of Adaptation

The relationship between Islam, Judaism and Christianity is seen through the eyes of the keeper of the faith at a mosque in Ontario and a Moslem student who reflects his own particular world view.

Third World Development Series

1. Introduction of the series: Dr. B. Pachai
2. Nigeria: Anthony Nwabughuogu
3. Nigeria: John Orkar
4. Nigeria—Planning for Development: Anthony Nwabughuogu
5. Nigeria—Agricultural Development: John Orkar
6. Kenya—To Independence: Maria Nzoma
7. Kenya—Since Independence: Maria Nzoma
8. The Law of the Sea Conference and the New International Economic Order—The Case of Africa: Ralph Ochan
9. Malawi: Paul Zeleza
10. Zimbabwe—Rhodesia: Eric Makurah
12. Botswana: Elphridge Makuwatsini
13. Botswana—Land Use: Ken Traynor
14. Swaziland: Gerald Kunene
15. Tanzania—Introduction: Dr. Martin Kaniki
16. Tanzania—Economic Development: Dr. Martin Kaniki
17. Tanzania—Education: Dr. Martin Kaniki
18. Tanzania—Tourism, Women: Dr. Martin Kaniki
19. Ghana—Education: Joe Mensah
20. Ghana—Problems of Modernization: Joe Mensah
21. Uganda: Ralph Ochan
22. East—West Conflict in Development: Professor Michael McGuire
23. International Banking and the Developing World: Dr. John Godfrey
24. Brazil—History and Modernization: Donna Rossi
26. Brazil—Peoples—Cultures: Donna Rossi
26. Brazil—Religion—Education: Donna Rossi
27. The West Indies—The entry of the East Indian presence, A Historical Perspective: Deoraj Narain and Cecil Solomon
28. China—Modernization: Dr. Mary Sun
29. China—Scenes in Development: Dr. Mary Sun
30. Media and Methods: A. Rahim
31. The U.N. and the Third World: G. Wirick
32. The Military in Africa (Overview I & II): Y. Bangura
33. The Military in Zambia: A. Kanduza
34. The Military in Uganda (I & II): R. Ochan
35. East Indian Contributions in Caribbean Development: Deoraj Rickeshwar Narine and Subhadra Matiai
36. Rhodesia: Bruce Sithole
37. Zimbabwe: Bruce Sithole
38. Law of the Sea: Anselm Clouden

Canadian Black Studies

1. **Black Studies In A Global Context**
 - East African initiatives
 - West African Initiatives
 - American initiatives
 - Canadian Initiatives
2. **Church And Culture: The Black Experience In Nova Scotia**
 - The Black Church and Youth
 - The African United Baptist Association and the Black Man in Nova Scotia
 - The Church: Impact on Life and Culture of Blacks in Nova Scotia
 - The Black Church and Black Women
3. **Nova Scotian Blacks In The Canadian Mosaic: Employment And Education**
 - Employment
 - Halifax Outreach Employment Project
 - The Minority Situation in the Antigonish, Guysborough Region
 - Black Youth and Education
4. **The Black Experience In A Canadian Regional Setting**
 - A Preliminary Report on the Socio—economic Position of Blacks in the Canadian Regional Settings as Reflected in the 1971 Census Data
 - Early Black Experience in the Canadian Prairies

- A Special University Program for Nova Scotian Blacks and Micmacs
 - La Negritude au Canada ou la Difficulte D’etre une Minorite pas Comme les Autres
5. **Black Studies And The Curriculum**
 - Black Canadians and the History Curriculum
 - The problems of Black Students in Science and Technology
 - Scientific Issues and the Status of Blacks
 - Education and Human Rights
 - Literary Writings by Blacks in Canada
 6. **Canadian Black Studies And Inter— Ethnic Issues**
 - Keynote address by Dr. Vincent D-Oyley
 - One—hour summary of first Canadian Black Studies Conference (Windsor)
 - One—hour summary of second Canadian Black Studies Conference (Halifax)
 7. **The Indo— Chinese: From Refugee to Citizen**
 - History of Asians in Canada
 - Vietnamese in Canada
 - Implication of Resettlement
 - Canadian Government and Indo—Chinese Settlers
 - Role of Sponsoring Groups
 - Personal Views of Settlement

Minority Perspective

1. The Chinese community in Halifax: Dr. Anthony Chan and Chuck Lee
2. The Chinese community in Nova Scotia: Dr. Anthony Chan, Dr. Spencer Lee and Dr. David Yung.
3. The Black community in Halifax: Dr. Anthony Chan and Bucky Adams
4. The Micmac community of Nova Scotia: Dr. Anthony Chan and Noel Knockwood

Cassette Recordings

1. Dialogue on Development: “The Middle East and the Camp David Accord.”
2. Dialogue on “Why Multiculturalism?”
3. “Micmacs and the Education Process”, Marie Battiste
4. “The Antigonish Movement and the Problems of Development.” Hon. Allen J. MacEachen.
5. “Global Overview of the Problems of Development Past and Present.” Sir Shridath S. Ramphal.
6. “Solutions to the Problems of Development: A Futuristic Outlook”, Lady Barbara Ward.
7. “Canada’s Role in Development.” Mr. Michael Dupuy
8. “Special Convocation Address.” Rev. Theodore Hesburgh.
9. “Recent Developments in Nigeria.” Sir Francis Ibiem
10. “The Irish as a minority in Halifax in the nineteenth century.” Terrence M. Punch.

The following are the complete, recorded proceedings of the National Conference “Caring for Our Living Planet” which was held in August 1979.

1. **Suffocating the Arms Race:**
Dr. William Epstein—International Arms Control Authority
Mr. James Stark—“Disarmament by Popular Demand”
Mr. Miles Godfrey—“United Nations Special Session Follow—up”
2. **Safeguarding the Human Race (Military)**
Reverend G.G. Grant, Council of World Association of World Federalists; Loyola University
Mr. Aurthur de Witt Mathewson—Peacekeeping Role of Canadian Defence Forces
Dr. Gene Keyes—Military Forces for Life Against Death
3. **Safeguarding the Human Race (Political)**
Dr. J. Francis Leddy—Alternatives to War—The Case for a Governed World.
Dr. Ross Smyth—World Federalist Trends

4. **The Oceans and the Biosphere—Common Heritage of Mankind**

Dr. Douglas Johnston, Faculty of Law, Dalhousie University
Dr. John Logue—Law of the Sea—Fate of the Oceans
Dr. Gordon Riley—Harvesting the Oceans
Ms. Wilma Broeren—Law of the Sea—Pilot Project for World Order

5. **Education for Planetary Citizenship—A Larger Patriotism**

Mr. Eric Bonham, President, Victoria Branch WFC
Dr. Anthony Johnstone—Education for Planetary Citizenship in Our Schools
Dr. E. Margaret Futon—The Role of the University in Education for Planetary Citizenship
Mr. Julien Major—Educating the General Public for Planetary Citizenship
Dr. Bridglal Pachai—Education for Planetary Citizenship in the Third World

The complete cassette recordings of the Canadian Black Studies Conference (as listed) are also available.

Slides

- I **Intermediate Technology** (slides with teaching guide)
 - 1. Simple ways to do it better—a general introduction to intermediate technology.
 - 2. Intermediate technology in one country, Tanzania
 - 3. Growing crops
 - 4. Processing and storing crops
 - 5. Water—simple ways to save, raise and use it better
 - 6. Building
 - 7. Energy and power
- II Education for Employment—a study guide and slides
- III Water problems in the Third World—a study guide and slides
- IV Kuala Lumpur: A Third World city—a study guide and slides

Resource Kits

- I **Spotlight on Development:** Kenya, Malaysia and Algeria (includes filmstrips, cassettes, study guide, books etc.)
- II **Toward a New International Economic Order** (includes filmstrips, cassettes, study guide, books, etc.)
- III **Refugees in Canada from 1956 to present** (includes 9 resource books, cassettes, maps, slides, and photos)
- IV **Living Together**
 - 1. A simple society (Land Dayaks of Borneo)
 - 2. A complex society—Imperial China
 - 3. The Manding of West Africa

Journals

- 1. Development Forum
- 2. Africa Publications Trust
- 3. Third World Forum
- 4. Africa Currents
- 5. Latin American Working Group
- 6. New Internationalist
- 7. Third World Quarterly
- 8. Review of African Political Economy
- 9. Asianadian
- 10. Polyphony
- 11. Micmac News
- 12. Development Directions
- 13. International Perspectives
- 14. Forum
- 15. Czechoslovak Life

- 16. Hungarian Review
- 17. Canada and the World
- 18. Canada Commerce
- 19. **Two Thirds** A Journal of Underdevelopment Studies
- 20. Ideas and Actions
- 21. The Middle East
- 22. Middle East Review
- 23. Middle East News
- 24. The Disarmament Bulletin
- 25. The Calumet Journal (Cndn. Council of Christian and Jews)
- 26. Connections
- 27. Action for Development
- 28. Cross Cultural Communication Centre
- 29. Newsletter—N.S. Human Rights Commission
- 30. Newsletter—International Press Release
- 31. Disarmament Times
- 32. Global Perspectives in Education
- 33. Journal of Education (N.S. Minister of Education)
- 34. Israel Digest—Shalom
- 35. United Nations Publications Development Forum
- 36. UNESCO—Occasional Papers
- 37. Ebony Express
- 38. Contrast (Canadian Black Community)
- 39. Development directions
- 40. IRDC Reports (International Development Research Centre)
- 41. Japan Times
- 42. Philippine News Bulletin
- 43. Minister of State
- 44. Multiculturalism
- 45. CIDA Reports—Annual Review
- 46. Ourselves and Others
- 47. Far Eastern Economic Review
- 48. The Economist
- 49. Rafiki—Development In Canada And The Third World



Human Rights Day Program

December 10, 1980

Each year the International Education Centre invites high school students and teachers to attend a program at Saint Mary's University to observe the signing of the United Nations declaration of Human Rights.

Program 11:00-11:30 a.m.
10 a.m. Welcome A United Nations film
10:15 a.m. Guest speaker 11:30 a.m. - 1 p.m. Lunch

Workshops (1 p.m. - 2:30 p.m.) (4) Disarmament
(1) The Refugee Problem (5) Energy issues in
(2) Apartheid in South Africa a global setting
(3) The Middle East (6) Human Rights

High School teachers are invited to contact Jean Mitchell at the International Education Centre at 422-7361 ext. 262 for further information.

International Education Centre

Publications

The International Education Centre is both a resource and research centre. In the latter regard the centre is publishing a series of occasional papers on various National and International issues. Also, the proceedings of the Canadian Black Studies conference held in Halifax in 1979 have been published. The following is a list of titles, content and prices.

I Books

Canadian Black Studies edited by Bridglal Pachai

A collection of papers edited by the former Director of the International Education Centre, Saint Mary's University. It covers a wide range of topics including the Church, Blacks and Employment, Blacks in Science, and Black Culture. The articles are of both provincial and national interest. (papercover - 300 pages - \$8.00)

II Occasional Papers

1) "The Asian Immigration Question in Recent Canadian History" - Robert A. Huttenback

Professor Huttenback of the California Institute of Technology provides a survey of Canadian attitudes to Asian immigration since 1864. (77 pages - \$1.00)

2) "Sociology and Ethnic Research in Atlantic Canada" - Dr. M.M. Lazar

Dr. Lazar of Mount Saint Vincent University provides an overview of the state of ethnic research in Canada. He includes an excellent bibliography for those interested in Ethnic research in this region. (15 pages - \$0.50)

3) "Dr. William Pearly Oliver and the search for Black Self Identity in Nova Scotia" - Bridglal Pachai

This work traces the life of one of the most important black leaders in recent Nova Scotian history. It is an essential source for Black Studies. (90 pages - \$1.50)

4) "Adjustment Problems of East Indians in the Halifax-Dartmouth Area" - Sukhdev Singh Sandhu

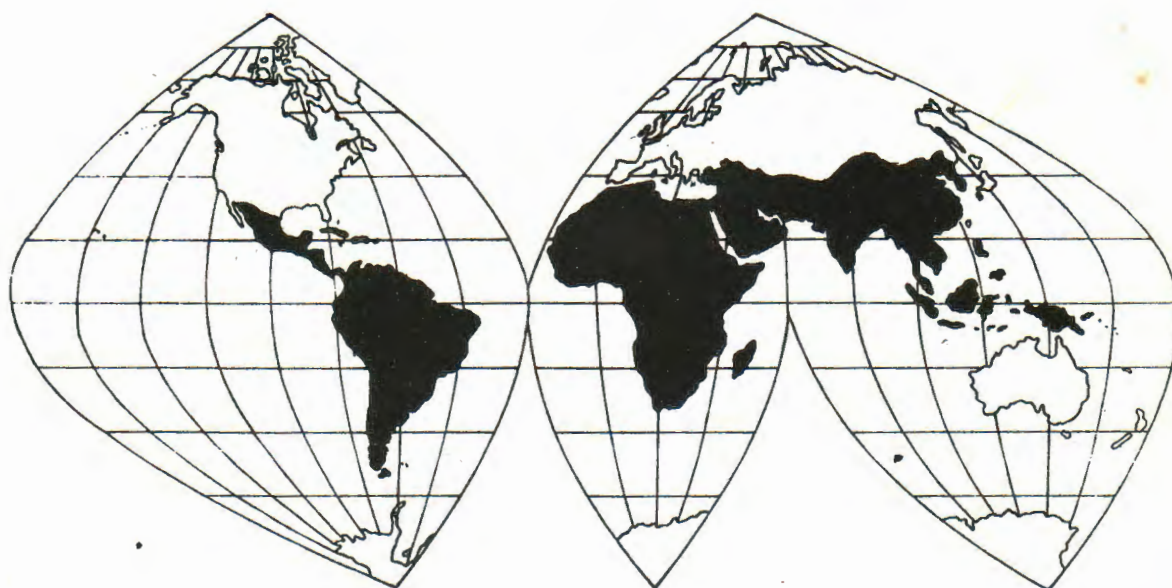
This pioneer work touches on one of the more recent additions to this province of "immigrants". It deals with the necessary cultural adjustments made by the East Indian community. A valuable addition to Nova Scotia's cultural heritage. (41 pages - \$1.00)

Please order your copies of the above publication from the International Education Centre, Saint Mary's University, Halifax, Nova Scotia, B3H 3C3. The prices noted above are to cover the cost of production, postage, and handling charges.

III Forthcoming Publications

The following monographs are being prepared for the Ethnic Heritage Series and will be available from the IEC by December 31, 1980.

Mary Boyd :	"Ethnicity Amongst the Vietnamese in Nova Scotia"
Gordon Haliburton :	"Religion as a force in the Scottish approach to Education in Nova Scotia"
Debra Meeks :	The Survival of Rural and Irish Folklore in an Urban Setting"
Terrence Punch :	"The Irish in Halifax-Dartmouth: A Confederation Minority"
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