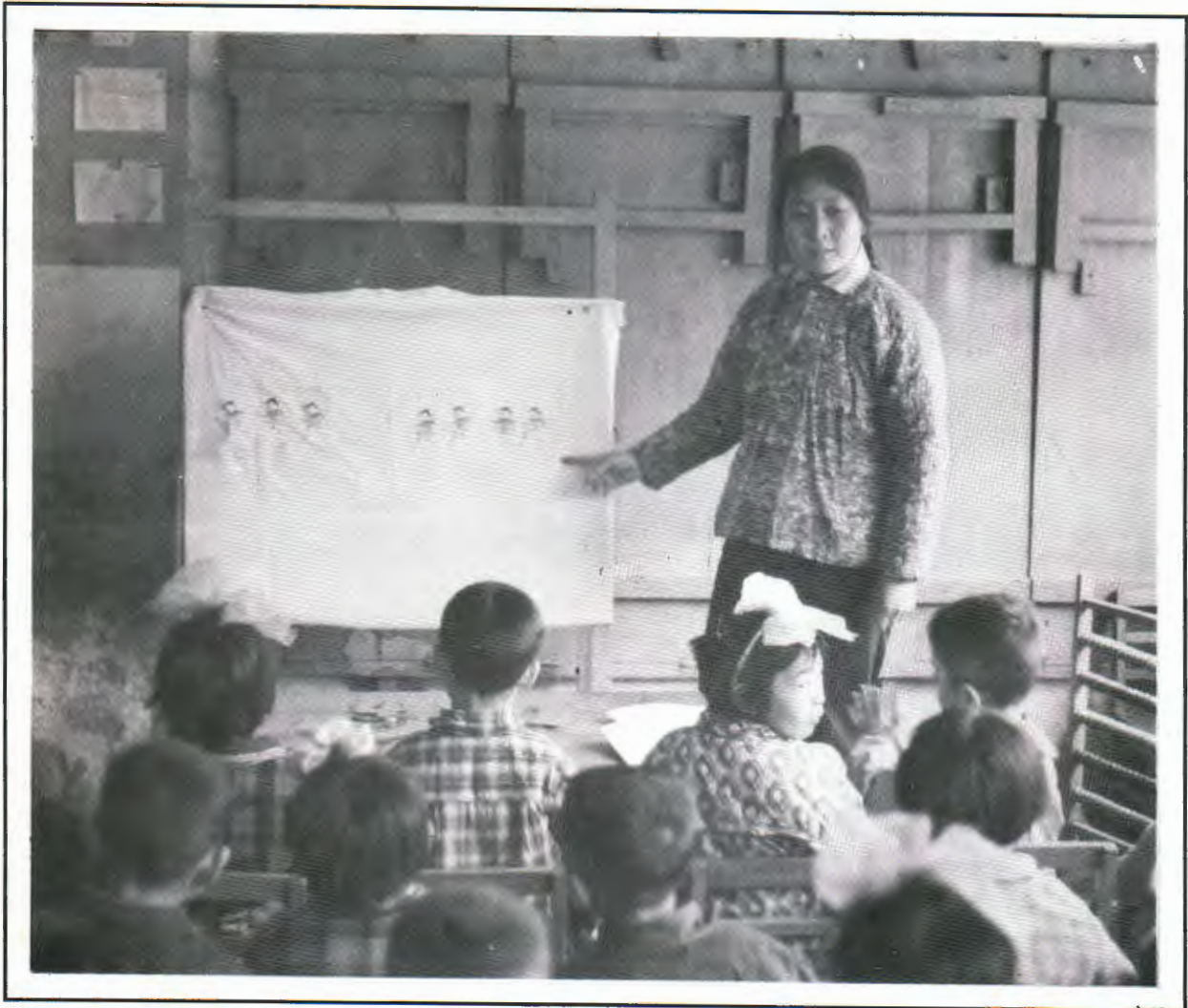


VOL. 2 NO. 1 1980



INTERNATIONAL EDUCATIONAL CENTRE
Newsletter



THE ASIANADIAN

AN ASIAN CANADIAN MAGAZINE

WERE YOU THERE WITH THE ASIANADIAN?

A YEAR AGO, SUMMER 1978, LONG BEFORE THE CURRENT BOAT PEOPLE
DRAMA, ASIANADIAN WAS THERE WITH AN INCISIVE
REPORT ON THE VIETNAMESE IN CANADA.

A YEAR FROM NOW, PEOPLE WILL BE TALKING ABOUT THE TWO SENSITIVE
ARTICLES THEY READ IN ASIANADIAN'S SUMMER 1979
ISSUE ON SEXUALITY -- ABOUT BEING GAY AND
ASIAN IN CANADA, AND ABOUT INTER-RACIAL
RELATIONSHIPS AMONG SANSEI JAPANESE CANADIANS.

WERE YOU THERE WITH THE ASIANADIAN?

WERE YOU THERE WHEN WE SAT FACE-TO-FACE WITH SUCH ASIAN
CANADIAN PERSONALITIES AS PAINTER SHIZUYE TAKASHIMA, POET
JOY KOGAWA, OR HUMAN RIGHTS ADVOCATE JAG BAHDAURIA?

WERE YOU THERE WHEN WE HANDED OUT OUR QUARTERLY DUBIOUS AWARD
TO THE TORONTO STAR, GORDON SINCLAIR, OR THE CALGARY HERALD

DON'T MISS THIS OPPORTUNITY -- SUBSCRIBE TO THE ASIANADIAN
AND BE HERE AND NOW WITH US. KEEP CURRENT ON THE LATEST
ASIAN CANADIAN AFFAIRS AND ISSUES, KNOW WHAT YOUR FELLOW
ASIANS ARE TALKING ABOUT THESE DAYS. BE HERE, AND TELL YOUR
FRIENDS YOU READ IT FIRST IN THE ASIANADIAN.

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COVER PHOTO: A. Chan
MAP DESIGNS: Daniel Shimabuku

Please Note

Your World welcomes thoughts, opinions and ideas from teachers, students and the public in order to better reflect what you feel your magazine should be. We will publish, with your permission, such contributions in our next issue. Our mailing address is: International Education Centre, Saint Mary's University, Halifax, Nova Scotia, B3H 3C3.

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Editorial

The former director of the International Education Centre, Dr. Bridge Pachai, who is currently Chairman of the History Department of Sokoto, Nigeria, often expressed the notion that the 'world is contracting'. He was pointing to the salient fact that we, as Canadians, cannot choose to ignore events in Africa, The Middle East, Asia, and Latin America, since the effects of events there reverberate throughout our country.

This insight underlies the two-fold objectives of the International Education Centre: the first objective being to create an awareness of the international development of countries and cultures of the Third World, as the more than 97 African, Asian, and Latin American nations have come to be known; the second objective being to foster an awareness of the diversity and contribution of the immigrant population who comprise the Canadian nation.* The articles and interviews drawn together in this first issue of **Your World** reflect the international and national dimensions of the Centre's programs.

Anthony Chan succinctly brings these international and national dimensions together in his historic sketch of Asians in Canada by connecting the current arrival of Asian refugees with the long-standing economic imbalance of Third World nations and the developed nations of the West. The historic struggle of Asians to gain acceptance in Canada, despite their long and continued contribution to the building of this nation, is a grim reminder that this acceptance is not freely accorded within Canadian society.

The article on Nigeria, "The Promise of a New Civilian Government", written by Dr. James Morrison, Director of the International Education Centre, is well-grounded in first-hand experience, as the author lived and studied there for 8 years. He points to the difficult and delicate task of balancing Nigeria's mosaic of more than 250 languages and cultures, at the same time he alludes to Canada's preoccupation with balancing two official languages and cultures.

Other articles detailing first-hand experiences in developing countries are Ken Traynor's account of his two years as an agricultural land use planner in Botswana, and Mary Boyd's description of her life as a foreign student in China. Their experience offered them a deeper understanding of development issues, as well as the exhilaration of cultural immersion.

Also included in this issue are three articles presented at conferences throughout the past year. Howard McCurdy's article on "Blacks and Science" was delivered at the second Canadian Black Studies Conference which was sponsored by the International Education Centre in March. Dr. B. Pachai's article "Education for Planetary Citizenship in the Third World" and Joseph Difranzo's article on the "The Unacceptable Health Costs of nuclear Power" were given at a national conference entitled "Caring for Our Living Planet" which was co-hosted by the Halifax-Dartmouth Branch of the World Federalists and the International Education Centre in August, 1979.

It might be suggested that George Perry's description of the cultural exchange between his students in rural Nova Scotia and nationals from Nigeria, Uganda, and India, points the way to the removal of barriers to understanding between different cultures, different countries, and, ultimately, the different worlds of the industrialized Western nations and the so-called Third World nations.

By way of concluding it should be noted that the format and content of the **International Education Centre's Newsletter** has been changed dramatically. This change was only possible through the assistance, experience, and exuberance of Dr. James Morrison, Director of the International Education Centre, Mary Boyd and Dr. Anthony Chan of the Asian Studies program and Dr. Dan Shimabuku of the Anthropology Department of Saint Mary's University. Dr. Chan who was the former editor of **The Asianadian: An Asian Canadian Magazine** based in Toronto brings his expertise to the new look of the **Newsletter**.

We are also grateful to the Canadian International Development Agency for financial assistance. The impetus for expanding and changing what is now **Your World** sprang from the desire to create a vehicle that would carry information concerning the crucial political and cultural issues of the day to Nova Scotians and thereby increasing knowledge and awareness of the province, the country, and the world.

Jean Mitchell,
International Education Centre

- * The Multicultural Association of Nova Scotia, while recently compiling a community multicultural resource kit, found representatives of more than 60 ethno-cultural groups residing in Nova Scotia.



A VANCOUVER BUTCHER AROUND
THE TURN OF THE CENTURY

nigeria: promise of a new civilian government

By James Morrison



The Federal Republic of Nigeria has an elected government for the first time in thirteen years. The new President of the country, Alhaji Shehu Shagari took office in October and he and his minority government face a host of problems as Nigeria enters the third decade of its independence. In this article, we will first provide an outline of Nigeria's past and its potential and then look at its problems. Finally, with the country placed in focus, we will present the views of a Nigerian, how he sees his country's past and its future.

Context:

The Federal Republic of Nigeria covers an area about 1/10 the size of Canada but has a population almost three times as great. Its population has been estimated at 70,000,000. The country is divided into nineteen states with the federal capital at Lagos on the south west coast. A new capital in a more central location is being built in the interior near Abuja. Nigeria is rich in mineral wealth tin and oil and its savannah area in the southern part of the country is noted for wood products, rubber and citrus fruits and the coastal areas export fish, palm oil and petroleum.

The three major ethnic groups in Nigeria are the Yoruba in western Nigeria, the Ibo in eastern Nigeria, and the Hausa who occupy the northern part of the country. During the colonial period, before 1960, the country was divided into three regions — East, West and North — and each had a government dominated by representatives from the Ibo, Yoruba and Hausa respectively. Within each of these areas, especially in the North and East were dozens of other "tribes" or ethnic groups as well, each with their own language and culture. If Canada seems difficult to govern with two official languages and cultures, imagine the superhuman effort required to maintain Nigerian unity with its 300 cultures. With Nigerian independence in 1960, two influences both based on ethnicity became immediately obvious - constant competition among the preponderant three major groups for control of the reins of power in Nigeria's federal government and the striving of the many smaller groups to maintain their political and ethnic identity in the face of a minority status. It was due to these factors that a military government took over for the civilian government in 1966 and the country experienced a civil war from 1967-1970.

Thus Nigeria's mosaic of languages and cultures has not been easy (or cheap) to maintain. The 1970's have seen vast amounts of capital spent on efforts to keep these "mini-nations" under a central government. In 1967, the four major regions of the country North, East, West and Midwest were divided into twelve states so the powers of the four regions would be diluted. Again, to lessen ethnic friction, the twelve state structure became nineteen states in 1976. This meant further dependence on the federal government for financial aid and the revenue for such assistance came from the burgeoning oil wealth of the country. It seemed that Nigeria's oil wealth was being spent to re-divide in order to unite a federation.



Since the early 1970's, the military leaders of the country had promised a return to civilian democratic government as soon as practicable. With the oil wealth providing a good economic base, the country was by 1977 ready for politicians and more. A constitutional assembly with elected representatives from throughout the country met in Lagos and a new constitution was formulated to take the country into an era of civilian rule. Political parties were formed with the notable ones being the National party of Nigeria (NPN), the Unity Party of Nigeria (UPN) and the Nigeria People's Party (NPP). It was stipulated by the military government still in power that each party that was formed had to reflect a national representation. The elections were held this year and the results when considering Nigeria's future were ambivalent. The nineteen states reflected in the

election of their governors a strong ethnic bias which was to be expected. The party receiving the most votes in the senate election was the National party of Nigeria headed by Shehu Shagari who will now assume the presidency of the country. Although much of Shagari's support came from his own region in the north of the country, there were some encouraging trends for those who see Nigeria leaving behind its ethnic antagonisms. Shagari's party which operates on a northern base and in a minority position, received support from 12 of Nigeria's 19 states including four in the southern part of the country. Thus, as Nigeria enters its third decade of independence it is hoped that political maturity and the economic wealth of oil will overshadow the ethnic tensions that blotted Nigeria's past. Given Nigeria's preminent position in Africa, the commonwealth and the world community, its future will be watched with great interest.

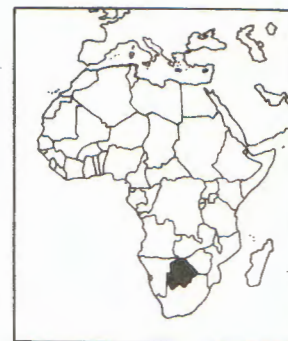


N I G E R I A

James Morrison is Director of the International Education Centre at Saint Mary's University. He received his Ph.D. from the University of Ibadan, Ibadan, Nigeria.



BOTSWANA: QUESTIONS ON DEVELOPMENT



By Ken Traynor

Towards the end of May, 1978, I sent off a letter of resignation to the Ministry of Local Government and Lands. That letter set off the process which has led me to this point where I am sitting in the CUSO office drafting a report on the last two years of my life in order to justify the 1800-odd pula they have so kindly given me today. Since May I have been offered other jobs and even more money for which I thank those responsible but after much contemplation, I think I should move on.

Trying To Cope

By this date three years ago in 1976, I was getting ready to bid good-bye to my predecessor in Good Hope (a village of 900 southwest of Lobatse) and became the sole occupant of the District Officer (Lands) post in the Barolong Farms tribal area. For eleven months following that day, my life was interesting, educative, active, if at times lonely and occasionally disillusioning as I tried to cope with the job of land-use planning in the Barolong and advising the Barolong Land Board. In the beginning I relied much too much on my own thoughts and perceptions and did little real consultation. As I became more open with my thoughts, the ideas were improved with the input received. As I let others know what I felt I realized the mistake I had made in keeping so much to myself, although in retrospect the time of relative silence may have served a very real purpose, for at least I did not destroy my credibility in those first months. As the year went on we became involved in many concrete things. Maps were drawn and discussions held about fenced grazing areas; in conjunction with a British based anthropologist a report on a possible plan of activities for the Barolong area was drafted quickly and rushed to the government printer; the question of how best the Land Board could be organized to serve its clients became a constant discussion item, and I learned an immense amount about many things.

As the first year drew to a close, we began to frame a program for further work in the area. Unfortunately, in the middle of that planning two things happened. The report that had been produced about the barolong had been handled too hastily. We concentrated on writing a fine plan (and I still think it is) but we neglected to involve Land Board members, Council and even Central Government people all along the way! Consequently it was not well received and I suffered for our poor judgement in making the content of the plan the main goal and leaving the explanation of what we were doing till the end. It was a hard lesson to learn but a necessary one and I am the wiser for it. Following on from the report problems I was notified that I was being transferred to Francistown. It came at an unfortunate time; I was discouraged and tired, and consequently I did not protest as vigorously as I should have. That, of course, came to me as the clear vision as we all too often get in hindsight.

Village to Town Life

Francistown life was a decided change from Good Hope and it took me quite some time before I became used to the change in work, environment and lifestyle. Although I had looked forward to the town life, I missed the village life. The regular, quite intimate contact I had had as a member of a farming community, with people actually working and dependent on the land, had helped me in the job immensely and was something I was aware I lacked as I pursued the job in Francistown.

The work was different in many respects although the general themes were the same. I wrote a land use plan for the North East District and shepherded it through all the proper channels. We began to implement the proposals contained and as things wore on, I found myself becoming more and more the bureaucrat. No longer was it a one-man show as it had been in Good Hope for I was part of a more team type approach although our teamwork left a lot to be desired.

As the second year drew to a close, we began to plan a Land Board Consultation Tour and in spite of all its faults and problems, it brought to fruition one idea that I have felt strongly about through the whole two years of involvement in land matters. Basically we have too much planning and not enough input from people who use the land. The tour was



25. Threshing floor (S. Grant)



B O T S W A N A

aimed at getting people to discuss land matters but in small groups with question sheets rather than in the standard speech-question approach. It proved successful and is a lesson I hope has been learned well. Basically our first job is to get people involved in the planning of things that affect their lives and then use what we learn from that involvement to plan programs to meet their needs. This lesson was really brought home to me when on a visit to Good Hope to see friends, I was approached by the headman of Bethel who asked me when I was coming back to implement the grazing area we had planned together. The idea was good but I had not gone about it in a manner whereby people were implementing their own ideas. It was another hard lesson well learnt but at whose expense?

Self Evaluation

I have gained immensely from my two years in the employ of the Government of Botswana. I also think that I have been able to do the job they asked of me well. However, one of the real problems here is that I am the only one who has really tried to evaluate the job I have done. There is little supervision or support for field staff and no evaluation of performance. It is a real weakness in the system for many of the expatriates in this country could be much more productive if they were supervised and evaluated better in order to justify the salaries they draw.

My specific involvement with CUSO began when I received my job description and it proved to be quite accurate for the Good Hope job. My involvement with CUSO continued on more than a casual basis as I worked on the CUSO Committee in Botswana and attended Regional meetings. This involvement taught me much and challenged me to think about many issues I might have skirted. As I went to Francistown and my CUSO involvement declined with distance, I found that my time lacked some of the thoughtful moments that dealing with the issues raised within CUSO had stimulated for me. I felt that my involvement with CUSO-related things on the local and regional level and coping with the issues that were raised complemented and augmented the work I did as a District Officer.

As I rode here to Gaborone for what may be my last trip south on the RR I have known so well. I read former CUSO Committee host national Davis Tsiane's **The Adult Education Experiment in Mosomane** (IAE Report 3/78). I was riding second class, in a coupe, alone, as befits my class in this society (among the top 5% of wage earners in Botswana), and I found much of interest in the report. Basically, the report talks of the need to work cooperatively and how we are all responsible for our own development efforts. It offers many revealing personal observations by the author many of which, as a fellow outsider, I could relate very strongly to. But the point that I found most interesting was that when the residents of Mosomane formed a Production Unit to aid village development they called it the Adult Education Production Unit and felt that an integral part of their unit must be Civic Education. I would call it politicization but whatever one calls it, I agree with the Adult Education Production Unit that it is an intimate part of our development. I feel we do not do enough within CUSO and within CUSO BOTSWANA to promote Civic Education and I can only hope that over time the trend I have seen over the last two years, a decline in the involvement of us all in the debate over development and participation in our own civic education will be altered.

I have benefitted from and thoroughly enjoyed my involvement in "civics". I left Botswana with no regrets for I looked forward to the future with optimism. There were many times lately when I wavered about whether to stay or to go but as I said earlier, I felt it is time to move on.

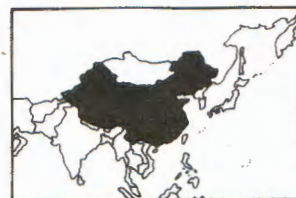
As I close this report I leave with you a question which was put to me by a friend here and caused me much reflection. I have answered it for myself and I offer it to you for reflection. He asked me, "Has your time here in Botswana and your interest in Southern Africa been more than an academic interest?" To me, it boiled down to whether one says "we" or "they" as one talks about one's work.

Ken Traynor has recently returned from a CUSO assignment in Botswana. He now works with Oxfam in Halifax.



STUDENT LIFE IN CHINA

by Mary Boyd



Perhaps the best way to begin describing my two years in China as a foreign student is to think of the life of westerners there in terms of the logistics of a major camping expedition. Crossing the border from Hong Kong my luggage included a year's supply of essentials like Vitamin C, colour film and instant coffee plus a few indulgences like perfume and novels. A year later, after graduating from the Peking Languages Institute, I moved again, this time south to Nanking University and was weighed down further by the basic equipment of a Chinese student: cotton padded quilts, enamel basin, pillows, thermos flask and mosquito netting. The bamboo poles for the nets, thankfully, were left behind, but my bicycle, the "Flying Pigeon" had been de-registered and tagged and it too was in the luggage van.

Travel in China is an experience quite unlike travel in the West. From the above it would seem more cumbersome but the rationale behind such massive outfitting is to relieve the strain on the material resources of one's host. The best way to travel is to ride 'hard class' trains. Air travel is in its infancy and 'soft' train carriages are more comfortable but not anything like the fun of hard. Carriages are divided into sections of six couchettes, all open to the corridor and crammed with travellers. Everyone has enormous amounts of luggage, usually encased in wicker and dangling from bamboo poles. Occasionally there are live ducks and chickens, and the sound effects are further livened by multi-dialect conversations and radio broadcasts. A blast of martial music accompanies every departure and loudspeakers keep up a constant, high decibel barrage of recorded music (this year thanks to US normalization, Do Re Mi was extremely popular) and exhortations to help maintain the hygiene of the train. On longer journeys there are often attempts to make the passengers perform standard calisthenic exercises.



TRAIN TRAVEL
(PHOTO: K. TAKAHASHI)



SHANGHAI SCHOOL YARD
(PHOTO: G. MURRAY)

Train travel provides a marvellous opportunity to converse with ordinary Chinese, who invariably display great curiosity and friendliness towards the foreigner in their midst. It was especially touching to be fussed over because my "rice capacity" was, to them, ridiculously low.

The scenery is amazing. Travelling from the south to Peking one moves from lush tropical vegetation to the arid browns of the North China Plain. Everywhere there are rows of peasants bent over the fields, small clumps of brick houses with thatchings and water buffalo rolling in muddy pools. Very little agriculture is mechanized and the pace of life is centuries old. Only the telegraph poles and the political slogans painted on walls, bill boarded or picked out in shrubs on the hillsides are from this age.



FACTORY STINT
(PHOTO: A. GARDEN)

Upon arrival one is greeted by a representative from one's 'unit'. When I transferred to Nanking University, officials from the university met me and instantly became my 'responsible cadres'. A foreigner attending a Chinese university has an excellent opportunity to observe at close hand the day to day workings of the Chinese educational system. Although the foreigners' classes were usually held separately (special efforts were made to procure lecturers who spoke a reasonable facsimile of standard Peking dialect) we lived with Chinese students and took part in campus life.

University places in China are very much coveted positions and as of 1978, university entrance exams have been reinstated. Hitherto, during the Cultural Revolution, universities had been a major testing ground for educational theories and entrance itself had been conditional upon work experience and political elan. During my time in China I had the chance to meet both the worker peasant-soldier students and the exam students, and was often stuck by the contrast between the groups. The worker peasant-soldiers were older, had several years' experience in the communes factories or army and were politically seasoned, while the exam students were fresh-faced kids, often straight from studying in high schools and almost always from the cities. Their courses of study underwent extensive changes and many Cultural Revolution innovations have been discarded. In the main, courses are now longer and lectures and assignments take up most studying time. The 'open door schooling' experiment of the sixties¹ has



SHANGHAI PRESCHOOLERS
(PHOTO: G. MURRAY)

been discontinued for all but science students and then the work is seen as a practical application of classroom knowledge.

As elsewhere university activity becomes the focus of student life. Most of my Chinese friends were on campus and most of our entertainment and travel were organized by our university cadres. During school holidays they arranged trips for us and during the schools term we had field trips to schools, factories, communes, museums, art galleries, publishing houses, underground air raid shelters, hospitals, handcrafts, workshops, theatre and ballet schools and historical sites. As an experiment in immersion in another culture it was the most fascinating and enriching two years of my life.

Mary Boyd

Mary Boyd is a lecturer in Modern Languages at Saint Mary's University. She has just returned from a two year study as a student in China.

¹ Whereby students did manual labour on communes or in factories during term time.



asians in canada: a brief history

By Anthony Chan

A NOTE ON TERMS

Asians in Canada refer to those people from China, Japan, Korea, Hong Kong, Macao, India, Pakistan, Bangladesh, Sri Lanka, Thailand, Burma, Malaysia, Indonesia, the Philippines, Vietnam, Laos, Cambodia, and Tibet. The term Asian includes all those people whose cultural heritage are located in Asia. This may mean a South African of South Asian origin or a Korean who was born in Shanghai and raised in Hong Kong.

For many Asians, the use of the term "Oriental" provokes a Western bias and is extremely objectionable. The term itself means the "eastward part of the sky". This means the countries east of the Mediterranean which would include such countries as Turkey and Saudi Arabia. "Oriental" lacks specificity when describing Asians and is not used by Asians, except those completely Westernized. It is not a term coined, used, or considered by Asians who see Asia as Asia, and not the "Orient". There is, in fact, no country or territory called the "Orient".

CHINESE IMMIGRATION

The arrival of Vietnamese settlers in Canada in 1979 is not a new phenomenon in the history of Asian immigration to this country. Asians have always settled in Canada even before Confederation in 1867. In 1788, about fifty Chinese artisans arrived in British Columbia with the fur trader, Captain John Meares. While these craftsmen did not stay, they laid the foundation for future immigration with their image of hardiness, industriousness, and thrift.

Chinese immigrants were the first Asians to call Canada their home and to raise their children. In 1858, the attraction of gold brought Chang Tsoo to the mining fields of the Fraser River valley in British Columbia. Unlike his many Asian counterparts, Chang came from San Francisco and not from Asia. The first Asian of historical note, therefore, did not come directly from Asia. His arrival precipitated more miners and later a labour force to help build the Canadian Pacific Railway. Despite much disagreement from people in politics, labour, and business, John A. MacDonald said that without Chinese labour, the unification of Canada from coast to coast would have been impossible.

The key figure in the building of the Canadian Pacific Railway was Andrew Onderdonk, a labour contractor who was able to import 15,071 Chinese labourers from the United States and China from 1881 to 1884. The method that Onderdonk employed to bring the Chinese to Canada was through the contract or "coolie ticket" system. Chinese from the southern provinces, especially (Kwangtung) seized the opportunity to expend their labouring energies in Canada to escape the poverty and hunger following the collapse of the Taiping Rebellion in 1864. The reconstruction after this great rebellion



CHINESE LABOURER SCALING
THE ROCKIES
(ILLUSTRATION: HING MAK)

that took the lives of twenty to thirty million people was unable to uplift the crisis economic conditions of the poor peasants of China.

Yet, after the Canadian Pacific Railway was built, the Canadian Government began to encourage the return of the Chinese to their homeland. Some were deported -- their labour now no longer needed. Those who were able to stay drifted back to the gold fields. But a discriminatory \$15 license fee prevented many from practising their previous livelihood. Others found work in market gardening, in coal mines, shingle and bolt factories, salmon canneries, footwear and cigar industries, and tailoring. Yet, because of the energy of the Chinese, efforts by non-Asians to ban them from pursuing these occupations forced many into traditional women's work: as



—Photo from City Archives
CHINESE WORK GANG, 1881-84

cooks for the rich and as washers of clothing. This later resulted in the rise of restaurants and laundries -- a consequence of racial discrimination because it prevented free entry into other occupations.

To stem the tide of Chinese workers into Canada, head taxes from \$50 to \$500 were imposed. Finally in 1923, the infamous Exclusion Act stopped Chinese immigration completely. While eight Chinese immigrants managed to enter Canada after 1923, no Chinese came until 1947 when the Act was repealed. 1947 was also the same year that the Chinese were given the franchise to vote -- even after fighting for "God, King, and Country" in the two great wars of the twentieth century.

JAPANESE IMMIGRATION

Japanese immigration to Canada began in 1877 with the arrival of Manzo Nagano in New Westminster. It was not until 1885 that immigration to Canada began to increase. By 1901, 15,280 arrived in Canada. But many were transients who viewed the United States as their final destination. 4,738 Japanese, however, stayed to make their home in Canada. Like the Chinese, the majority were poor peasants. The Meiji Restoration of 1868 had proven to be the first step on the road towards modernization for Japan. But for many peasants, the rapid industrialization was a source of alienation and increased poverty. The more than 190 peasant rebellions during the first decade of the Meiji regime were a stark revelation of peasant discontent. Under these dire economic conditions, many peasants opted to leave Japan. The fishing industry, coal mining, lumbering, and the railway attracted the Japanese. But the Japanese, like the Chinese also suffered from the racism of non-Asians that culminated in the 1907 Vancouver riots. "Chinatown" and "Litte Tokyo" were stormed by a mob intent on destroying the residences of the Chinese and Japanese.

The most blatant act of discrimination imposed on the Japanese occurred during World War II. While there was never any evidence that Japanese Canadians were in league with Japanese imperialism in Asia, some 21,000 persons were incarcerated in internment camps in such places as Kaslo, Slocan, and Greenwood in 1942. At the same time, the Battle of Midway on June 6, 1942 all but destroyed any Japanese notion of an invasion of North America or the maintenance of their hold on the Aleutians. While the Japanese were released from their imprisonment after the war, some remained in camps until 1948 for their protest against this imprisonment. Even today, the value of the property and goods confiscated by the federal government has never been ascertained. No reimbursement for material goods taken has been offered to the Japanese. The



"enemy that never was" today still suffer psychologically from the War Measure Act that made a law-abiding people into prisoners in a land supposedly dedicated to freedom and democracy.

SOUTH ASIAN IMMIGRATION

Institutional racism and discriminatory practices directed against the Chinese and Japanese were also experienced by South Asians. This was the case even though Asians from India were considered British subjects and entitled to the rights and privileges accorded to subjects of the British Empire.

While the Chinese and the Japanese fought for Canada against the tyranny of the Central Powers and Nazi Germany, the first South Asians, mainly Sikhs who immigrated to Canada were merchant sailors and soldiers of the British Empire. From 1898 to 1902, the Sikhs who arrived in Canada worked on British ships sailing out of Shanghai and Tokyo. The first South Asian settlement of significant note was founded in Port Moody.

In that British Columbia town, a sawmill was opened. In 1904, about 100 South Asians resided in Vancouver. By 1908, about 500 had arrived in Canada. The major incentive for these predominantly Sikh immigrants was the prospect of employment. Work was found in cement plants, logging as well as the sawmill industry.

With the arrival of the South Asians, practitioners of institutional racism began to implement their tools of oppression. The climate of the times was already anti-Chinese and anti-Japanese. Asian labour was useful as long as it was needed. Once Asians began to be perceived as a "threat" by non-Asian immigrants; attempts to exclude further immigrants or deportation followed. Some non-Asians tried to place the blame on the Asians themselves calling them "sojourners"--immigrants who would allegedly milk Canada of its wealth and then flee to their Asian homeland as rich landlords or entrepreneurs. The "blaming the victims"; however, did little to alleviate the reality of the harsh experiences of Asians.

The first significant act of institutional racism practised on South Asians was their total disenfranchisement by the British Columbia Legislature in March, 1907. The most notorious act



JAPANESE CANADIANS FIGHT
FOR THE ALLIED CAUSE

was the federal Order-in-Council enacted on January 8, 1908 which stipulated that all immigrants entering Canada through British Columbia ports were compelled to come on a continuous voyage from their country of origin. At this time, there was no such route from South Asia. This was a back-handed effort to ban further immigration from India. It remained in effect until 1947. While the wives and children of South Asians who could prove that they were legal residents of Canada were allowed into this country in 1920, South Asian immigration was effectively curtailed.

Even after 1947 and the granting of the franchise to South Asians, the payment of "Cash Bonds" were imposed on South Asians from Kenya, Sri Lanka, Pakistan, Tanzania, Fiji, Britain, Southeast Asia, South Africa, and the West Indies. This occurred during the 1970's. Incidents of overt racism against South Asians in the large metropolitan areas such as Toronto and Vancouver occur to this day. Of all the Asians in Canada, it is the South Asian community that is currently under siege.

OTHER ASIAN IMMIGRANTS

Other Asian immigration included the Tibetans, Koreans, Filipinos, and the current arrival of Vietnamese settlers. In the late 1960's, over 200 Tibetan refugees were admitted to Quebec, Ontario and Alberta. British Columbia, however, refused to accept any Tibetans coming out of a country now administered by the People's Republic of China. A war situation also caused Koreans to immigrate to Canada. This was the Korean War of 1950 that resulted in a pattern of emigration from Seoul to Canada and the United States which endures to this day. The dissatisfaction with the Korean regime once ruled by the now-assassinated Park Chung Hee was the major reason compelling Koreans to seek a better life in Canada.

Filipino nurses were the first arrivals in Canada during the late 1950's. Again, a shortage of qualified workers caused Canada to "drain the brains" of Third World Countries. Many of the Vietnamese immigrants were, moreover, professional people.

The first Vietnamese settlers in Canada were students who came to study in Quebec universities during the late 1950's. The war between Vietnam and the United States also brought Vietnamese to Canada. A few highly educated Vietnamese

officers sent to the U.S. refused to return to their homeland once their training was completed. They immigrated to Canada convinced of the folly of American intervention in Vietnam and the imminent demise of the Saigon government. Until 1975, about 1,500 Vietnamese had arrived in Canada. These were usually highly educated people who found work as professors, dentists, engineers, and technicians.

When the Saigon government fell, more than 6,500 refugees from April, 1975 to January, 1976 entered Canada. Many were soldiers who had fought for the South Vietnamese government and labourers who had worked in the factories in Saigon. The current immigration of the Vietnamese that has touched all parts of Canada is directly founded on the "undeclared" war between Vietnam and the U.S. A stockpile of American war material provided Hanoi with the military power to invade Cambodia. The aftermath of this imperialist policy of a country that had been under the yoke of French and American imperialism for decades brought about an exodus of refugees from Cambodia.

In Halifax, there are over 200 Vietnamese, Cambodians, and Laotians residents. To provide the necessary unity in community activities, a Halifax Vietnamese Association has been formed to meet the pressing problems of intergration, cultural retention, and a sense of communal purpose. It is also to provide the structural mechanism for the projected arrival of 800 more Indo-Chinese settlers by the end of 1980.

The current arrival of Vietnamese, Cambodians, and Laotians again reflects the harsh realities of the economic imbalance of Third World countries and the modernized nations of the West. Without the coming together of developing and developed countries in a direct process of mutual trust, need and sharing, the plight of political refugees and immigrants suffering from poverty and persecution will continue as a normal consequence of world inequities.

One world in harmony or two worlds in competition?

One Canada in ethnic harmony or many Canadas with ethnic division and chaos?

Anthony Chan is an Assistant Professor in The History Department, Saint Mary's University. He lectures in the Asian Studies program and has recently completed his doctorate.



WORKERS' CAFE IN VICTORIA, B.C.

blacks and science

By H. D. McCurdy

Sometime ago, I viewed a television debate between Roy Innes and William Shockley, the physicist - turned - geneticist, who claimed to have demonstrated the heritability of human intelligence and that blacks inherited significantly less of it. Innes was humiliated in the debate (though he seemed not to realize it) because of a fatal ignorance of science and the scientific method. I was much disturbed by this encounter but even more disturbed because we had so few among us who could have been scientifically effective advocates. The debate continues with Shockley supported by the likes of Arthur Jensen, Hans Eysenck, J. Jinks, etc. Even now few blacks have entered the fray. Indeed there are few black scientists at all.

I have been professor of biology at the University of Windsor for nearly 20 years. During that period, in an area with one of the larger concentrations of native blacks in Canada, there has been but one native Canadian black graduated from my department and perhaps two from the Science Faculty. In fact, there have for the past several years been from ca 200 to 300 blacks annually at the University of Windsor mostly from Africa and the Carribean. Yet in twenty years there have been no more than 10 blacks graduate in science of whom two earned advanced degrees.

Blacks Underrepresented

This information is of course merely anecdotal but attempts to find hard data on the subject of blacks in science are themselves pathognomnic. Not a single significant reference in the current literature could be found. What data are available from other sources substantiate a vast underrepresentation of blacks in science, mathematics and engineering.

For example, statistics from the Department of Health, Education and Welfare in the U.S. show that since 1879 only 1500 Ph.D.'s in science or engineering have been granted to black Americans of a total of 227,000 science doctorates awarded over that period. Eighty percent of black Ph.D.'s in science were awarded in the life sciences or chemistry. Approximately 100 Ph.D.'s were granted to blacks in each of engineering, physics, and mathematics. Geology, meteorology and oceanography, in spite of their significant job opportunities, account for only 15 doctorates. Fifty-nine percent of all doctorates awarded to blacks were in education or related fields.

One indicator of the present situation is the List of Recipients of Graduate Fellowships for Black Americans 1978-79 published by the National Fellowship Fund. Of 350 fellowships awarded only 9% were awarded to students in science, mathematics or engineering, 44% were in the social sciences including 18% in psychology and 17% in education. Note these data must be measured in the context that only 3% of all U.S. doctorates are awarded to blacks (including non-American blacks).

While the data considered are based on doctorates awarded it may be assumed that this reflects the situation at all levels of qualification. The number of bachelors degrees awarded would



PANEL ON BLACK STUDIES AND THE CURRICULUM

be misleading since so many are used to qualify for admission to medicine or dental schools which are not considered here as science but are fields in which blacks are also vastly underrepresented.

Obviously the underrepresentation of blacks in science is a problem that extends far beyond the need to refute pseudoscientific attempts to bolster racist preconceptions or even the seeming support that such underrepresentation gives them.

Mere Spectators

We are in the midst of a scientific, technological and communications revolution in which the danger is not just that we will be mere spectators to it but that we will be among its slaves because of a failure in determination to be a part of it.

Not only will those with scientific and technological training achieve the greatest financial rewards and social status, they will dramatically influence the course of society and therefore our lives. To produce scientists therefore, it will be necessary to control our fate.

We must also be a part of science because it is an area of human intellectual creativity and adventure from which we must not be excluded simply because it is the highest destiny of all men to explore and extend the limits of knowledge.

Finally, blacks throughout the world must develop the indigenous capacity to exploit scientific and technological know-how to exercise control over, and to solve the problems concerned with, their quality of life, their environment, health, nutrition and economic development.



SOME OF THOSE IN ATTENDANCE AT THE CANADIAN BLACK STUDIES CONFERENCE

Impediments and Change

What are the factors that operate to steer blacks away from science? Is it that there is some racially determined deficiency in the capacity to do science? Most of us would agree that that is an unnecessary as well as unacceptable hypothesis given that other causative factors are easily cited.

One significant cause which is universally recognized is the well documented, inadvertent or deliberate, even well-meaning discouragement of black students from pursuing any professional endeavours. Similarly well documented are home and community environmental factors of a variety of sorts which deprive too many black children of normal intellectual development, skill - acquisition and motivation for learning.

These are significant and important impediments to all achievement that must be addressed, but what are the factors that steer blacks who do make it to high schools and post-secondary institutions into non-scientific fields.

- 1) Insufficient articulation even among educated, materially successful and influential members of the black community of the intellectual values such as curiosity, creativity and the achievement of excellence in the pursuit of knowledge from which capable black youth would benefit; and the absence therefore of influences in opposition to the conspicuous recognition accorded to sports, music, etc.
- 2) The influence of social scientists including educationists who, because of their practical and theoretical contribution to the civil rights struggle and the concepts of social, political and economic egalitarianism which were its foundation, have become the single largest recruiters of educated blacks and who have at the same time tended to alienate them from science and technology as elitist, irrelevant, arcane and even antisocial.

- 3) Trendy approaches to education (in which blacks are often experimental objects) such as student free-choice in what is to be learned in the absence of home or social environments that make such choices possible; the acceptance of social pathologies and learning skill deficiencies as culturally adaptive responses to be accepted rather than corrected; and educational catch-up programs which failed to emphasize the mastery of basic learning skills.
- 4) Affirmative action programs in high schools and universities which, while properly accommodating the background deficiencies of, and recognizing alternative qualifications for, black youth upon admission, subsequently too often substituted faddish curricula while failing to emphasize the development of the basic skills and academic discipline needed to achieve legitimate career qualifications especially in science. (A particularly serious and related aberration in the creation of educational opportunities for blacks in the U.S. is the development of community colleges with easy or no admission requirements and minimum academic standards, many of which have predominantly black enrollments, and which have the form but not the substance of post secondary institutions and which provide for graduates diplomas that signal no change in relative economic status).
- 5) The absence of meaningful contact with black scientists as role models either in their professional roles or through involvement in the activities of the black community.

The causes of our alienation from science as described above is necessarily superficial and incomplete. Doubtless studies of the sort which are presently unavailable will prove more accurate and enlightening. Nevertheless, we can on the basis of the

above considerations direct our attention to what is needed to accomplish change:

- 1) We need to constantly emphasize to our youth that they are as capable of outstanding accomplishments in science and technology as they have demonstrated themselves to be in sports, music, the arts, politics, and the social sciences.
- 2) We must insist that the school system provide our students with the basic verbal and mathematical skills required for learning.
- 3) We must insist upon the revelation of science and technology to our youth as areas of opportunity by competent teachers and through such activities as good science courses, science projects and fairs, visits to science museums and the incorporation of scientific developments and issues in the study of current events.
- 4) Black leadership should assume responsibility in our own communities for encouraging respect for learning, creativity and academic excellence and the realization that the mastery of the basic skills of learning and learning itself is a matter of survival. The model for this already exists in the current program of P.U.S.H. and the philosophy being now so widely enunciated by the Rev. Jesse Jackson.
- 5) We need to give specific recognition to the achievements of black scientists, engineers and mathematicians and to find ways of bringing them to, and getting them involved with, the people, particularly the youth, as a means of gaining an understanding of science, so that they may serve as role models and so that their knowledge can serve as a resource in issues related to their expertise.

- 6) Socially conscious black scientists should mobilize others in associations within, rather than in lieu of, recognized scientific societies, through which they may respond to the needs of the black community; in which they themselves can find ways of recruiting other blacks to their ranks and through which they may give informed consideration to scientific and technical issues affecting black people.

Doubtless the analysis of causes and the cures considered here are provocative, controversial and open to challenge. Partly it has been made deliberately so as a most certain means of stimulating discussion and even argument. If so, the issue of blacks in science at least will be addressed as it has not been before. There are some who will condemn the encouragement to the pursuit of science as elitist. Indeed, if recognizing and encouraging achievement in sports, music, the arts, etc. is elitist then the point of view of this paper is elitist. As a scientist who shares in the pride of those of us who have conferred upon them the symbols of excellence, whether they be batting championships, Juno awards, Nobel Peace prizes or National Book Awards, I anticipate the day when one of us will make the acceptance speech as a Nobel Laureate in physics, chemistry or medicine.

H.D. McCurdy is a professor in the Biology Department of the University of Windsor. His paper was presented at the Canadian Black Studies conference held at Saint Mary's University in March, 1979 and this is an excerpt.

Upcoming Events

At the International Education Centre

- January 25 Halifax-Dartmouth Branch of the United Nations Association Meeting: A film on refugees entitled "Neither Here Nor There" will be shown.
- January 30 **Dialogues on Development:**
Topic - Detente: Afghanistan and the Strategic Balance.
Speaker - David Jones
- January 31 **Topic -** Soviet Intervention in Afghanistan Implications for the Moslem World.
Speaker - Aminur Rahim
- February 9 **Workshops on "Twentieth Century China"**
 1) Mary Boyd - "Introduction to China"
 2) Bobby Siu - "Politics of Women's Resistance Movements in China to 1949."
 3) Don Clarke - "Legal Concepts in Modern China".
- February 9 **Chinese New Year Banquet**
 "Year of the Monkey", sponsored by the Chinese Students' Association, Saint Mary's University.
- February 11 CUSO information meeting
- February 13 **Dialogue on Development**
 Dr. Yussuf Bangura - African Attitudes towards the Commonwealth

- February 27 **Dialogue on Multiculturalism**
 Mr. Tony Burton - Multicultural Mirages
- March 12 **Dialogue on Development**
 Anselm Clouden - Atlantic Canada and the West Indies: Comparative Problems with the 200 mile limit.
- March 14-15 **Dialogue on Development**
 Dr. A. Djao - Diaspora: The Chinese Migration



CLOSE ENCOUNTER OF A CULTURAL KIND

By George Perry

While watching a film on French-speaking Africa, a student at my school exclaimed incredulously: "You mean Blacks can speak French?" This student marvelled that people of whom he had such a low opinion could master a language he found so difficult. This sudden and fortuitous (during a French lesson) experience served to effectively challenge a student's preconceived notions of Africans. This student's own observations were colliding with his own prejudices. Possibly this crack in the wall of ignorance spread no further. However, this notable moment tends to reinforce my observation that many Nova Scotians, especially in the rural areas, have had few opportunities to acquire much knowledge and awareness of other racial, national, religious and cultural groups. In my own school, for example, there is no variety in this respect at all - not a single student of African, Asian, or even of Jewish background. Even in schools fortunate enough to have a broader cross-section of humanity, there are real problems in moving beyond stereotypes in students' perceptions of "foreigners". A considerable effort has to be made to push perceptions beyond such superficial differences as colour and culture. My friend's reaction to the francophone Africans might indicate that progress, however slight, can be made in this direction. It is not enough, of course, to hope for these "chance encounters". Such encounters must be organized and staged.

This belief underlies my own use of resource people. Uninformed perceptions cannot be allowed to go unchallenged. For this year's United Nations Day program, and through the auspices of St. Mary's International Education Centre, we entertained guests from Uganda, Nigeria and India. The full program included a seminar with my senior social



studies students. The topic considered was, "Do Most Canadians Have a False Impression of the So-Called Third World?" Brief comments were made by Omari Kokole of Uganda, Nicolas Anumudu of Nigeria and Sukhdev Sandhu of India, followed by questions from my students. An afternoon meeting addressed the world refugee problem: "Can and Should More Be Done? By Whom?" The main limitation in each case was time. The gatherings were too large (over forty students) to allow students to pursue their own foremost thoughts on the topic.

This limitation is even more regrettable if one remains mindful of my opening note on francophone Africans. One of the main results to be strived for is as many individual student-guest contacts as possible. These valuable contacts took place mainly before and after the formal, structured meetings and were, in my assessment, the most important part of our program.

The main objectives of such a program - altered and more accurate perceptions and awareness of other peoples and countries - are probably achieved to a greater extent on an informal basis. The fine points of discussion are quickly forgotten; a friendly personal exchange with someone from Uganda will be long remembered and even treasured. In this respect a student remarked to me the next day that it was the first time he had ever met and talked with someone from Africa or Asia. The friendship and respect that so quickly develop must surely be the cornerstone of this sort of program.

It is not my purpose to suggest that the content or the intellectual side of a program is unimportant. Of course, it isn't. I only wish to draw attention to the informal side, the role of "chance encounters" and social exchange in overcoming false impressions held towards other groups.

George D. Perry is a Social Studies teacher in Lockeport Regional High School, N.S.



AFRICAN WORKSHOP FOR STUDENTS AT THE INTERNATIONAL EDUCATION CENTRE

Unacceptable health costs: nuclear power and nuclear weapons

by Joseph Difranza

HISTORICAL BACKGROUND

The first nuclear reactor was built, not to generate electricity, but to create the nuclear waste product, plutonium, to be used in the first plutonium bomb. August 6, 1945, the first public demonstration of atomic power, was the last event in the lives of 80,000 eyewitnesses when a uranium bomb was dropped on Hiroshima. Three days later, the victory celebrations were repeated when the first plutonium bomb fell on Nagasaki. Celebrations gave way to shock and despair at the dwindling hopes for human survival in the face of nuclear war.

Global protests seeking to outlaw the bomb by international agreement did not stop the newly formed Atomic Energy Commission (AEC) from initiating further weapons research and development, atmospheric and marine detonations, and the mass production and stockpiling of nuclear weapons. In 1949, the US monopoly on nuclear terror ended when the Soviet Union detonated its first nuclear device.

International alarm about AEC activities is thought by many to have prompted the AEC to initiate a public relations campaign: "Atoms for Peace". Nuclear power was promoted as the saviour of humanity, the final solution to starvation, poverty and war. Behind a facade of developing the nuclear power dream, the AEC spent billions of federal tax dollars on facilities necessary for further weapons production.

A reluctant utility industry finally cooperated with AEC plans for nuclear power development when (1) laws were passed freeing utilities of liability for nuclear disasters, (2) rate laws were changed to make nuclear power the most profitable alternative for utilities, and (3) billions in federal subsidies and investment guarantees became available. In this way, public concern over the development of nuclear weapons led the AEC to promote and subsidize nuclear power, which in turn led to heavy investment in nuclear power by U.S. business. Today, the profitable export of nuclear power technology and the theft of nuclear materials is resulting in metastatic proliferation of nuclear weapons: the purchase of a nuclear power plant provides a country with plutonium, and thus, nuclear weapons.

Nuclear power and nuclear weapons are two faces of the nuclear coin. They share both an intimate past and a capacity for disaster beyond imagination ...

As physicians concerned with the preservation of human life, we call for vigorous and sincere pursuit of nuclear disarmament and an end to nuclear power.

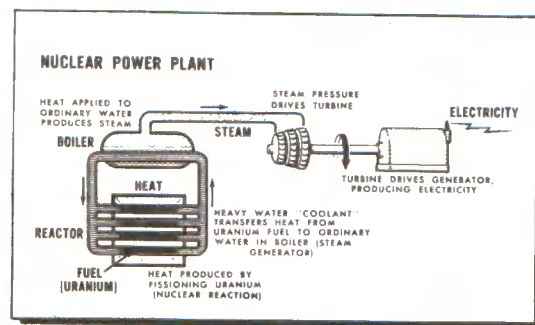
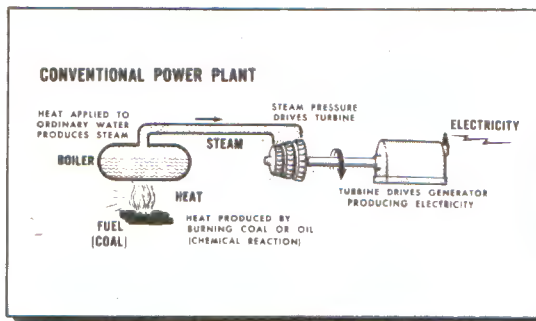


Ontario Hydro's Pickering Nuclear Generating Station has four reactors. The station, on the shore of Lake Ontario 20 miles east of downtown Toronto, is one of the largest nuclear power stations on the continent. Its four reactors are designed to produce more than 2,000,000 kilowatts of electricity at full power. All are now operating.

NUCLEAR REACTOR ACCIDENTS

... A meltdown accident at a conventional nuclear reactor, according to the official government estimate performed by the Brookhaven National Laboratory would result in 45,000 immediate deaths, 100,000 cases of acute radiation sickness (sloughing of skin and mucosa, hair loss, nausea, vomiting of blood, bleeding from the rectum, anemia, impaired blood clotting, death of white blood cells, and delayed healing), 45,000 cancers, 240,000 thyroid tumors, \$17 billion of property damage (1964 dollars; does not include costs of medical care), and the permanent contamination of an area the size of Pennsylvania which could no longer be used for habitation or food production. These figures do not include the effects of genetic damage.

The planned plutonium breeder reactor can undergo both a meltdown and a nuclear explosion. Because of the larger quantities of plutonium in the breeder, the consequences of either accident would be much more severe than those described above for a conventional reactor.



Main difference between a conventional steam power plant (upper left) and a nuclear plant lies in the source of heat used to make the steam that drives the turbines. In the reactor (right), heavy water flows over hot uranium rods and becomes hot itself. It is then pumped through a boiler (heat exchanger) where it gives up its heat to ordinary water that is converted into steam.

Attempts to minimize the toll of death and injury at the time of an accident will be hampered by (1) the proven lack of honesty between the nuclear industry and the government and between the government and medical personnel (the AEC illegally withheld the Brookhaven Report from the medical community for 9 years), (2) the lack of a pre-existing communications network involving medical personnel, (3) the nonexistence of meaningful evacuation plans especially for those immobilized by acute and chronic illness, (4) profound public ignorance as to the nature of the danger, (5) lack of medical personnel trained in treating contaminated patients, (6) absence of appropriate treatment facilities, and (7) unavailability and lack of a distribution system for potassium iodide. This situation has come about partly because of a lack of concern on the part of the medical community, undoubtedly due to the self-serving reassurances of the nuclear industry that accidents such as that at Three Mile Island are a statistical "impossibility" and need not be prepared for.

The health risks of our nuclear program (which will soon require both conventional reactors and breeder reactors) must be critically compared with the health risks of the many alternatives to nuclear: (1) insulation and other retrofitting, (2) conservation: eliminating energy waste, (3) small and large dam hydroelectric, (4) wind generated power, (5) passive and active solar water and space heating, (6) cogeneration: use of waste heat, (7) energy conscious design, (8) tidal power, (9) wave power, (10) geotherman, (11) ocean thermal, (12) photovoltaics, (13) biowaste conversion: gasahol and methane, (14) energy crops: wood and grains, (15) coal gasification, (16) trash as a fuel, (17) strictly regulated use of coal. The first eleven of these alternatives would have a net benefit to health as they reduce the use of fossil and nuclear fuels. Especially when cumulative long-term effects are included, the health hazards of nuclear power are clearly far greater than those of all other energy sources. There has been a complete lack of a meaningful effort on the part of government to develop and promote the alternatives. We call for a coordinated effort on the magnitude of the space program to develop and implement these alternatives as a first resort ...

Joseph Di Franza is a member of Physicians for Social Responsibility. He presented a paper on Nuclear Power to the National World Federalist Conference held at Saint Mary's University in August, 1979 and this is an excerpt.



The Bruce Nuclear Power Development on the shore of Lake Huron in Bruce County, Ontario, is a complex incorporating Canada's first commercial size nuclear power plant, Douglas Point Nuclear Power Station, foreground, a heavy water plant which will produce 800 tons per year, under construction at left, and the Bruce Nuclear Power Station whose four reactors will produce 800,000 kilowatts each. The first is due to start up in 1975.

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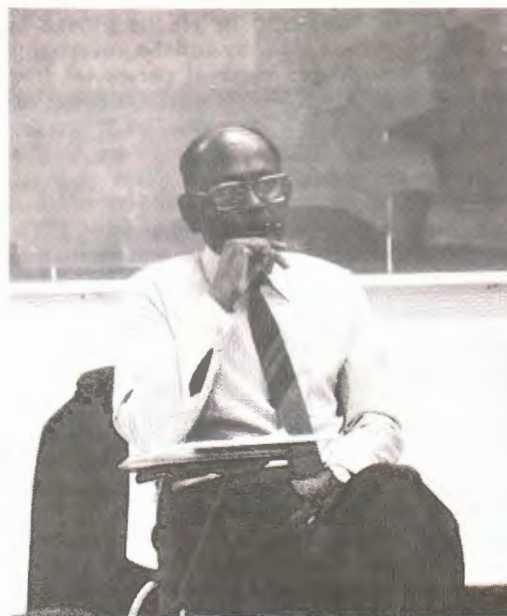
By B. Pachai

Not far from my birthplace in South Africa is a tiny, mountainous country of less than a million inhabitants. It is ranked as one of the 25 least developed countries of the third world. Formerly known as Basutoland, it was re-named Lesotho at the time of gaining its independence in 1966. Lesotho is one of 97 African, Asian and Latin American countries at the U.N. which refer to themselves as the "third world". Lesotho, with less than a million inhabitants, is a small part of the world but the collective numerical proportion of the third world is a colossal 70 per cent of the world's population.

In the educational domain, as in other spheres, the major complaint and concern of the third world is that it is being led badly in many ways by 30 per cent of the world who often clothe their strategies in the garb of arrogant, not ignorant, power politics. A representative from Lesotho, the Hon. Albert Mohale, a graduate of St. Francis Xavier University, Antigonish, and now his country's Minister of Education, reminded the 30 per cent who constitute the developed world about the pitfalls of injudicious leadership when he addressed the International Symposium at St. Francis Xavier University in October, 1978:

I am reminded of the time a few years ago, when Egypt was still under the English and they sent a young British boy to go and help the Egyptians with housing. (The Egyptians) used to live in tents and the British thought this was unhealthy, so the young boy from Oxford, with an Oxford accent, told them to start building houses and, in fact, the British Government itself built houses and the tents disappeared. So the Arabs stayed in these houses. The boy returned after 5 years to (examine) the results of his good work. He went to the first house. Inside the house he found a tent. In every house there was a tent. Why? Because he has failed to do his job. He had failed to communicate with the people¹.

The "communication" between the western or developed world and the third world was historically based on various formulae of unequal relationship: exploiter-exploited; superior-inferior; technological-primitive; industrial-agricultural; rich-poor; privileged-unprivileged; master-servant; independent-dependent. The list can go on. What it does point to is that the blueprint for this relationship was not based on any honest formula by which mutual advantage would devolve upon all contracting parties. The legacy of this inequality lives on while traditional relationships struggle to maintain or to change the **status quo**.



DR. B. PACHAI

The third world has always tried to change the traditional relationships and the **status quo**. Its persistence has recently begun to bear fruit. Its message is beginning to get across that it, too, is a force to be reckoned with and that it, too, can plan for its own place under the sun.

One step in this planning is the formulation of its own priorities. While in the 1950's and 1960's the developing countries in Asia, Africa and Latin America were preoccupied with creating and expanding educational systems to catch up on decades of denials and, indeed made considerable headway in this exercise, the realities of the 1970's have produced new priorities...One final third world reality needs to be considered: according to an I.L.O. estimate in 1976 about 40 per cent of a total work force of some 700 million (or 280 million) were unemployed or underemployed. More than 75 per cent of this number of 280 million persons live in rural areas with all the attendant problems of seasonal unemployment. This situation gives rise to mass migration from the rural areas to the cities.

Traditionally, the metropolitan countries of the developed world provided for large scale, capital intensive technologies to service the needs of the developed countries, producing the

wrong kinds of goods, expensive goods, and saving local labour in the process. The results for the third world were disastrous while for the developed world they were most beneficial. After all, "some 95 per cent of world research and development is devoted to the needs of the developed countries".⁵ The third world learned the hard way that its benefactors were doing more harm than good for

'Capital intensive technologies also make demands for special types of infrastructure, shape educational standards and norms, influence consumption patterns and life styles and dictate import requirements. Technology is neither economically nor culturally neutral'.⁶

As these lessons become clearer, developing countries will no doubt become more selective and more sensitive to their own needs, setting their own educational strategies and priorities. Already local, regional and continental imperatives are surfacing as pace-setters in a small way since, on the global scene, many contradictions abound, as Keynes said when he reminded us of what makes the world tick: '...fair is foul, and foul is fair, for foul is useful and fair is not...'

The third world is far too big and far too important to be ignored. The problems besetting it may be of ancient vintage but there are new signals. The Secretary-General of the Commonwealth Association, Sir Sridath Ramphal, referred to these at the International Symposium at which the Hon. Mohale, Minister of Education of Lesotho, whose words were cited at the beginning of my presentation, also spoke:

'What is new ... is an appreciation that these mutual interests of rich and poor in creating a more equitable world community cannot be met through superficial changes in human relationships or minor modifications in international economic arrangements ... The change that is needed is a change in the structure of international economic life-change sufficiently fundamental to permit a new international economic order to help us create a new world community'.⁷

To that, one might add, in conclusion, that there can be no new world community without an enlarged dispensation for its largest and most populous constituent, the third world.

FOOTNOTES

1. Philip Milner, ed. *Human Development Through Social Change*, Antigonish, 1979, P. 122.
2. George McRobie, 'Intermediate Technology: Small is Successful', *Third World Quarterly*, Vol. 1, No. 2, p. 82. George McRobie is the Chairman of the Intermediate Technology Development Group, London.
3. *Ibid.*, p. 72.
4. Milner, ed. *Human Development*, p. 34.

Bridglal Pachai is head of the History Department, University of Sokoto, Nigeria. He was formerly director of the International Education Centre, Saint Mary's University. The above is an excerpt from a paper he presented at the National World Federalist conference at Saint Mary's University in August, 1979.



Asian Studies

At

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A. Chan, M.A. (Arizona)
Lecturer, History

A. Mukhopadhyay, Ph.D. (Brown)
Assistant Professor, Economics

M. Sun, Ph.D. (London) — on leave
Associate Professor, History

B. Robinson, M.A. (Alberta)
Associate Professor, Geography

S. DeMille, Walter, Phil.M.
(Toronto)
Assistant Professor, Anthropology

For further information, contact Dr. Paul Bowlby, Chairman, Committee on Asian Studies

Saint Mary's University, Halifax, Canada B3H 3C3

refugees: ottawa's views

REFUGEES: A Viewpoint from the Canadian Immigration Centre

Unfortunately, incidents of persecution and repression continue to occur around the world. Obviously, Canada cannot offer the complete solution to problems of refugee resettlement, but we can continue to show our concern and do our best.

We have an excellent record in offering a haven to oppressed people. Since 1947, Canada has welcomed more than 300,000 refugees in the belief that people should not be persecuted for their political or religious convictions. Now, for the first time, our traditional concern for refugees is reflected in Canadian law - in the new Immigration Act and Regulations.

The Act confirms Canada's obligations under the United Nations Convention to protect refugees within our borders, ensuring that refugees legally in Canada will not be deported unless they are a threat to national security or public order. And, unless they are a danger to Canada's security or have been convicted of a serious crime, refugees cannot be removed to a country where their lives or freedom would be endangered for racial, religious, national, political, or group membership reasons.

In addition, for the first time in domestic law, the new Act and Regulations establish an admissible refugee class, based on the UN Convention definition. Prospective immigrants may apply under this class when they are outside their home countries and are unable, or unwilling, to return because of a well-founded fear that they will be persecuted because of their race, religion, nationality or membership in a particular social group or political opinion.

From time to time, there are other persecuted and displaced people around the world who do not technically qualify as refugees under the UN definition. Because of this, the Act authorizes the Governor-in-Council to designate groups of people displaced by war, social upheaval or natural disaster as special admissible classes on humanitarian grounds.

Refugees and others seeking resettlement in Canada on humanitarian grounds are assessed according to flexible selection standards that evaluate their general ability to establish themselves in this country. In such cases, the amount of settlement assistance available from government and private sources in Canada can improve the chances of a refugee's acceptance for permanent residence.

For this reason, there are provisions in the Act and Regulations allowing Canadian groups or organizations to help refugees and other humanitarian applicants by providing initial settlement assistance to ensure their successful establishment.

Those eligible to provide assistance to such refugees include legally incorporated organizations or groups of at least five Canadian citizens or permanent residents who are 18 or older. Once accepted as sponsors, they will be bound to provide both immediate material assistance - such as food, clothing and accommodation - and longer-term moral support and resettlement assistance, including meeting the family upon arrival in the community, orientation to life in Canada, counselling and help in seeking employment.

This will mean that sponsored refugees will enjoy more

individual care and attention than government settlement services could provide.

For their part, Canadian organizations interested in either particular individuals or a specific affinity group - such as members of a particular religion or ethnic background - will be able to express their concern in concrete terms. And, by making personalized settlement services available, they will ensure the admission of some refugees who might not otherwise qualify.

The present program, which focuses on the Indochinese Boatpeople, has resulted in the arrival of 120 government sponsored Southeast Asian Refugees to Nova Scotia. In addition, 32 private groups or organizations have completed sponsorship applications representing 149 people, of whom 27 have arrived.

The Canada Immigration Centre in Halifax will be pleased to provide further information to anyone who calls 426-2970.

Canada Immigration Centre
Halifax, N.S.

NEW

COURSE at

Saint Mary's University

History of Asians in Canada

INSTRUCTOR: DR. ANTHONY CHAN

ACADEMIC YEAR: 1980-1981

TIME: TUESDAY- 7-10 P.M.

THIS COURSE WILL EXAMINE THE EXPERIENCE OF CANADIANS WITH ANCESTRAL ROOTS IN EAST ASIA, SOUTHEAST ASIA AND SOUTH ASIA FROM THE FIRST ARRIVAL OF THE CHINESE AND JAPANESE TO THE PRESENT COMING OF THE VIETNAMESE, THE SOUTH ASIANS, FILIPINOS, KOREANS LAOTIANS, CAMBODIANS, AND TIBETANS WILL ALSO BE DISCUSSED.

THE SOCIAL, POLITICAL, ECONOMIC, LITERARY, AND ARTISTIC DIMENSIONS OF ASIAN CANADIANS WILL BE EXPLORED.

THIS COURSE WILL INTEREST STUDENTS IN ASIAN AND CANADIAN STUDIES, LITERATURE; TEACHERS AND OFFICIALS OF MULTICULTURALISM; AND STUDENTS OF RACE AND ETHNIC RELATIONS.

viewpoints

INTERVIEW ON NIGERIA

The following is an interview with a graduate student from Nigeria conducted by Dr. James Morrison, Director, International Education Centre

Could you comment on the political situation in Nigeria now?

With the transition from military to civilian rule, I envisage that the root problems in Nigeria have not been solved ... events have proven that all Africans true to type have a strong allegiance to their ethnic groups. The new civilian administration should start from scratch if they are to provide lasting solutions to Nigerian problems ... Each of the 250 ethnic groups in Nigeria is now agitating for statehood and this ethnic friction is the major problem of the new administration.

Does this ethnic friction play a large part in politics?

Our politics is tribal in nature and each political party is the property of one ethnic group or the other and the political



parties use their ethnic origin as their power base ... patronage among ethnic groups is common.

Does Nigeria have a wealth of natural resources?

Nigeria, like any African state is trying to develop its scarce resources and the total well being of Nigerian society is dependent on these resources.

The main source of economic wealth is the oil although agriculture is practised at a subsistence level ... but for the latter there is no capital, no encouragement and even sufficient labour is a problem ... the young people without the necessary encouragement look for a white collar job and the farming populace has begun to move to the city for the government jobs.

We have vast areas of land for agriculture and we have the labour which is underemployed and in the cities.

Does this create a problem for the cities?

Yes! Social services cannot keep up and unskilled labour must be attracted back to the farms to relieve the cities of these problems ... A return to the farm would bolster food production for most of our staple foods are being imported.

What is the military's role in Nigeria?

For many, the military is the quickest means to power and those in the army now may be tempted to take power again in the future.

In what way would you see the new civilian government solving the most important problem in Nigeria today — ethnic friction.

The present government is handicapped for it is an ethnic minority which will pose future problems.

Could the present government guarantee the rights of the ethnic minorities?

The only step is to repeal the present state structure and allow Nigeria to return to the four regions system it had at independence in 1960.

Within the four regions there would be smaller provinces controlled by the ethnic groups and the ethnic groups could survive more easily in these provinces. The provinces would operate under the umbrella of the regions and the regional governments would operate under the umbrella of the national government.

Thus what you are saying is that the only way to overcome the ethnic friction is to ensure there is no one powerful central authority.

Yes, That's right.

viewpoints



INTERVIEW ON INDOCHINESE IMMIGRANTS

This interview was conducted with three Vietnamese. Hung Viet Ngo and Chau Ho have been in Canada since 1975. Thinh Hua arrived in August, 1979.

How long have you been in Halifax? Did someone sponsor you here?

(Hung Viet Ngo)

I came here four years ago, and the government sponsored me.

Was it difficult for you to come?

No. When I was in the Pennsylvania Refugee Camp, I applied to go to Canada and the Canadian Government choose the people who had skills (technician, engineer, or any skill). I came to Canada in August, 1975.

Did you have a choice to what place to go to, or did they just send you to Halifax?

No. In my country I was in the navy, and the Immigration Officer said that Halifax was a Maritime province.

What position were you in the navy in Vietnam?

I was a navy engineer in my country.

A naval engineer for the South Vietnamese government?

Right.

You were a naval engineer. Were you given a rank?

Yes, I was a lieutenant.

Are there lots of military people in Halifax?

Yes. In 1975 mostly military people came here. Later in 1978 and 1979 different groups other than military came, they were tradesmen, businessman, and workmen. Only in 1975 were military men coming. After 1975, it was mostly businessmen of Chinese origin.

Like yourself?

(Thinh Hua)

Yes, like myself. After 1975, the new regime in the country did not authorize any private commerce in the country, especially in Saigon. Most of the Chinese or Vietnamese people were involved in commerce, and they were not authorized to participate in the commercial activities.

How many people did the Hanoi government discriminate against?

How many Chinese in Vietnam?

Maybe a half a million Chinese.

A half a million. Mostly commercial people?

Yes. Chinese are mostly commercial people.

So, you were considered to be a Capitalist by the government?

Yes. I was the President of General Truck-Tires in Saigon. We imported tires from an agency in Singapore that purchased merchandise from the U.S.



THINH HUA, HUNG VIET NGO, INTERVIEWER

When they pushed you out of Saigon, they said that you were a Capitalist and that you were Chinese. So, both things were not good.

They only authorized that the Chinese leave Vietnam. The condition was that you have to pay a sum of money to the government. They checked to ensure that you didn't have any jewellery. After getting your money they asked you how many persons were in your family. For each person you had to pay.

How much did you pay?

Normally, you had to pay at least five (5) ounces of gold.

How much is that in Canadian money?

Two thousand dollars.

For one person?

Yes, for one person.

You left with your wife and children?

Yes, with my wife and my children.

So you paid more than four ounces of gold, maybe ten ounces?

Yes.

When did you leave Saigon?

I left at the end of April, 1979 for Hong Kong.

How long did it take you to get to Hong Kong?

One month.

You went by boat?

Yes, we went by boat.

How many people were on the boat with you?

Two hundred people. We were lucky to arrive in Hong Kong.. a boat sometimes capsizes after a few days and the people drown at sea .. forty to fifty per cent all die.

Now you need a job?

Yes.

What kind of a job? Are you going to re-training school?

I'm at the school in the morning for the English course.

What kind of job are you looking for?

I would like to be a mechanic.

What is the association called that you have founded in October (October 21, 1979)?

(Chau Ho)

Halifax Vietnamese Association

How many people do you have in the Association?

About sixty or seventy per cent will join ...we must be careful before we accept a member because we have to wait for a certificate.

You applied for a certificate?

Yes, we are waiting for it. I think it will come within a few days.

You said that at the last meeting there were about forty-two people?

Yes, to make a decision to form an association or not. One hundred per cent agreed to have the Association in Halifax.

Who is on the Executive? Who is the President?

Mr. Sangh Ngo.

What does he do? Is he a businessman?

He is a Canadian Coastguard Officer.

What are the functions of the Association? What do you do?

The main idea is that we try to tie the Vietnamese together, help each other and introduce the culture.



THINH HUA



Woman from sinking ship helped ashore in Malaysia.

You want to introduce the culture and art of Vietnam?

Yes, into Canada.

So, you have cultural activities. Do you work with the immigration to provide interpreters?

Yes, they want us to. The main thing we want to do is keep our people together so that we can see everybody that arrived in Halifax. The second thing is to help the new people. Third thing, in our Association we don't like Communists, because in Canada we have one association in Montreal that worked for Communists.

So your main goal is to keep the Vietnamese in Halifax as one community and only a secondary goal is to keep touch with Vietnam. But the main goal is the Vietnamese that are here in Canada.

Yes, come together and help each other. We try to give Canadians a view of our best customs and culture.

Did you find it difficult to adjust to Canadian life? Did you know anything about Canada before you came?

Yes, Canadians are very friendly. I did not have much trouble with Canadian people when I came the last four years.

Do you see many difficulties in adjustment for your family?

Some difficulties, and that is the English language. For me, it is not too difficult, I was able to live here. It is difficult to find a job.

Were you able to meet Canadian people on a social level — have a beer with them, talk to them, things like that? What do you see for your children in the future ... will they become Canadians?

Yes. That's the main reason we escaped from Vietnam, that is for the future of our children. It is best that they study for themselves, know about freedom. Most people left their country for the future of their children.

Do you think there will be much difficulty for the children of the Vietnamese people here to adjust to Canadian life?

The Vietnamese children adapt to Canadian life very easily.

The children adapt very easily?

Easily and quickly.

What about the language?

They speak English very well.

Would it be difficult for Vietnamese people to adjust to the culture here? It is very different, and the climate is very different. Are most people from cities or countryside?

From both cities and countryside.

How do they adjust to Halifax?

Very easily. In my country, the city people adapt very quickly to urban living. The people from the countryside adapt a little slower.

What more can the Canadian people do for Vietnamese, for Indo-Chinese?

The only thing the Vietnamese worry about is finding a job, about the future, because they don't understand what the life over here is.

So the main thing the Canadian people can do for an Indo-Chinese is to get him a job?

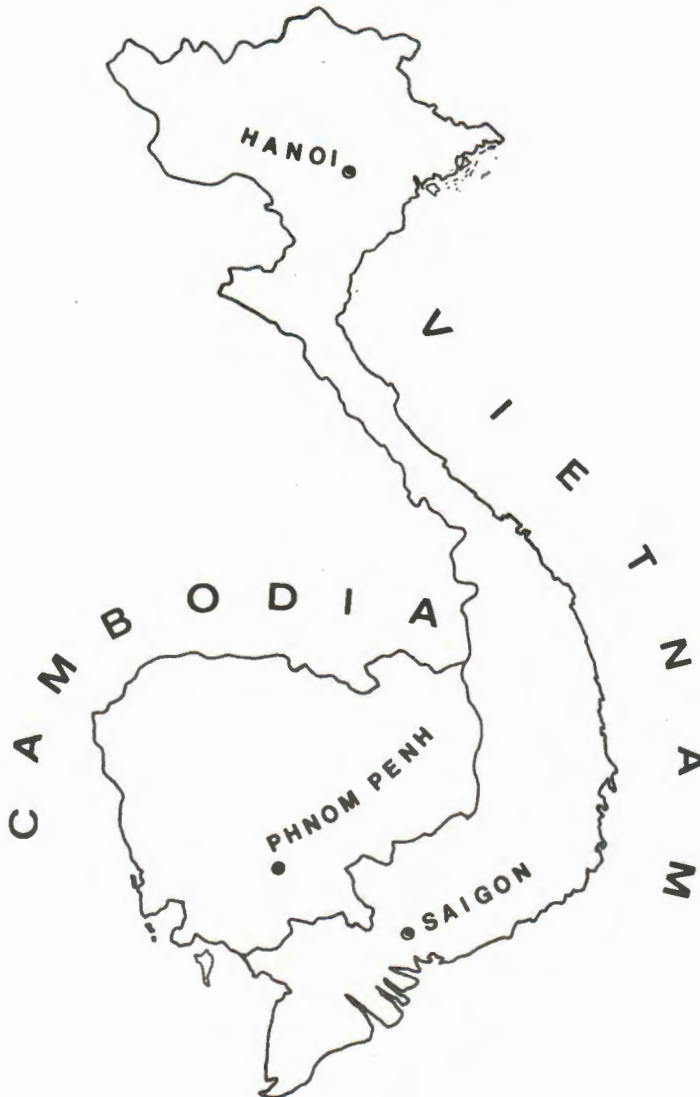
Yes, a job is the main thing in life.

What do you miss in Canada?

There is only one thing I miss, Vietnamese air. Sometimes I just want to enjoy the Vietnamese ways of life ... culture.



CHAU HO



Organizations

AMNESTY INTERNATIONAL

Amnesty International is an independent, non-governmental organization which has consultative status with the United Nations and the Council of Europe. It endeavours to ensure the right for everyone to hold and express his beliefs. Amnesty International works, irrespective of political considerations, for the release of men and women who are in prison because of their beliefs, or their ethnic origin, colour or language, provided they have neither used nor advocated violence.

The Halifax Group of Amnesty International is presently mounting 2 major publicity campaigns. One focuses on Guatemala and the political assassinations, which are a daily occurrence in that poor unhappy country, and the other country is the U.S.S.R.

Guatemala has held a history of violence. Twenty thousand people have died in unsolved murders from 1966-76. These murders are attributed to the operations of government security forces and secret right wing death squads. In May 1978 the violence escalated with the massacre of 1145 Kekchi Indians by security forces in the town of Panzos in Northern Guatemala. From June 1978 Amnesty has monitored these violations of human rights in Guatemala. More than 2,000 persons have been killed in the past 16 months. In the first four months of this year the bodies of 1,000 victims have been found. Most were

mutilated beyond recognition, many had been tortured. Among those identified were well known opposition party members, trade union and peasant leaders, their legal advisors, priests, journalists and prominent media personalities. Many of those murdered had appeared on the lists issued by the Death Squad before their disappearance. We are asking Nova Scotians to write to the President of Guatemala, President Romeo Lucas Garcia, requesting that the killings cease.

The Government of the Soviet Union has arrested and sentenced to imprisonment, exile, or confinement in psychiatric hospitals over 3,000 known people for their non-violent exercise of human rights since the signing of the Helsinki Final Act. Symbolic of the human rights violations in the USSR are the harassment, imprisonment and ill-treatment of those Soviet citizens who have monitored violations of the human rights provision of this international accord. To date, in direct violation of the agreement, Soviet authorities have charged and sentenced 19 of the 'Helsinki monitors' to terms of up to 15 years.

World attention will be focused on the USSR during the upcoming Olympics. The purpose of this campaign is to ensure that human rights violations are not forgotten preceding and during the Olympics, to encourage the USSR government to release prisoners of conscience, and to stop political abuse of psychiatry. The Halifax group is working to publicize these human rights violations and to appeal directly to the Soviet government through letters.

Peggy Mathews
Secretary



CAPTIVITY BY GENE CHU

CANADA WORLD YOUTH

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

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

Each year, a selected group of Canadians between the ages of 17 and 20 join an equal number of young people from exchange countries to take part in the CWY experience. Country programs, such as the Malaysia-Canada program, or the Senegal-Canada program, are formed. Each country program is subdivided into working teams which vary in size from 5 to 10 Canadians with an equal number of exchange country participants.

During the entire program, participants are asked to contribute their energy, initiative and desire to learn. Issues on development and cross-cultural communication are examined during weekly sessions based on either individual or group study.

In this way, CWY participants have the opportunity over this period to learn about development while living and working in vastly different cultures and communities. Canadian

participants, on their return to Canada, attend structured "follow-up" sessions designed to help them examine their entire CWY experience and prepare for an active role in their home communities.

For further information, contact:

Canada World Youth,
1652 Barrington Street,
Halifax, Nova Scotia,
B3J 2A2.

(Phone: 422-1782)

CANADIAN CROSSROADS INTERNATIONAL

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

This year, CCI will place 95 Canadian volunteers in four Caribbean, thirteen African, and two South Asian countries. In addition, twenty-one In-Canada volunteers from twelve Third World countries will be involved in agricultural, community development and recreational projects in Canada. These projects, although diverse in nature, share common goals.

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

Crossroaders are chosen through an extensive selection procedure involving local, regional and national committees, where the applicants' experience, maturity, and adaptability are assessed. Successful candidates are then matched to specific Third World placements where their potentials can best be utilized. The planning and implementation stages of the CCI program are continually followed by extensive evaluation which monitors projects and participants' performance so as to increase effectiveness and adaption of the program to meet the changing needs in both Canada and the host country.

Upon their return from a Crossroads placement, Crossroaders commit a substantial amount of their time and energy in support of CCI and related development activities in their communities.

The annual selection process for the September and May overseas placement for 1980 is nearing completion. Those interested in CCI should contact Martha McGinn at 423-4346 (evenings).

WHAT IS CUSO?

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

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

In the coming year CUSO will be sending volunteers overseas to help in the fields of education, health, agriculture, business

and technology, including engineering and auto mechanics. Any skilled worker who is a Canadian citizen or landed immigrant can apply through a CUSO Local Committee.

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

For further information on CUSO, contact: Peter Ross/Martha McGinn, CUSO Atlantic Regional Office, 45 Alderney Drive, Suite 802, Dartmouth, N.S.; telephone 466-7693.

Martha McGinn
CUSO
Atlantic Regional Office

Development and Peace

Development and Peace is the official international development and relief organization of the Catholic Church in Canada. It was founded by the Canadian Bishops in 1967. Two main objectives were set: (1) to finance socio-economic projects in the Third World and to (2) educate Canadians as to the causes of underdevelopment and so awaken all within the Church to their common responsibility for building justice in the world.

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

This fall, in response to the International Year of the Child, Development and Peace is promoting a program of solidarity with grandmothers in Argentina. These are the grandmothers of children who have disappeared at the hands of the repressive military regime in Argentina. Canadians are being asked to express support for the grandmothers in their search for their grandchildren by writing letters to one of the grandmothers, the wife of President Videla and by allowing their names to appear on a petition to be presented to the Government of Canada. Development and Peace intends to meet with government representatives early in the New Year to review Canada's policy on Argentina and to report on the level of concern demonstrated through this action.

For more information contact Joan Campbell at 422-8428.

THE LATIN AMERICA INFORMATION GROUP

The Latin America Information Group of Nova Scotia is a voluntary association established to promote understanding of Latin America and to support the peoples of that region. The organization is concerned particularly with social and economic justice and the respect for human rights.

Although some LAIG members have a first hand knowledge of the region, many have joined because of an interest in Latin America and without any specialized knowledge. The groups activities are threefold:

- (1) self-education through presentation and discussions;
- (2) public education through contact with schools, church and labour groups, the media; dissemination of library and audio-visual resources; the monthly translation of the Agence Latino Americaine D'Information (ALAI) bulletin; speaking tours by authorities on Latin America;

- (3) monitoring of the policies of Canadian institutions as they relate to Latin America. Regular contact is maintained with Canadian International development organizations and other Latin America research and support groups.

LAIG is a non-profit, independent association, and is not affiliated with any political party. It is administered according to a constitution and through an elected executive. Membership dues are \$10.00 per annum for employed persons and \$5.00 for others. General meetings are normally held every six weeks.

For further information contact:

The Latin America Information Group
P.O. Box 3460
Halifax, Nova Scotia

Overseas Book Centre

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

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

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

The Overseas Book Centre is currently organizing a National drive to collect books for Uganda as many educational institutions and materials were destroyed under the Amin regime. A special shipment is being sent to Uganda in January, donations of secondary and university text books are urgently required as is assistance in packing these books for shipment.

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

Those interested in assisting in the work of the Overseas Book Centre are invited to contact the chairman of the local chapter, Keith Allen, telephone 454-9572 or Sister Cathleen Dunn telephone 443-4620.

Oxfam-Canada: Stand on Refugees

There has been much in the news about the plight of the Boat People in Southeast Asia, and OXFAM-CANADA has been approached to become involved.

The reason I am writing to you is to let you know of the thousands of refugees OXFAM is working with, and what OXFAM's response is to the problem of the Boat People.

We see a distinction between refugees whose interests are served by facilitating their immigration to Canada, and those who are working to survive and return to their homeland and participate in reconstruction and development there.

In brief, we are concentrating our efforts on the hundreds of thousands of refugees in two of our Areas of Concentration: Latin America and Southern Africa. Over the years, OXFAM has encountered extremely serious refugee situations, and has worked closely with the United Nations High Commission for Refugees in dealing with them.

At present, the world-wide problem is staggering:

Indochina (including Vietnam)	400,000 refugees
Africa	4,000,000 refugees
World-wide refugees and displaced persons	10,000,000

Source: U.N.C.H.R.

We are not unconcerned about the suffering of the Boat People: anyone who is forced to decide to leave their country deserves our compassion. Yet the wars in Nicaragua and the continuing wars in Southern Africa have created equally disastrous situations, and we know our work is more effective there.

In Central America, the 18-month Nicaraguan war has just ended and more than 600,000 refugees are returning to find bomb-scarred slums and villages. General Somaza, the deposed military dictator, had ordered the bombing of these homes and the shooting of more than 40,000 civilians. OXFAM is in Nicaragua now, supporting long term reconstruction projects and emergency medical aid.

Skilled artisans, mostly women from the bombed-out city of Masays, were brought together in a Costa Rican refugee camp to start making clothing for refugees. Soon this team will be resettled in their old community, and the equipment OXFAM has provided will be part of a co-operative, owned and operated by the community.

Meanwhile, OXFAM is working in Nicaragua to support the establishment of mobile clinics and pharmacies to handle the enormous need for medical attention throughout the country. These clinics will mean that Nicaraguans who for years have been neglected, will begin to receive medical attention.

In Southern Africa, the situation is even more grim: "an entire sub-continent of uprooted people," is how OXFAM's Programme Officer has described the area. In OXFAM-supported refugee camps in Mozambique refugees are clearing the land themselves; using the trees to construct their shelters and kitchens, and then the cleared land can be planted for food they will eat. Community development, even in refugee camps, makes sense: these refugees will return home one day to Zimbabwe to govern themselves in their own country, with equality and dignity.

The swelling numbers of refugees throughout the world -- from Chile to Zaire, Bangladesh to Argentina, Vietnam to Nicaragua -- are ghastly reminders of a world order that must be changed. Global inequalities and more particularly the international economic crisis of the past several years has had a devastating impact on the urban and rural poor. Unless we begin to change this world order now, the problem of refugees will only grow and worsen world-wide.

Please help us tackle the roots of underdevelopment. Your support is urgently needed. The problems may take a long time to solve, but now is the time to begin.

Marc LePage
OXFAM-CANADA

For further information contact the Oxfam regional office at 1649 Barrington Street, Halifax, telephone: 422-8338.

Reports

Human Rights Day at the International Education Centre

The International Education Centre at Saint Mary's University, Halifax was the venue for a two day observance of Human Rights Day. The two day program sponsored by the United Nations Association and the International Education Centre was attended by over 300 people and featured prominent guest speakers, and workshop activities on vital issues.

On the evening of December 9, 1979 the Honourable David MacDonald presented a public lecture on "Human Rights in Canada". His address was well received and a lively question period followed. Platform guests included Dr. K. Ozmon, President, Saint Mary's University, and Dr. W. Mills, Chairman, Board of Directors of the International Education Centre. A reception in the International Education Centre followed Mr. MacDonald's lecture.

The next day, December 10, more than 200 students from various high schools in the province arrived at Saint Mary's University to take part in the Human Rights program organized by the International Education Centre and the United Nations Association of Canada. Schools represented were from the city area including J.L. Isley, Halifax West, and Dartmouth Academy, as well as amalgamated schools from areas outside of Halifax viz. Horton District High School (Wolfville), Windsor Regional High School (Windsor) and Cornwallis District High School (Canning).

The morning program began with welcome addresses from Dr. Kenneth Ozmon, President, Saint Mary's University, The Honourable Terence R.B. Donahue, Minister of Education, Province of Nova Scotia; and Dr. Joseph Jabbar, President, United Nations Association, Halifax-Dartmouth Branch. The students then heard a stimulating talk by the Canadian Human Rights Commissioner, Mr. Gordon Fairweather entitled "Human Rights in Canada: Our Responsibilities". This was followed by a question period and a lunch break.

The afternoon program began with an address by Dr. Sylvia Gelber, who is chairperson of the Human Rights Committee of the United Nations Association of Canada. She spoke to the students and other participants on the subject of the "International Dimensions of Human Rights". After the question period the students were then split into smaller groups for seven workshops which ran concurrently. These workshops are usually the most successful for they provide a current topic and a knowledgeable resource person to discuss this topic.

The topics and resource persons were as follows:

- 'Decolonization, Apartheid and Racism', Rex Omara
- 'Refugees in a Modern World', Susan Johnston & Ken Traynor
- 'Middle East Now', Dr. J. Jabbar
- 'Energy Issues in a Global Setting', Susan Holtz
- 'Canada in a Multi-Ethnic World', Dr. John Orkar & Seto Scott
- 'Human Rights', Dr. Paul Bowlby & Corrie Douma
- 'Disarmament', Berit As & Muriel Duckworth

By three o'clock the buses had arrived to take the students back to their communities. They departed with a firmer notion of Human Rights in a global context and a better understanding of the world issues that face their generation.

The Indo-Chinese: From Refugees to Citizen

Vietnamese settlers have lived in Canada for over 20 years. Until 1975, little was known about their presence. The aftermath of the war, however, changed this. Now Canada's link with Asia is further strengthened with the current arrival of Indo-Chinese refugees. Over 200 Vietnamese, Laotians and Cambodians reside in Halifax building new lives as Canadians.

An all-day special workshop was held on November 24, 1979 sponsored by the International Education Centre at Saint Mary's University under the direction of Dr. James Morrison. It explained some of the why's of the present immigration and the special needs of both Indo-Chinese and Canadians.

The morning session began at 9 a.m. with Professor Anthony Chan of the History Department at Saint Mary's University who spoke on the History of Asian immigration to Canada from the first coming of the Chinese and Japanese in the 19th century to the later arrival of South Asians, Koreans and Filipinos during the 20th century.

A special community organizer from Toronto, Cheuk Kwan followed with a talk on the Vietnamese in Canada, with emphasis on the Toronto area. Dr. Thomas Musial, Dean of Arts at Saint Mary's University ended the morning session with comments on his recent fact-finding trip to Edmonton on the role of the University and Asians.

The afternoon session featured Jerry Cavanaugh of the Department of Manpower and Immigration speaking on Government policy and the Indo-Chinese refugees. This was followed by a discussion on the role of sponsoring groups chaired by Dr. Morrison. The final hour was a personal view of settlement in Halifax from members of the Indo-Chinese community.

MANS compiles community Multicultural Resource Kit

Last year the Multicultural Association of Nova Scotia (MANS) conducted a survey of school personnel and community groups to establish the need for a multicultural resource kit. The survey clearly established such a need in both school and community. The Department of Secretary of State and the Provincial Government approved and supported the Multicultural Association of Nova Scotia in the compilation of resource materials into a kit which could be duplicated for use by community groups.

For the past 7 months, 3 researchers, Fran MacLean, Nadine Smith, and Shawna Paris searched out existing materials, which they found to be rather scarce in this Province, and conducted interviews of members of the ethnic communities. (Over 60 at this point). More than 100 tapes are awaiting transcriptions.

Multicultural resource kits will be made available by the Multicultural Association of Nova Scotia in early 1980, to the MANS membership associations, Secretary of State, and Nova Scotia Department of Culture, Recreation, and Fitness. They will contain two booklets describing nearly 30 ethnic groups in the Province; a multicultural slide/sound presentation; a multicultural calendar of events, an audio-tape, "Road to Whitney Pier"; reprint articles on "Teaching Racial Tolerance at Home" and East Indian dance. Additional resource materials, such as video-tape, "Spirit of Acadia", will be available upon request. Further information may be obtained from Barbara Campbell, Executive Director of MANS (423-6534).

Resources

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

Films

Five Minutes to Midnight (90 min.)

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

Living Off the Land (25 min.)

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

Apartheid - 20th Century Slavery (25 min.)

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

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

In the years 1946-1971, over a billion people emerged from colonialism to equal and independent status in the family of nations. Highlights of this historic evolution and the significant role played by the United Nations provide the basic theme of this film. In carrying out one of the primary functions of the United Nations, assisting the emergence of non independent territories to independent statehood, the organization has achieved impressive results. The record of accomplishments has, however, been clouded by disappointments in Southern Africa, where vestiges of colonialism still remain.

A New Bargain (28 min.)

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

Counting on the Future (27 min.)

A film about the population policies of five developing countries: Haiti, the Central African Republic, Ghana, Nigeria and Tanzania. Haiti, a crowded island with few resources, is contrasted with relatively uncrowded African nations rich in

agricultural potential. Population planning for these countries begins with a census and education; family planning is accepted only after infant mortality has been sharply reduced. Cultural traditions are honored through music and song - a voodoo ritual in Haiti, "naming" and funeral ceremonies in the Central African Republic, and the Homowo Festival in Ghana.

Welcome to Paradise (28 min.)

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

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

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

Central America (17 min.)

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

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

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

The film deals with the poverty in the slums of a Brazilian City. It raises the basic questions 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.

Misunderstanding China (parts I & II)

East Africa: Two Life Styles

Fruit of Fear (parts I & II) (apartheid in South Africa)

The Quiet Revolution (parts I & II) (Tanzania)

Soro (Nigeria)
 Rainy Season in West Africa
 Paradise Lost (parts I & II) (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?

SLIDE-TAPE PROGRAMMES

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 planner's 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 of the arms industry and arms race. It discusses the development of new weapons system and their implications for world peace.

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

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

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

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

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

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

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. Prevention of Malnutrition: Zambia
12. Zambia (parts I & II)
13. Uganda - Mining & Industry
14. Transport in Africa
15. North West Africa & Sahara
16. Introduction to Malawi
17. Eastern Highlands, Tanzania, Kenya, Ethiopia, Uganda, Rwanda, Burundi

18. The Congo Basin
19. Primary School Education in Northern Nigeria
20. Animals and Insects in Ghana
21. An Introduction to Sierra Leone
22. An Introduction to Botswana

Latin America

1. The American Basin, Brazil, Peru, Equador
2. Northern South America, Columbia, Venezuela, Guana
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 - Equador, Peru, Boliva

Asia

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

SOUND FILMSTRIPS (with cassettes)

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 Penninsula

1. Arabian Penninsula: Oil - fuel for change (10 min.)
2. Arabian Penninsula: The New Arabs of the Penninsula (10 min.)
3. Arabian Penninsula: Oil for continuing growth (10 min.)
4. Arabian Penninsula: 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.)

FILMSTRIPS (captioned)

Go Western, Young Nation, Go Western
What is international development assistance?
Education — What For?

Mexico in Transition:

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

VIDEOTAPES

Africa

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

Others

1. Racism in the White World (parts 1 & 2)
2. The Third World: Bread, Bibles & Bullets (parts 1 & 2)
3. Cross-Cultural Relations & Education (parts 1, 2 & 3)
4. Dr. Endicott Talk on China (part 1)
5. Speaker, Chinua Achebe, Introduction: James Olawarirje
6. Discussion on Chile
7. Unemployment in Developing Countries
8. Technological Transfers to Developing Countries
9. Other Two Worlds (Third World)
10. A look at the CUSO Resource Centre
11. Handcrafts of Trinidad (part 1)

12. The Third World, A Phoenix Observed (part 1)
13. Liberty (Third World Tape)
14. Evolution or Revolution? (Third World Tape)
15. Micmac Cultural Presentations
16. Indian Information Centre (parts 1, 2 & 3)

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

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

Third World Development Series

1. Introduction of the series: Dr. B. Pachai
2. Nigeria: Anthony Nwabughuogu
3. Nigeria: John Orkar
4. Nigeria - Planning for Development: Anthony Nwabughuogu
5. Nigeria - Agricultural Development: John Orkar
6. Kenya - To Independence: Maria Nzoma
7. Kenya - Since Independence: Maria Nzoma
8. The Law of the Sea Conference and the New International Economic Order - The Case of Africa: Ralph Ochan
9. Malawi: Paul Zeleza
10. Zimbabwe-Rhodesia: Eric Makurah
12. Botswana: Elphridge Makuwatsini
13. Botswana-Land Use: Ken Traynor
14. Swaziland: Gerald Kunene
15. Tanzania - Introduction: Dr. Martin Kaniki
16. Tanzania - Economic Development: Dr. Martin Kaniki
17. Tanzania - Education: Dr. Martin Kaniki
18. Tanzania - Tourism, Women: D. Martin Kaniki
19. Ghana - Education: Joe Mensah
20. Ghana - Problems of Modernization: Joe Mensah
21. Uganda: Ralph Ochan
22. East-West Conflict in Development: Professor Michael MacGwire
23. International Banking and the Developing World: Dr. John Godfrey
24. Brazil - History and Modernization: Donna Rossi
25. Brazil - Peoples - Cultures: Donna Rossi
26. Brazil - Religion - Education: Donna Rossi
27. The West Indies - The entry of the East Indian presence, A Historical Perspective: Deoraj Narain and Cecil Solomon
28. China - Modernization: Dr. Mary Sun
29. China - Scenes in Development: Dr. Mary Sun

Canadian Black Studies

1. BLACK STUDIES IN A GLOBAL CONTEXT
 - East African initiatives
 - West African initiatives
 - American initiatives
 - Canadian initiatives
2. CHURCH AND CULTURE: THE BLACK EXPERIENCE IN NOVA SCOTIA
 - The Black Church and Youth
 - The African United Baptist Association and the Black Man in Nova Scotia
 - The Church: Impact on Life and Culture of Blacks in Nova Scotia
 - The Black Church and Black Women
3. NOVA SCOTIAN BLACKS IN THE CANADIAN MOSIAC: EMPLOYMENT AND EDUCATION
 - Employment
 - Halifax Outreach Employment Project

- The Minority Situation in the Antigonish, Guysborough Region
 - Black Youth and Education
4. **THE BLACK EXPERIENCE IN A CANADIAN REGIONAL SETTING**
 - A Preliminary Report on the Socio-economic Position of Blacks in the Canadian Regional Settings as Reflected in the 1971 Census Data
 - Early Black Experience in the Canadian Prairies
 - Resource Development in South-western Ontario
 - A Special University Program for Nova Scotian Blacks and Micmacs
 - La Negritude au Canada ou la Difficulte D'etre une Minorite pas Comme le Autres
 5. **BLACK STUDIES AND THE CURRICULUM**
 - Black Canadians and the History Curriculum
 - The problems of Black students in Science and Technology
 - Scientific Issues and the Status of Blacks
 - Education and Human Rights
 - Literary Writings by Blacks in Canada
 6. **CANADIAN BLACK STUDIES AND EMERGING INTER-ETHNIC ISSUES**
 - Keynote address by Dr. Vincent D-Oyley
 - One-hour summary of first Canadian Black Studies Conference (Windsor)
 - One-hour summary of second Canadian Black Studies Conference (Halifax)

The Indo-Chinese: From Refugee to Citizen

- History of Asians in Canada
- Vietnamese in Canada
- Implication of Resettlement
- Canadian Government and Indo-Chinese Settlers
- Role of Sponsoring Groups
- Personal Views of Settlement

CASSETTE RECORDINGS

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

The following are the complete, record proceedings of the National Conference "**Caring for Our Living Planet**" which was held in August 1979.

1. **Sufficating the Arms Race:**
Dr. William Epstein - International Arms Control Authority
Mr. James Stark - "Disarmament by Popular Demand"

Mr. Miles Godfrey - "United Nations Special Session Follow-up"

2. **Safeguarding the Human Race (Military)**
Reverend G.G. Grant, Council of World Association of World Federalists; Loyola University
Mr. Arthur de Witt Mathewson - Peacekeeping Role of Canadian Defence Forces
Dr. Gene Keyes - Military Forces for Life Against Death
3. **Safeguarding the Human Race (Political)**
Dr. J. Francis Leddy - Alternatives to War - The Case for a Governed World.
Dr. Ross Smyth - World Federalist Trends
4. **The Oceans and the Biosphere - Common Heritage of Mankind**
Dr. Douglas Johnston, Faculty of Law, Dalhousie University
Dr. John Logue - Law of the Sea - Fate of the Oceans
Dr. Gordon Riley - Harvesting the Oceans
Ms. Wilma Broeren - Law of the Sea - Pilot Project for World Order
5. **Education for Planetary Citizenship - A Larger Patriotism**
Mr. Eric Bonham, President, Victoria Branch WFC
Dr. Anthony Johnstone - Education for Planetary Citizenship in Our Schools
Dr. E. Margaret Fulton - The Role of the University in Education for Planetary Citizenship
Mr. Julien Major - Educating the General Public for Planetary Citizenship
Dr. Bridglal Pachai - Education for Planetary Citizenship in the Third World

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

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

PUBLICATIONS

The following have been published by the International Education Centre.

- I **Canadian Black Studies** edited by Bridglal Pachai (1979)
- II Series of Occasional papers on Studies in National and International Issues:
 1. The Asian Immigration Question in Recent Canadian History by Robert A. Huttenback.
 2. Sociology and Ethnic Research in Atlantic Canada by M.M. Lazar.
 3. Dr. William Pearly Oliver and the Search for Black Self-identity in Nova Scotia, by Bridglal Pachai.
 4. Adjustment Problems of East Indians in the Halifax-Dartmouth Area by Sukjdev Singh Sandhu.

INTERNATIONAL EDUCATION CENTRE

PUBLICATIONS

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

I Books

Canadian Black Studies edited by Bridglal Pachai

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

II Occasional Papers

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

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

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

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

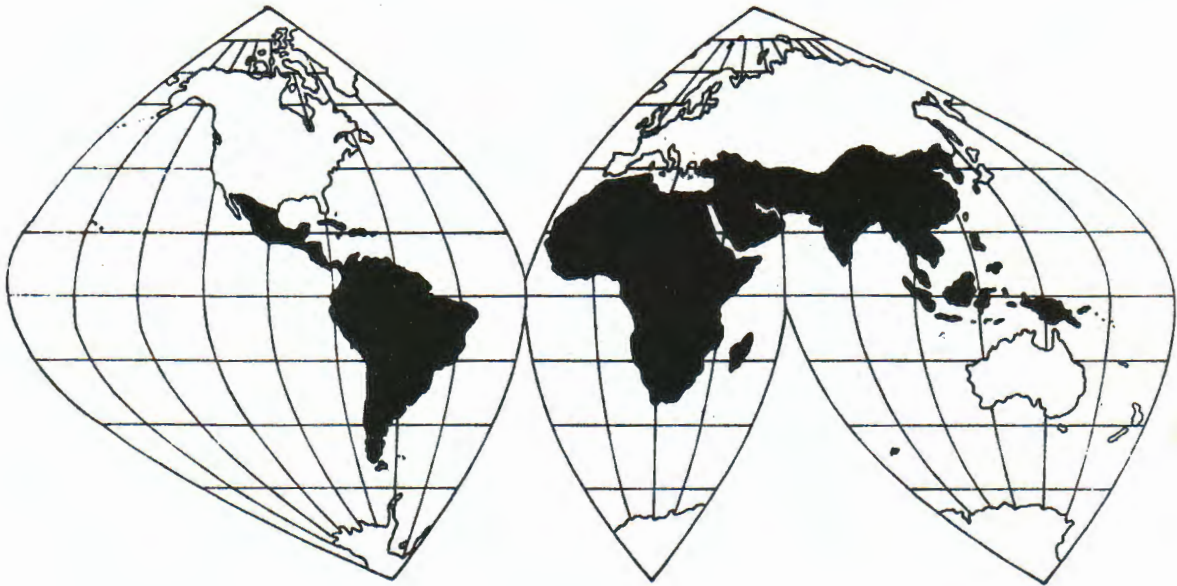
- 3) "Dr. William Pearly Oliver and the search for Black Self Identity in Nova Scotia" - Bridglal Pachai

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

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

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

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



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