

YOUR WORLD

International Education Centre Newsletter



International Education Centre
Saint Mary's University

Halifax, N.S. B3H 3C3
Telephone (902) 422-7361
Local 262 or 254

Multi-cultural Youth of Nova Scotia

The Multicultural Youth of Nova Scotia is an official association concerned with creating an awareness among the youth of the province of the different cultures in Nova Scotia. During its short period of existence (1 year) the association has tried to achieve this goal by holding conferences where youth all across the province are invited to share thoughts and ideas relevant to them. The funding for this type of activity is provided by grants from the office of the Secretary of State.

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

IEC School Workshop Programme

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

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

Contents

Your World Vol. 3, No. 1 1981

Editorial	2
Feature Articles	
A World Apart	3
Rose Marie Jaquith	
Life in an Iranian Village	6
Daniel Shimabuku	
A Day in the Life of a Lebanese Farm Family	9
Nancy W. Jabbra	
The Role of Education in a Papua New Guinea Village	11
Jill Grant and Marty Zelenietz	
An Introduction to Afro - Nova Scotians	14
Savanah E. Williams	
Ethnic Identity in Nova Scotia	20
James Morrison	
Chinese Community of the Halifax-Dartmouth Area	22
Chai-Chu Thompson	
Information	
United Nations Association	12
Black Cultural Centre	12
Spotlight on Malaysia	16
Canadian Commentary	16

Ethnic Identity Conference	17
Amnesty International	17
Jennifer Wade	
El Salvador: Background	18
Immigrant Services Association	19
World University Service of Canada	23
CUSO's Twentieth Anniversary	23
Teaching Aids	
Indo - Chinese Resource Kit	5
I.E.C. Audio-Visual Resources	5
Unipacs: An Alternative for Teaching a Crowded Curriculum	13
John N. Grant	
Ethnic Heritage Series	15
Linda L. MacQueen	
Laughter Hides a Sad Heart	24
Michael J. Herrick	
Cover—Old Colony Mennonite Children	
Graphics and Layout— Daniel Shimabuku	

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

Your World is published bi-annually by the International Education Centre, Saint Mary's University, Halifax, N.S. B3H 3C3.
Publisher and Director - Dr. James Morrison
General Editor - Marie Riley
Editorial Staff - Nancy Beaton, Mary Boyd, John Grant, Debi Hanson, Jean Mitchell, Dr. Daniel Shimabuku

Editorial

The first part of our spring issue takes readers around the world, from Iran to Mexico to Papua, New Guinea, in an attempt to learn about and understand people with lifestyles and cultures different from our own. In Iran, Dan Shimabuku describes the traditional way of life in Galil Khalil, threatened by change from agrobusiness and the mass media. In Papua, New Guinea, Jill Grant and Marty Zelenitz found the Kilenge people worried about the effects of western schooling on their children, a type of education that often deemphasizes traditional values and creates false expectations for the future. In Mexico, Rose Marie Jaquith describes the life of the Old Colony Mennonites, who have chosen to live apart from the larger society and who staunchly maintain their own language, religion, government and educational system.

The second part of *Your World* comes closer to home. Except for the native Micmacs, all of us in Nova Scotia are part of families who have immigrated at one time or another. Our stories show some of the difficulties new arrivals have in adjusting to life here. Chai-Chu Thompson and Savannah Williams show the contributions and successes of members of the Chinese and black communities, despite discriminatory laws and attitudes that made their settlement difficult. More recently, Indo-Chinese refugees have been the newcomers, and Michael Herick describes their frustrations in learning a new language.

To help Nova Scotians better understand and appreciate the ethnic diversity in the province, the International Education Centre has recently published an Ethnic Heritage Series, which teachers might well find useful in the classroom. The series, in five volumes, covers the Scots, Irish, Indian and Vietnamese communities in Nova Scotia, and is reviewed by Linda MacQueen. Jim Morrison points out the importance of our learning to respect this ethnic diversity, to create a better understanding of our multicultural heritage.



Asian Studies at Saint Mary's University

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

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

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

For further information, contact

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

A World Apart

by Rose Marie Jaquith

High in the mountains of northern Mexico live about 40,000 Old Colony Mennonites, whose relatives migrated from Manitoba and Saskatchewan between 1922 and 1926. There they have, so far, found the isolation they require in order to maintain their unique way of life. Although they have been in Mexico for some 55 years, they have maintained the use of Low German, run their own schools, governed their self-contained villages in a theocratic manner, and above all, worshipped in their own churches. Before they undertook the migration, Mexico granted them the right to keep themselves apart in this way.

The Old Colonists were some of the most conservative of the Mennonites who migrated from the Ukraine to Canada beginning in 1874. As the western provinces in which they settled changed from frontier communities to more sophisticated political entities these governments began to withdraw some of the privileges which had been granted to religious groups as an enticement to come to Canada. The impact of these changes on Mennonites was aggravated by feeling against a German-speaking, pacifist minority during World War I.

When the provinces demanded everyone attend public, English-language schools some of the more conservative decided they could no longer remain in Canada. They saw the writing on the secular wall and decided to leave. Through four centuries this has been the Mennonite response to threats to their autonomy. They found a new refuge on land sold to them from one of the enormous estates which had to be broken up as a consequence of the Mexican Revolution of 1910-1917.

The Old Colonists live in villages surrounded by their farm lands. Villages contain from ten to fifty house lots. Most contain a church and all have a school building. The church and school, as well as pasture land are held in common by the village. The rest of the land, including houses and house plots is individually owned.

The house lots contain kitchen gardens, some fruit and shade trees, barns and outbuildings. Villages are stretched in a long line, each lot fronting on the village road, or are in the form of a cross. All the roads in and between the villages are Mennonite built and maintained. Since they all have tractors to use in the work their roads are better than those between the surrounding Mexican villages. A paved highway, part of the state road system, was built on expropriated Mennonite land about a decade ago and serves to connect each village with the main market town.

Ideally, each Old Colony male is a farmer. The kitchen gardens and large potato fields provide much of the food for their tables. They raise cash crops—primarily oats, a little wheat, beans and apples. Another source of income is from dairy cattle. The milk is sold to one of a number of cheese factories located in various villages. Each factory draws from several villages which are close enough to have the milk delivered by horse- or tractor-drawn wagons before it sours on a hot day. The cheese finds a ready market—too ready, it is aged little or not at all—in Mexico where it has been a welcome addition to a protein-shy diet.

When the Old Colonists first arrived they had some difficult years because many of the crops with which they were familiar in Canada would not grow in Mexico. They are located in an intermontane desert area at an altitude of 2150 meters. Rainfall seldom exceeds 25 cms. per annum. Wheat will not grow on unirrigated land so it had to be abandoned as their primary cash crop. Through experimentation, sometimes by other groups, crops were developed which would usually grow on this previously uncultivated land. Apples, for example, were

developed by a Mormon colony not too far away and have rapidly become an excellent and easily sold crop—when the growing conditions are adequate. Apples, too, grow best with irrigation and few Old Colonists can afford it for any but the kitchen garden.

The Old Colonists marry only among themselves and make no effort to proselytize. To be an Old Colonist you must be born one. They differ in many ways from the Mexicans among whom they live. They are a light-haired, blue-eyed, light-skinned people among ones who are predominantly dark-haired, dark-eyed and olive-skinned. Furthermore the dress style sets them apart. Working clothes for the men are bib overalls and dark colored shirts. Sunday best consists of dark colored suits, shirts without stiff collars, no ties no belts. Men are clean shaven. Older women wear somber, dark-hued dresses made in a style which stresses modesty. The dresses are loose-fitting, reach from the neck to somewhere below the knee and are long-sleeved. Women's heads are to be covered at all times with a scarf, some beautifully embroidered. During the week they cover the scarf with a broad-brimmed straw hat to ward off the bright, ever-present sun. On Sundays they don a special hat over the scarf which is worn only by married women when attending church or a wedding. Women never cut their hair and wear it in a tightly braided pattern.

Children look like miniatures of the adults in clothing. The only difference is that the dresses of little girls and young unmarried women may be of bright colors.

Jewelry and makeup are forbidden. Men may carry a watch in their pocket in the bib overalls as it might be necessary for work. Women may not even wear a wedding ring. The marital status of young women is communicated by the head scarf: white or light for an unmarried girl and black for a married woman.

The influence of the church is felt in all aspects of these people's lives. They are forbidden to use many items in order to emphasize their separateness from the world. While mechanical and electrical contrivances which increase the ability to make a living are allowed, anything which smacks of luxury or pleasure is not. Tractors are an agricultural necessity, but automobiles and trucks are not. Electricity generated by one's own plant is acceptable, but tying into the state-owned grid is not. Radios, musical instruments, television and movie attendance are all frowned upon. Only recently has it been considered acceptable for women to have labor-saving devices such as electric rather



Old Colony Mennonites maintain traditional clothing styles.



than charcoal irons, and electric lights in the house rather than kerosene lanterns. Well-to-do families now supplement the cool pantry with a refrigerator.

Hard work is the lot of both men and women. Planting, weeding, harvesting and storing and selling crops keeps the men busy during the spring, summer and early fall months. Machinery repair is a never-ending task since most of it is well-used before the Old Colonists ever buy it. Fences and buildings need mending, fruit trees have to be pruned and animals butchered. Males and females share care of live animals.

Women and girls do the milking—twice a day, year round. They also must see that the milk is placed out for the milk wagon. The returned whey must be brought in and fed to the pigs.

Women do all but the initial preparation for the kitchen gardens, including frequent hoeing. Almost all the gardens are enhanced with long rows of copiously blooming flowers. Later women can and preserve the produce. The care of the house and children are women's work. Housekeeping in a desert area marked by frequent high winds is a constant battle. Women make their own clothing and that of the children. They only have to mend the men's ready-made clothes. The women even make pillows, quilts and comforters for the beds. Some also make feather mattresses. Many pieces of "linen" are embroidered, especially by young girls of marriageable age. Far more women than men wear glasses. Doing fine needlework in poor light undoubtedly makes them more aware of visual problems than the men who work primarily in bright sunlight out-of-doors.

Feeding a large family four meals a day is the woman's responsibility. The "extra" meal from our point of view is a rather substantial tea, or more likely, coffee. The women bake at least twice a week, at least two kinds of bread, plus cakes and cookies. Very few have water spigots in the house so a fair amount of fetching and carrying is involved in washing up. Washing and ironing, sometimes with charcoal irons, is harder and more time-consuming than most of us can remember or imagine.

Men work hard, but their work tends to be in energy-intensive spurts. It may be broken up by a trip to the store and time for a "coca" and talk with other men. But an Old Colonist woman's work is never done. In addition to the tasks enumerated above child care looms large in her life. Old Colony families are quite large; the biggest we have heard of was 23 off-spring of one couple. While that number is a record, half that number is not. The preachers decry the use of any method of birth control in accordance with Biblical injunction. If a sufficiently long period passes without a baby for a wife of child-bearing age there is some community speculation that she is on the "pill". As a matter of fact those that do use the pill are most likely to be older women, already mothers of 10 to 12 children to whom the prospect of another child is a serious threat to their mental (if not physical) health. There are not many such women, and even some of those for whom it is advised by hospital personnel at the time of childbirth do not take it. Marriage at approximately 18 ensures a high child-bearing potential for these healthy people.

Children attend a one-room, all-grade school in their village.

Teachers are not held in high repute and have no special training. The primary purpose of schooling now is simply to teach the children to read and write in High German—in which the Luther translation of the Bible is written, as are the sacred books of the Mennonites. There are many differences between High German and their spoken dialect of Low German. They are taught some arithmetic, catechism, sacred hymns and little else. Innovations or additions to the curriculum have resulted in the firing of teachers. Boys attend school for seven years. Girls are expected to go for approximately six years. The menarch marks the end of girls' education.

The Old Colonists are guaranteed the right to run their schools as they see fit but the schools have degenerated in the half century they have been in Mexico. To date the only Mexican interference has been thinly-disguised petty extortion. There has been no serious attempt within the Old Colony to address the problem although some recognize there is one.

The religious leaders have no special training. They are elected, for life, from among the men of the congregation, by male vote. Piety is the most valued quality a candidate should exhibit. The preachers elect one of their own **altesta** (there is no exact English equivalent, he is not a bishop in function). He is "first among equals". Perhaps his most important function is to monitor any sort of change which is finally accepted.

The problem of how these people who theoretically oppose change do change is a fascinating one. They cannot stop it, but they do manage to control it to some degree. In the fifteen years we have been observing them we have seen the wide-spread acceptance of rubber-tired tractors, bottled-gas refrigerators, increased knowledge of the Spanish language by males, new types of crops, and even use of pick-up trucks by certain congregations.

But the greatest impetus for changes has come from two sources. One is the result of an internal structural problem—over-population in regard to the amount of land available. The other is from an outside institution which is acceptable to some of the Old Colonists—other Mennonite missionaries primarily from Canada.

In the fifty-odd years since the Old Colonists first arrived in Mexico they have grown from approximately 6000 to about 40,000. There is simply not enough land for all to be farmers, or farmer's wives. The behavioral strictures placed on them mean that there are few enterprises in which they can engage and retain their church membership. Besides the cheese factories there are part-time medical and dental specialists, all self-trained. There are small manufacturing industries which serve the Old Colony community. As soon as they begin to have contact with the Mexican community on any large scale they are excommunicated. The number of landless un- and under-employed has reached alarming proportions. Even if some would be willing to make the decision to enter into the Mexican work world they would be severely handicapped by their poor knowledge of Spanish, and lack of education.

Given their demographic problems some have been attracted to the Mennonite churches, and especially schools, established by the Canadian missionaries. The missionaries speak to them in their own vernacular (when they have to, they scorn Low German) and offer them a chance for a better life. The behavioral restrictions are removed, but one is still a Mennonite. The Old Colonists allow the converts to retain their homes and farmland in the villages. The converts bring electrification, motor vehicles and new dress styles right into the villages. It is not lost on the Old Colonists that those who have converted are, by and large, financially successful.

It will be interesting to see how deep the inroads made by the new religion will be. As long as population continues to increase at the present rate defections will also increase. Even the most devout Old Colonist is, in the final analysis, more interested in feeding his family on earth than storing up treasures in heaven.

(Rose Marie Jaquith teaches anthropology at St. Mary's.)

Indo-Chinese Compile Resource Kit

by Xuong Ngo

Today Nova Scotia is home for more than 1,000 of us—who have been called the "boat people." As we go about our daily life, we come in contact with members of other ethnic groups in schools and at work. More and more people are beginning to know us, to learn something about our culture, to understand how we lived during war and communism, and to learn of the ethnic diversity among us—Vietnamese, Chinese, Laotian, Cambodian. We are adjusting to our new life.

To help Nova Scotians better understand our culture, customs and beliefs, the Multicultural Association of Nova Scotia (MANS) is sponsoring a project called "Getting to Know You". My assistant, Mrs. Patty Ho, and I are collecting information from and about our people—available written materials, pictures and artifacts. We are also visiting boat people at their homes to record oral histories. All the materials will be compiled into a book, slide presentation and display units. When the resource kit is complete, it will be available to schools throughout the province, and to the community in general. We hope the materials in the kit will help others to understand our cultural values, and that it will contribute towards a better climate of understanding and tolerance.

(Xuong Ngo is project manager for "Getting to Know You". He can be contacted through the MANS office at 5616 Spring Garden Road, Suite 305, Halifax, N.S. B3J 1G6. Phone 423-6534. The project is co-sponsored by MANS and Employment and Immigration Canada.)

I.E.C. Audio-Visual Resources

The International Education Centre has a large collection of audio-visual materials including films, slide-tape programs, filmstrips and video-tapes. A catalogue of the resources has been compiled and teachers are invited to contact the Centre regarding the resources which are available to schools and community groups free of charge. Some of the recently acquired materials include:

Filmstrips

Third World Development

- Part I - What is the Third World?
- Part II - Where are we now?

Video-Tapes

- Tarzan doesn't live here anymore (Africa)
- Countries and People (Iraq)

Slide-Tape Programs

- Part I - Why Hunger?
- Part II - Towards Food Security

Film

- Rivers of Life (Bangladesh)

For further information about the resources and for a copy of the catalogue which includes a complete list of all the new resources, please write or phone the International Education Centre at 422-7361 ext. 262.

Life in an Iranian Village

by Daniel Shimabuku

The Canadian public has received a lengthy barrage of negative information about Iran. Mention the word "Iran", and the immediate response is American hostages, Ayatollah Khomeini, mad crowds, student terrorists and religious fanatics. These are unfortunate stereotypes.

Iran is a large country (1,648,000 sq. km.) with a wide variety of natural resources supporting an estimated 35 million people of many cultural, racial and linguistic backgrounds. Tehran, the capital of Iran, is the 14th largest city in the world with a population of around 6 million. The University of Tehran, founded in 1934, has 18,000 students and over 2,000 teachers. According to Victor Showers' *World Facts and Figures*, 1979, Iran is 20th in the world in terms of gross national product, the highest in the Middle East. Of course, the country's economic importance is due to the fact that ten percent of the world's proven oil and natural gas reserves are within the territorial boundaries of Iran.

The former monarch of Iran, Mohammed Reza Pahlavi, had a dream, fueled by Iran's petroleum riches, of transforming the country from a collection of feudal states controlled by tribal chiefs into a modern, industrialized power, ranking among the great nations of the world. Factories sprouted up around medieval towns; roads, bridges and dams were built where once existed nomadic trails and mud villages; the feudal holdings of land were confiscated and given over to multinational corporations; the traditional subsistence economy was to be swept away. The goal was to make Iran self-sufficient agriculturally and industrially. It was an arrogant plan, one which did not account for the human factor—the dislocation of people and the culture shock of the radically new.

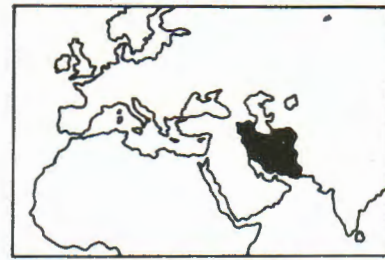
It was called the "White Revolution"—a revolution without bloodshed. But, it was too much, too soon. The result is history.

Coming to Know Iran

My first introduction to Iranian life was in 1970. While on tour of the Middle East and East Asia, I crisscrossed this vast country by bus and happened to pass through a town which was to be, for months at a time, my nearest access to modern conveniences. During the years 1973, 1974, 1976 and 1977, as a researcher with the Institute of Archaeology at UCLA, I spent many months (for a total of one and a half years) in the village of Galil Khalil. This very small village is located between the towns of Dezful and Shushtar, in the Khuzistan plain near the foothills of the mighty Zagros mountains. There were no roads, no plumbing, no electricity, no phones, and best of all, no other foreigners for miles. From Dezful, it took two back-breaking hours by jeep or land rover, following dry river beds and crossing open fields, to reach Galil Khalil. When the heavy rains came in December and January, there was no safe way to get to town; one was "cut off" for the duration of a storm, which sometimes lasted for days, and until the floodwaters subsided.

It was by no means a desolate place. In fact, it was a land of great beauty. There were many small villages, like Galil Khalil, scattered all around. The snowcapped peaks of the Zagros mountains were almost always visible. In February, the ground was alive with wild flowers and the sky filled with birds. On particularly hot, dry days (during one summer, I recorded a temperature of 44°C.) relief could be found in walled gardens of citrus trees or in pools of spring water.

One never felt alone. The word for "being alone" in Persian is the same word for "being lonely". Iranians believe that only a crazy person wants to be alone. There was always someone ready to take me on a visit of some relative or friend, to show me a new flock of lambs or an ancient tell (and there was an abundance of archaeological sites in the area). There was always



something going on. In the winter, there was Ashura (a holy time filled with passionate remembrance of their martyrs). Weddings were common in the spring and fall. And, someone was always willing to dance or sing. It was impossible to be far from the familiar sounds of sheep, donkeys, dogs and children.

The People of the Village

The people of Galil Khalil were once transhumant pastoralists, known as **Bakhtiari**. Some resisted government pressure to become fully settled, but came down from the mountain pastures to spend the cold, winter months in the plains with close relatives in the village. Although it never snowed in the plains while I was there, it occasionally hailed, and there were morning frosts and very cold winds; the Zagros mountains, being blanketed with snow, was no place for sheep and goats during this time of year.

During the summer months, when the nomads and their herds had gone, many of the young men of the village would leave to find temporary jobs in the cooler northern areas, like Tehran, only to return before the first snowfall. Most of the villagers had close relatives in town, as well, with whom they frequently enjoyed prolonged stays. Hospitality was expected to be mutual. The village, therefore, was in a state of constant flux; the number and composition of villagers changing with the season. Some men were even reported to have separate families in different villages (one wife here and another wife some distance away).

Galil Khalil did not contain a tightly knit group of people, as one might expect, but several extended families who happened to share adjoining compound walls. A typical compound consisted of an elderly couple, full- and half-brothers with their wives and children. Each married male had his own "house", a single room structure built against the compound wall and help-



Teenage girls dancing at a wedding.

ing to support it. Unmarried siblings of the same sex shared rooms; older unmarried males often came and went as they pleased. Older unmarried females were extremely rare, since girls were usually married by the age of sixteen.

Most marriage arrangements were true to tradition. A man had some choice in the matter, but he was expected to marry his cousin. A girl, once selected, usually eagerly agreed, for becoming a wife, and hopefully a mother, was her major contribution to her family's security and well-being. Marriage strengthened ties within the network of kinsmen and the bonds between villages.

A bride was expected to be from another village (marriage between members of the same village was openly denied). As a result, marriage alliances strengthened ties between families of different villages and actually served to maintain distance between families of the same villages. Indeed, there were two families at Galil Khalil whom others preferred to have as little to do with as possible. There was a constant movement in and out of the village, as people were more inclined to visit relatives in other villages, usually just a few miles away, than members of their own village, who lived on the other wide of a wall.

All, except the poorest families, owned substantial flocks of sheep and goats; some had donkeys and cattle; and a few had water buffaloes. Everyone had chickens. Large compounds were necessary, then, to protect the animals at night from jackals, wolves and human thieves. The young were especially vulnerable to predation even with shepherds and dogs to guard them. Sheep and goats represented a measure of prestige and wealth and were only occasionally slaughtered and eaten by their owners. I never saw a water buffalo, cow or donkey killed for its meat. They were necessary to gain money so that staple foods and other required items could be purchased. Even chickens were saved for special events—to treat guests or to help someone who had fallen ill. Of course, at weddings everyone could get their fill of lamb.

One would imagine that their diet would be unwholesome and plain. But, on the contrary, village meals were extremely palatable and healthy. Much yogurt and whole grain bread were consumed. Local herbs, spices and oils turned potatoes, garden and wild greens, and plain rice into delectable meals. They ate a variety of virtually meatless dishes prepared at low cost. The women made a most delicious and aromatic bread enriched by dung fires.

A Strong Feeling of Independence

Except for the usual borrowing and sharing that goes on between neighbors, each family was self-sufficient. What could not be gotten from the surrounding land had to be bought in town.

There were no markets in Galil Khalil or in any of the other villages. One local entrepreneur had established a small kiosk at Dolati, a larger village about five kilometres away. He was a source of sugar, tea, cooking oil, nuts, sweets, a few utensils, and most importantly, tobacco. But, he was very unreliable; chances were you would find his shop window closed, or that he had run out of what you wanted.

This sense of self-sufficiency extended to the agricultural work. One was not expected to pay for help from close relatives, but the common arrangement was a fixed amount of work for reasonable wages. People simply needed cash to maintain an acceptable standard of living. (And the high rate of inflation made the demand for cash greater and more immediate each year.) For young, able-bodied men, there were many sources of temporary employment outside of the village setting—agrobusinesses had successfully converted large tracts of land into sugarcane plantations only thirty kilometres from the villages; labourers were needed for the construction of houses in the rapidly growing towns; and it was mandatory to serve two years in the military (it was a major challenge for a young man to avoid military service, but there were always ways to "trick" the government).

I would think that these strong independent feelings were inherited from the days when they were tent dwelling pastoralists, when each family was able and ready to defend their herds and rights to pasture and water. Even in the relative safety of a village, each family had at least one shotgun, and I was told of some people hiding automatic weapons and explosives. These were proud Bakhtiari whose Luri dialect and dress set them apart from other Iranians.

Economic Realities

The people of Galil Khalil were actually landless. They did not really consider themselves farmers, but villagers who happened to live in potentially rich farmlands. Just two generations ago, the feudal lord of the area, Khan Samsan, controlled all the land. He would sit in a high chair perched on the top of a large ancient tell and survey the manoeuvres of his mounted soldiers. It must have been a grand spectacle. Some of the older men still bowed at the waist when in the presence of the former Khan's grandson, who visited the area about three or four times a year; he maintained a large compound separate from the villages, but spent most of his time in Tehran or Paris.

When I was there, most of the surrounding land was leased to several foreign agrobusinesses. One agricultural manager from England spoke of supplying the markets of Europe with Iranian grown asparagus; an American planned to glut the local markets with extra large tomatoes. They were leveling the ground (destroying countless numbers of archaeological sites) and con-



Men talking and drinking tea.



Woman preparing dough for baking flat bread.

structing elaborate networks of canals and dykes (greatly changing the natural regime of perennial springs and streams). I have no idea, if these companies were successful in turning over substantial profits; but, I do know that many villagers could no longer get water from natural sources and resorted to using irrigation ditches.

However, during the entire time I was there, the land immediately around Galil Khalil was spared. Much of the land continued to be planted by the local villagers. There was one wealthy (by village standards) individual who had saved enough money to purchase a used tractor. It served him and some other villages well for two years, until someone forgot to put motor oil in it and the engine burned up. Most villagers, willing to take the risks of farming, rented tractors. Occasionally, a stubborn villager, without the capital to acquire a tractor, could be seen breaking the summer hardened ground with a wooden plow drawn by animals. Some years the wheat or barley grew well and their efforts paid off; other years there was not enough rain or too much rain. As they believed, "It was God's will."

From the beginning, I was struck by the villager's commitment to the supernatural. One does not make a statement about the future without reference to God. It was always—"By the will of God, it will rain tomorrow;" "I will come to see you next week, if God wills;" "By the power of God, these lambs will survive this bad weather;" "If God wills, his condition will improve." And one avoided being overly inquisitive about someone who was gravely ill or making much to-do about a recent birth; whether a man lived or died, or whether an infant survived long enough to receive a name, was "the will of God." They perceived that there were many things beyond their abilities to do anything about.

A Village in the 21st Century?

A rapidly changing world posed many dilemmas for them. They admired foreigners for their technical knowledge, but despised them for their drinking habits and sexual indiscretions. They cherished the virginity of their daughters and sisters but envied foreign women who could be sexually promiscuous yet maintain their honor and high social status. Their piety and devote faith in God were being challenged daily by Westerners who had an obvious lack of concern for any type of religion; modern cynicism was a bitter pill for a villager to swallow. Transistor radios brought global news to them, and the cinemas had a continuous run of Western films (Charles Bronson and Bruce Lee being all-time favorites). The towns and cities were inundated

with foreigners and foreign influences in wild array. I sometimes wondered, if the gusto which the villagers exhibited in their performance of traditional rituals did not have an element of desperation attached to it. It is quite a sight to see two people greet each other after a long separation, or a roomful of grown men crying profusely at the annual reading of the tragic deaths of their legendary heroes, Hassan and Hussein.

The little one-room schoolhouse which stood at the edge of the village represented change to them. Iranians with high school education could serve out their time in the military by teaching at villages like Galil Khalil. Both boys and girls were expected to attend school, but girls were only allowed to go until the age of eight or nine. In any regard, the education provided at the local school was extremely rudimentary. Further education could be gotten only in town. Although schooling was free, it was often beyond the means of villagers to afford the clothes and shoes necessary for a young boy to feel comfortable among town dwellers. It was always easier to find a job. Illiteracy was extremely high in the villages. The village school was a constant reminder of what was possible, but often improbable.

There were quiet evenings, when I sat with a group of men drinking tea and talking about the fixing of a wall or the planting of a field, when I could hear the sound of animals being herded back into the compounds for the night, when you knew that tomorrow as the sun rose the same animals would be herded to pasture and water, when you knew how good the bread would taste and that a number of weddings were being planned. During those reflective moments, I could see in the villager's eyes that they could also hear the sound of bulldozers destroying their village and that they knew full well the uncertainty of their future.

(Dr. Daniel M. Shimabuku is assistant professor of anthropology at Saint Mary's University.)



Main activity area of an extended family compound.

A Day in the Life of a Lebanese Farm Family

by Nancy W. Jabbra

This account of a day in the life of the Saba family is taken from records of my direct observations made when I spent fifteen months in 1972-1973 studying women's roles in a Lebanese farming community. For this study I learned to speak Arabic and lived with the family whose day I have presented here. As is customary for anthropologists, I have changed the name of the village and all personal names in order to protect people's privacy. However, the names I chose are English versions of names popular in the area.

Deacon Spring is a village of some 2,000 Christian Arabs located in a foothill region in the centre of Lebanon. Most of the farmers raise grapes and cherries. They irrigate their crops to some extent, but mainly rely on the winter rain and snow, for it never rains in the summer. As is typical in the Middle East, the farmers' houses are close together in the centre of the village, while their vineyards and orchards are located on the periphery. Any given farmer's land is not in one piece, but is broken up into a number of plots in different locations. Farmers use both machinery and animals, depending on what they can afford and what they can use.

The standard of living in Deacon Spring is adequate in Canadian terms. Most houses are two story structures of brick; family living quarters are on the upper level, while the lower level is for storage, work, and stable areas. In order to save on heating oil, people have not installed central heating. Hence the winter room mentioned in my account: it is the one room people consistently heat during the winter, and it is where practically all winter indoor activities take place. Most people in Deacon Spring wear Western dress, apart from the headscarves worn by old ladies and the headcloths worn by farmers at work.

The Saba family consists of a middle-aged man and his wife, John and Mary, with two unmarried sons in their early twenties, Tony and Nick, who are still living at home. They have about thirty acres, an average sized farm for the area. Their income is about middle level, and they live in a fairly new house.

The day is in early April. At this time of the year, the fruit trees have bloomed, but the grapevines have not yet put forth their leaves. The season of heavy rains is over, and it is time to cultivate the vineyards and orchards in order to oxygenate the roots of the plants; if they do this earlier in the year, the rain might pack down the earth again. It is still too early for spring house-cleaning, and long before the season for food preserving. It is Lent, about three weeks before Easter.

About four o'clock John woke; it was still dark, but he cannot bear to linger in bed. He crossed himself, then got up to wash himself in the bathroom. He left his mattress on the rug next to his sleeping wife, and went into the kitchen where he put on his khaki workclothes, rolled himself a cigarette, and made himself some coffee. Returning to the winter room, he sat down to enjoy his coffee and cigarette in the early morning. Eventually Mary got up, also crossing herself. The sons sleep in the winter room, where it is warmer, during the winter, but by April they prefer to sleep by themselves in the bedroom. Nick, the younger boy, got up early, but as usual Tony slept until about six o'clock when his father roused him. Mary was fasting, and would not take any food or drink until noon. The boys, however, put on their old clothes, and standing in the kitchen, took a hasty breakfast of bread with processed cheese and bologna.

About six thirty Nick went off with his father and six Syrian migrant workers, all carrying pitchforks. Tony waited some minutes for his mother to prepare a field breakfast, and then went to their donkey stable on the edge of the village. He led the



Julie baking bread. Here she shapes a loaf over her forearms.

donkey up a steep and narrow path, following the other men, and tethered the animal for a day of grazing. Finally, he joined the men who were hard at work breaking up and smoothing the ground in a vineyard high above the village.

Meanwhile, back at the house Mary, still in her quilted bathrobe for warmth, has folded the bedding and put it away in its curtained recess, and made the beds. Then she swept the floor of the kitchen, hall, and winter room, bending with straightened back to reach the floor with the short-handled broom, and whisking dust from the sofas in the winter room. Next, frying some eggs in olive oil, she rolled them in flat sheets of bread to make long rolled sandwiches (these are called **arros**, meaning "bride"; no one knows why they have this intriguing name, unless it is because they are so popular). Folding the rolls in thirds, she put them with tomatoes, cucumbers, and salt twisted in a bit of paper, and wrapped the whole in a tea towel. Filling an unglazed clay pitcher with water, she stuffed paper in the neck and spout. This was the lunch she gave to Tony. Now for a job that had been waiting for her attention on a sunny day. The storeroom downstairs needed sweeping and straightening, and there was a sack of onions from the previous fall which had begun to get damp. She put the onions to dry on the terrace, and after cleaning out the storeroom, went upstairs to rest with a bit of crocheting.

About 10:45 she decided it was time to start lunch, a spring-time specialty, a stew of green fava beans and green garlic, served with rice and vermicelli. She had bought the beans the previous day when she had been in town to run errands. While she was out in the garden pulling up the green garlic for the stew, Julie, her married daughter, who lived two doors down the street, came over to borrow some garlic for a salad. The women went down to the storeroom to wash off the garlic, and the mud from their feet. They chatted about the high prices in town, and about what they were preparing for lunch. Julie said that her father and brothers did not like fava bean stew. Mary, unconcerned, replied, "The ones who want to will eat it, and the ones who don't, won't eat it. I'll fry them some eggs, and put out some cream cheese, yogurt, and bologna." After a few minutes Julie left, and Mary went upstairs to start the stew and rice.

Tony came home around noon; that afternoon he had arranged to meet a friend in town with whom he was thinking of opening a small business. He took off his shoes and headcloth downstairs, washed his feet, and put on slippers. Upstairs, he took a sponge bath, and changed into a fashionable ensemble of sports shirt and trousers. Then he joined his mother for lunch. She served the rice and stew, together with a salad of yogurt and cucumbers. He had a glass of **araq** (a kind of distilled liquor) with his meal, but she did not; like most women, she almost never

drinks except for an occasional sip on a holiday. He ate the fava bean stew, after all. After lunch he left, while his mother rinsed the dishes.

Mary had some time before she expected John and Nick to return, so she dressed and went down the street to her sister's house, where her niece had just returned from the hospital following an appendectomy. The people of Deacon Spring consider it a duty to visit the sick, to offer them moral support and company. Mary also enjoyed the opportunity to visit her sister. The sick girl dozed while the women talked and crocheted. Her mother and sisters served the guests oranges, coffee, and candy; visitors bring chocolates, which are distributed to later visitors. When they were served, the guests said, "Praise God for her safety." The response was, "May God make good your praise."

After Mary returned to the house around two o'clock and put on a housecoat, Nick returned, washed and changed. She gave him lunch; then he went out to join his friends in the youth club. Next John returned with the workmen. He paid each one eight Lebanese pounds in cash, and recorded the amounts in a small notebook in which he kept all his accounts. Mary watched outside as he paid them, and he sent her inside to get some more money. Then he washed, and went inside to eat. Next he dressed and went out to visit with his friends in one of the general stores. Mary finished the last of the dishes, changed back into her ensemble of sweater set and skirt, and went to church to attend a four thirty Lenten prayer service. John did not go. When he eventually returned to the house, she chided him: "Don't you have even a quarter of an hour for God?" He grinned a little sheepishly.

After that, they stayed home for the evening. About seven o'clock the evening's television programs started with the French news broadcast. Then followed some hours of American serial programs—cops and robbers and situation comedy—and an Arabic romantic film, which they enjoyed more. Julie came over with her pajama-clad children, who had finished their homework, to watch television and visit. About eight o'clock, Nick came home, went into the kitchen to fix himself a bologna sandwich, and left again. Mary took the occasion to offer supper to anyone who was hungry; she warmed some leftover rice and stew for herself and her daughter, made some small sandwiches for the children, and fried eggs in preserved mutton for her husband. Then she made coffee, and Julie helped with the dishes.

Toward nine o'clock John and the children began to drop off to sleep, so Mary put down the rugs and bedding. The women stayed up to watch the Arabic news broadcast, and then Julie left, leading her sleepy-eyed sons and carrying her slumbering daughter over her shoulder. Mary locked the door and turned out the lights; then, sitting in their beds, she and her husband said their prayers and went to sleep. About ten o'clock the sons quietly let themselves in, and went to bed. The Sabas' day was over.

Suggestions for Further Reading

Anne H. Fuller, **Buairij: Portrait of a Lebanese Muslim Village**. Cambridge: Harvard University Press, 1961.

Louise E. Sweet, **Tell Toqaan: A Syrian Village**. Ann Arbor: University of Michigan Press, 1960. Especially chapter 10.

Both of these should be available in most university libraries in the province. The reader should be aware that Anne Fuller made her observations in the late 1930's, while Louise Sweet made hers in the mid-1950s.

(Dr. Jabbara is assistant professor of Social Anthropology at Dalhousie University).



Cultivating the vineyards in the spring. John is the third man from the left, and Nick is on the right.

The Role of Education in a Papua New Guinea Village

by Jill Grant and Marty Zelenietz

Every culture has various means through which children learn the knowledge and behaviour necessary for them to become competent adults in their society. Thus the process of socialization, of training children for their roles in society, is universal. However, the institution of the school as a primary agent in the socialization process has only recently become a world-wide phenomenon. In many areas of the world, the school is a new sight, and people have yet to adjust to its influence in their lives.

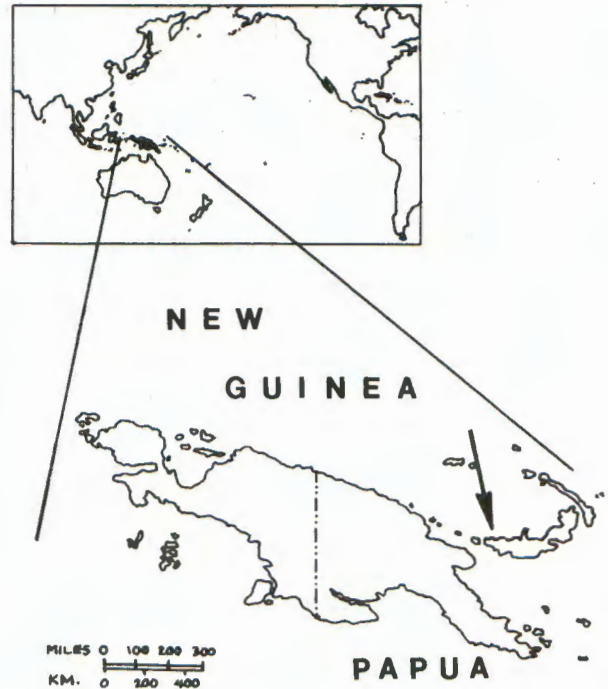
One such community, where people are still trying to adapt to the effects of the village school, is the Kilenge area of West New Britain Province, in Papua New Guinea. The Kilenge people are farmers who live on the north west coast of the island. Although they have been in contact with the Western world for more than 80 years, they retain many of their traditional practices and beliefs. Sometimes they find that the village school does not reflect their way of looking at the world, and they worry about the effects that it is having on their children.

Almost all Kilenge children attend the village school for six years. After Standard Six, students are eligible to go off to high school. However, because there are a limited number of places available in high schools, only the top one-third of each graduating class is allowed to go on; that is, if the student's family can raise the money necessary to pay high school fees. For people who earn only a small cash income in the village, the cost of sending a child to high school is often too high to manage. Thus, at least three-quarters of the primary school graduates each year remain in the village and do not continue their schooling.

What did these children learn in school that they can use in the village? Unfortunately, not very much. They probably learned a little English, but not enough for proficiency. They read about White Christmases and drew houses with stone paths and chimneys—neither of which they have had, or are likely to have, any experience with. They learned a little arithmetic and perhaps some European history. They sang the national anthem and various clever songs. Most significantly though, they picked up the attitude that education through school is of great importance and significance. It is the passport to a good job and to the wealth which the developed world takes for granted.

In many ways, the school in villages such as Kilenge, creates false expectations. The curriculum is ill-designed for village needs. Instead, it aims to produce students who can go on to further education and partial integration in the Western world. Yet the harsh reality is that less than one-quarter of all students will even continue beyond the village school. What good does an education geared to Western ideals do for them? It creates in them the belief that education can be the means to the good life, but then denies them the ability to participate. It convinces them that life in the village is somehow less important than life in the big cities of the world (which they hear about in their lessons). It encourages them to believe that their parents, who are less "educated", lack knowledge and sophistication.

We see then, that the school creates problems for both students and parents. For the children, it all too often leads to frustration and disappointment. For the parents, it can present the difficult situation of a rebellious or unheeding child. The school does not graduate youngsters who are trained to be useful members of their community. Instead, it turns out young people who have learned enough about the Western World to



know that they would like a taste of it, but who are too young and too "uneducated" to find a desirable job in town.

Even those students who go on to complete a high school education have no guarantee of having their aspirations fulfilled. The spread of secondary education has led to rapidly escalating qualification demands for top jobs. While twenty years ago a primary education could promise a clerical or semi-skilled position, today even secondary school graduates find that they may be unqualified for the good jobs.

Parents know, from past experience, that schooling sometimes can lead to a good job for a child, and so that might encourage their children to study hard to succeed. Because the school is one possible means to success in the new, wider, world facing the Kilenge, parents favour schooling for their children. And yet, at the same time, parents know that Western schooling has taken so much time away from traditional socialization processes that their children are no longer learning what it is to be a Kilenge villager. Children who are in school have no time to



A house being moved attracts curious pre-schoolers.

learn how to garden, hunt, and fish like their parents. They miss a traditional education full of practical skills, secret lore, and important social values.

Thus, an education can prove a liability to Kilenge men and women who hope to achieve high status in the village. Throughout Papua New Guinea, people commonly return to their home villages after several years of working in town. Few people leave their villages forever; they always see the village as home, and eventually return. In Kilenge, a high school graduate may be well educated in the ways of the white man, but he or she has probably not been well socialized in the ways of the village. Accordingly, while the graduate may have some good ideas about ways to improve the welfare of the village residents, he is unlikely to be heard by village elders who believe that wisdom comes through experience in the village.

How can these problems, which making schooling seem largely a wasted effort in much of the developing world, be overcome? Firstly, we may need to re-examine the purpose of education. Is the purpose of education to fill a child's head with specific concepts and knowledge, or is it to teach a child to think creatively and to appreciate the world of which he is a part? Currently, schools in Papua New Guinea seem to be doing the former. However, they are increasingly interested in doing the latter.



The old and the new blend in Kilenge, as school-age boys learn to play the flute for a performance of the sacred Bukumu mask, and a young man (far right) prepares to tape-record the performance.

If most of the primary school graduates can be expected to remain in the village for most of their lives after graduation, then it makes sense to direct schooling more towards the needs of the village. Instead of learning about the geography of Australia, students might be taught about the character of tropical soils and what that means for cultivation. Practical knowledge that can enable children to later improve productivity in agricultural or other village pursuits can be much more rewarding, both psychologically and economically, than can knowledge about irrelevant topics deemed "important" by distant authorities.

Lessons on English literature and European history can be replaced, in the primary school, with classes and discussions on local lore and myths (a powerful and moving form of oral literature) and an examination of the colonial and post-colonial history of Papua New Guinea and the South Pacific. In this way, education can become responsive to the needs of the people, helping them find out who they are in our rapidly changing world.

(Jill Grant is the chairperson of the urban planning program at the N.S. College of Art and Design. Dr. Marty Zelenietz teaches anthropology at Saint Mary's University and Dalhousie University.)

United Nations Association

The Halifax-Dartmouth Committee of the United Nations Association organized a seminar on the North-South Dialogue April 3-4, in conjunction with the International Education Centre at Saint Mary's University. A range of issues were covered at the seminar including: **Perspective From The South** with the Tanzanian High Commissioner to Canada, Chief M.J.S. Lukumbuzya; **Canada's Role in the North-South Dialogue** with Herb Breau, Chairman of the Parliamentary Task Force on North-South Relations; **Third World Liberation and Human Development in the Context of the North-South Dialogue** with Father Bob Ogle, member of the Parliamentary Task Force; **What the North-South Dialogue Means for the Development Education Groups in Canada** with Richard Harmston, Director of the Canadian Council of International Co-operation. The seminar concluded with a panel discussion, **Is There Development After Dialogue?** The organizers of the seminar were encouraged by the active participation and the diversity of interest in the Dialogue event.

The United Nations Association is also arranging an essay competition in the Nova Scotia school system. Students are invited to submit an essay on one of three subjects: International Year of the Disabled, The North-South Debate or the Relationship between Free Trade and World Peace. The deadline for submission is May 30. The three first-prize winners (one winner for each topic) and the second prize winner will be announced June 10.

The United Nations Association is also determining the possibility of reactivating local committees in the Maritimes.

(The program for the North-South Dialogue is available on videotape from the International Education Centre.)

Black Cultural Centre

Nova Scotia Blacks have desired their own Cultural Centre for decades. It is needed to heighten black awareness; preserve history, music, culture, tradition and artifacts. These aspirations were first given form in 1972, when Dr. W.P. Oliver, after careful research and inquiry, drafted a proposal for a Black Education Centre. This was supported by the Black United Front and the provincial Department of Continuing Education.

Two years later, the Honourable Garnet A. Brown, then Minister of Recreation for Nova Scotia, met with members of the black community to discuss provincial assistance to aid in the establishment of the Centre. Out of this meeting came a steering committee for a Black Cultural Centre. For two years, this committee gathered information regarding black cultural materials available in Nova Scotia, listened to ideas black people had about location and contents of the Centre, and investigated other such Centres in North America.

The Black Cultural Centre of Nova Scotia will create within the black people of Nova Scotia an awareness of their roots, their heritage, and a sense of identity. The Centre will contain a museum, library, learner centre, arts and crafts workshop and a theatre/auditorium modelled to facilitate genuine ethnic exchange in an atmosphere of mutual respect. It will be built in Westphal.

For further information regarding the Centre contact Sharon Ross, 434-6223.

Unipacs: An Alternative for Teaching a Crowded Curriculum

by John N. Grant

The major curriculum problem that faces many teachers is not what to teach but rather what to omit. The course guides developed by the Department of Education allow teachers a certain degree of latitude in the selection of units to teach. Most courses, however, do require that a content "core" be presented to the students. This stipulation, however necessary, often means that many units, issues, or events can not be given the in-class attention that teachers feel they deserve. Various methods are used by teachers to compensate for this, including assigned readings, term papers, projects and other homework. Another method is the use of "unipacs" or directed study packages. Their use can mean that students will have an opportunity to deal, in some depth, with issues that often can only be introduced in the classroom. It could be established that each student be responsible for a number of "unipacs" each term in addition to his regular day-to-day classroom work and assignments. Under this plan the student could choose areas of particular interest to himself and pursue them on a timetable of his own making, within established guidelines. This allows a degree of flexibility, at the same time giving the student some additional responsibility for his own education.

Any course on the curriculum could produce an unlimited number of topics that could be included in directed study packages. A teacher of Canadian history in Nova Scotia (or of any course in the social studies, English, math or science) could, for example, wish to give students the opportunity to study Micmacs in Nova Scotia, Nova Scotia blacks, or the German, Scottish or Irish immigrants. The same teachers might wish to give more attention to Women's Studies, Canadian music, art, or to more specific events like the War of 1812, Confederation or World War I. Movements like the rise of co-operatives, trade unions, political parties and local studies could also be selected for this special attention.

These are all topics that might be introduced during regular class activities—topics that may not be dealt with in depth, even if they were the major focus of the course rather than a segment of the usual survey course. They are also all topics that individual students might find interesting to study more extensively.

The directed study packages or unipacs are designed to have within them everything that the student needs to pursue, or at least begin his study. Clearly, some general topics can be broken into many parts and thus will require more of the student's time than will others. This is a point that should be considered when topics are approved and grading is done. A unipac study of the history of blacks in Nova Scotia could look at the African origins, the slave trade, the pre-loyalist period, the black Loyalists, the Maroons, the decline of slavery, the arrival of the refugees of the War of 1812, and various other divisions of the subject. Each of these divisions could be the subject of a separate package, and combined, could be one of the units available for a special study. An example of one such package follows.

One major problem with this approach is the restriction of time. The day-to-day responsibilities of any teacher demand most of his/her energy and talents, often leaving little for developing unipacs. One way to meet the challenge would be to establish a school system or sub-system study group that would undertake the task of developing unipacs, at applicable grade levels, on the subjects or topics the members consider important for their area. These then could be supplied to all of the par-

ticipants and thus, over the years, a sizeable library of directed study packages could be developed. This is also the type of project that might receive support from the local school board, the provincial department and the special associations of the teachers' union.

History of Black Nova Scotians

General Directions:

Students who have selected Nova Scotian black history as their area of specialized study are expected to complete all of the unipacs on this subject two weeks before the end of the term.

Read all directions and complete all assignments. This work can represent up to ____% of your term mark. Additional work beyond the requirements of this directed study unit can represent additional value.

The Pre-Loyalist Period 1606-1783

Some of the earliest non-native settlements in North America were in Nova Scotia. Black people were among its earliest settlers. Some of these Black people were free, but also, some of them were slaves.

Assignments:

- *Read the section "The Pre-Loyalist Period" in J. Grant, **Black Nova Scotians**. (Halifax: Nova Scotia Museum, 1980), pp. 6-7.
- *Read R. Winks, **The Blacks in Canada**. (New Haven: Yale University Press, 1971), pp. 27-28.
- *Read "The Deed of Sale of a Slave sold at Windsor, N.S., in 1779."
- *Read T.W. Smith, "The Slave in Canada", **Collections of the Nova Scotia Historical Society**, X, (1898), 6-18.
- Read B. Quarles, **The Negro in the Making of America**, (New York: Collier, 1969), pp. 33-61.
- Read C.B. Fergusson, **A Documentary Study of the Establishment of the Negroes in Nova Scotia between the War of 1812 and the Winning of Responsible Government**, (Halifax: Public Archives of Nova Scotia, 1948), pp. 1-2.
- *View the filmstrip entitled "Origins of the Black Canadians: Eastern Canada".

Note: The above assignments marked with an (*) asterisk must be completed and all others should be completed.

Homework:

- On an outline map of Nova Scotia indicate the places where black people lived during the pre-Loyalist period.
- After viewing the assigned filmstrip comment upon it in the light of your readings.
- Write a paragraph in which you describe the origins of your community including the date of its founding, the earliest known black or white settlers, and so on.

Answer these questions:

- (1) Where was the first settlement in Nova Scotia and when was it established?
- (2) Where did the first black people settle in Nova Scotia and when did they arrive?
- (3) Approximately how many black people lived in Nova Scotia in 1767?
- (4) Name two ways slaves were transferred from one "owner" to another?
- (5) What was the event that led to the immigration of a large number of both black and white people to Nova Scotia?

Assigned readings, etc., are either available from the library reserve desk or included in the unipac. Reserve material is restricted to overnight loan.

John Grant is a research associate at the Atlantic Institute of Education.

An Introduction to Afro - Nova Scotians

by Savannah E. Williams

Names such as African, Negro, Coloured, Black and Afro- (name of country) have been used to identify people of African descent living outside of Africa for many generations. These names developed because as a people, many Africans who came to live in countries outside of the continent of Africa were not allowed to define themselves. Their identities as members of villages and towns in various parts of Africa were destroyed. Therefore, today the question is what to call African people in North America. Since country of one's ancestral origin usually define a people, the term Afro - Nova Scotia will be used in this article to refer to the people of African descent who live in Nova Scotia.

The current population is estimated to be between 20,000 and 25,000 but the exact number is unknown since the Canadian Census does not have a specific category for African people who have lived in Canada for more than three centuries. Numerically, the population in Nova Scotia has always been a small percentage of the total.

Mathew de Costa is believed to be the first person of African descent to live in Nova Scotia.¹ He was an interpreter for the French with the de Monts expedition at Port Royal in 1605. Since he knew the Micmac language, we can conclude that he must have been in the area before. In 1749 when General Cornwallis and others arrived in Chebucto (Halifax), they evidently brought slaves with them, since two years later "Negroes" were advertised for sale in Boston.² Even though slavery was not a formal institution, that is established by specific laws, it was a practiced and accepted way of life by some members of society who owned slaves. Records of slaveholding and correspondence document the practice.³

After the colonies fought Britain for independence and won, people of African and European descent came to live in Nova Scotia. The African people were free persons, slaves and servants. These people came at the request of the British. Since African people were used as cheap labour in the southern parts of the present day United States, Britain wanted to disrupt the economy of the new independent colonies.⁴

Many of these people who came to be known as "Loyalists" were artisans and individuals with various farming skills. They came to Nova Scotia looking for a society in which they could find a new life. Instead of finding a free society in which they could develop economically and as any ordinary residents, they found patterns of discrimination in the distribution of land⁵ which affected their economic development. The majority of the people received less than 50 acres of land per family even after extensive petitioning, whereas the European Loyalists received an average of 100 acres per family.⁶

Unsatisfied with the division of land and the responses to their petition, the African Loyalists petitioned to live elsewhere. Thomas Peters was the spokesman. In 1792, almost 1200 sailed to Sierra Leone, West Africa.⁷ Some of the present day descendants of this country are from Nova Scotia. However, before they departed for West Africa, they had established houses of worship in Halifax, Shelburne, and Birchtown. The two denominations were Baptists and Methodists.⁸ Rev. David George was the Baptist minister and Boston King served the Methodists.⁹ One of the prominent women of this period was Rose Fortune. She established her own baggage service for those arriving by boat and was a policewoman.¹⁰

In the aftermath of the Anglo - American War of 1812, another group of people of African descent came to Nova Scotia. They were known as the Refugee Blacks.¹¹ Many were able to main-

tain themselves and the members of their families. And, in spite of the hard climate to which they were not accustomed, they built homes, established churches and schools, and used their skills to farm and find other jobs.¹² They were hardworking people who were no more dependent on the government than other immigrants. Many of today's Afro - Nova Scotians in Preston, Hammond's Plains, Beechville and Halifax are descendants of the Refugee Blacks. The inhabitants of Africville were Refugee Blacks.

One of the persons who arrived during this period was Richard Preston.¹³ He became the leader of the African Baptists after he went to England to be ordained in 1831. When he returned in 1832, he established Cornwallis Street Baptist Church in Halifax. Preston preached among his people throughout the province and organized many churches. He died in 1861 but left a legacy in the African United Baptist Association which is still active today.¹⁴

Some other prominent Afro - Nova Scotians in the late 1800's and the early 1900's were Rev. Benson Smithers, a minister in the Preston area, who travelled with Rev. Preston;¹⁵ James R. Johnston, who graduated from Dalhousie Law School in 1898¹⁶ and practiced law in Halifax until 1915; and Peter MacKerrow who wrote the first history of Afro - Canadians in Nova Scotia, *A Brief History of the Coloured Baptists of Nova Scotia, 1832, to 1895*.¹⁷ MacKerrow was the proprietor of a fur store on Granville Street in Halifax. In 1857 William Hall became the first Nova Scotian and Canadian to receive the Order of the Victoria Cross.¹⁸

A Normal and Industrial Institute established in the early 1900's was destroyed by the Halifax Explosion.¹⁹ The first cottage for orphan children was also destroyed by this explosion.²⁰ In 1921 the building to replace the cottage, the Nova Scotia Home for Colored Children was built. Mr. J.R. Kinney was very devoted to this cause. In 1915, the Atlantic Advocate was published.²¹ It was the first Afro - Nova Scotian newspaper. Since then The Clarion, Grasp and Ebony Express have served the communities.

During World War I, the No. 2 Construction Battalion was formed entirely of soldiers of African descent because they were not accepted into other battalions. The Rev. W.A. White was chaplain and a captain. The No. 2 Battalion is remembered as a major contribution of Afro - Nova Scotians in World War I. Many Afro - Nova Scotians served in World War II including Dr. W.P. Oliver who was a chaplain and a captain.

Afro - Canadian people from the province of Nova Scotia have survived under extremely difficult economic and social conditions. They represent a distinct culture that can be observed in the services in the churches, weddings, foods, and music. Not all Afro - Nova Scotians have come from the United States. Many have come from various countries in the Caribbean and Africa. They have come as skilled and professional persons to fill the employment positions for which there were no Canadian born employees. Not all Afro - Nova Scotians are Baptists. Some are Anglican, Roman Catholic, Pentecostal, African Methodists, Episcopal, Muslim, members of the United Church and other denominations. The people live all over the province in many communities that date back to the Loyalists and the Refugees.

Afro - Nova Scotians are journalists, lawyers, basketweavers, teachers, authors, painters, teachers, pharmacists, ministers, singers, boxers, and farmers. Some are university professors, doctors, dentists, researchers, and members of city, town, and county councils. They are Nova Scotians who have always sought a good education, economic security, and the best that life could provide. Even though they are not economically wealthy, they have a rich cultural history that is recorded in the first Citadel that was built in Halifax by the Maroons who lived in the province in the late 1700's, the Music library at the Halifax Regional Library which was established from the estate of Portia White, the great singer, and the African Orthodox Church in Sydney. Although they constitute a small percentage of the population,

they represent a large portion of the history of Nova Scotia. What Africa has lost in the departure of these people, Nova Scotia has gained.

(Author—Savanah E. Williams is an anthropologist who is doing research on the African United Baptist Association of Nova Scotia and the Afro-Nova Scotian Communities; Lecturer at Dalhousie University, Department of Sociology and Social Anthropology.)

Notes

1. **Dictionary of Canadian Biography**, Toronto, 1966, p. 452.
2. **Collections of the Nova Scotia Historical Society**, Volume 8, p. 235, Halifax: Nova Scotia Printing Company, 1899.
3. **Slavery Days in Nova Scotia**, p. 111, PANS; "Colored Slave Bought in Truro," **The Truro Daily News**, Tuesday, June 8, 1926, p. 1; **Remains of MacGregor**, Edited by Rev. George Patterson, pp. 169-188.
4. **Economics of America Negro Slavery**, Vol. I. **Evidence and Methods**, a Supplement Vol. II. Authors Robert Fogel and Stanley Engerman. Published by Little and Brown, 1974.
5. **Distribution of Land Records to the Loyalists in Shelburne County and Correspondence**, PANS
6. *Ibid*
7. **Petition of Thomas Peters and Others**, PANS; **Clarkson's Mission to Sierra Leone**, PANS.
8. Autobiographies of David George and Boston King in the Public Archives of Nova Scotia.
9. *Ibid*
10. **History of Annapolis Royal**, Charlotte Perkins, P. 13; **Negro Population of Annapolis**, PANS, F.W. Harris.
11. **Public Archives of Nova Scotia**, RG1
12. *Ibid*
13. **Minutes of the African Baptist Association, 1854; A Brief History of the Coloured Baptists of Nova Scotia and Their First Organization of Churches, A.D. 1832**. Peter MacKerrow; Halifax, Nova Scotia Printing Company, 1895.
14. **Minutes of the African Baptist Association, 1861**
15. *Ibid*, 1867
16. Dalhousie University Law School Class of 1898
17. MacKerrow, 1895
18. William Hall, Nova Scotia Museum
19. AUBA Minutes, p. 39, 1921
20. AUBA Minutes, p. 36, 1921
21. Atlantic Advocate, PANS

Ethnic Heritage Series Useful Course Supplement

by Linda L. MacQueen

Nova Scotia, Halifax in particular, has been and still is a mecca for many immigrants. It is important to know where we came from so we can better understand ourselves and our aspirations for the future. Thus, both students and adults will find the **Ethnic Heritage Series** timely and useful. The Saint Mary's International Education Centre has so far published four booklets.

As a teacher I see the series as a valuable aid in supplementing the study of Nova Scotia. Whether it be History, Modern World Problems, or Sociology, up-to-date material such as is found in the various volumes is a valuable ally for research into our past as well. For many of us, the first volume **For Their God—Education, Religion and the Scots in Nova Scotia** and Terence Punch's **Irish Halifax: The Immigrant Generation 1815-1859** are especially appealing to those searching for their ancestral roots. For those studying our relationships to the Third World Countries, Mary Boyd's **The New Pioneers: Ethnicity and the Vietnamese Refugees in Nova Scotia** and Sukhdev Singh Sandhu's **The Second Generation: Culture and the East India Community in Nova Scotia** are carefully researched accounts of our newest citizens.

The content of all the volumes in the series is factual, concise, and accurate with a sympathetic understanding of the immigrant groups. Each begins with a pertinent introduction and historical background, with supporting tables and sometimes questionnaires used in the research. The bibliographies at the end are of great assistance to one interested in further research in a particular area of interest.

The level of the reading material in the books is at least high school. The "Historical Background" section of Mary Boyd's **The New Pioneers** is not for the low to average reader. One would need to have an extensive knowledge of Asian history to comprehend the complexity of this section. However, her treat-

ment of the orientation of the Vietnamese people to Canadian life is a compassionate and readable look at culture shock.

The Ethnic Heritage Series relates well to the high school Social Studies curriculum. The grade 10 Canada Studies course, which is a multi-discipline one, has one unit on culture in the text *Canada Today*. There are five schools in the province doing pilot courses at the grade 11 level on multi-culturalism that might utilize the series. The grade 12 general history program is the *Cultural History of Canada*. The series might be a vital supplement to the two texts, *Canada: Culture and Country* and *Cultures of Canada*, used in the course. The grade 12 Modern World Problems course could also be supplemented with one or more books in the series. I, however, see the books being used on an individual basis rather than as a class set.

The Ethnic Heritage Series is a dynamic and universal resource, whether it is used as a resource text for teachers, a supplement for various Social Studies texts, or a research guide for further study of Ethnic Cultures in Canada. All books in the series leave themselves open for further development of ethnicity and its impact on Nova Scotia. The series, which demonstrates the diversity of the International Education Centre, is one that can and should be utilized by our schools.

Teachers should be aware that **Your World**, the International Education Newsletter and the Centre itself is an excellent resource of audio-visual materials to supplement the information in the Ethnic Heritage Series. For example, they offer the films "A New Bargain" and "Rich and Poor: What Can We Do?"; the slide-tape programs "For What Did I Come to This Country?" and "For Bread and Hope", plus videotapes, cassette recordings, slides, resource kits, and journals too numerous to mention.

(Linda L. MacQueen teaches at Ellenville Jr. High School, Dartmouth, Nova Scotia.)

Spotlight on Malaysia

Malaysia is an independent country in Southeast Asia, close to the equator. It is divided into two regions, which are separated by over 400 miles of ocean. Peninsular Malaysia shares its northern border with Thailand and its southern border with the Republic of Singapore. Across the South China Sea, on the island of Borneo, are two additional states of Malaysia: Sabah and Sarawak. The two territories combined have an area of 127,316 miles and the nation's population is 12 million people. The climate is tropical, and there are yearly monsoons. The average temperature is between 70F and 90F. The vegetation is lush, consisting of tropical rain forests. The national symbol is the tiger, and elephants and orangutans are common.

Malaysia is a federation of 13 states, 11 of which are in Peninsular Malaysia. The capital city is Kuala Lumpur. Malaysia's national language is Bahasa Malaysia, also known as Malay. It is written using a Western alphabet. An example of a Bahasa Malaysia sentence is:

Joe begitu gemira melihat kejayaan bapanya.
Joe was very happy about his father's success.

Of the twelve million Malaysians, about 56% are Malays, 34% are Chinese and about 9% are Indians, so although Bahasa Malaysian is the official language, many other languages and dialects are spoken.

Malaysia is an Islamic country, and has been ever since the 14th century, when Malacca and other kingdoms were converted by Arab traders. In 1511 Malacca was captured by the Portuguese, who were later replaced by the Dutch, as European traders competed for the valuable spice trade. In the 18th century British commercial interests rivaled the Dutch and by early in the 19th century Penang, Malacca and Singapore were ruled by Britain. They were known as the Straits Settlements. Eventually, British advisors ("Residents") were appointed to advise the local rulers, the sultans. In 1895 the Federated Malay States were established as a combination of 4 states under British control. In the meantime, British interests were established in Borneo, and in 1888 Sarawak, Brunei and Sabah became British protectorates.

The economy of the area was changed dramatically at the turn of this century with the introduction of rubber. The developing economy prompted new immigration, particularly from India.

Malaya and Borneo were occupied by Japan during World War II. After the war, Malay nationalists began agitating for in-

dependence. The years 1946 to 1963 saw a series of political and military struggles to unite the country, negotiate independence and secure a balance of power with other emerging nations in Southeast Asia. At last, in September 1963, Malaysia was founded, as a federation of the states of Malaya, Sabah, Sarawak and Singapore. Singapore left the federation in August 1965 to declare her independence. An important manifestation of the new political alignment was the founding of ASEAN in 1967 (Association of South East Asian Nations). Its members are Indonesia, Thailand, Philippines, Singapore and Malaysia.

Malaysia today is ruled by a constitutional monarch, whose title is Yang di-Pertuan Agong. He is elected by a conference of rulers, and reigns for five years. The Malay parliament has two houses, the House of Representatives having 154 members and the Senate 52, half of whom are appointed. The current Malaysian Prime Minister is Dato Hussein Onn.

As befits a federation, the individual states making up Malaysia have retained a large amount of autonomy and cultural distinctiveness. This is represented by the national flag, which shows 14 horizontal red and white stripes, which represent the 13 states and the federal government. It also shows a star with 14 points, for the same reason. The crescent of Islam represents the faith of the majority of Malaysians.

The educational system of the country is a legacy of the British administrators, divided into primary, secondary and tertiary institutions. At present, the government is trying to raise the level of literacy, which is currently estimated at 68%. It is also promoting Bahasa Malaysia as the main medium of instruction.

Malaysia's economy is still based on agriculture, which employs over half of the country's workforce. Estimated per capita income is \$1,680, which means that Malaysia ranks 4th highest in Asia (after Japan, Hong Kong and Singapore). Malaysia's main exports are rubber, tin, timber, palm oil, petroleum (from off shore production), iron and bauxite, coconut, pineapple, pepper and rice. Her main trading partners are Japan, Australia, the United States and Britain. The currency is decimal, with the "dollar" known as the **ringgit**, which is divided into 100 **sen**. The value of the ringgit is about 50 Canadian cents.

Those interested in further study about Malaysia are advised to consult the following:

D.G.E. Hall: **A History of Southeast Asia**
V. Purcell: **The Chinese in Malaysia**
J.M. Gullick: **Malaysia**

The address of the Malaysian High Commission is 60 Boteler Street, Ottawa, Ontario K1N 8Y7.

Canadian Commentary

"Canadian Commentary" is a weekly thirty minute current affairs panel discussion programme co-produced with Halifax Cablevision. For each segment of Canadian Commentary, three or four significant events or issues which have occurred within the week are selected for debate and discussion. The purpose is to provide comment and analysis from a spectrum of points-of-view represented by the different panel members.

The general format calls for the panel to deal with one topic on Canadian affairs, one topic on American or North American affairs, and one topic on international or world affairs. The topics selected are all current and in the news; the idea is to pro-

vide a Canadian perspective as well as an intelligent recognition of the complexities of the issues in place of the oversimplification that too often characterizes television journalism.

The Panel

The panelists are all members of the history department at St. Mary's University. Robert Bollini is an expert in modern state structures; Fred Young is a specialist on Europe and Latin America; Wallace Mills, in addition to his past involvement in Canadian politics, is noted for his contribution to the study of African history; and Burkhard Kiesekamp specializes in Canadian and Maritime affairs. The discussions are intelligent, lively and definitely non-academic.

The program is on Channel 10 Fridays at 6 p.m. and Mondays at 6:30 p.m., and is also broadcast on Maine Public Broadcasting Network (MPBN) on Wednesdays at 8:30 p.m.



Ethnic Identity Conference

The Conference on Ethnic Identity in Atlantic Canada held at Saint Mary's University April 23-25 was the first of its kind in the Atlantic region. While in the past the region has witnessed conferences dealing with particular ethnic groups or with the relationship between minorities and the larger culture, this is the first to deal comprehensively with multiculturalism in Atlantic Canada and with ethnicity as a key factor in the study of the region's culture and society.

Sponsored jointly by the International Education Centre and Atlantic Canada Studies at Saint Mary's, the conference featured a number of noted speakers who have both academic and public involvement in multiculturalism. Notable participants from the public sector included the Honourable Jim Fleming, Minister of State for Multiculturalism, and the Honourable Terence Donahoe, Nova Scotia Minister of Education. Academic experts ranged from an expert on early Highland Scots immigration, Professor J.M. Bumsted of the University of Manitoba, to Micmac educator Marie Battiste, a doctoral candidate at Stanford University, to Professor Ray MacLean of Saint Francis Xavier University who has studied the role of the Dutch in post-war Antigonish county.

Papers were presented on the Greeks in Cape Breton, on Jewish identity in the region, on the presence of the Germans, the Italians, the Lebanese, and the Celtic and Acadian peoples. Factors such as government policies, contemporary research priorities, and the role of ethnic organizations were also discussed.

Amnesty International

by Jennifer Wade

Amnesty International is a world wide human rights movement that works on behalf of people imprisoned for their beliefs, provided such people have never used nor advocated the use of violence. Amnesty also opposes without reservation torture and opposes capital punishment in all cases. In brief, Amnesty seeks observance throughout the world of the United Nations Declaration of Human Rights.

Currently, Amnesty is very concerned about the spread of systematic torture in so many parts of the world. Information about torture is actually passed from government to government; and not only are the old methods of torture used, such as hanging and flogging, but also one finds the abuse of psychiatric techniques and the use of hallucinogenic drugs and electrical shock, all methods of torturing people for their convictions.

The Halifax group of Amnesty International is presently involved with campaigns in the German Republic, in Iraq and in Korea. In the German Republic, citizens are being arrested for expressing their views or for trying to escape the country; in Iraq brutal torture is being used by security police; in Korea student leaders, clergymen, journalists, professors, lawyers have been imprisoned and in some cases had death sentences passed on them. The world-renowned Korean poet, Kim Chi Ho, wrote this of the situation in Korea as early as 1972:

"As you know I'm not the only one . . . One hundred and seventy of my friends were tortured in March. But that's not new. They tortured them, this year and two years ago. It's part of life for those around me. Sunday is my confirmation day and I must forgive them, but I can't. Even after I'm dead I'll not be able to forgive them. I want to, but I can't."

If any one can help with writing letters for the Korean campaign, please call Amnesty International, 443-1623.

(Jennifer Wade is Chairman of Amnesty International.)

El Salvador: Background

With a population of 5 million people and an area less than half that of Vancouver Island, El Salvador is the smallest and most densely populated country in Central America. This tiny country is now in a state of civil war. To understand the present situation, it is necessary to look at the historic, economic and political factors that have brought it to this point.

Early History

Originally inhabited by the Pipiles Indians, El Salvador was colonized by the Spanish in 1523. During the colonial period, the economy was based on diversified agriculture. However, during the 1860s, the production of coffee for export took precedence over all else. Competition for land became intense, and Indians were forcibly ejected from their common land. Within 30 years half of the land became private property, and since then the land has become increasingly concentrated in fewer and fewer hands. Today 2% of the population owns 60% of the land. A tiny wealthy oligarchy holds political and economic power, and exploits a large cheap labour pool of landless Salvadoreans.

The people first rebelled against their oppressive conditions in 1932. Four thousand Salvadoreans died in the fighting during this peasant uprising. An additional 30,000 people were massacred by the military in ruthless reprisals *after* the rebellion had been put down. This crushed the rising worker and peasant movements. After 1932, the military consolidated a grip on the country that it has never released.

The Modernizing Era

While remaining primarily dependent on coffee and other agricultural exports, El Salvador began to industrialize in the 1940s. Cheap labour and the "stable investment climate" attracted foreign investors, particularly from the U.S. Within the ruling Salvadorean elite, an entrepreneurial class emerged to profit along with the landowners.

However, economic development did not improve the lot of the vast majority of Salvadoreans. Migrants swelled the cities, living in slums with no basic services, and little hope of employment. Those who did have jobs were grossly underpaid. In 1975, an average family of six needed \$704 to subsist—80% of the population earned less.

Political Process

From 1931 to 1961 there was a series of "elected" military governments, overthrown by military juntas, replaced by yet another military government. These changes represented struggles between the industrialist modernizers and the traditional landowners. The industrialists pushed for mild reforms to defuse growing popular unrest, and to create a market for industrial goods. These attempts were consistently rejected by the traditional elite. Nothing changed for the impoverished masses.

The first truly contested elections took place in 1972. The governing elite doctored the results, giving the victory to their candidate, and it became clear that they would never relinquish their privileges peacefully.

Rise of Popular Organizations

Faced with the impossibility of electoral change, the people began to join together in mass organizations. These mass organizations are coalitions of groups such as peasant and worker unions, student groups and slum dwellers. They initiated



non-violent campaigns to demand land reform, increased wages, improved health care and housing.

Threatened by the growing strength of these groups the ruling elite unleashed a campaign of violence against the people. In addition to the armed forces, the regime financed and directed right-wing death squads, who terrorized the population. Particular targets of repression were peasant and urban trade union leaders, and Catholic priests. Hundreds of people were murdered, or "disappeared". Torture was widely used. As a result, the Romero regime (1977-79) was widely condemned by the international community (including the U.S. State Department) for its flagrant violation of human rights.

The People's Resistance

In spite of this repression, the people resisted. Armed guerilla groups have been forming since 1970. They increased in strength and action as the only deterrent to state-sanctioned violence against the people. The mass organizations grew to enormous size and became increasingly militant.

General Romero was overthrown in a coup by younger reform-minded officers in October 1979, and a military-civilian junta took over. Right-wing elements soon regained control, however, and repression increased.

The Situation Today

Repression continues on an alarming scale. The junta has no popular support. A much-touted land reform programme has

only given the armed forces further opportunities to establish bases in the countryside and to continue murdering peasant leaders. The U.S. continues to support the regime with military and economic aid.

The people are, however, united as never before. The mass organizations have joined together in the Revolutionary Co-ordination Committee of the Masses (CRM), and have joined with progressive political parties, the National Federation of Small Businessmen, and numerous other groups to form the Revolutionary Democratic Front (FDR). This front represents the majority of the people of El Salvador and is pledged to form a popular and democratic government committed to basic structural changes in society.

The armed guerilla groups have also united, under the Farabundo Marti Front for National Liberation (FMLN), and the revolution has a unified political and military command. Considerable areas in the north and north-west are controlled by the FMLN, and training of militants continues in preparation for the next round of the struggle.

(For further information: Contact the Latin America Information Group (LAIG), P.O. Box 3460, Halifax, N.S. LAIG has at its disposal an excellent film which analyses the present crisis in El Salvador and LAIG members are available to act as resource people with up to date information. Thanks to the Central America Support Committee in Vancouver and OXFAM-Canada for the above information.)

Immigrant Services Association Established

Three to five hundred immigrants come to the Halifax metropolitan area each year. For some, the transition to Canadian society is easy but for others, the adjustment is considerably more difficult.

The needs of immigrants have been recognized by a variety of agencies and individuals who provide assistance in material and social terms to immigrants. The many multicultural agencies operating in this area have provided a great deal of assistance to immigrants. Likewise, church groups and community agencies have been of great assistance. Despite these efforts, the needs of some immigrants are not being met.

There is no shortage of service agencies. The problem seems to be how to connect the immigrant with the individual or agency providing the service.

The Metropolitan Immigrant Services Association was established to meet the needs of immigrants who have been in Canada less than three years. The Association's objectives are as follows:

- To provide and promote means of communication between the various agencies serving immigrants.
- To refer immigrants to agencies or individuals who can meet their needs.
- To provide direct service to immigrants with the assistance of various Metro service agencies, organizations and individuals.
- To develop a resource file of immigrant service agencies, organizations and individuals.

Types of Service Rendered

MISA will meet these types of immigrant needs:

- reception and welcoming of immigrants upon arrival in Halifax,
- orientation to Canadian customs, law, resources and services,

- interpretation, both oral and written,
- locating suitable short term accommodation,
- assistance in the completion of documents,
- escort to community services.
- referral to appropriate agencies,
- advice to plead, defend or maintain a cause before a third party,
- counselling on any aspect of adapting to life in Canada.

MISA is not intended to serve as a replacement for the many other ethnic and community service agencies in the area. The mandate of the organization is instead to help immigrants meet their needs quickly and efficiently.

Staff

Mrs. Nancy Tough has been hired as the Immigrant Services Coordinator. Mrs. Tough has considerable experience working with immigrants in the Metro area. She will be assisted by Mr. David Frail.

During the next few months, the staff will be contacting immigrants who have been in Canada less than three years to determine their need for services. The staff will also be compiling a list of organizations and individuals willing to assist immigrants.

Location

MISA is currently renting space from the Halifax YMCA on South Park St. Immigrants who wish to contact the Association can do so by calling 422-6437, local 20.

Membership in MISA

Organizations and individuals are welcome to join the Association. The annual membership fee is \$5.00. Membership will entitle the member to participate in the activities of the Association and to elect the Board of Directors. For information, contact MISA at 422-6437.

Ethnic Identity in Nova Scotia

by James Morrison

The Bilingual and Bicultural Commission seems long ago now. In a simpler time when we were all supposedly English or French, spoke English or French, or acted English or French, we could tell the good guys from the bad. You were either one or the other and it was very simple—but also very inaccurate.

In the last decade we have modified that perception and consider ourselves to be bilingual, but multicultural. This is not totally accurate but it is closer to what Canada truly represents—a nation of immigrants, a nation of refugees, or, to paraphrase Hugh MacLennan, a nation of the dispossessed. One-quarter of the present population of Canada is of non-British or non-French origin. A century ago only 9% of the population was neither British nor French. Migration to Canada in the last 100 years has included people from over 80 nations.

You may reply, "We know all that but what about Atlantic Canada? Can we consider Nova Scotia to be multicultural?" According to the Bi- and Bi- Commission, we are not even bicultural. But, if you look around you will see that we do have different ethnic groups, different customs, and a whole variety of languages. I maintain that such is the case today and such has always been the case. Within our multicultural society diverse sections have been integrated, been assimilated, or perhaps have remained outside the mainstream of society for reasons of language, religion, or culture. What are these diverse sections, and what part have they played in Nova Scotia's past?

About 125 years ago the streets of Halifax echoed with Gaelic, Micmac, French, German, and the various English dialects and accents. Just 100 years earlier only Micmac was spoken. The Indians were not an ethnic minority then but a strong indigenous majority—"the owners of the soil".

The arrival of the French in the early seventeenth century did not much alter the preeminent position of the Micmac. Each depended on the other to a greater or lesser degree, and a symbiotic relationship was established that was of benefit to both. However, neither group could avoid being affected by European tribal warfare. By the first half of the eighteenth century the situation between the French and the English was critical. The French had been defeated and evacuated from the province by 1760 and their allies, the Micmac, had made peace with their new English overlords and had receded into the forests.

Before peace had been established another European tribe had entered the province. The Germans arrived between 1750 and 1753, 2,000 in all. After spending a period in Halifax on Dutch Village Road, they moved to the south-west and founded Lunenburg. There they settled and survived in relative isolation with their own faith, language, and culture.

The English in Halifax had only just cleared out the French when the planters arrived. These were people from New England of Irish, Scots, and English descent, who settled in such places as Liverpool, Truro, Londonderry, and the Annapolis Valley.

In less than two decades the first of the "losers", those who opposed the American Revolution, began to trickle in. From this conflict, between 1776 and 1783, came the remnants of the once loyal colonies. The Loyalists, rich and poor, black and white, arrived in Halifax, Shelburne, Truro, and the Annapolis Valley. Over 40,000 came and Nova Scotia's population doubled. Shelburne became the second largest settlement in all of British North America. Again different perspectives, various accents, and different cultures added to the already diverse ethnic mix.

It is important to note that about 10% of these migrants were Blacks, 75% of whom were free. They had won their freedom fighting for the British against their former slave owners, and they came to Nova Scotia to claim their rights to land and support—rights which they were denied. In response, about one-quarter of the Blacks departed for Sierra Leone on the West African coast to set up a new homeland.

As the Blacks departed in the late eighteenth century, new migrants came to Nova Scotia's shores. This time the refugees were the human jetsam from the English possessions of Scotland and Ireland. In Scotland, where raising sheep was preferable to 'raising' people, those families who occupied grazing lands were removed. Thus, the "Highland Clearances" brought Scottish immigrants as far afield as Nova Scotia. In referring to the Scottish migrants in his book, *The Highland Clearances*, John Prebble writes:

"Once expelled from the glen they had occupied for generations it was of small consequence to them whether they travelled ten miles or 4,000. The loss was the same, the pain as great."

The Scots came as a defeated people, seeking refuge. They were soon followed by the political and religious refugees from Ireland—a people that represent the first and last of England's colonies. The Irish sought refuge from armed strikes and, later, from the hunger that hounded the island like a deathly spectre in the 1830s.

In addition to these political and economic refugees came the racial refugees from the United States. With the War of 1812, Britain again offered freedom to American Black slaves who would fight on the British side. Over 1,000 Blacks smashed their chains, fought their masters, and by 1815, as a spent and defeated army, arrived in Nova Scotia to seek a new life in a cold and not very fertile land. They joined the Loyalist Blacks at the bottom of the economic ladder. Their language, religion, and many of their customs were common to the majority of society, but there was one glaring exception—they were not white. Thus, they were perceived to be inferior and unequal in a predominantly white society. They joined the other visible, yet invisible, minority, the Micmacs, as footnotes in the history of nineteenth century Nova Scotia.

The Acadians were yet another ethnic group that called Nova Scotia home. With their expulsion in 1755, many had fled and taken refuge in the forests. Those who managed to elude the English until 1762 were allowed to remain and were joined by returning Acadians—those who could be expelled but could not be made to forget their homes and heritage. They were not French but true Nova Scotians. By 1800 many Acadians had settled between Digby and Yarmouth, an area hardly suited to their former rural existence. But, there they remained and pursued a relatively isolated existence as successful fishermen and farmers.

Let us pause in 1867, at Confederation, and examine the ethnic components of our province. It is difficult to divide the ethnic groups into neat geographic packages. The various groups often lived in homogeneous units yet these units were diffused throughout the province. A listing of these groups will dispel any notion that we were a unicultural province. Micmacs, Scots, Irish, English, Welsh, Acadians, Germans, Jews (c. 1750), Americans, and Blacks were the most predominant groups. As we enter the first century of our transition from colony to province we can clearly see ourselves as a diversified people in culture, religion, and social customs.

Until recently the history of Nova Scotia stopped in 1867. It was as if time had frozen and we had remained a province of Tupper and Howe, an appendage to a greater nation, a centre of firsts in everything but economic development. Yet many wished to settle in the province. Industry in Cape Breton brought workers from Poland, the Ukraine, and Italy. West Indians and Blacks from the southern United States moved north to Sydney to work in the steel mines. The depression and World War II halted large scale migration although a number of liberated

Europeans, mostly Jews, were welcomed around 1943 as the German armies retreated in Europe.

During the first decade after the war, farmers from the Netherlands and Germans arrived, both fleeing war-torn Europe. The Chinese population was supplemented by refugees from Mainland China. The 1960s and 1970s saw the arrival of many exceptionally talented people from the West Indies, India, Pakistan, Uganda, Chile, and Czechoslovakia. Recently, over 1000 Indo-Chinese migrants have come to Nova Scotia, part of a larger migration of 5,000 who came to Canada as a result of wars in Indo-China.

In this, our second decade of our second century, we enjoy a cultural diversity of more than 60 ethnic groups from all over the world. A 1976 survey pointed out that there are 8,500 Native Peoples, over 1,500 Germans, 1,200 Italians, and almost 1,000 people from the Middle East.

In tracing this flow of humanity, certain truths become evident. First, our population is one of seekers—seekers of asylum, of refuge, or economic gain. We are survivors who wish a better life. None of us, nor any of our ancestors, came here because of a great love for Nova Scotia but because we loved ourselves, our lives, and our families, and seized the opportunity to make each better.

Secondly, we live in a multicultural society that is also a plural society. By this I mean that no ethnic group has success-

fully remained aloof from all others for more than a generation. Social, political, and marital alliances have taken place that have added yet another component to our diversity.

The final truth is harsh. Many of the groups I have mentioned above have been assimilated or integrated into the general population and have been given equal economic and social opportunities to achieve their goals. These are the people of European descent—the Scots, Irish, Germans, Dutch, and Danes. Those who are different from the mainstream population, different in language, culture, or colour, have remained on the banks, gingerly attempting to enter but not wishing to be swept away and assimilated. In Nova Scotia, groups like the Blacks and Micmacs, after more than 200 years, are trying to stay afloat and maintain the dignity of their communities, cultures, and selves in the rush and swirl of the white water majority around them.

It is important for us to comprehend the historical diversity of our province and to respect that diversity. It is even more vital to build that respect into our daily lives and to create an understanding for ourselves, and for others, of our diverse Nova Scotian heritage.

The author, Dr. James Morrison, is the Director of the International Education Centre at Saint Mary's University.



Safe water and adequate sanitation for all by 1990—that is the challenge of the International Drinking Water Supply and Sanitation Decade. Poverty and lack of development mean that these basic needs are at present denied to a target population of some two billion people, or one person in two on the surface of the earth. (UN Photo)

Chinese Community of the Halifax-Dartmouth Area

by Chai-Chu Thompson

If you have been living in the Halifax-Dartmouth area over the past ten years or so, you probably would agree with me that Halifax and Dartmouth have changed a lot with respect to people's awareness of the cultural mosaic we have in this area. As other ethnic groups, Chinese Canadians in this area are making their impact on the daily lives of Haligonians. For instance, it is common to find Chinese fresh green vegetables, bean sprouts, Tou-Fu and noodles etc. in the supermarkets these days, which were not available a few years ago. You can also find other Chinese groceries such as black mushrooms, oyster sauce etc. in the few Chinese groceries in town. You probably have also been exposed to frequent radio and newspaper announcements about various Chinese programs such as Chinese New Year celebrations, talks on modern China, Chinese movie shows, arts and other cultural activities.

How did all this come about? What is the past, present, and possible future for the Chinese Canadians in the Halifax-Dartmouth area? In order to find out some history of Chinese Canadians in Nova Scotia, I recently interviewed a few senior members of our community. The following is a brief account.

According to Mr. Chuck Lee, 2029 Kline Street, Halifax, his father Mr. Ngoon Lee was one of the early Chinese settlers in Halifax. Mr. Ngoon Lee came to Halifax directly from Kai Pin (in Cantonese Hoy Ping) Guangdong Province, China in 1903. He opened a Chinese laundry on Bliss Street, Halifax in 1910. In order to come to Canada, Mr. Ngoon Lee was sponsored by a relative—a member of the Fong family. The Fongs are believed to be the earliest Chinese Canadians in Halifax. They are the ancestors of the present owners of the Garden View Restaurant. As the first Chinese Canadians in Halifax, they went into the laundry business. No one seems to know how the Fongs first came. According to Chuck Lee, the Fongs could have come to Halifax by boat from Bermuda or by Canadian Pacific Railway (C.P.R.) and Inter-Colonial Railway (I.C.R.) from the West (but no one is sure). When Mr. Ngoon Lee entered Canada in Vancouver in 1903, his sponsors had to pay a head tax of \$50 (a very large sum for those days). He came to Halifax by C.P.R. and I.C.R. (C.P.R. was built by imported Chinese labour from the United States and Guangdong, China, during the years 1881-1884). Mr. Ngoon returned to China to visit his wife in 1906. Chuck Lee was born in Guangdong in 1907. Chuck came to Halifax with his father in 1917. He entered Canada with a C15-Certificate. People entering Canada with this type of certificate were required to pay \$500.00 as head tax. Chuck's mother came to Halifax in 1919.

In the Nova Scotia Archives, one can find records of early Chinese laundries; for example, in the directory for 1893-1894 three Chinese laundries are listed, namely: Lee Wah, 145 Upper Water Street; Kee Wah, 14 Bedford Road; and Kee Wah, 8 Lockman Street (part of today's Barrington Street north of Cornwallis). Unfortunately, Mr. Chuck Lee could not tell us how these people first came to Halifax. It is possible however, that they were part of the 15,071 Chinese labourers brought to Canada on contract or "coolie tickets" in order to build the C.P.R. After the C.P.R. was built, the Canadian government began to encourage the return of Chinese to their homeland. Those who were able to stay drifted to other fields. However, a discriminatory \$15 license fee and other efforts of non-Asians prevented many from practicing their previous livelihood, and we were forced into



George Ling

traditional women's work such as washing clothes and cooking for the rich (A. Chan, 1980).

Mr. Chuck Lee's mother was the first Chinese woman in Halifax, and he was the only Chinese boy in town at that time. When Chuck was growing up as a school boy, he often experienced discrimination from his school friends' parents. Chuck said the racist attitudes usually came from parents not other children, for he was often stopped at the doorway of his friends' homes by their parents. Parents would scold their children for bringing the "Chinaman's kid" home. Chuck graduated from Nova Scotia Technical College as a civil engineer in 1940. He was the first Chinese graduate from a Nova Scotia university. However, he had a hard time finding a job as an engineer. So he had to go back to work in a restaurant for some time, until finally he got a job with the government. Chuck is now a senior citizen and retired.

It was interesting to hear his comments on black people's long and bitter struggle against discrimination. Chuck said "Chinese Canadians have benefited by the black people's struggle against racism. The blacks acted as vanguards in the fight against bigotry and oppression. We Chinese were not so vocal, we mainly jumped on their bandwagon. We should be thankful to the blacks for their success and join them in the common struggle for equality and freedom."

Life was hard for Chinese in those days. Racial discrimination certainly prevented a Chinese man from marrying a white Canadian woman. And the Canadian government imposed heavy head taxes (from \$50-\$500) for any Chinese entering Canada. Finally the infamous Exclusion Act (1923-1947) stopped Chinese immigration completely. So it is easy to see that the male Chinese labourers were deprived of normal family lives. To make matters worse, some newcomers often suffered from extreme exploitation by their sponsors. It was well-known in those days that there could be as long as three years bondage for the

newcomers; they worked for their sponsors for little or no pay at all. In Chinese such arrangements for the newcomers are called 豬仔客 (the literal translation of this term is "little pig guest"!).

It was not until 1948 that naturalized Chinese Canadians could bring their children under 18 years of age, and other close relatives into Canada. However, the extensive Chinese immigration to Halifax, including professional people, did not begin until the non-discrimination immigration act was passed in 1967. We now have roughly 2,000 Chinese people in this area; 80% of them are still working in the restaurant business.

Mary Ling (now Mrs. A. Mohammed of Atlantic Street, Halifax) was born on a Chinese vegetable and chicken farm in 1913 located at the north end of Gottingen Street. Their farm stretched from the old city prison ground (now the Dr. Samuel Prince senior citizen's home) to the Bedford Basin. Mary Ling's father, Mr. How Ling, came to New Glasgow, Nova Scotia, from Winnipeg at the end of the First World War, in 1918. They ran a cattle, wheat and oats farm and a laundry in New Glasgow. The Ling's family are the first Chinese farmers in Nova Scotia. They moved to Brookside, Nova Scotia, in 1925. After farming there for a while, they moved to Gottingen Street, Halifax. In 1942, the Ling family left Gottingen Street and opened a Chinese restaurant, the Imperial Cafe, on Upper Water Street. By that time there were a number of other Chinese restaurants such as Crown Cafe on Gottingen Street, China Cafe on Hollis Street and Criterion Cafe on Sackville Street. The China Cafe was originally owned by Mr. Ken Lee's father, William Lee (Ken Lee is the present owner of the Oriental Restaurant on Inglis Street). Criterion



Chuck Lee

Cafe later moved to Barrington Street and was called Bon Ton Restaurant. It finally moved to Spring Garden Road and became today's Garden View Restaurant.

Mary Ling's marriage to a West Indian from Trinidad, Tobago, Dr. A. Mohammed, in 1955, caused a big stir in the Chinese community of those days. Mary said she was extremely hurt to be cut off from the Chinese community activities to which she had previously been very close. She mentioned that, as a girl, she used to go with her mother to all the Chinese folk's houses and took part in the traditional spring festivals called 行山 (Hung Shan). This name comes from the tradition of carrying flowers and walking up to the tombs on the hill cemeteries to pay respect to the deceased. Like Chuck Lee, Mary Ling certainly thinks the world is changing for the better, as far as the Chinese Canadians are concerned, and she is glad to know that the history of the Chinese in Canada is finally being shared with the younger generation of Chinese Canadians and all other people in Canada.

Acknowledgement

I would like to thank both Mr. Chuck Lee and Mrs. A. Mohammed (Mary Ling) for their great help in supplying information and photos for this article.

I would also like to thank Mrs. Maime Lee for helping with this paper.

Reference:

Dr. Anthony Chan, "Asians in Canada—A Brief History," *Your World*, vol. 2, no. 1, 1980.

World University Service of Canada

WORLD UNIVERSITY SERVICE OF CANADA (WUSC) is a development agency whose programmes are supported by the personnel, technical and financial resources of post-secondary institutions across the country. Affiliated with an international organization of WUS committees, WUSC was founded in 1939 to involve the Canadian academic community in some of the more pressing issues of international development.

Major overseas projects include the provision of education, health and technical personnel to 20 countries of Africa and Asia. Assignments are usually for a two-year period, with both volunteer and contract positions available. WUSC also administers technical projects and fund-raises in Canada for self-help community development projects in Latin America, Africa and Asia.

A significant portion of WUSC's in-Canada programmes are carried out by over 50 campus-based WUSC committees of students and professors. Activities include participation in national and international seminars, the organization of Caravan handicraft sales, development education activities and refugee sponsorship.

WUSC also administers the Government of Canada awards programme and arranges training programmes for foreign students in Canada, usually in conjunction with a technical assistance programme overseas.

WUSC is governed by an Annual General Assembly, made up of delegates elected from its membership on more than 50 campuses. Delegates also elect a National Committee which is responsible for implementing the policies outlined by the Assembly.

To find out more about WUSC and how you can become involved, contact

WUSC

P.O. Box 3000, Station "C" Ottawa, Ontario K1Y 4M8

Twentieth Anniversary

Last week I was privileged to participate in 'CUSO Week in Newfoundland'. I use the word 'privilege' advisedly, because that very busy week, full of fundraising, development education and recruitment; speeches, radio, TV and newspaper articles, was very much the work of the local committees and the volunteers who make CUSO the vital organization that it must be in Canada. I found it particularly enjoyable because in meeting after meeting, I was reminded of the strong and genuine public support that exists for CUSO and its work.

1981 is CUSO's 20th anniversary, and there are a variety of events planned across Canada to mark the occasion, to use it to increase public awareness of development issues, and improve recruitment and fundraising performance. Ideas for regional and national events and activities are more than welcome.

For further information contact: the CUSO, Atlantic Regional Office, 1546 Barrington Street, Halifax (phone 423-6709).

(Ian Smillie is Executive Director of CUSO.)

Laughter Hides A Sad Heart

by Michael J. Herrick

When they learn the word for it, loneliness is the word they use to describe their lot in Canada. Oh, they like Canadians and find them friendly, and they are grateful for the chance of freedom in Canada, but the price is a bit high. And laughter hides a sad heart. This is what a number of young Canadian teachers discovered when they taught ESL (English as a Second Language) to eighteen junior high age Indo-Chinese refugees.

The reason for the sad heart is not only loss of country and loss of family for some but loss of a comfortable language to express their joys and sorrows. The language they acquired from infancy and used to describe the world and communicate their needs and share familial love is no longer sufficient to do these things in Canada. With their first language limited to only a small immediate family, they must learn English to buy groceries, clothe and house themselves, secure medical help and work for a living. For an adult learning another language, the task is extremely difficult because long ingrained language habits thwart the acquisition of new sound patterns and syntax. But for the younger refugees who are totally immersed in English language for learning, it is even more difficult. They must learn not only to speak and listen but to read and write according to school standards. While they are concentrating on these skills, their first language is not being reinforced intellectually. Thus under peer pressure to cope in English schools and bombarded by entertainment and information media, they begin to lose their first language. At a time when they need desperately to define and express themselves as adolescents, they discover the frustration of being in limbo.

The following are some of the observations made while teaching English to eighteen junior high age refugees enrolled in a special public school project:

- He is very defensive because of his pronunciation problems.
- She feels lost trying to find the right word to say because

she does not feel free to use Chinese, but she isn't ready to use this impossible new language yet.

- His difficulty with English often frustrates and embarrasses him. He gets angry with himself if he cannot do the work or does poorly on the tests because he knows the subject but in his first language. He doesn't know some of the activities that the English words refer to. His biggest problem, however, is not the learning of language but the loneliness he feels due to his separation from home and family.
- She is more adjusted to learning because her whole family is here with her, but her father won't let her speak English at home since he cannot understand her. She is almost overwhelmed by the immersion into English and is afraid she might not be able to learn English, even though she is making progress.
- He is unused to the process of schooling because he had only three years in Vietnam and none in the four years of camp life.
- She realizes that, without a working knowledge of English, she cannot do the things that she wishes. Probably shy to begin with, she is very self-conscious and withdrawn because she doesn't know how to speak English.
- He feels very inferior because he has to wash dishes after school, the only job he could find that requires no talking.
- He isn't able to talk to his peers because he has a different first language dialect which makes him an outsider because of different ethnic background.
- He has so much energy that it boils over inside in frustration because he can't talk clearly fast enough to let it out.

Lost, defensive, frustrated, embarrassed, overwhelmed, self-conscious, withdrawn—what feelings for a young person! They are feelings that result in a sense of personal failure and inferiority and irritation at oneself for that failure. These are the feelings a teacher of English as a Second Language must be sensitive to and seek to understand by providing such adolescents with success with a new language. But to look at them, animated, bright and smiling, one would never know that laughter hides a sad heart.

(Michael Herrick is an education professor at St. Mary's University, Halifax, who helped organize and supervise a special ESL class for junior high age refugees in the Halifax public schools from January through April, 1981.)



Education student, Sharon Carter, teaches Hung and Tuan a math lesson.

NORTH-SOUTH is a very simple way of showing how the world divides into rich and poor countries. Countries in the rich **NORTH** are those in North America, Europe, USSR, Japan, Australia, and New Zealand. Countries in the poorer **SOUTH** are most of Asia, Africa, and Latin America.

Countries of the **SOUTH** are sometimes called the **Third World** or 'developing' countries because they are generally poorer.

North:

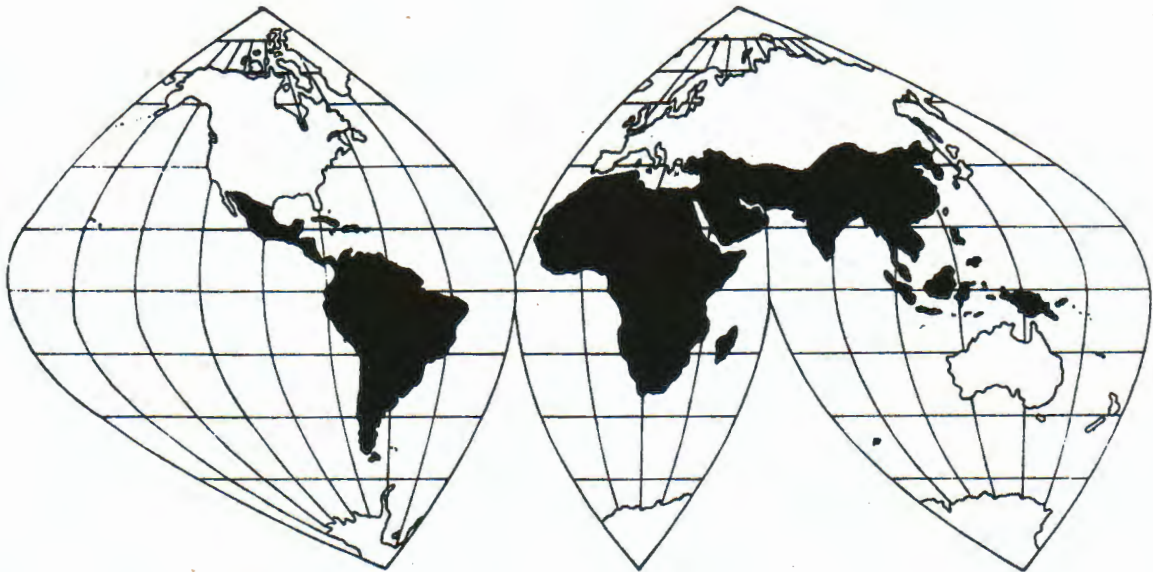
- 1/4 of the world's people
- 4/5 of the world's income
- person can expect to live on average more than 70 years
- most people have enough to eat
- most people are educated at least through secondary school
- over 90% of the world's manufacturing industry
- about 96% of world's spending on research and development, nearly all the world's registered patents
- dominates most of the international economic system and institutions of trade, money and finance

South:

- 3/4 of the world's people
- 1/5 of the world's income
- person can expect to live, on average, to about 50 years (in the poorest countries, 1/4 of children die before the age of 5)
- 1/5 or more of the people suffer from hunger and malnutrition
- 1/2 of the people still have little chance of formal education

According to the Brandt Report, about 800 million people (40% of the South) are barely surviving. Most of these live in the poorest countries of Sub-Saharan Africa and South Asia. About 2/3 of the world's very poorest people live in Bangladesh, India, Indonesia, and Pakistan.

(Excerpted from a publication from the Centre for World Development Education.)



RETURN POSTAGE GUARANTEED

YOUR WORLD

International Education Centre
Saint Mary's University
Halifax, Nova Scotia, Canada B3H 3C3
or telephone (902) 422-7361, local 262 or 254