

Your World

Volume 3, Number 2, Fall 1981



International Educational Centre Newsletter

Multicultural Youth of Nova Scotia

The Multicultural Youth of Nova Scotia is an official association concerned with creating an awareness among the youth of the province of the different cultures in Nova Scotia. During its short period of existence the association has tried to achieve this goal by holding conferences where youth all across the province are invited to share thoughts and ideas relevant to them. The funding for this type of activity is provided by grants from the office of the Secretary of State.

The association plans to expand from its already solid base by implementing leadership workshops in the next conference to further stimulate growth in a positive manner among its members. Also, a student will be going to high-schools throughout the province and talking about the group in general, trying to stimulate interest among the youth so as to ensure a growing membership and thus a thriving association.

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

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.

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

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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.

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International Development — Two Views

Since the new format was adopted for the IEC newsletter three issues ago, the demand for it has increased enormously. Requests have come in from all over Nova Scotia as well as from New Brunswick, Prince Edward Island and Newfoundland. Teachers have responded to the newsletter through the evaluation forms and we have tried to satisfy the many requests for more material. This has, we believe, made the newsletter better.

In each issue of *Your World* readers have been encouraged to write to the Newsletter with comments and criticisms on this publication. Many have been favourable and some not so favourable. For this issue, the standard editorial has been put aside and in its place are two opinions expressed by teachers on the newsletter and I.E.C. We believe each has expressed a particular point of view with respect to the Third World which many others share. We therefore have presented both views here and we hope it will stimulate further thought and debate on the subject.

Dear Sir:

In the most recent issue of *Your World* you editorialize about the vast numbers in under-developed regions who are trapped in a cycle of deprivation that includes poverty, illiteracy, under-employment and disease. You say, "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."

If this is so, then what are the circumstances that have been imposed? Who or what denies people the opportunity to exhibit intelligence and resourcefulness? One gets a fair idea of what the International Education Centre thinks from the films, slides and tapes which it makes available to schools, e.g. "Apartheid — 20th Century Slavery"; "Namibia — A Trust Betrayed"; "Dependency by Design"; and so forth. To a certain extent this well-worn theme is justified; but to an equal or greater extent there is another factor which the Centre apparently sees fit not to mention. Nowhere in *Your World*, or in the resource material, does there appear to be an examination of the abysmal quality of Third World governments, and of their often atrocious records of corruption, inefficiency and cruelty.

To take Africa alone by way of example, it is all very well to offer, "Ethiopia: A New Education in Family Life" as a ten minute glimpse of health services in family life education projects. But why not balance this by making available some slides showing corpses which have resulted from some of Colonel Mengistu's fairly recent education projects? Or, perhaps, you might offer the B.B.C. documentary film which

shows horrendous pictures of Somali tribesmen in the Ogaden being slaughtered Mussolini style.

Your editorial sententiously refers to points being glossed over, and to the need for individual awareness of the world situation being aroused. How about arousing some awareness of the real world by referring, say, to the erstwhile self-crowned emperor of the Central African Empire, Colonel Bokassa, ordering a hundred children to be butchered, personally beating to death political prisoners, and engaging the while in cannibalism? Why not a reference to the fact that in Chad, a dictatorship since the early 1960's, thousands of Christians have been killed, and that in November, 1973, the then President had twelve pastors buried alive?

I have cited a few instances of events in Africa. However, similar examples of lack of respect for human life and for human dignity are not hard to find elsewhere in the Third World. Let us not have to read once again that misery in the Third World, or Poor South, is mainly the result of exploitation or indifference on the part of the Rich North. By all means, let us bend every effort to alleviate the appalling conditions of life existing in so many parts of the world. But let us also be honest enough to recognize who or what is responsible for much of them — Third World governments.

As Professor Peter Bauer has observed, transfers of wealth have an unfortunate tendency to go from poor people in rich countries to rich, and often corrupt, people in poor countries with governments rather than people tending to benefit most from development aid. Amnesty International has pointed out that more than a hundred countries that are signatories to the U.N. Charter practice imprisonment without trial, political repression and torture; while Sir Michael Swann, Chairman of the British Broadcasting Corporation, has noted that, "of the 114 countries in the United Nations, only thirty or so have a broadcasting system, or a press that can be described as remotely free". Where does *Your World* imagine the countries with political repression and unfree broadcasting systems to be? And, more to the point, who does it imagine to be responsible for this unhappy state of affairs? The industrial nations of the West, no doubt, capitalist hyenas that we are.

Since the impressions which the International Education Centre conveys, through its publications and resource materials, are disseminated at the expense of Canadian and Nova Scotian taxpayers — who might reasonably expect balanced editorializing as well as a respect for facts — I think more attention should be paid to the quality of government in developing nations. Your editorial speaks of one point being glossed over, while in respect to enormities committed in Third World countries by their own governments, it remains silent. This, too, is to gloss things over. It is at least worth considering that, possibly, some of "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings".

Yours faithfully,

Alan St. G. Abbott
Head, Social Studies Department
Queen Elizabeth High School

Dear Sir:

In his letter Alan Abbott takes to task *Your World* and the International Education Centre for their alleged failure to provide "an examination of the abysmal quality of Third World governments and of their often atrocious records of corruption, inefficiency and cruelty". Why, he asks, are there no slides showing corpses in Mengistu's Ethiopia or materials similar to a BBC film containing "horrendous pictures of Somali tribesmen in the Ogaden being slaughtered Mus-solini style"? He continues his argument by citing the familiar (and also "well-worn") litany of the atrocities and idiocies of Bokassa, Amin, Nguema, and Doe. The argument seems to be that African governments themselves are a major cause of Africa's deprivation and, yet, the International Education Centre provides no relevant resources. In short, their presentation of Africa is unbalanced. The strong tone of Abbott's letter is surprising especially when contrasted with the mild voice and honest concern heard in the editorial. This strikes me as unfair and suggests that the writer is unaware of the role played by the International Education Centre. Of more importance, however, is a peculiar preoccupation that can be sensed from the spirit and content of the letter.

What is an appropriate role for the IEC in terms of resources "disseminated"? Is the Centre guilty of misleading students as far as an understanding of Third World countries is concerned? First, it would seem that the Centre itself is engaged in a balancing act by offering material on the

Third World that is not readily available in Nova Scotia. Abbott would have the Centre do what the popular media are already doing, viz. sensationalizing symptoms without an attempt to examine the complex causes. The leaders and events to which Abbott refers have not been neglected by the Western media. The most casual observer of African affairs can recount Amin or Bokassa stories (just as Abbott has done). This is the Africa reported by the *Halifax Herald*, *Maclean's* and *Time*. Students, who are otherwise ignorant of African countries, have heard of Idi Amin. One wonders why Abbott bothers to cite Amin's self-bestowed decorations and titles. This is the farcical side of the whole matter that Westerners have delighted in and the tone in which much of Uganda's tragedy was reported. Less has been said of how ordinary Ugandans survived these nightmare years.

One of the concerns of teachers ought to be to challenge the stereotypes that contaminate our attitudes towards groups of people. Is it possible that more exposure of these atrocities would reinforce existing stereotypes held by our students towards Africans? Has the sensational reporting of these ruthless leaders in any way tainted Westerners' views of Africans? Idi Amin represents a less typical view of Africans than films and other resource materials which describe how millions eke out their livelihoods. For this reason the filmstrip "Ethiopia": A New Education in Family Life" may be of more educational value than more "horrendous pictures of Somali tribesmen . . . being slaughtered".

The claim that the cruel and corrupt dictators of Africa are an important cause of underdevelopment and that these governments produce much of the deprivation of the Third World seems to reduce the cause of poverty to that simply of bad government. Logically, it is difficult to see how "inefficient" and short-lived dictators have produced such profound poverty in hardly twenty years. As suggested previously, it might be easier to defend the proposition that weak nations breed weak governments.

In his second paragraph Abbott asks what conditions have been imposed. This is not the time to debate this matter but it is difficult not to raise certain points that bear on both colonial legacy and corrupt government. In the case of Bokassa can France be absolved of responsibility for propping up this regime? The point being made here is that even the examples of personal and idiosyncratic leadership cited by Abbott are part of a complex network of factors and that these governments are largely manifestations of unresolved stresses in these same societies. The division of Amin's own Kakwa tribe by the British is only one small aspect of Uganda's ethnic problems. Westerners who referred to "foreign mercenaries" in Amin's army were often describing Amin's "ethnic compatriots". It is not the intention here to defend Amin but to suggest how crude British boundary decisions can still have repercussions that can in part account for an out-of-control army responsible for many atrocities.

Abbott is not factually correct when he states that *Your World* and the International Education Centre fail to offer materials which mention the quality of Third World governments. In recent issues of *Your World* there are unfavourable comments on the governments of El Salvador, South Korea, Iraq and Vietnam. At the Centre itself one can find an article entitled "Anarchy, Tyranny, and Progress



Third World Children: A hope for the future?

under Idi Amin". Admittedly, most of these references hardly constitute examinations but many of them point to additional sources that would fill the gap that concerns Abbott. For example, one article in *Your World* outlines the work of Amnesty International and conveniently provides a name and a telephone number.

In this respect my own experience with the IEC may be instructive. One year ago the Centre provided me with the requested African speakers, one of whom was a Ugandan. He spoke forthrightly about conditions in Uganda under Idi Amin and in no way attempted to gloss over the atrocities. Other recent speakers in my class from Nigeria and India have answered candidly questions concerned with corruption and dictatorship in Third World countries. In fact a special effort is made to have different points of view expressed when more controversial issues like Israeli-Arab relations are discussed.

The filmstrips and slides available through the Centre are mainly American in origin and from one source. A limited budget and a limited choice in affordable and useful material probably have more to do with the Centre's offerings than a deliberate attempt to ignore the points the previous writer has raised. Moreover, the short-lived governments that Abbott mentions (they change with "bewildering rapidity") make it financially more difficult to provide resources that would not quickly become dated. In some respects the resources listed by St. Mary's remind me of the list Social Studies films stocked by the Department of Education. For example, on Benin the department offers "Village on Stilts", and on Thailand there is "Land of Rice" while for the Middle East one finds films on bazaars and Bedouins. As with the IEC, budget and availability probably have as much to do with this as politics. The Centre's resources are at least more varied and up-to-date.

Abbott may well have a stronger objection to the policies of the Education Centre. It is one thing to call for more information on Third World governments but in this context why cite films critical of South Africa's internal and external policies as signs of the Centre's alleged tendency to go easy on African governments? Are the films themselves unfair or unbalanced or is South Africa unfairly singled out when it is perhaps no worse than most Black African governments? It is not clear what is meant by this reference. If it is felt that these films present a distorted picture of South Africa, then the argument should be directed at this point. This "well-worn theme" of Apartheid is hardly well-known by most students but even if it is, this matter seems to be an odd one to raise in this connection.

In view of the full range of activities that I have mentioned, the charge that the International Education Centre willfully glosses over the records of African governments seems to be much too strongly made if, as it first appears, the Centre is being merely faulted for errors of omission. It is difficult not to draw the inference that the criticism arises from a sensitivity and perspective that is not made clear in Abbott's letter.

George Perry
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Experience in Kenya

by Jean Mitchell

Kenya, from the Kikuyu word "Kiri Nyaga" means "mountain of whiteness" and refers to Mount Kenya, which is second in height to Mount Kilimanjaro of Tanzania and is snow-capped throughout the year. Kenya lies astride the equator in East Africa and is bounded by the Indian Ocean to the east, Somalia, Ethiopia, and the Sudan to the north, Uganda to the west and Tanzania to the south. It is a country of extraordinary beauty and diversity.

The spice, ivory and slave trade of the Kenyan Coast attracted a long procession of foreign traders — Greeks, Persians, Arabs, Portuguese, British and Germans. As early as 900 A.D. Arab communities settled on the Kenyan coast and the cultural fusion of the Arab and African created the Swahili culture which is still very distinctive along the coast. Today more foreigners still come to Kenya than to any other black African country. Tourists come to see the magnificent game animals, the Rift Valley, Mount Kenya and the palm-fringed coral beaches of the Indian ocean. Tourism follows agriculture as the most important industry in Kenya. In fact if the present economic trend continues, tourism will become the number one foreign exchange earner surpassing coffee and tea by 1990.

Colonialism in Kenya

Kenya, like most of Africa and almost all of what we call "the Third World" or the "South", experienced years of colonial rule. In 1895, Kenya became a protectorate of Britain and later in 1920 a colony. It was only after a long struggle that the country gained independence from Britain in 1963. Colonialism brought swift and irrevocable changes which can, in a sense, be explained by tracing the history of a single colonial decision. At the turn of the century, the British decided to build a railway line connecting the Kenyan coast to Uganda in order to exploit the vast economic potential of the hinterland. The construction of the railway had an enduring impact on Kenya. Firstly, Kenyans were alienated from their means of livelihood — the land. Secondly, indentured labourers from India were brought to work on the railway and thirdly European settlers were encouraged to take up land in the agriculturally potent highlands of Kenya. The Kikuyu ethnic group who occupied most of what was later dubbed "the White Highlands" were forced into "native" reserves of marginal agricultural value. Taxes were imposed and people forced to work on the European farms which eventually totalled 8 million acres of Kenya's prime and limited agricultural land. The construction of the railway alienated and disenfranchised people, altered land holding systems and introduced two foreign ethnic groups to Kenya, thereby forever changing the course of her history.

Today, although 80% of the population of Kenya depend on agriculture, only less than 10% of the population own most of the total arable land. This discrepancy is further heightened by a severe land pressure problem as population grows at the fastest rate in the world — 4% per annum. A recent study sponsored by the United Nations indicated that

Kenya's population of 16 million would double in just over 17 years if the current rate of growth continues.

The population increase and the strain it places on the agricultural resources of the country is a complex problem facing Kenya, particularly in the context of the great and growing disparity existing between the rich and the poor in this country. To compound these problems of food shortage, population pressure, and food production, Kenya is bounded by countries (i.e. Somalia, Uganda) currently experiencing severe food shortages.

Machakos District

During last summer I spent four months in Kyangala School in Machakos district east of Nairobi. After leaving Nairobi, the capital city of Kenya, there seems to be an undefined moment when the city abruptly stops and the countryside begins. Machakos, lying to the east of the city, is a very dry area with unreliable rainfall and poor sandy soil. It is plagued with the perennial problems of soil erosion and overstocking of animals that often cause crop failures. It is a harsh environment to make a living.

The area has its share of beauty too. It is characterized by sparse vegetation, seemingly endless low hills dotted with beautiful acacia trees. Walking through the countryside, one could meet children watching quietly over their herds of goats. Often one would see wild animals like antelopes or a herd of wildbeeste in search of sufficient grazing. Goats could be seen tenuously perched on their hind legs straining to eat the new growth on an acacia tree.

In Kyangala, as in many rural areas, many men go to Nairobi or Mombasa to find work while the women remain in the country tilling the land and looking after the children. Frequently, the wages are low in the city and it is essential to have land in the rural areas to supplement the income. It is ironic that people have to leave the rural areas in order to earn a living and yet continue to rely on the rural areas to

supplement their income. There is, therefore, an understandable preoccupation with owning land.

The staple foods of the area are maize, beans and Ugali (a maize/meal porridge). Vegetables such as cabbages, potatoes, onions, tomatoes and bananas are always available. Each family keeps goats and a few cows for meat and milk.

Education in Kenya

In just fifteen years primary school enrolment doubled from 45 to 90%. Primary school education, which became free in 1978 when Daniel Arap Moi became President, is now creating the need for additional secondary schools. To meet this need *harambee* schools, such as the one I taught in, are being constructed throughout the country. In Kenya there are three types of secondary schools: government schools, private schools, and harambee schools. Government schools are well equipped and tuition-free; private schools vary in cost depending on the quality of the school; harambee schools are built and maintained by villages when there is a need in an area for a secondary school. Harambee is a Swahili word which was popularized at the time of independence by the first president of Kenya, Jomo Kenyatta. Generally the expression means "pull together" and often refers to "self-help" projects. In the case of a harambee school the people of an area decide to build a school, pool their resources, raise money and construct the school. The students who attend must pay school fees to cover the operational costs of the school such as teachers' salaries, text books, etc. Many of the harambee schools become successful and eventually are sponsored by the government. Although all these schools serve the need of providing students with secondary education, many harambee schools which are built by people with limited means lack sufficient facilities, text books and even teachers. The required school fees place a strain on the students and families who often endure hardships in order to send their children to school.



Form I students at Kyangala

Secondary schools, emulating the British system, comprise Forms I to VI, which are equivalent to grades 8-13. There are national examinations after Forms II, IV and VI. Following the very difficult Form VI examinations, the students compete for places at the university. There is one university in Kenya to serve the needs of a population of 16 million compared to the five universities in the Halifax/Dartmouth area! Due to this fact, only a very small percentage of all secondary school students will compete successfully for placements. If a student doesn't gain admission to university there are few educational alternatives. Many disappointed students teach secondary school while awaiting further opportunity to study. Four of the seven teachers at Kyangala hoped to continue their education but few possibilities were available.

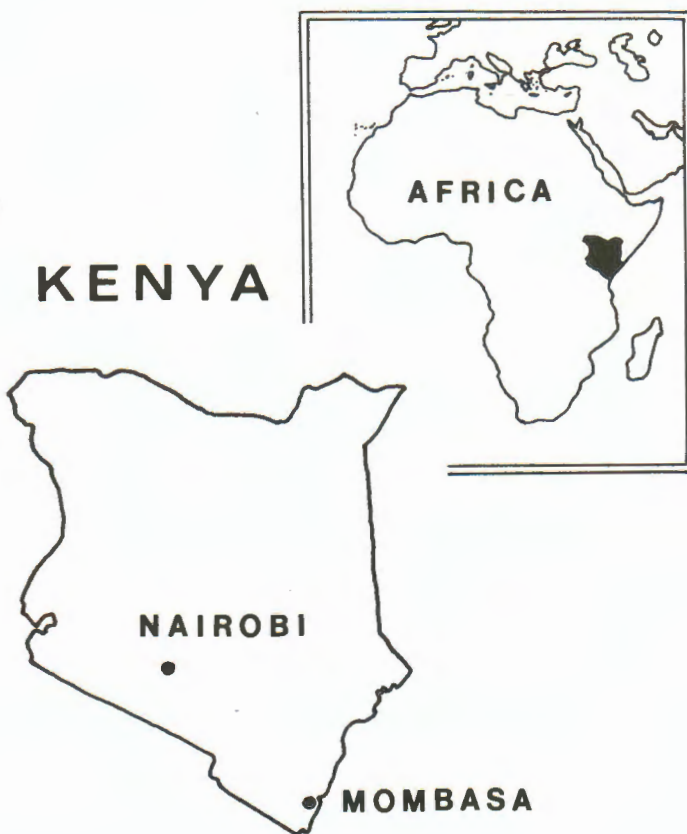
Students at Kyangala studied much the same subjects as students in Canada, but there was greater emphasis on language since all students in Kenya basically speak three languages. In Machakos district the students' first language is Kamba, as the Machakos and Kitui districts are the traditional areas of the Kamba people. The two official languages of Kenya are English and Swahili and these languages are taught in school and spoken throughout the countryside.

As Kyangala school is a boarding school, students come from different areas of the district. A new dormitory had been built for the female students, but the male students had to take rooms nearby or walk long distances to attend the school. The day began early with a study period, then students cleaned the classrooms and the compounds and met in assembly with the teachers. At the end of the day, classes were followed by team sports, a study period, and a closing assembly.

The school is the focal point of Kyangala village. The village itself is very small, comprised of a hotel, canteen, butchery, vegetable stand, and a shop. Generally education in Kenya is viewed as extremely important — it is the key to mobility and success. Yet schools like Kyangala do not necessarily meet the needs of the area or the needs of a country which has an agricultural economy. The education system directs all students to academic or university training; this is particularly difficult to understand since most students do not or can not enter university. A great deal of time, effort and money is spent by families and students who hope that the education system will propel them toward a more affluent life. For a few this end is attained, but for most the education system creates expectations and aspirations which cannot be fulfilled. The education system, a colonial relic, often alienates or separates people from their surroundings and then fails to provide them entry into an alternate environment. Upon completion of secondary school, students find little work in the rural areas and are invariably drawn to the city where they may face unemployment or underemployment, like the four teachers I taught with at Kyangala and the unemployed Form IV students in Nairobi. They represent the casualties of an education system which does not address the development needs of the country or of the young people. The young people of Kyangala (as in Canada) are following the global drift toward the city while the countryside must endure without the energy, interest and enthusiasm of its youth.

After teaching school "upcountry" at Kyangala during the summer I travelled to the coast of Kenya before returning to Nova Scotia. I visited the coast during the Islamic festival of Ramadan. The Swahili culture and the ancient sea port city of Mombasa was a totally different world from the village life I had become familiar with. The palm trees and the mosques of the coast were a vivid contrast to the acacia trees and churches of the "upcountry". As a Canadian and a Maritimer I was startled by the diversity of the cultures and landscapes within Kenya. The wonder of this beauty and diversity increased when I travelled north through the desert to Lake Turkana and to the west to the Lake Victoria area. I remember clearly one early morning when the extraordinary beauty of Kenya and the aura of Africa in general overwhelmed me. I was taking the train from the coast to Nairobi and awoke early to see giraffes feeding on the acacia trees and striding through the austere beauty of the drylands. It was a moment when I could only begin to glimpse at a past before the advent of the colonial administration, before the train, before the European settlers, and before the boundaries . . .

Jean Mitchell was a Crossroads volunteer in Kenya last summer.



The Vanishing Seeds

by *Donatus de Silva*

Did you know that the premium export wheat of Canada, called "Neepawa" would not exist if it were not for a gene introduction called the "Kenya Farmer"? This is one example of how harvests in the rich nations are dependent on plant breeding stock from the "genetic diversity" in the developing nations.

Virtually everything that we eat today can be traced back to fewer than a dozen centres of extreme genetic variety, in the so called "Vavilov Centres", named after the great Soviet scientist, who dominated botany in the 1920s.

Following years of painstaking exploration, N.I. Vavilov concluded that a combination of varied topography, climate and cultivation methods resulted in almost all the major crops originating on less than a quarter of the earth's arable land.

The major areas are the Mediterranean, the Near East, Afghanistan, Indo-Burma, Malaysia-Java, China, Guatemala - Mexico, the Peruvian Andes and Ethiopia. With the exception of a small land area around the Mediterranean, the industrialized world is excluded from the centres of genetic diversity.

Thus, the genetic home of most of the world's grains — oats, barley, wheat, rye and flax — is the Fertile Crescent and Ethiopia. Similarly, Europe's typical salad vegetables come from rather surprising places; tomatoes from Central America, cucumbers from Burma, onions from Ethiopia and radishes from China.

Apart from food crops, modern medicine also depends heavily on plant, animal and microbial species. According to a recent study, 25 percent of all prescription drugs sold on the American market are derived directly from plant material.

Thus the traditional centres of genetic diversity in the Third World are vital to plant breeders the world over. However, the Third World nations are in danger of losing this precious natural heritage. The Green Revolution and commercial seed companies are bringing about the erosion of these centres.

Although the Green Revolution has played and continues to play a crucial role in "food-security" and in satisfying various needs of expanding populations, it has not been without drawbacks — some of which probably are as serious as its achievements. One of the major accusations against the Green Revolution is that it has brought about the massive discarding of local plant varieties — in which 10,000 years of genetic diversification is stored — in favour of a few high-response varieties.

These varieties are indeed not "high-yielding" as usually described, but "high-responding" since their yields are realized only as a response to high inputs of fertilizers and chemicals — with all the environmental damage that follows. They are vulnerable to environmental challenges in the form of climatic changes and crop diseases.

Recent history is littered with examples of field and plantation crops being devastated by the sudden appearance of new, or newly-adapted diseases and pests. In 1970, blight

suddenly struck the US corn crop, leaving the Southern states with only half a harvest. A more recent example is the development — within just three years — of the brown planthopper in rice, from the level of an academic curiosity to that of a "key" pest wiping out millions of acres of rice crops in South and South-east Asia. Deforestation is also placing many wild varieties of plant species into oblivion.

As seeds are becoming a valuable commodity, a number of multinational corporations have got into the act. According to a report published by the International Coalition for Development Action (ICDA) entitled "The Seeds of the Earth," the entry of the multinationals represents the second and dangerous phase of the Green Revolution.

Seeds today are big business. Local suppliers in developing countries collect rare specialized plants and send them across to commercial seed companies in the West. With the help of these seeds, new varieties are introduced either by crop research stations or commercial enterprises.

Commercial plant breeders and seed suppliers patent these varieties and demand royalties for their use. As a result, many countries in the developing world now have to pay twice over for genetic material — once for the new variety and once for protecting the material from which it is derived. Kenya, for example, is now buying tropical legume seeds developed in Australia based on indigenous Kenyan varieties. There is no record of payment by Australia for the original material.



A farmer prepares his land for planting cotton.

The ICDA study points out that the biggest seller of seeds in the world today is Shell — the Anglo-Dutch petroleum and chemical giant. Just four companies — Dekalb, Pioneer, Sandoz and Ciba-Giegy — control two thirds of the maize and hybrid sorghum seed market in the USA.

According to the UN Food and Agriculture Organization (FAO), one company, United Brands, formerly United Fruit, maintains about two thirds of the world's potential breeding stock of banana. The type of banana that we eat, say twenty years from now, could well be decided by one commercial enterprise.

"Seeds of the Earth" also observes another disturbing development. Many major pesticide manufacturers have now entered the seed business. The study warns that these companies might breed plants that flourish only with the application of certain chemicals. In this way, the pesticide manufacturers could ensure that farmers purchase not only seeds but also pesticides to go along with them.

If you think this is a far-fetched idea, take a look at this example given by the study. A certain chemical has been used in the ripening process of a variety of tomatoes called "Florida MH-1", which allows its harvesting to be "scheduled", at a time when the market conditions are appropriate.

Commentary on the study states: "With industry encouragement, University of Florida tomato breeders biased their breeding programme to produce a tomato which could only ripen when sprayed."

Like the multinational corporations, western governments are also building up gene banks with material from the Third World. By 1970, says the study, the US Department of Agriculture boasted material from 27 nations. Twenty-two of these were Third World nations, only four-

teen of which had any of their own native wheat material in storage.

The absurdity of the Third World position, says ICDA, will be clear when they discover that virtually all of their rescued indigenous wheat varieties can only be obtained from the United States.

"Against this situation, international and national public efforts to collect and store seeds are inadequate," says Dr. El-Tayeb, an Egyptian microbiologist currently working with the UN Environment Programme (UNEP) in Nairobi, Kenya. Developing countries, he continues, have limited funds and expertise to spare for the enormous task of conserving seeds.

UNEP is actively involved in assisting programmes to train developing country personnel in collecting and storing indigenous seed varieties. During the past few years, UNEP has helped to collect seed varieties of sorghum and millet in East Africa, potato varieties in the Andean region and cereals and legumes in the Himalayan region.

In order for the collection of varieties in developed countries to continue unhampered, these must be stored in international seed banks, Dr. El-Tayeb emphasizes. This is not the case today as all the world-based collections are maintained in national banks of industrialized countries. The time has come to internationalize the operation before a complete freeze on collection is enforced by those who provide free germ plasm to those who develop seed and sell it back to where it comes from. Although such genetic material may be regarded as national assets, Dr. El-Tayeb feels that they should be also looked upon as "part of the global human heritage".

Donatus da Silva is on the staff of UNEP, Nairobi.



An Egyptian farmer ploughs his field in front of the ruins of Memnon.



“How Many of Us Are There?”

Population growth has traditionally provided governments with more taxpayers for their treasuries, more workers for their economies, and more cannon-fodder for their armies. Until the 1950's, no government had ever adopted a conscious policy for lowering its population growth rate. Since then, family planning has been made available in practically every country and fertility is declining world-wide. “It has been the quietest revolution in history,” says Professor Gayl Ness of Michigan University's Centre for Population Planning, “but it may turn out to be the most significant.”

New ammunition for that revolution is now pouring into government offices throughout the world in the shape of the latest census figures.

In New Delhi, government officials are panning through streams of statistics for the gold-dust policy guidance as the results of this year's Indian census begin to be published. One-and-a-half million enumerators have been involved in house-to-house visits in every State and the bottom line is an Indian population of 683,810,051 — an increase of almost

25 per cent since the last census was held exactly a decade ago. Meanwhile, China is programming its computers in readiness for next year's “census to beat all censuses” when the largest nation on earth stands up to be counted. In total, 144 countries are holding national censuses in the 1980-84 period and 125 of them will be completed by the end of this year. The majority of them have been assisted by the U.N. Fund for Population Activities (UNFPA) which in its ten year history has spent \$75 million in helping over 100 developing countries to collect essential population data.

The result of this spate of censuses is rather like taking a still photograph out of a motion picture — a snapshot of the world ‘frozen’ when the ink dries on the last census form. And the main outlines of that picture are already becoming clear.

The present population of the earth stands at an estimated 4.4 billion people of whom approximately 31 per cent are living in South Asia, 27 per cent in East Asia, 11 per cent in Africa, 10 per cent in Europe, 9 per cent in Latin America, 6 per cent in the U.S.S.R. and 6 per cent in North America.

But the figure which holds the key to the future is the annual growth rate of the world's population. Latest U.N. estimates put that figure at 1.73 per cent a year and falling. Extrapolating that trend takes world population to just over 6 billion by the end of the century and to 10.5 billion by the year 2110 when net population growth is finally expected to come to a halt.

Within these global figures, it is clear that the growth of numbers in the developing world is roughly twice as fast as in the industrialized world, and that Africa, Asia and Latin America will eventually contain almost 90 per cent of the world's people.

Population figures are like money in the bank — a small change in the interest rate can make a big difference to the final amount in the future. And depending on how that key figure of the annual population growth rate changes over time, the final population of the world could still be as high as 14.2 billion or as low as 8 billion. Stabilizing the world population at the United Nations 'medium variant' figure of 10.5 billion depends on population and development policies which will slowly force down that annual race of growth.

The first continent to reach zero population growth will be Europe, adding only 50 million to its present population before levelling out in about 50 years from now. Next to

stabilize will be North America with an eventual population of 320 million, followed soon afterwards by the U.S.S.R. at 380 million.

South Asia, on the other hand, will almost triple its present population of 1400 million before stabilizing at around 4100 million at the end of the 21st century. In East Asia, the dramatic slow-down in China's birth rate will mean that only another 500 million will be added before population growth comes to a halt in 2090. Latin America will also see a tripling of its present 400 million people with the population of Mexico approaching that of the United States.

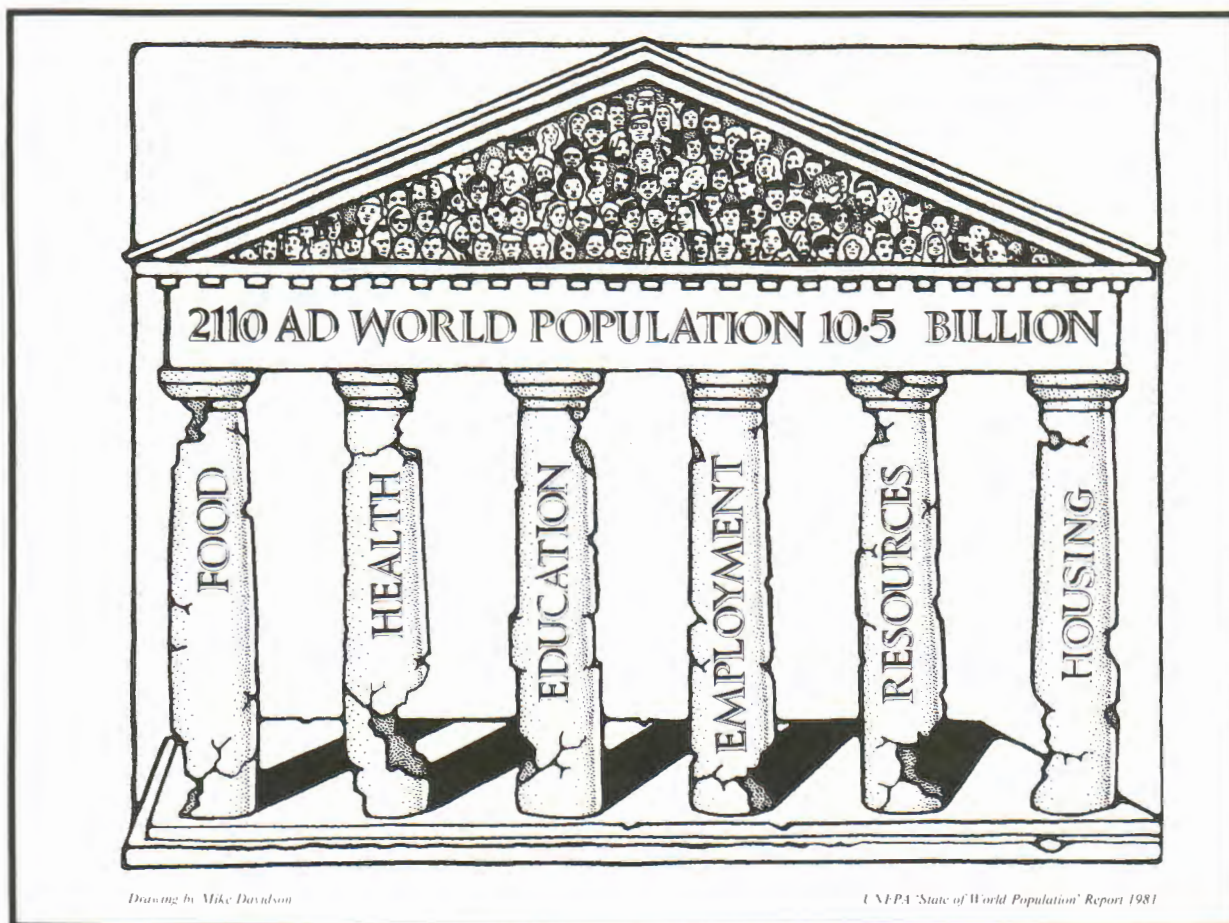
Last to stabilize will be Africa, the only region showing no signs of a slow-down. By the time Africa's population growth has come to a halt, says the UNFPA Report, there will be more than four times as many people on the continent as there are today.

The net outcome of these projections is that 9.1 billion out of the forecast 10.5 billion will be living in today's developing countries. The poorest regions of the world — Africa and South Asia — will between them account for more than 60 per cent of the world's people.

Meanwhile the industrialized world's share of world population will fall from today's 24 per cent to just about 13 per cent.

Excerpt from UNFPA publication

**UNITED NATIONS
FUND FOR
POPULATION
ACTIVITIES**



Resources

The following is a partial list of resources available at the International Education Centre. Inquiries about resources material should be directed to the Centre. All resources are available to schools and community groups, free of charge. For further information telephone: 429-9780 ext 165/498.

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 instability; 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.

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.

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 Islands 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.

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

(New Acquisitions)

The Long Chain (1970)

Earning a living in Bombay, India.

The Cost of Cotton (1977)

The ecological and environmental problems posed by the use of pesticides in Guatemalan cotton fields.

Rich Man's Medicine: Poor Man's Medicine (1980)

The role of traditional medicine in public health programmes in Senegal, West Africa.

Myself/Yourself (1980)

A film on being perceived as different because of race, religion and culture.

Emigrante (1980)

A film about the experience of immigrants in Canada.

Seeds of Change (1980)

An analysis of the situation in El Salvador centered around a discussion of the murder of the Maryknoll nuns.

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 its 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.

Adelante Nicaragua — background to and discussion of the recent revolution in Nicaragua.

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 and 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 America, 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
4. Introduction to India

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

New Acquisitions

1. Identifying Sexism in School Texts
2. Identifying Racism in School Texts
3. Undoing Indian Stereotypes

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

New Acquisitions

(with teacher's guide)

1. We and the U.N. (elementary level)
2. Treasures in Peril (UNESCO)
3. Gifts from the World (UNESCO)
4. Women in Africa

Videotapes

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

A series of over 50 taped lectures covering general development issues (Law of the Sea, Land Use Systems etc.) and many topics specific to particular countries (i.e. Brazil — History and Modernization)

Canadian Black Studies — Tapes from Canadian Black Studies Conference 1980

1. Black Studies In a Global Context
2. Church And Culture: The Black Experience In Nova Scotia
3. Nova Scotian Blacks In The Canadian Mosaic: Employment And Education
4. The Black Experience In A Canadian Regional Setting

5. Black Studies And The Curriculum
6. Canadian Black Studies And Inter-Ethnic Issues

The Indo-Chinese: From Refugee to Citizen

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

A collection of cassette tapes on a range of multicultural and development topics, i.e. Water Problems in the Third World, Appropriate Technology for the Third World.

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
2. Safeguarding the Human Race (Military)
3. Safeguarding the Human Race (Political)
4. The Oceans and the Biosphere — Common Heritage of Mankind
5. Education for Planetary Citizenship — A Larger Patriotism

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

Games & Simulations

Rafa Rafa

Simulations about the problems when different cultures face each other

The People Grid

Three simulations for primary

The Rich & the Poor

100 cards — various possible games (for secondary students)

Simulations

The Mali Cattle Game

Based on survival chances of cattle-breeding in the Sahel

The Grain Drain

A board game based on the politics of food, illustrating the problems facing many Third World countries in buying grain and food in the world market (secondary level)

The Poverty Game

Participants play role of subsistence farmers in savannah region of Africa (secondary, 8-30 people)

The Poultry Game

Participants play roles of farmers in developing countries (secondary)

A Trade Game

People play the part of consumers, traders and retailers of commodities such as bananas, sugar, coffee (secondary)

Trading Game

Helps students understand how trade can affect prosperity

Starpower

Trading game exploring power relationships

Living Together

Relations between groups and resources (primary)

Explorations

The world of languages

Teaching Kits & Curriculum Materials Cross Cultural & Multicultural Education

Growing Together

Programme ideas for children's groups to help them in a multi-racial community

Issues of Multiculturalism and Race Relations

Collection of materials and ideas suitable for secondary level

As the World Really Turns

Talking with students about media — collection of materials to assist in critical examination of the impact of media designed as a workshop for teachers and parents

Teacher's Manual — Africa

Native Survival

Case studies followed by questions and analogy situations designed to stimulate reflection and discussion about broader issues

Issues in Cultural Diversity

Case studies, questions, analogy situations

Multicultural Canada

A teacher's guide to Ethnic Studies

The City Kid's Book

Materials for home and community study (elementary)

The City Kid's Teacher's Book

Teacher's manual for above

Prejudice

Student unit

Teacher's manual

Cultures in the Community — Teaching Kit (Filmstrip) and Teachers

Manual on Multiculturalism

Development Education

Perspectives on World Hunger (OXFAM)

Curriculum unit for Newfoundland High Schools (resource materials included)

Development Education — How to do it (CUSO)

World Problems in the Classrooms

A teacher's guide to some United Nations tasks

The Changing World and the Primary School

Suggestions for teachers

The Changing World and Religions Education

Suggestions for teachers

The Changing World and Geography

Annotated bibliography and suggestions for teachers

Teacher Handbook — Resource Materials Pertaining to Indian, Inuit and Metis Cultures

Living with the Land

A pictorial display of continuity and change in Ghana — background and commentary on photographs (elementary)

Women Under Apartheid

A portable photographic exhibition

The Development Puzzle

A source book for teaching about the 'rich world/poor world' divide and 'one world' development efforts

Reading in Development Education

Readings useful for secondary (collated by CUSO)

Development: Models and Approaches

Kits of materials — secondary level

Interdependence

(UNICEF School Kit — elementary level)

Clean Water

(UNICEF School Kit)

North African Village

(Cut Outs — primary)

Working Animal Posters

(with teaching guide)

One Earth — Why Care

(Red Cross Development Education Kit)

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 (Cdn. Council of Christian and Jews)
26. Connections
27. Action for Development
28. Cross Cultural Communications 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. Black 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
50. Development Education News — IDECO
51. Intercom — Global Perspectives in Education

Plucking the flower from a child's eye

by Henna Singh

There are times when all the love inside a mother cannot protect her child from suffering. Kuppammal, 29, has learnt how to swallow this bitter pill as she sits under a thatched roof, listening to the health educator. A few months ago she discovered that Tirupati, her two-year-old son, could not see in the dark. He saw a "flower" — a white spot — in his right eye.

Kuppammal lives in a slum on the outskirts of Madurai, a town in the state of Tamil Nadu in India. She left school and married at 14, and over the years she had five sons. Tirupati is the youngest. Kuppammal has a job in a factory sticking labels on bottles, but she and her husband between them only earn about US \$45 a month. The family eats rice with pickles three times a day, occasionally managing to add a little vegetable to break the monotony.

Kuppammal was frightened when Tirupati became dull and listless, and spoke about the white spot in his eye to her friends. One of them, Saraswathi, fortunately knew of a place where children with eye troubles went for treatment: she worked there as a cook.

This was the Nutrition Rehabilitation Centre attached to Rajaji Hospital in Madurai. Ten years ago Dr. G. Venkataswamy, a famous eye specialist, noticed that there was a high incidence of eye ailments among children under five who came to the hospital. Further examination revealed that their diet lacked vitamin A. Every year around 6,000 children go blind in Tamil Nadu for this reason, and many more suffer from night blindness. Instead of treating these children with strong doses of medicine, Dr. Venkataswamy preferred to rehabilitate their health with a diet rich in vitamin A and proteins.

Expensive foods are not the best

For his therapy he selected locally available low-cost food which every mother could afford. Greens are rich in vitamin A, but in this part of the world many people turn up their noses at them, both because they grow in abundance and because they cost so little. The Centre set out to try and dispel the false notion that expensive foods are the best, and teach the mothers of children referred there from the paediatrics department how to cook five nutritious meals a day on only one rupee (US 15¢).

It was into this world that Kuppammal with Tirupati in her arms stepped last May. The people at the Centre were kind, especially Paul Subbiah who is affectionately known as "Master". He assured Kuppammal that her child's eyes would be cured as she had come in time. She would stay at the Centre during Tirupati's treatment, which usually lasts for six to eight weeks and is entirely free.

Paul Subbiah filled Tirupati's case sheet and a yellow "Road to Health" card, recording his weight at 5.1 kg.: Tirupati was also undernourished. He explained to Kuppammal the connection between Tirupati's eye trouble and the lack of vitamin A in his diet, and that she would spend the next

six weeks at the Centre with 18 other mothers and their children.

Invisible disabilities

A high proportion of impairments and disabilities are the end-result of an absence of knowledge or medical attention about common diseases or at-risk health conditions. Some such conditions are not conventionally thought of as disabilities.

MATERNITY-RELATED

There are 110 million births each year, 75% in developing countries, where perinatal risks are much higher and newborn have lower birth weight, itself a contributor to disability-producing sequelae. A fetus can be severely affected during pregnancy by disease in mother such as rubella, syphilis. Complications during delivery can also damage newborn. 0.5% world population disabled in these ways.



MALNUTRITION

The most severe form, protein-energy malnutrition, affects 100 million children under 5 in developing countries; it can permanently stunt growth, physically and mentally. Two hundred and fifty thousand (250,000) children go blind each year from vitamin A deficiency; iodine deficiency causes endemic goitre (200 million affected), sometimes leading to cretinism; iron deficiency (anaemia) also causes impairment.



Not every mother in her group was as hopeful of their child's recovery. One little girl, Chellamel, had become sick and been treated by a village medicine man. He had given her some herbs but she had grown listless 'like a rag doll' and had sat in a corner rubbing her eyes and shielding them from the scorching sun. Her case was more advanced than Tirupati's and her chances of being able to see properly again were remote.

A diet of drumstick leaves

The children were fed five meals of *ragi* (a cereal grass) and groundnut gruel, wheat and bajra flour mixture, with greens like drumstick leaves, spinach and a slice of papaya. Every Friday they were weighed and their progress recorded on the yellow cards.

In the morning the mothers learnt about the importance of a balanced diet, the different kinds of nourishing food, and the basics of health and hygiene. Later some of them would go with Paul Subbiah to the market to buy greens and provisions for the community kitchen. In the afternoon they worked in the garden, and they also took turns in the kitchen, learning new ways of preparing food from Kuppammal's friend, Saraswathi the cook.

Last year 267 children with vitamin A deficiency problems were treated at the Centre in Madurai, where UNICEF has given some assistance. But that is only a fraction of those who need the benefit of Dr. Venkataswamy's dietary therapy. For all its efforts, the Centre cannot reach those children out in the villages of Tamil Nadu. So now it has become a training ground for *balsevikas* — child care workers — who come to the Centre for short courses before returning to the villages where they are assigned to live among the people and spread their knowledge. Every *balsevika* can start a similar nutrition therapy programme, reaching mothers and children who would otherwise be victims of their ignorance.

Kuppammal is one of the lucky mothers who found the Centre before it was too late. The spot in Tirupati's eye has cleared, and he is active once again. The little girl, Chellamel, is not so lucky: short of a miracle her eyesight is lost. Kuppammal realizes that in her ignorance, Tirupati too could have been robbed of his eyesight. Her heart goes out to all the mothers far away in villages who will see a "flower" in their child's eye, but never know the reason, or the cure.

Henna Singh is an Information Assistant at UNICEF, New Delhi, India.

Ordinary People and International Crises

by Nancy Jabbra

Missile Crisis in Lebanon! The Arabs and Israelis, the Americans and the Russians, are at it again, making trouble in the already troubled Middle East. We read and watch this frightening and dramatic new development in our newspapers and on our television sets. We usually forget, however, that beyond the headlines and anchormen, the camera crews and reporters, there are ordinary people, trying to get on with their lives despite the latest events.

"A Day in the Life of a Lebanese Farm Family" (*Your World*, Vol. 3, No. 1) went to press just as the missile crisis broke out. I think that *Your World* readers will have no trouble in seeing that, apart from a few exotic details such as fava bean stew, the people of Deacon Spring are not much different from farmers in Nova Scotia. They are really very ordinary, down-to-earth people. Yet here they were, caught in a very extraordinary circumstance. The missiles were stationed surrounding Deacon Spring. The nearby town where the Sabas do most of their shopping was under siege. There was no electric power for three months. Occasionally a stray shell would fall into an orchard where people were working.

What would you do in such a situation? The Sabas and their neighbours could not do anything to solve the crisis, but they did wish they could be left alone to cultivate their crops and live normally. We can be thankful that Canadians

are left to live their lives in peace, but we shouldn't be complacent about the effects of foreign policy and international relations on other ordinary people's lives.

Dr. Nancy Jabbra is assistant professor of Social Anthropology at Dalhousie University.

World Food Day — October 16

The problem of hunger in the world is not new. For many years, rich countries have tried, through economic cooperation and basic food aid, to eliminate world famine and malnutrition. The results have been disappointing.

Not only has the situation in disadvantaged countries not improved, the food supply problem appears to be worsening and will soon become insurmountable unless concrete measures are taken quickly.

The food situation in Africa is particularly alarming because per capita production has diminished continually over the last 10 years. The average African had 10 per cent less to eat in 1980 than in 1970.

Almost 500 million people in developing countries suffer from serious malnutrition. In poor countries, one child in four does not reach the age of five and those who survive have an average life span of only about 50 years because there is only one doctor for every 10,000 people.

Faced with these facts, the 147 member countries of the United Nations' Food and Agriculture Organization (FAO) saw the need to increase public awareness of the nature and dimensions of the world food problem.

The FAO decided to institute a World Food Day to be observed each year on October 16. This date is the anniversary of the founding of the FAO which took place at a meeting in Quebec City in 1945.

From now on, this day will be observed worldwide to promote efforts to solve the problem of hunger. Organizations from all sectors, including rural groups and international agencies, arranged and sponsored activities around the world to mark the first World Food Day, October 16, 1981.

The 1980's — Decade for Clean Water



Water — essential for food production

Were but one-twentieth of the money spent on armaments used to improve such simple matters as water supply and sanitation, there is every reason to believe that millions of lives could be saved. According to the World Health Organization (WHO), approximately 80 percent of all sickness and disease can be attributed to inadequate water or sanitation.

In India alone, *water-borne* diseases such as diarrhea and polio claim 73 million work days each year. The cost, in terms of medical treatment and lost production, has been estimated at around \$600 million per year.

Many of us in Canada, at least since the 1960s, would find all of this astounding. Using modern technology, we have learned to take good clean water and plumbing for granted. We turn on a tap and it comes gushing out — for free. On vacations we often go to lakes, and swim or paddle — for free. Or we can go to sea with modern equipment and fish, and make money. Water seems to be so plentiful that we have taken up the habit of showering daily. Cleanliness is next to Godliness, and is much, much cheaper.

In short, the availability of water for our use has led us to become unaware of just how scarce it has always been, and just how hard it has been to control. A glance at the statistics should put the situation in better perspective. 97.4% of all our water is in the oceans, 1.8% is locked up in polar ice, and only 0.8% exists in the form of fresh water. This amount looks small on a graph. It would be much smaller if it represented only the fresh water which is not polluted.

Seas and rivers were the world's main transportation and trading routes. Their waters were used for sewage disposal, growing food, raising animals, and slaking thirst. Consider, for example, where the main settlements came to be built in Nova Scotia. Port Royal and Fort LaTour, followed by villages like Grande Pre on the Fundy shore, where the Acadians learned to drain the marshlands. Louisbourg and Halifax, which commanded the sea. Pictou, Truro, and Liverpool, all settled by pre-Loyalists. Sydney and Shelburne, to which great harbour the Loyalists came in 1783. All were on the sea.

It is not surprising that 80 percent of all sickness is somehow connected with water. After all, the human body is 90% water by volume and even two-thirds by weight. If we were more like balloons, and someone stuck a pin in us so that all the water leaked out, we would shrink to one-tenth our size.

So there is little wonder that we try to make sure that a source of water is never too far away. Even now, water is so scarce in some places that people earn their livelihoods by selling it. In ancient Rome, such a person was called an *Aquarius* — a 'water-bearer'.

Moreover, if water is not brought to us, we must go to it. Some mothers in Upper Volta walk 25 kilometres (or 15 miles) a day to procure water. The trips burn up to 600 calories a day — one-third their average food intake. Child care suffers, the milk of the mothers dries up and babies are starved in the womb.

It would be far better if you could use a camel — if you could afford it. Smelly as they are, these technological wonders of nature act as walking water-storage systems. Able to go without water longer than humans, they could carry an additional water supply from oasis to oasis — and it would be even better if you could afford a truck. Trucks have a larger capacity and don't smell as bad.

Whether by foot, by camel or by truck, however, the mere ability to arrive at a source of water would not guarantee its purity. Modern maps of the Sahara, for instance, carefully indicate whether the water at particular places is drinkable. If the maps are mistaken, and you go ahead and drink, you are liable to catch a *water-borne* disease such as Polio, Typhoid, Diarrhea, Amebiasis and Cholera.

A second group of diseases includes Roundworm, Whipworm, Scabies, Yaws, Trachoma and Leprosy. These are called 'water-washed diseases' and are spread by poor personal hygiene and insufficient water for washing — as well, of course, by lack of proper facilities for human waste disposal. *Trachoma* affects some 500 million people at any given time, often causing blindness.

A third major category of diseases has been entitled *water-based*. This means that they are carried by animals which spend part of their life-cycles in water. Two major diseases of this sort are Schistosomiasis (or Bilharzia), and Guinea Worm.

Bilharzia is caused by an attractive looking worm which enters the skin or mouth from the water — or from raw vegetables. These worms cause up to one million human deaths every year.

A fourth category of diseases, called 'Fecal Disposal', are caused by organisms that breed in excreta when sanitation is defective. Some of these diseases are clonorchiasis, fasciolopiasis, and hookworm. By now, you should be aware just why doctors disguise diseases by using long Greek names. Hookworm, no doubt, will give you an adequate idea of what the other two may be like.

Finally there is a whole category of diseases carried by insects which breed in stagnant water and bite the nearest victim available. These "diseases with water-related vectors or carriers" include sleeping sickness, river-blindness, yellow fever and malaria.

During the American campaign in the South Pacific in World War II, malaria caused five times as many casualties as did combat casualties.

In 1980, three out of every five people in developing countries have no access to safe drinking water, and three of every four have no kind of sanitary facility to use. It would not be too far from the truth to say that, *outside of the cities*, almost no one in these countries drinks safe water or has adequate sanitation.

Here as elsewhere, the problem of solving such problems connected with pure water are complicated. Not only do you have to identify what the problems are, you then have to train people to develop the technology to deal with them. And you then have to ensure that the machines which are used are properly maintained. And maintenance can be a problem, even with such simple machines as hand-pumps. The World Health Organization has estimated that 40 to 80 percent of the hand-pumps installed in developing countries are inoperable within three years of installation.

It would be no different in Canada if there were no trained plumbers. If you were to put the average city-dweller in a country cottage, and sabotage the pump, the result would be a literal mess. No drinking water, no bath water, and you can imagine the problems with the sewage.

Without expert plumbers, the problems in developing countries are harder to solve. The only advantage is that such simple technologies as hand-pumps and pit latrines are easy to operate. The reasons they break down include, no doubt, the lack of spare parts, but certainly the most significant one is that people do not understand their importance to their daily lives.

If a strange government official, or even a strange looking foreigner came to *your* village, built a shiny new pump, and then departed, after handing you a set of written instructions, and making a grand speech, complete with flags and music, just what would *you* do with the shiny new pump?

Perhaps if they had told you that you could use it so that you and your children would not contract bilharzia and then described to you what bilharzia was, you might suddenly have become interested. If they had further explained to you just how the new machine operated, and where you could obtain spare parts for repair, you might just have volunteered to make sure that the contraption stayed in good working order.

And if you were convinced that the machine would benefit *you*, and not simply the rich people in your neighbourhood, you might be willing to contribute to send someone to the city to be educated further in the use of such machines.

It is for this purpose that the United Nations intends to spend 30 billion dollars each year over the next decade, to convince people that they can save their own lives by learning to employ simple technologies to eradicate water-caused diseases.

This is a lot of money. Those who donate it should properly ask just what sort of aid it is. The answer is that it is aid designed to end aid. This is why the effort will last a decade. Spend money to provide band-aids and the bleeding will soon start again. Instead, spend money to teach someone how to cure the bleeding. It costs less in the long run.

And if you want to cut costs entirely, make sure that the bleeding does not start in the first place. If the International Water Supply and Sanitation Decade succeeds, and the hundreds of millions of people affected will no longer suffer from water-related diseases, the costs will simply disappear.

Teaching Multiculturalism

by Shirley Dean

Aspects of multiculturalism can be discussed in a number of different courses. It need not be a special discipline. However, I would like to explain something about the Multicultural Studies course, taught at the Grade XI level and now in its fifth year at Dartmouth High School. Originally it was started by the Department of Education but now its status is that of an individual school pilot.

The first part of this course deals with the examination of culture itself. Themes which are introduced at this time are important in the examination of various people we study. For example, we examine how geography plays a part in the initial development of a culture and then we see how that culture continues to be a moulding force even when the people are transplanted into another physical environment.

The goal is to have students understand basic ideas rather than to dabble in superficial aspects of a multitude of cultures which are represented in Canada. This approach should best achieve the main objective that with effort any culture can be understood. The course should not perpetuate ideas of cultures being mysterious and exotic by simply looking at food and dances of a multitude of cultures. I have chosen examples of cultures to show some methods and aspects of research in this area. Similar methods can then be used in finding out about other cultures. Certainly the examples chosen have been influenced by the local situation as well as by my personal interests and knowledge.

After the examination of culture itself we begin the study of specific groups (as the provincial guidelines suggest).

The obvious beginning to bring out the influence of physical environment is an examination of our Canadian geography and its impact on the development of basic values of Native Peoples. Here the main idea is to understand as much as possible from the point of view of Native People themselves. Films, articles, books, tapes and guest speakers are introduced to avoid having everything from the point of view of the teacher. It is absolutely essential for students as much as possible to learn about a culture from the representatives of that culture. Again it is important to avoid stereotyping —remember one person does not represent the viewpoint of all people of that culture. Students must be guided to realize there are differences of opinion among people of the same culture — differences related to individual, class or region.

From the study of Native People we proceed to the study of Blacks in Canada and particularly in Nova Scotia. We examine the differences in slavery as it existed in French and English Canada as well as differences between Canada and the United States. Also we look at the accomplishments of Black Canadians in their struggle for individual expression and development as well as equality with other Canadians.

Canadians of Ukrainian origin and Jewish religion are also discussed. In dealing with these two groups of people who came from Europe (but are not part of the dominant western European culture) we examine origins of customs

— again examining the geographic factor and discussing the dynamics of interaction with other cultures. While differences are taken into account we look at common problems and experiences all Canadians have shared in adjusting to this northern North American environment.

Inevitably as the subject matter does its work and students start to understand, discussion can become quite emotional, they (i.e. the students) start to see their own values, their own security blankets threatened. It is not only healthy but necessary to have these discussions for it is then that the student truly grows. A teacher should not be surprised by latent racism and other types of discrimination emerging — even in oneself.

As you can see, we are getting into areas of values education and Human Rights Issues. While it may be emotionally draining to have open discussions in the class it is often the most rewarding time in terms of growth in understanding for teacher as well as students.

Having studied basic themes with some examples students are much more prepared to begin the third part of the course — Canada in a Multicultural World. Again provincial guidelines provide a framework with much flexibility. Ideas such as cultural imperialism introduced in the first part are picked up to develop background. My tendency is to zero in on China at this point but again emphasis is on China as an example. What I generally like to do here is have a speaker from Africa come in to speak about the influence of European culture on Africa. The next day I ask students if they ever heard anything similar. They generally very quickly answer that European involvement in Africa was much like their involvement in North America. Moreover, differences



between French and English behaviour in Africa were reminiscent of the same pattern in Canada.

Some students might be motivated to pursue the study of cultures in Africa or Latin America for their assignments but for class time we concentrate on Asia, and particularly the following topics:

1. Unity and Diversity in Traditional Chinese Culture
2. Canada-China Relations and
3. History of Chinese Canadians

By this time students are very used to the theme of the influence of geography on the development of culture and we can go quickly from there to understanding diversity and unity of Chinese culture. Chapter 1 and 5 of Peter Mitchell's *China: Tradition and Revolution* are excellent for presenting basic ideas on the high school level. Furthermore, they introduce points which are important for understanding the next two topics. Having some appreciation for the significance of relationships within the Chinese family may be more valuable than any knowledge of Marxist-Leninism when it comes to understanding the average Chinese, even in 1981. *A Source Book in Chinese Philosophy* has provided me with a basic background in Confucianism, Taoism, Chinese Buddhism and Legalism.

Some discussion of European-China relations must precede Canada-China relations and by now students can make some predictions. *Canada's Relations with China: A Brief Survey* by Roy Wylie found in *China: An Introduction for Canadians* is the main student source of information up to 1970. A variety of sources are used covering the period from 1970 to 1981. At times I relate my own personal experiences. For example experiences I had in my 1976 visit to China compared with those of 1979 reflect some major changes in Chinese policy — especially concerning the whole area of modernization.



Human interest type stories seem to appeal especially to the type of student who chooses to take this course. Moreover students seem to retain related details better if I do include this type of story. One such example concerns the Stockholm meetings prior to official diplomatic relations between Canada and China. Students seem very interested that Wang Tung, the Ambassador from China to Sweden at the time of the talks is now Ambassador from China to Canada. Many students even remember his name after hearing it only once. Also I have told them that just as *Globe and Mail* correspondents stationed in Peking enjoy visiting places of interest and taking pictures of Chinese people doing ordinary things, so do their counterparts from *Xinhua* News Agency here in Canada. They like to take pictures of Canadians skiing, for example. And last summer some of them visited Nova Scotia and were like many other tourists, anxious to enjoy places like Peggy's Cove. Students enjoy hearing that many average Chinese associate high quality flour when they hear the name of Canada mentioned.

I hope that this type of information might help to dispel the image of the exotic, mysterious Chinese.

"The Chinese and Japanese," Chapter 5 of *The Other Canadian Profiles of Six Minorities* is one of the major student sources of basic history of Chinese Canadians. Having learned something about the nature of the Chinese family, students now get the full impact of the significance of the 1923 Exclusion Act which would mean no families for thousands of Chinese men.

Although there are a couple of mistakes in details, the June 16, 1980 copy of *Hansard* provides a source of recent material concerning the foreign student controversy aired on W5. Articles from the *Globe and Mail* by such people as John Fraser and copies of the magazine *Asianadian* are also used.

Students wanting to go into more depth on problems of Chinese Canadians can make use of information provided in the Keynote Speech given by K. C. Tan at the Conference of the Council of Chinese Canadians in Ontario November, 1979 — "On Being a Chinese Canadian". "The Classical Chinese System of Familism" — Chapter 5 of *The Family in Various Cultures* by Stuart A. Queen and Robert W. Habenstein, and Graham Johnson's paper "Chinese Family and Community in Canada: Tradition and Change" found in *Two Nations Many Cultures: Ethnic Groups in Canada*, are valuable for students doing more research on this topic.

In the ideal situation perhaps it is not necessary to have a course in multiculturalism. Probably it would be better to have the basic ideas incorporated into other courses — whether they be social studies or English classes. Actually, sometimes I believe I can best teach concepts of multiculturalism through the Grade X History course which covers the period from ancient history to Renaissance Europe. While this is mainly European history, Asian history can be introduced in the first section while examining the river civilizations. Moreover, in covering this topic, students can learn to appreciate the fact that in these areas by rivers, not far from deserts people needed to organize themselves to take best advantage of their conditions — i.e. to build dams, canals or whatever was necessary to control floods. Students learn how European peoples, stimulated by contact with nearby river civilizations, went on to develop the Graeco Roman

civilization. In turn Germanic peoples left their mark. Still later Vikings, Magyars and Arab Moslems encroached upon core areas of Europe. Then students see the emergence of the modern English, French and other modern Europeans as products of all the forces that had been at work for thousands of years, and this mingling obviously created a vitality that had been lost when a people had exhausted their potential. I then compare that with the situation in Canada now, where there are people from numerous backgrounds, and no doubt in the years to come a new culture will emerge — a culture based on ingredients from all others.

Suggested topics for assignments

Through the eyes of Native Peoples of Canada, what have been the main problems in the relationship and communication between them and peoples of European origin?

Explain the role of the media in shaping attitudes and values in the area of multiculturalism.

Show how the history of slavery in English Canada differed from that of French Canada and from that in the United States. Give reasons for those differences as well as reasons for the weakening of slavery in Canada.

Shirley Dean teaches Multiculturalism Studies at Dartmouth High School.

Technical University of Nova Scotia International Development Office

Technical University of Nova Scotia established an International Development Office within its Technical Outreach Services Division in July 1980.

The purpose of this office is to co-ordinate the efforts of the University in its international programs relating to technological development. For almost two decades, the University, under the name Nova Scotia Technical College, has involved itself in a number of initiatives overseas. These included CUSO activities, short-term placements of students, consultancy to a private company, linkage with the University of the West Indies, agricultural engineering projects and a multidisciplinary seminar program.

The establishment of the IDO has permitted such programs to be continued and in some cases expanded, especially in the area of technical training. The original area of interest to the University has been the Caribbean. Interest in the Caribbean continues, and projects have also been investigated in West Africa and Asia.

The co-ordinating function of the Office includes feasibility studies, site visits, project management and financial control of projects and programs. The IDO may also provide information services, background papers and orientation programs to faculty, staff and students of the University. Such services may also be available to other education groups or institutions and students or student groups. Requests for access to such services should be directed to the International Development Office, Technical University of Nova Scotia.

Book Review: World Prospects

by Reo Matthews

The text, *World Prospects*, was originally written as a geography text, but since social geography has become overshadowed by physical geography, there was not too much call for it. It was then decided that it may be of some benefit for Modern World Problems. Its use really is of a limited nature because of the topics. I always felt and still do feel that it is a very good text for a starting point because of how the topics are subdivided and the compactness of material. The extensive use of graphs is beneficial insofar as they give the student some idea of trends, but they can be outdated so rapidly. Therefore, the text has to be supplemented with a good deal of other material from other sources.

The book is geared more to the "general" level student because of its compactness, but can be exceedingly difficult if extensive use of the graphs is made. So I try to combine the best of both worlds by supplementing it with other material in the following manner, e.g. Chapter Three "Industrialism".

The class studies this entire section dealing with the pros and cons of industrialization with a strong emphasis being placed on the sociological sphere and the developing nations. Then two case studies are done in depth: Japan — representing the pinnacle of industrial growth and Tanzania — representing a Third World nation.

Any combination of countries can be used, but I choose these because they are not the typical countries a student would study in his North American setting. Once this has been done, the students then compare their findings with the situation that exists in Canada. This in turn gives the student a better understanding of the concept of industrialization on an international scale.

It is a well-understood and appreciated fact by all World Problems teachers that nothing remains static in this course. What was the case today, is not the case tomorrow. Therefore it is unwise to tie oneself to a text per se. *World Prospects* affords the teacher the opportunity to have an excellent starting point on some very important international problems and then to branch out in whatever direction he or she feels is important. I personally feel *World Prospects* is a good text for the topics I do in it, but it is necessary to use other sources as well. Some of the texts I use in conjunction with *World Prospects* are:

Cannon, J. et. al. *The Contemporary World*, Oliver & Boyd

Rogers, D. & Clark, R. J. *Inside World Politics*, Macmillan

Johnson, B. & Reichl, P. *Place, People and World in Japan*, Nelson

Time Magazine, Time Inc.

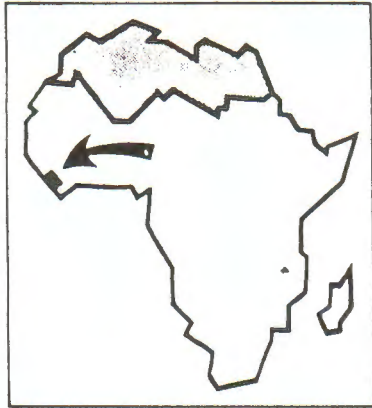
Manchester Guardian newspaper

and numerous other articles on the emerging Third World Nations.

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Our Links with West Africa

by Marie Riley



Area: 71,740 sq. km.

Population: 3.1 million (1976 estimate).

Capital: Freetown.

Principal Towns: Bo, Kenema, Makeni.

Date of Independence: 27 April 1961.

Head of State: President Dr. Siaka Stevens.

Government: Sierra Leone is a one-party state under the All People's Congress (APC) and President Stevens was given a seven-year mandate in May 1978.

Languages: English is the official language, but Krio is more widely spoken. There are 12 main African languages, but the most widespread are Mende (south) and Temne (north).

Religion: Islam (25%) is concentrated in the north. Traditional religions are still strong but Christianity is the main religion in Freetown.

Nova Scotians have long been part of a general diaspora, seeking opportunity away from their homeland. Among the first to leave, and to go farthest afield, were the "black Loyalists", who left Halifax almost 200 years ago to cross the Atlantic and settle in the new colony of Freetown, Sierra Leone.

Most of these black people were slaves who had supported Britain in the American War of Independence, and who were rewarded with their freedom and grants of land in Nova Scotia. But the promised grants were not readily given, and many of the settlers felt they had been betrayed. In 1790, after waiting in vain for six years for land, Thomas



View of the harbour at Freetown

Peters, an escaped slave from North Carolina who had settled at Annapolis, left for Britain to convey his peoples' grievances to the British government. While there, he met a group of abolitionists who were attempting to establish a colony of freed slaves on the West African coast. Through Peters' efforts, John Clarkson arrived in Halifax the following year. A former lieutenant in the Royal Navy, and a committed abolitionist, Clarkson was to supervise the transport of those Nova Scotians who wanted to move to the new colony.

As the end of 1791 drew near, the prospective emigrants began making their way to Halifax. Simeon Perkins of Liverpool wrote in his diary for Monday, December 5:

"A Brig comes into the River in the Evening, bound from Shelburne to Halifax, with 160 Black people on board, who are bound to the River Sire Loan, on the coast of Africa, to settle there."

Clarkson estimated some 600 came from the Birchtown-Shelburne area, 220 from Preston, 180 from Annapolis-Digby and 200 from New Brunswick. They were housed in barracks in Halifax, while arrangements were made for chartering ships and packing provisions. Many of the families brought chickens with them for the journey (Clarkson wouldn't allow pigs) and packed seeds of pumpkin, watermelon, beans and cabbages in their trunks.

Clarkson worked out a weekly bill of fare — daily breakfasts and suppers of cornmeal mush with molasses, mid-day dinners of pork and dried peas on Sunday, fish with potatoes and bread on Monday, beef and turnips with bread on Tuesday and Thursday, and fish with potatoes and butter on Wednesday, Friday and Saturday.

He was impressed with the behaviour of the group during their stay in Halifax, and boasted that there had been "no robbery, theft, or riot on their part, or even of disturbance or drunkenness." Upon acquiring a certificate signed by Clarkson testifying to his "honesty, sobriety and industry", each man was to receive a grant of land in Sierra Leone. Clarkson, who was to be governor of the new colony, wrote at the time:

"I have every reason to believe that the majority are men of good moral characters. I remembered how fearful the whole were of getting into debt and that they questioned my closely relative to the assistance to be given them to support their families at Sierra Leone without borrowing money."

By January, 1792, everything was ready for departure, and the 1200 emigrants set out on 15 sailing ships for the 3,000-mile journey across the Atlantic. At the time, these were likely the only ships on that ocean carrying free black men and women.

Two months later, after enduring heavy seas, gales and snowstorms, and suffering sickness and death, the survivors sailed up the Sierra Leone River to a pleasing sight — mountains covered in plentiful timber for building, and a sheltered harbour. Led ashore by their pastors, they held a service of thanksgiving around the huge cottonwood tree that still stands in the centre of Freetown, and Governor Clarkson's prayer still hangs on the walls of many homes there:

"Should any person have a wicked thought in his heart, or do anything knowingly to disturb the peace and comfort of this our colony, let him be rooted out, O God, from off the face of the earth."

The next few years were not easy ones — the rainy season began before the settlers had built proper shelters, and they were subjected to the tropical rigours of high temperatures and humidity, insects and disease. Even more unsettling were the often arrogant and insensitive attitudes of the Brit-

ish councillors who governed the colony after Clarkson's departure, and again, the procrastination over allocation of farm plots. Frustrated, they turned to trading in rice, yams and goats with the indigenous Temne people, and apprenticed as shipbuilders and artisans. A European school master was sent to the colony, and the Nova Scotians zealously sent their children for instruction in arithmetic, spelling and the Bible. They fought against the imposition of land tax, and for the right to be their own jurors and policemen. In his book *The Black Loyalists*, historian James Walker calls them "Africa's first modern nationalists", determined to be independent in their own land.

Gradually, they prospered. Their two-storey wooden homes, with peaked roofs and mansard windows reminiscent of Maritime architecture, can still be seen in Freetown. They became civil servants and clerks, later lawyers, merchants and businessmen, and for some years dominated the faculty of Fourah Bay College, founded in 1827. Newer immigrants adopted their manners and behaviour, and incorporated their values. Their descendants became identified as Creoles, a name they shared with descendants of the Maroons from Jamaica, and other freed slaves. Although today in Freetown the Creoles make up only about two per cent of the population, their influence has always been greater than their numbers. The Nova Scotian heritage remains a vital part of the Creole community, one that pioneered the struggle for freedom and self-determination in West Africa.

Marie Riley visited Sierra Leone last year.



You see what is and ask "Why?" I see what could be and ask "Why not?" The human story of population slow-down is a story of people taking more control over their lives.

UN seeks new, renewable energy sources

The UN Conference on New and Renewable Sources of Energy in Nairobi, Kenya, attracted the delegates of 154 countries between August 10 and 21, 1981. The goal of the Conference was to promote development and use of new and renewable energy sources, especially for developing nations.

Oil and natural gas dominated world energy consumption with 45.2 per cent and 19.8 per cent respectively of all energy used in the world in 1978. As OPEC's power rose after 1973, Western nations paid the oil bill and began to look for other sources. In the Third World, however, the oil price hikes took a crippling percentage of many nations' GNPs. According to the UN's International Labour Office, the African countries' oil bill skyrocketed from \$700 million in 1973 to \$6 billion in 1979. And of the 133 developing countries, 90 have no oil at all and 13 more import more than half of all the oil they consume.

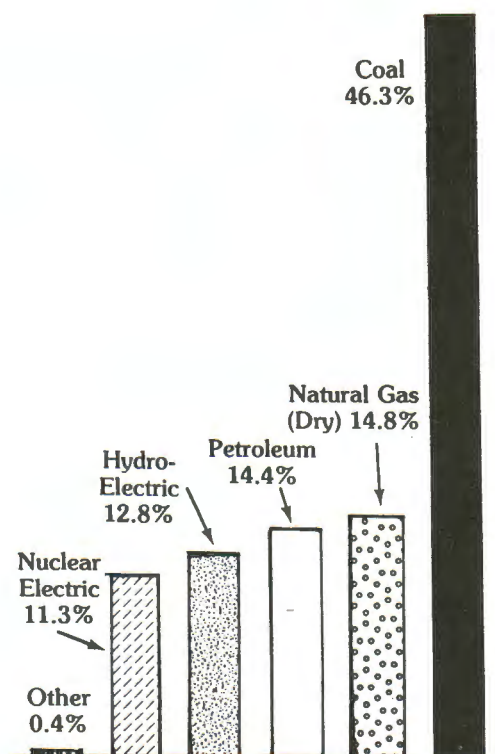
In Nairobi, the spotlight was on solar energy, wind, ocean power, hydropower, geothermal energy, biomass, fuelwood and charcoal. These sources now meet only 15% of the world's current energy needs. Hydropower, or the use of flowing water to generate electricity, produced 40% of the world's electricity in 1925, but now accounts for only 23% of world electricity. Coal-fired plants, like those of Ontario Hydro and those in Ohio, which also produce Ontario's acid rain, now generate much more of the world's electricity. Wind power, which used to produce much of the electricity in the rural U.S., is coming back with new advances in windmill technology. Steady winds are required, however, and promising future sites include Newfoundland, the eastern US seaboard, the east slope of the Rockies, Iceland, the west coast of the British Isles, Norway, southern Chile, northeast Brazil, New Zealand, Kamchatka in the USSR, west China, and Nepal. Biomass energy comes from sources such as burning wood, charcoal, dried animal manure or sugar cane residue. Biomass currently provides about 6% of the world's energy needs, and is widely used in rural areas of developing countries, where it provides almost all of the energy produced. However, deforestation and land erosion are some unhappy consequences of firewood consumption in some parts of the world. Therefore, new methods such as methane production from animal wastes are being used.

from the UN Reporter, United Nations Association in Canada

World Use Of New And Renewable Sources

	Now	Year 2000
in billion (10 ⁹) kWh		
Solar	2-3	2,000-5,000
Geothermal	55	1,000-5,000
Wind	2	1,000-5,000
Tidal	0.4	30-60
Wave	0	10
Thermal gradient of the sea	0	1,000
Biomass	550-700	2,000-5,000
Fuelwood	10,000-12,000	15,000-20,000
Charcoal	1,000	2,000-5,000

	Now	Year 2000
in billion (10 ⁹) kWh		
Peat	20	1,000
Draught animals (in India)	30	1,000
Oil shale	15	500
Tar sands	130	1,000
Hydropower	1,500	3,000



These Are The Fuel Sources The U.S. Currently Uses To Generate Electricity

We're in this changing scene now

1970

The OECD* countries with just



20% of the world's people had



69% of the world's industrial production

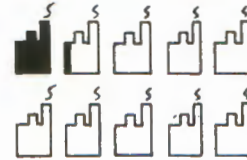
*Organisation for Economic Co-operation and Development member countries:

Australia, Austria, Belgium, Canada, Denmark, Finland, France, Germany, Greece, Iceland, Ireland, Italy, Japan, Luxembourg, Netherlands, New Zealand, Norway, Portugal, Spain, Sweden, Switzerland, Turkey, United Kingdom, United States.

The developing countries (including China) with



70% of the world's people had just



12% of the world's industrial production

The UUSR and East European countries with



10% of the world's people had



19% of the world's industrial production

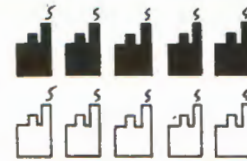
estimates for the year 2000

(from an OECD Interfutures Analysis, 1979)

The OECD countries with just



15% of the world's people may well have



50% of the world's industrial production

The developing countries (inc China) with



78% of the world's people may well have



27% of the world's industrial production

The USSR and East European countries with



7% of the world's people may well have



23% of the world's industrial production



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