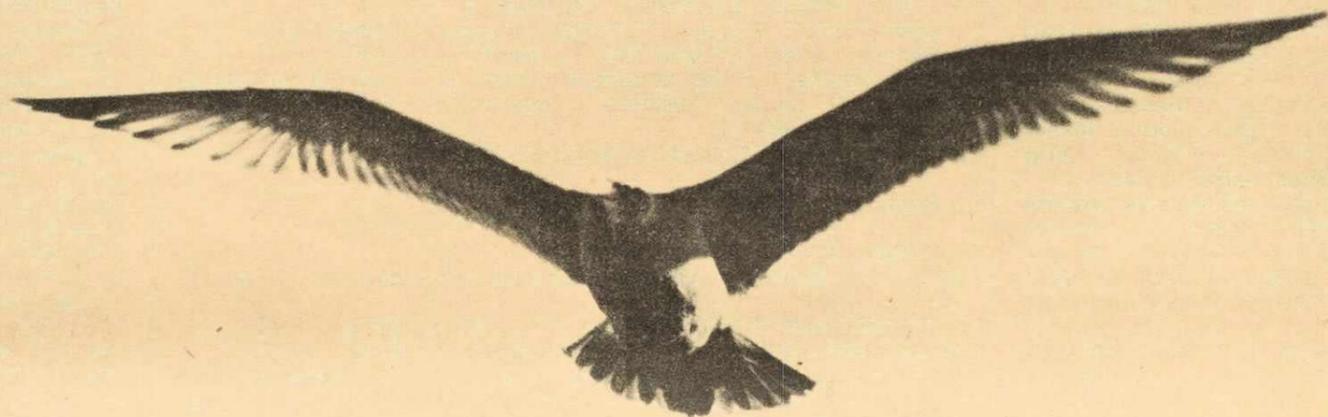


April 1976 Issue #3

DALHOUSIE INTERNATIONAL



Tim Shaw is an Assistant Professor of Political Science at Dalhousie. Working through the Center for Foreign Policy Studies he has helped arrange the April 9th workshop on Canada and UNCTAD 4. Here are some of his comments on the workshop and the purpose of UNCTAD.

What is UNCTAD?

UNCTAD is the United Nations Conference on Trade and Development. And the 4th session of that conference is to be held in Nairobi, Kenya in April this year. The whole UNCTAD series is one result of the dissatisfaction of the Third World with the rate of development, and is therefore seen as one of the major bargaining forums in which the 3rd World can demand better terms of trade and financial exchange from the First World. So far the first three sessions have not been dramatically successful, but when you take them into association with the two special General Assemblies on the new international economic order and other debates, they have laid a new climate of opinion which is basically much more aware that international assistance is not sufficient and that there need to be structural changes in the international system before most countries in the 3rd World have a chance to really develop. So UNCTAD 4 will be raising a whole series of issues two of which we'll discuss on the 9th of April - the Law of the sea and the possibility of the export of manufactured goods from the 3rd World to the industrialized states.

So the sessions we have here are essentially designed to do two or three things. Firstly to raise a number of issues that will be raised at UNCTAD 4; to talk about the implications of these in general. Secondly, to talk about Canada's relation to the new world economic order; what its policy should and might be at UNCTAD 4; what our preferences would be. So that one result of this meeting will be a document, presumably quite brief and somewhat consensual, about what occurred and any recommendations flowing from our meeting as to Canada's policies on these two issues. The final interest, and this may be somewhat more eclectic and intangible, as what impact would real development in the 3rd World have on regional development in Canada. For instance, do questions such as the law of the sea and the export of manufactured goods from 3rd World to First World affect prospects of fisheries, protein, harvesting from the sea, regional development. What attitude, if you like, will Multi-National Corporations have to Nova Scotia or the Atlantic Provinces if they are also encouraged to invest in the 3rd World. Can there be a trade-off, will both sides benefit, will it be a zero sum game. If, for instance, Jamaica expanded its fishing industry, its mining industry, and expanded its manufacturing industry and exported those materials to Canada. What in fact, if any, will that have on development in the Maritime region.

CANADA, THIRD WORLD, and UNCTAD 4



Workshop on Canada and UNCTAD 4

Killam Library Auditorium, Dalhousie University, Halifax, Nova Scotia
Friday 9 April 1976.

12-1 lunch

1-2:45 Law of the Sea and Development

Dr. Douglas Johnston (Law, Dalhousie University) (Chair)
Wayne Primeau (CIDA, Ottawa)
Sandy McLean (Ministry of Fisheries, Halifax)
Dr. Edgar Gold (Law, Dalhousie University)
Brian Flemming (Stewart, MacKeen & Covert, Halifax)
Wilma Broeren (Political Science Graduate Student, Dalhousie University)
Ralph Ochan (Uganda) (Law Graduate Student, Dalhousie University)

3:15-5 Export of Manufactured goods from the Third World

Dr. Al Sinclair (Economics, Dalhousie University) (Chair)
W.M. Weynerowski (External Affairs, Ottawa)
Dr. Jean-Francois Abgrall (Economics, University of Moncton)
Dr. Benjamin Higgins (Economics, University of Ottawa)
Dr. Gary Webster (Political Science, University of Prince Edward Island)
Kusum Sheti (India) (Business Administration Graduate Student, Dalhousie University)
David Lang (Marine Colloids Corporation, Dartmouth)

5-7 Reception and dinner.

7-9:30 Canada's Policy at UNCTAD 4

Geoffrey Grenville-Wood (Executive Director, UN Association in Canada, Ottawa) (Chair)
David MacDonald, MP (Progressive Conservative, Egmont, PEI)
Douglas MacDonald (Economist, Province of Nova Scotia)
Michael Belliveau (Development Education Resource Services, Halifax)
Dr. Agrippah T. Mugomba (Zimbabwe) (Centre for Foreign Policy Studies, Dalhousie University)
Michael McGwire (Maritime and Strategic Studies, Dalhousie University)

Sponsored by—

United Nations Association in Canada
Centre for Foreign Policy Studies, Dalhousie University
International Education Center, Saint Mary's University

NB — Workshop on Aid to the Third World, Saturday April 10 in Auditorium H 19, Architecture Building, Nova Scotia Technical College, 9-5 sponsored by CUSO Local Committees at Halifax universities with Dr. Benjamin Higgins (University of Ottawa), Kendal Rust (CIDA), K. Dube (African National Council) Brian Ward (YMCA, Halifax) and John Cameron (World Vision, Halifax).

Canada in Relation to the 3rd World

Canada is in a peculiar position in that it is still a primary producer, but also a primary producer that has a substantial technological base, a substantial rate of economic growth of its own, substantial education, economic and social resources of its own. Compared to the average producer of raw materials in the 3rd World it is very affluent, very privileged. But, this does mean that Canada does have a certain identity, a certain common interest with some of the issues raised by the 3rd World. On the other hand there are some issues where Canada may have interests counter to the 3rd

World. For instance, Canadian corporations have begun to invest overseas. This means that its policies on Multi-National Corporations, on manufacturing in the 3rd World, would seem to be ambivalent, indifferent. Whereas Canada's policies on the law of the sea, fisheries management, the 200 mile limit, etc. are much more sympathetic to the position of the 3rd World.

UNCTAD has attempted to change the basic set of relationships between rich and poor states and therefore to look at ways of improving the development prospects of the 3rd World other than

by international assistance and aid, which of course hasn't had a very substantial effect.

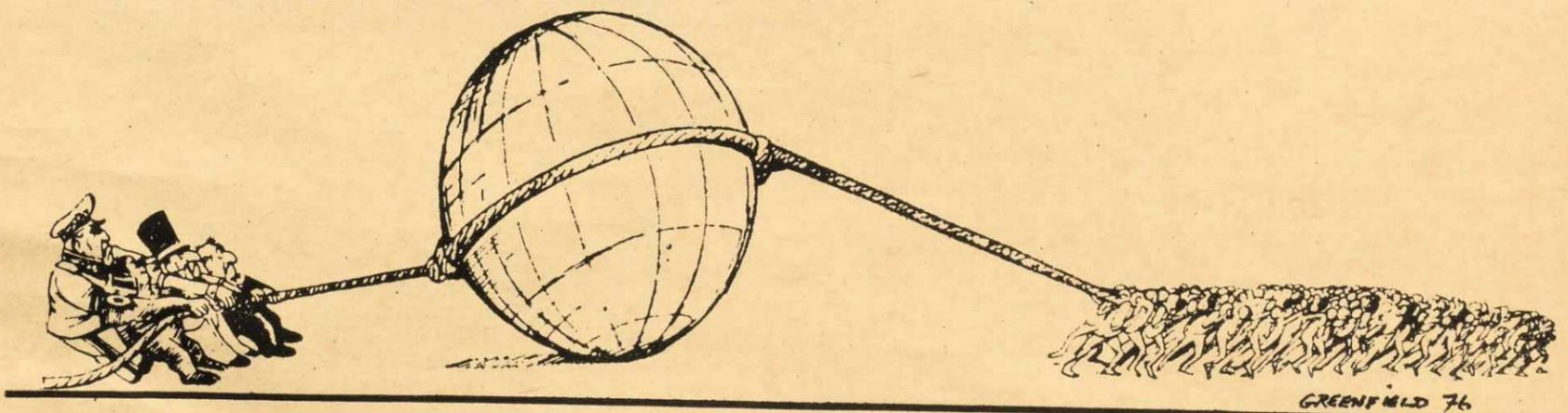
The export of manufactured goods from the 3rd World is therefore seen as one possible development strategy which would enable the 3rd World to improve its rate of economic growth; to provide resources, investment, jobs, and eventually a more developed infrastructure. But before it can become really effective in needs tariffs, quotas, and other limitations on international trade to be changed by the rich states because they have protected their own interests. And this I think poses a real dilemma for the Multi-National Corporation. Is it going to be identified with the foreign policies of the rich states? Or is it going to attempt to follow economic dictates and perhaps invest more heavily in the 3rd World despite its established position in the rich states? Because of Canada's own dependent economic situation combined with its propensity to invest overseas it is in a peculiarly ambiguous situation over these sorts of issues.

Now in composing the panels we have tried to pull in a range of people. We are trying to involve academics people from Federal, Provincial, and Local Governments, people from 3rd World groups and of course people from the 3rd World. The whole orientation of the workshop is trying to involve these people, both on the panels and in the audience, in a dialogue over these sorts of issues. In the evening we will come back and try and direct ourselves, more particularly, to Canada's policy at UNCTAD 4, what we would prefer its stance to be in Nairobi.

Essentially what has happened at UNCTAD, is that the basic cleavages in the international system, the rich capitalist states, the fairly affluent socialist states, and the 3rd World have been organized into caucusing groups and the Group of 77 is the largest numerically and now comprises the hundred or so 3rd World states. To speed up the process of negotiations these three groups prepare positions beforehand and then each other. But of course within each of the groups there are differences in strategies and Canada has played the particularly important role of trying to act as mediator between the rich capitalist industrial economies and the 3rd World countries.

What are the problems?

The basic problems of the 3rd World are fairly well known. A lack of economic growth and obvious related problems of unemployment, under-employment, lack of educational facilities, bad communications, a lack of research and development, problems of receding assistance and capital from a large number of countries, and unfavorable terms of trade so that the price of primary commodities in general falls while the price of imports and manufactured goods rises. Of course this has all been exacerbated in the last few years with the coincidence of the high price of oil



Future goods

Promotion of Manufactured Goods from Less Developed Countries

Economists have always accepted that economic exchanges among nations can result from an increase in real income for all the participants if each concentrates on producing those goods for which it has a comparative advantage. However, the reality of the international trade setting is far from this general principle. Since 1964, the United Nations Conference of Trade and Development (UNCTAD) has been striving to bring together the developed rich nations and less developed countries in order to work out a system which can facilitate such exchanges, hence, fostering the process of development. But on the eve of the fourth round of UNCTAD conferences devoted to this question, the progress achieved to date is far from satisfactory in the eyes of the less developed countries. The main obstacle in the way of increased exports of manufactured goods from the less developed countries (LDC) is the oft-expressed fear of "Market Disruptions" and a "Dislocation of the Work Force" by severe competition from manufactured goods originating in low wage areas. The vast array of tariff and non-tariff barriers and Voluntary Export Restraints present LDC export promotion efforts with great difficulties.

In light of this, there are a few questions which the developed countries can ask themselves: how long will the basic principle of economic exchange be disregarded in favour of concessions to the vested interests of a few industrialists? For example, (and this is only one example,) the protection given to the optical lens-making industry in Canada primarily protects the position of one major company, namely, Imperial Optical, whose margin of profit and restrictive trading practices are now being questioned from the point of view of consumer interest. On another plane, if some of the technological innovations substantially reduce the labour input in some manufacturing processes and "disrupt" markets, would that be rejected in favour of the existing industrial structure and vested interests? The most likely answer is - no. It is highly probable that each of the developed countries would try to acquire and monopolize such an innovation and let the existing structure work its way through the natural course of painful adjustment. Adjustment in the industrial structure, then, is required and does take place. It is only the source of the disturbance that is different. Given that domestic technological change is adopted and absorbed, why can't the rich nations decide to institute Voluntary Expansion Restraints of their own, in those industries where the LDC's can be seen to have comparative

advantage? It seems totally rational to expect the rich nations to bow out of those industries where the LDC's can be competitive rather than resorting to complex and extensive tariff and non-tariff protective measures.

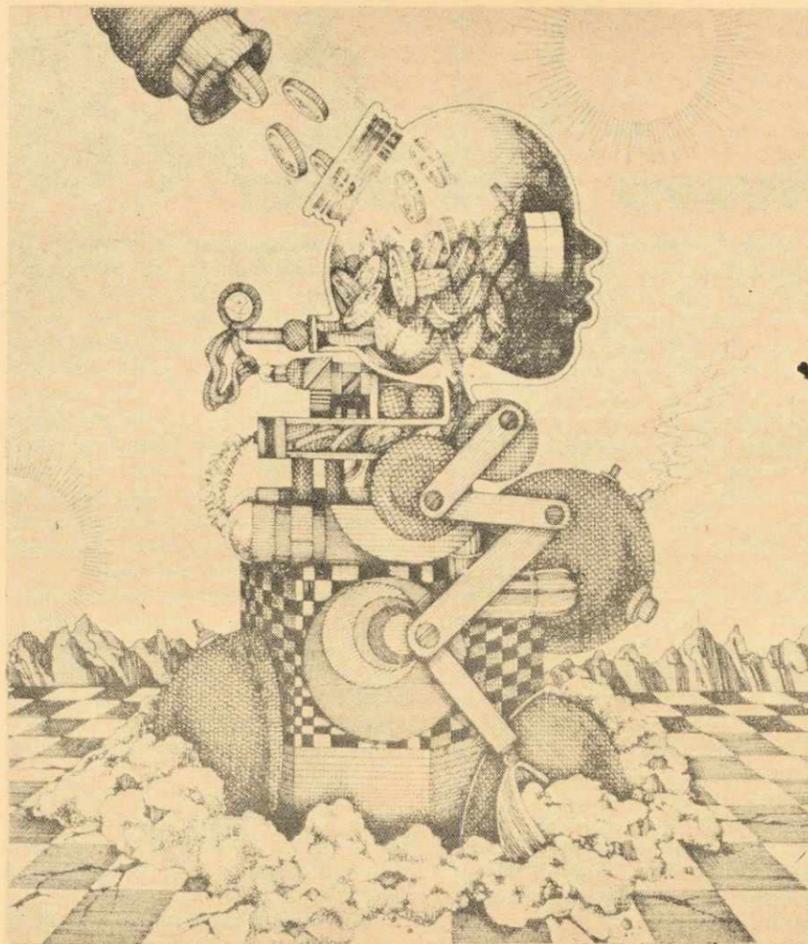
These questions have particular significance for Canada - a country that has been called the 'richest underdeveloped country' in the world. Canada has to decide whether she wants to remain a source of raw materials and agricultural products with a relatively frail industrial structure, or whether she is prepared to think untraditionally and consider a "contractual link" not with the European Community but rather with the Third World. It is possible that Canada could benefit from a long term agreement with some selected LDC's wherein she removes the barriers facing standard technology manufactured goods from the LDC's and is permitted, in return, to introduce highly specialized, tailor-made machinery and equipment into their markets. The chances are that under such an arrangement both parties would gain.

Canadian goods could also become more competitive in the international market by two effects of such an agreement. First, there could be a sharp reduction in inflation and a stemming of the rising cost of living. In addition, there is the possibility of expanding the industrial base in Canada and gains from the economies of scale. In the long run, the employment effect of an expanded industrial base could more than offset the short term "disruptions and dislocations" that are, in any event, the lot of a modern industrialized economy.

To be more articulate about the possible outcome, one can say that such an agreement can create an opportunity for a "discontinuous quantum leap" for Canada through the creation of an industrial infrastructure to shift the composition of her exports from raw material and semi-manufactured goods (which together account for 60% of total Canadian exports) to finished products which now constitute the remaining 40%.

In fact the relatively abundant Canadian resources, if properly developed, could keep Canada one of the richest nations in the world, a world where shortages of natural resources are going to be the prime stumbling block in the way of continued growth and prosperity in the 21st century.

If Canadian industry, government, and the Canadian people at large, are willing to look beyond 'today' and to think unconventionally, in terms of a new international economic order then closer ties with the LDC's may be the policy decision that will hold the greatest promise for both Canadian and Third World development.



Reprinted from The 1975 Dag Hammarskjöld Report on Development and International Cooperation prepared on the occasion of the Seventh Special Session of the United Nations General Assembly

In October 1973, the oil-exporting countries put an end to an era which had begun with what the West calls the 'great discoveries'. For the first time since Vasco da Gama, mastery over a fundamental decision in a crucial area of the economic policy of the centre countries escaped their grasp as certain peripheral countries wrested it from them.

The outcome of the events in Indochina, where the peasants, spurred on by their will for independence, organized and freed themselves from the most formidable military and technological power that the world has ever known.

In these circumstances, 'the basic question'—clearly formulated by the President of Mexico, Luis Echeverria—is obvious: 'either cooperation or world chaos, for solutions involving containment by force are not only unjust, but impractical in the present state of the new balance of power'.

This view is to some extent also that of the United States Secretary of State: 'We are at the watershed. We are at a period which in retrospect is either going to be seen as a period of extraordinary creativity or a period when really the international order came apart, politically, economically and morally'.

The existing 'order' is coming apart, and rightly so, since it has failed to meet the needs of the vast majority of peoples and reserved its benefits for a privileged minority. The task is to create another one. This will not be possible without a clear identification of the often divergent interests at stake, without struggle and without eventual transformation.

Redefining the content and direction of development and re-ordering international relations and the United Nations system to serve them will be a painstaking and lengthy endeavour but, as the Chinese proverb says, 'even the longest journey begins with the first step'. This step must be taken in the right direction.

On our 'only one earth', the undertaking calls first for answers to some key questions, both in the Third World and in affluent societies, defining the values which should inform it.

Development of what? Development for whom?

Development of every man and woman—of the whole man and woman—and not just the growth of things, which are merely means. Development geared to the satisfaction of needs beginning with the basic needs of the poor who constitute the world's majority; at the same time, development to ensure the humanization of man by the satisfaction of his needs for expression, creativity, conviviality, and for deciding his own destiny.

Development how?

Development is a whole; it is an integral, value-loaded, cultural process; it encompasses the natural environment, social relations, education, production, consumption and well-being. The plurality of roads to development answers to the specificity of cultural or natural situations; no universal formula exists. Development is endogenous; it springs from the heart of each society, which relies first on its own strength and resources and defines in sovereignty the vision of its future, cooperating with societies sharing its problems and aspirations. At the same time, the international community as a whole has the responsibility of guaranteeing the conditions for the self-reliant development of each society, for making available to all the fruits of others' experience and for helping those of its members who are in need. This is the very essence of the new international order and the justification for a reform of the United Nations system.

The task is not without constraints and the possibilities are not unlimited. As the Stockholm Conference showed, there is no incompatibility between development and environment, but there are ecological limits to mankind's actions. These 'outer limits' need not be absolute. They are determined by the way in which man creates the material basis for his existence. They depend upon the technologies employed and the relationship between social and natural systems, on the way human societies organize themselves and on the values they adopt. The true limits of mankind in our time are not primarily physical, but social and political.

Between the needs of the thousands of millions of human beings now alive or yet to be born and the ecological limits, there is a margin of freedom within which another development,

continued from page 2

and recession in the industrial economies. Therefore one has a new category of country to join that of the least developed states: the most seriously affected countries (the 4th World). Together, the least developed and the most seriously affected countries comprise over half the countries in the world. That I think is the heart of the problem. On the other hand think one can argue that some of the alternatives being proposed by UNCTAD 4, such as manufacture exports from the

3rd World to the First World, may be attractive and feasible for the larger 3rd World countries, as opposed to for the chronically overpopulated 4th World countries and I think this is where particular interest lies in UNCTAD 4, how much the Group of 77 can hang together when it includes countries as diverse in terms of ideology, political economy, and economic prospects as Iran, Saudi Arabia on the one hand and Rwanda and Guatemala on the other.

Sunshine Send - off

Nueva - the Sinai

by Mike Greenfield

The bus station in Tel Aviv is not a normal bus station. There is a central platform, but it is only for arrivals. By and large the busses are scattered over the area of a few blocks. It is hot, noisy, and complicated.

Seven hours southward I disembarked in the port city of Eilat. The beach is small and crowded. Families making outdoor suppers and taking evening swims. Not far away is a road, teenagers are driving their motorbikes up and down it. I meet a Norwegian and we have a beer. There are some very fancy hotels; there is a hostel too, but that is undoubtedly full. Except for the motorcycles, the beach offers a fine mattress.

The sound of the lapping water and the early rays of the sun woke me the next morning. I was anxious to go to Nueva. Actually Nueva is just a kiosk, a convenient spot on the edge of the desert; I had often heard of it.

The bus travels southward, down into the Sinai Desert following the edge of the Red Sea. Two hours later the bus pulls into the parking lot.

Almost immediately I spot John. We had met previously in Tiberias. Snorkel gear in hand we trudge

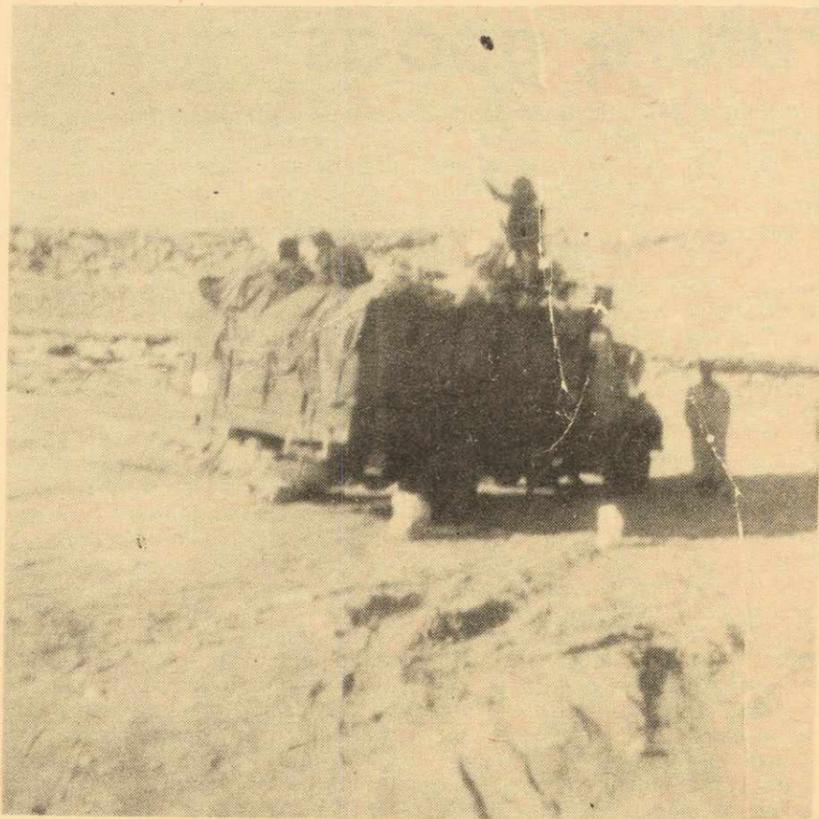
down along the endless beach. The kiosk retreats into the hills. Soon the large sand dunes obscure the rest of the Sinai and the water strokes our ankles as we look eastward, over the water and into Saudi Arabia.

The sun is intense and the colors are either bright yellow or deep blue. Still, it is dry. The only discomfort is to our bare feet as we walk away from the shoreline and tread on the very dry, hot sand, seeking shade for our water.

Once in the sea we move quickly away from the shoreline, circling the coral reef. Schools of small fish accompany, flashing as they zig zag and catch the sun. Below us polyps sweep and fish of every shape and color move in and out of the white coral.

After a while we lift our heads up. Two fingers bobbing in the water. The desert rising on opposite horizons, multitudes of fish below. I am alone with my senses.

At night people move closer to the kiosk. Many fires are lit. It seems as if, behind every sand dune there is a group of people singing folksongs. The kiosk also starts selling beer. Too soon I will board a plane, taking me back to the world, away from Israel, the Sinai, and the colorful fish.



Trucks are the only transportation from the Spanish Sahara/Moroccan border. This one is heading north into Morocco.

Lebanon's beauty

by Valerie Mansour

It's hard to picture Lebanon as it exists right now. Visiting there in the summer of 1972 I admired the beauty of the tiny country and the warmth of its people.

Driving along the main highway you can go from one end of the country to the other in a matter of a few hours. With the Mediterranean on one side and the mountains on the other, the scenery presented an image of peace and contentment.

The common tourist spots of the country are quite famous. The Cedars of Lebanon and the ancient ruins of Baalbeck date back to Bible days. However, in order to grasp an understanding of the country's people, a visit to any of the numerous tiny villages proves to be profitable.

Life there is very casual with people visiting each other at all hours of the day. Televisions and cars were rather rare, thus evening

walks and get-togethers with dancing and singing became favorite pastimes. The people were happy and really enjoyed life. "Eat! Eat!" seemed to be our relatives' favorite line as they (with not too much difficulty) stuffed us continually.

Such a contrast could be drawn with the capital city of Beirut. Donkeys were more common than cars, and the way of life was very much slower.

The only reminders of unrest in the area at that time were the pitiful refugee camps spread throughout the country. Also, in the southern area, at a junction of two roads, army personnel were posted to check your ID before entering the mountainous area. It was almost impossible to ignore the fact that trouble could erupt at any time.

I remember Lebanon as a friendly place with people who could not do enough for you. It's hard to imagine it any other way.

Rhodesia - land of change

Yes, things are changing in Rhodesia, but not so fast that you can't sneak in a quick vacation before the fur really starts to fly. For only 240, you can fly from London to Johannesburg, then by exciting Rhodesian Airways bush-plane (air defense situation permitting) to Salisbury, home of Ian Smith. An armed guide will greet you at the airport, where you'll be presented with your complimentary



I'm Ian Smith - fly me.

'helmut and handgun', traditional dress of the White Rhodesian. You'll be escorted to your luxury bunker, where your free drink will be waiting for you (supply situation permitting). There'll be dancing in the evening to the sounds of the Bulawayo Third Regimental Band, and dinner at any restaurant that hasn't ceased operating.

-Picture it: strolling along the Salisbury boulevards at sunset (subject to curfew); a trip to the Eastern border to see the nightly fireworks display, a fairly recent attraction; roughing it on a hike through the tropical forest - just you and your loved one, and a detachment of heavily-armed military police.

-Rhodesia, land of mystery and adventure! "I couldn't leave here now if I wanted to", says Ian Smith, Prime Minister and former Luton town councillor. You may come to feel the same way. So come and see us! But hurry - this offer could expire at any time!

WRITE TO:
D.R. Smith, Information Officer,
Ministry of Tourism and Defence,
Salisbury.

Lifejackets, raw camels, and sand dunes

By Andy Warhol's look-a-like cousin Fritz

Now that I think of it, what the hell was I doing with a life-jacket on getting ready to climb down the side of this ancient tanker, and into a bobbing antique World War II amphibious vehicle (remember the pictures of the vehicles taking soldiers onto Normandy beaches)? It was the end of a bizarre trip from the Canary Islands to the beaches of the Spanish Sahara.

The trip began as I lingered on the warm, sandy beaches of the Canaries with a couple of new-found friends. Having rested over Christmas in a smallish house about half-way down the Gran Canaria with Ernst (my German buddy who came to the islands with me), a couple of sweet young Canadian girls, and this twenty-four year-old school teacher from the east coast of the States, I began to feel restless again.

Somehow, as it always is when you're simply floating from place to place, I picked up some information about a boat going to the Spanish Sahara, and a truck caravan which went north into Morocco. The new year was coming up quickly, and I decided to celebrate in the Canaries and then depart. The school-teacher and the two Canadian girls agreed; Ernst continued his persistent attempts to get work aboard a freighter going in the direction of South America (and a year and a half later gave me an unexpected elation when he dropped in out of nowhere to my Vancouver home -- this was after I had moved).

The four of us showed up on the docks of Gran Canaria, passport, travelling visa, and ship ticket in hand. Trying to guess which ship was ours, we finally asked this oldish looking Spaniard where we could find the ship going to Spanish Sahara. He pointed to a ship about two-thirds of the way down the wharf, rusted, decrepit, and notable only for the snaky line of Spanish soldiers protruding from its side. At first we were taken slightly aback, but we jauntily worked our way through crowds of other passengers to "our" ship.

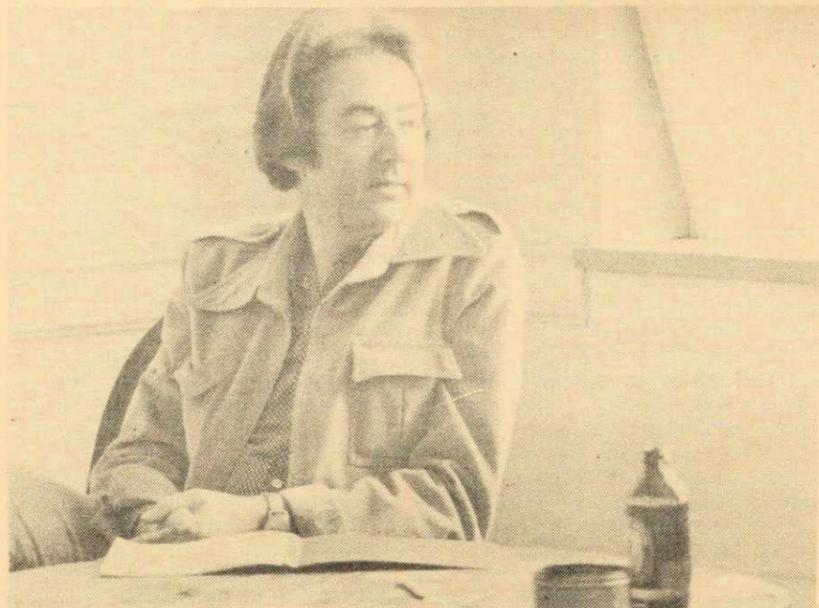
We were assigned bunk beds, two to a tiny room and walked to the

upper deck. We began chatting with some of the civilians (about six others besides us) and found out that the soldiers were on their way to the Spanish prison situated in the Sahara to relieve soldiers there. They were also transporting prisoners and when I went to bed I was "lucky" enough to have one in my room. Yes, there in the bunk above me was an armed soldier. Across from him was another whose hand-cuffed hand led to the bunk across from me. Sitting in it was this swarthy heavy-set character. I slept none too well, more frightened of what the soldiers with the guns would do than the prisoner.

A couple of hours after rising, the ship reached its destination -- the beaches outside El Aiun. No wharf. No anything. Just a single customs building. After a taxi ride into El Aiun, and another one out of it and towards the Moroccan - Spanish Sahara border we found ourselves literally stranded. The truck caravan that we were supposed to meet had already left, and another would not be back for three days. The taxi had left to go back to El Aiun, and we had no cash, only travellers cheques.

We spent three days in the hot Sahara sun, saw a wild Camel butchered and had its bladder presented to me as a joke, and made a couple of friends in two young guys from just north of the border settlement (actually the "houses" were corrugated tin shacks). The women had a tough time finding a place to go to the bathroom; the desert was absolutely barren, not even the tiniest plants grew.

The trucks (2) finally came, and the two Moroccan friends brought out some hash for the trip (which they gave as a present when they left). The trip in the trucks is another story, only to be believed once its been done. Suffice it to say that there are no roads leading from the border north into Morocco (thus the necessity for the trucks) and that with problems with the steering mechanism which required continual stops, and fifteen people atop a truck loaded with materials, the whole thing was a trip.



by Bradley Warner

Eayrs on Armament

"How much can we overkill a country"? James Eayrs asked 40 Political Scientists.

March 25th, Eayrs conducted a Friday afternoon Colloquium for staff and student members of the Political Science Department. An expert in the field of International Relations, he spoke on **World Armament**.

As a Killam guest lecturer for the evening, Professor Eayrs was invited to give impromptu another presentation on a topic of his own choosing. The choice was a theme which has become a private hobby of his: "the actors, attitudes and decisions which have influenced the course of re-armament amongst major World Powers in the post-Second World War era". He dealt with the shift from the creation and utilization of 'ponderable' (non-nuclear) weaponry and warfare to the new technology which has fabricated, stockpiled, but not deployed 'overkill' nuclear tactical machinery in an era of so-called peace.

There is a 'need to know' situation on how to control the consequences of the past 'arms race'. Also more nations are acquiring nuclear technology and displaying aggressive instability. This point is high on the agenda of World business.

Will the spirit of common sense prevail? In this 'soul searching' there are potentially uncontrollable variables. The politicians and the military, decision-makers whose demands for weapons development continue to be expensive in terms of human resources.

Recall the old ponderables. Eayrs recounted to his audience about his own naval experience in the Second World War aboard an antiquated wooden-hulled minesweeper, the Comox. The ship's use as a weapon was easily fathomable; its place in the scheme of things was concrete and directional. The old Comox never caught a mine, was not threatened by the enemy, and merely patrolled the approach routes to Halifax Harbour. In fact, the business of this weapon was so uniform that it received the affectionate nickname, "the old 5 o'clock" because her skipper was able to return his crew dockside almost daily for tea.

In a more serious vein, Eayrs discussed arms technology and international diplomacy; which throw a host of unknowns at the feet of the decision makers. Use of available modern arms pyrric in winning arguments. They might cost more than a country should be willing to spend and prove hard to control in the long run. Modern armaments are still "tools to inflict pain, unconviviality" in the senseless manner of deterring confrontations.

We are constantly behind in understanding the scope of weapons technology. Stockpiling continues, of increasing array of 'tools' of which the majority of military and political actors are ignorant. Another complication is that weapons production is expensive in terms of time and resources. The lead time between the ordering of new armament, their production, and delivery has become longer. Often by the time a 'modern' system becomes fully operational, they are no longer required for use as a diplomatic deterrent; they are surpassed by arms technology again so that they are obsolete.

Two ideas emerge: Arms technology continues to produce evermore sophisticated weapons while continuing to manufacture older machinery which has been proven useless as strategic or tactical tools. Whereas, armament used to be a major strength in conducting diplomacy, now communication generally takes place long before they can be produced and made fully operational.

Eayrs then returns to the attitudes of the main actors in international relations, their cadre, and other concerned interests. Recent developments in arms technology, include weapon which can be operated by a few men to wipe out a tank corps with 50% accuracy-Precision-guided Weapons. This makes the tank obsolete. Who needs tanks when 'P.G.W.'s are around and who is presently shopping around for these obsolete toys? Answer: Canada, in order to fulfil part of its NATO commitment. Canada in the 1950's also dabbled in the construction of deterrent jet aircraft, the CF105 Arrow Starfighter. The program was cancelled in 1959 and replaced with the BOMARC missile system which has now been phased out by the Canadian government.

Another case of futility is the U.S. controversy over the construction of nuclear-powered carriers and cruisers which have also been made redundant in tactical warfare. The Carrier Admirals have been lobbying for a new improved fleet of these. President Ford has also thrown his support behind their requests (demands?), since the U.S.S.R. navy outnumbers the United States in size and new equipment. But the costs are astronomical and the life expectancy of an atom-carrier or cruiser in wartime conditions would be low. Supposedly the cruiser would protect the carrier-- which itself 'carries' a protective complement of 'ammunition' and fighter planes. The cruiser will also carry a complement of fighters--not just to protect the carrier, but for its own protection. In addition there are built-in spiral costs of constructing the fleet and it would have to be in the field continuously at great expense.

Overkill

Such are the policies of the leader from the heart of U.S. isolationism, Grand Rapids Michigan. Paradoxically in 1975, President Ford cancelled the ABM system initially advocated by his predecessor because after Nixon "broke sharks fin" with Mao, such a deterrent was no longer a necessary adjunct of U.S./China foreign policy.

Why then, the request for new weapons? In effect, this would put the U.S. in the position of acting like a "global policeman": a new American foreign policy reminiscent of Pax Britannica. But Henry Kissinger, present U.S. Secretary of State has officially denied such a motive four times. Pax Americana would be a natural end result of rearmament whatever dogmatic protestations may be offered.

"The final imponderable", says Eayrs, "is the decision maker. He is useless, pitiful, 'a nightingale without a song'." The escape route for this person is limited. Opera-

tional experience is hard to gain--history books, an artificial test in staged 'wargames'--what else is there. "Give a word of sympathy for the decision makers".

Or we could take the Danish solution--a diplomatic joke--"Scrap the armed forces, install an answering service with a single message in Russian: WE SURRENDER!"

However, the "momentum of technology takes over" as was elicited from the discussion. Our 'tools of destruction' have become more sophisticated but operationally simple and easily deployed. Nevertheless arms development continues oblivious to the so-called decision makers. The targeters and strategists construct scenarios but hopefully will never have to act them out.

The concluding thought presented to the audience is one commonly held, that 'the quality of life' is a 'ponderable' which is utterly more desirable than the topic under discussion. So it is.

Torture, terror, and the Church

I am an officer of the Uruguayan army. If I have come to the decision, for me a very important one, to write this letter, it is for one reason, and one reason only: the revulsion I feel for all that I have the misery of witnessing, and worse still, in some cases, of taking part in. It has become intolerable for me. everything that I considered fundamental, my family, my career, to which I dedicated the best years of my life, my country, the country of my parents and grandparents, I now see changed and in a new light, faced with this growing and intolerable repugnance.

I know that I am taking a great risk, and that for some of my fellow officers this will be treason, but nobody can ask me to forget my Christian faith, my respect for the human being.

The Uruguayan armed forces systematically torture and maltreat political or trade union detainees. I have hundreds of proofs, from my own painful personal experience.

There are many variants of torture and of disgusting names: the "submarine" (*el submarino*) (near-suffocation by immersion in basins of water, or with a nylon bag, or a combination of both forms); I know of several cases of death, including young people. The hooding of all prisoners for an indefinite period; the interminable periods that detainees, male and female, have to spend standing, naked, suffering severe beatings, and forced to carry out their physiological needs still standing.

There are many variants of the use of electricity. The electric prod (*la picana*) applied to the limits of resistance (I have seen prisoners with serious inflammation and infection of the prostate and testicles). The "telephone" (*el telefono*) is the application of a cable to each earlobe. I have seen the strongest officers and non-commissioned officers selected to punish prisoners, with clubs, pipes, karate blows. And I can state that no one is safe from this treatment; some cases are more brutal than others, but practically all prisoners, irrespective of age or sex, are beaten and tortured. Dozens of prisoners, have been taken to the Military Hospital with fractures and lesions. Such a level of sadism has been

reached that military doctors supervise the torture.

The women are a separate category: the officers, non-commissioned officers and the troops greet the arrival of young women detainees with delight. Some even come in to take part in interrogations on their days off. I have personally witnessed the worst aberrations committed with women, in front of other prisoners, by many interrogators. Many of the women prisoners are only held for the purpose of discovering the whereabouts of their husband, father or son, that is, they themselves have been accused of nothing.

I could continue, but I suppose that to provoke the same disgust that I feel, this is sufficient. This treatment of detainees, I know for sure, is practised almost everywhere, including in private houses 'expropriated' for the purpose. One of these is situated on the *rambla* ("sea drive") O'Higgins 5515, and the neighbours can bear witness to the piercing screams of the tortured, in spite of the music being played at full volume. Torture is used in practically all military barracks, although some are outstanding for their brutality. Nor is it only the army that tortures; the police, the navy and the air force torture as much, and worse. The raids are also part of the barbarity. I have seen them pillaging houses like savages, breaking what is left, fighting over a television or a sheepskin coat. And this they do under the pretext of depriving communists of their bases of support.

In the beginning, interrogations were carried out by intelligence personnel, but for some time now we have all been obliged to participate directly in many ways. They want to compromise us all.

It is for all these reasons that I am writing this letter, and sending it to everybody who can do anything to free us from this nightmare, in which we are all prisoners. I am addressing this letter in particular to the Holy See, since the only thing which has carried me through this nightmare is my profound faith that sooner or later the justice of God will come to my country.

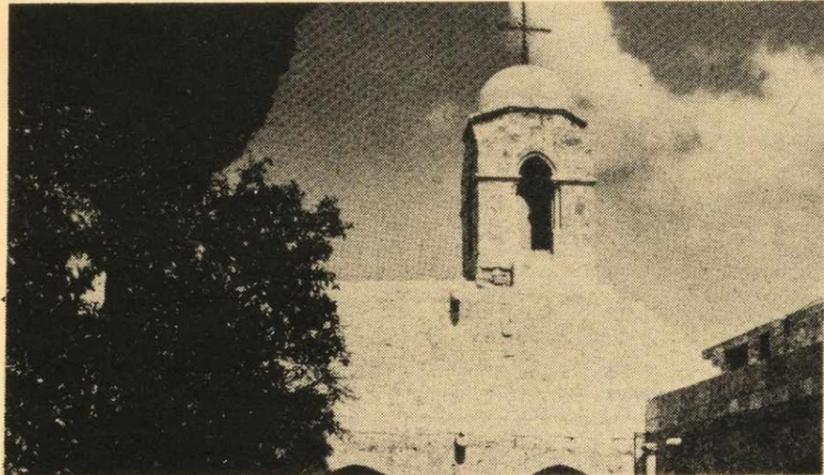
A Uruguayan officer

Lebanon between Right and Left

by Rose Obeid

Lebanon is a land of immigrants, a refuge for the oppressed, the disconted, the non-conformist, and the heretics. Expatriated communities, non-conformist Moslems, and displeased Christians have found in the mountains the security denied them on the plain. They flourish there as Maronites, Druzes, Shiites, Matawilah, till the present day. Because Lebanon has been a refuge spot for different groups, it has suffered from political disunity and internal strife - religious, ethnic or both.

Islam, as a religion, was tolerant



of the Christians and Jews, but tolerance most definitely did not mean equality. The Moslems felt that Islam was superior to any other religion, and acted superior to the Christians and Jews among them. Despite periods of greater toleration and congeniality, the various sects of Christians and Jews, as well as Heterodox Moslems, in inferior communities, were merely allowed to exist within the Moslem states. After the Moslem state had been established, it actively pursued the spread of Islam and the Arabic language, and the Christians and other religious minorities began to feel the threat to their very existence as separate entities.

The only area that offered any lasting resistance was Lebanon. It retained the Christian Maronite faith and Syriac language for centuries after the Islamization and Arabicization of the entire area. Maronites were well entrenched in the North, but apart from occasional banding together to repulse an outside attack they remained fairly weak. The Maronites union with Rome gave Lebanon its western orientation which became an important element in the country's recent history and present political developments. Up to this day Christian Lebanon was willing to admit little more than Lebanon's Arab character and proclaimed that Lebanon's national interest was above any Arab interest.

Moslem Lebanon is anxious to stress the country's Arab character and heritage and denounces Lebanon's image in the outside world as a "Christian" country. The Moslems have also repeatedly brought up for discussion the unwritten part of the National Pact. Their complaint is that the Moslems are not adequately and fairly represented in parliament and government offices. They have demanded a census be taken to exact the number of Christians and Moslems in the country. In the proposed census, they would exclude all emigrant Lebanese but seek to include the more than 300,000 Palestine Refugees, predominantly Moslems and some Kurdish Moslem Tribes, all of whom have not been granted Lebanese citizenship. It may be difficult for a North American to

understand the strong emphasis upon religious and sectarian issues in the middle east. There, religion penetrates every facet of a person's life.

The situation becomes even worse when there are a number of signs that distinguish Christians from Moslems. Foreign education and bi- or tri-lingualism on the part of Lebanese, is a pretty good indicator that he is a Christian. If he does care to use Arabic, but is proud of his French, it is almost certain that he is a Maronite. There are strictly Moslem names, strictly Christian names and few common to both.

Not only do the Christians and Moslems have different educational backgrounds, they do not share the same mores or moral standards. Moslems do not allow the mixing of the sexes to the extent Christian Lebanese do. Christian marriages are different than that of Moslems. Both Christians and Moslems are quite aware of the differences and each side views the other as backward. This situation produces a certain degree of aloofness on both sides, and thus a lack of interaction between the two parties is inevitable.

To take you back further into Lebanon's history I would say that tension between Moslems and Christians is an old disease. In the year 1914 there was considerable tension between Moslems and Christian quarters in Beirut. When the Ottomans withdrew Lebanon came under French military occupation and then under French Mandate. Most Sunni Moslems were loyal to the idea of an Arab Nation and an Arab Syria state. Lots of conflicts were created. The first President in Lebanon was not a Maronite but an Orthodox Christian. When Lebanon obtained its independence in 1943, the first Maronite President was elected. Election of a Maronite president was agreeable to both Christians and Moslems.

Lebanese Christians, in general, are more concerned than are Moslems about the Lebanese political system and are motivated by purely Lebanese considerations. This can be understood from the fact that the Christian Sectarian Parties and parliamentary blocks, such as the Kkatetb, Les Phalanges Libanais, the National Block, the Constitutionalist, and the Liberal Nationalist have a much larger membership than the other organizations such as the Baath, the Arab Nationalist, and the Communist. The latter, because of their political ideologies and intentions, have remained minority parties. Their failure to win a substantial number of seats in national elections was a proof that the tradition oriented voters were not yet ready to give up their traditional integration.

On the other hand, because of the influence of Christian population, Lebanon stands neutral toward the

Arab-Israel war, it also displays marked western tendencies by which it is chiefly distinguished. Thus, Lebanon presents a striking contrast to the general pattern of westernization in the Arab Middle East. Lebanon has always been an exception in the Afro-Asian world, its Christian society tends to be culturally and socially homogeneous. Although in this Christian society a certain amount of inequality exists, wealth appears to be evenly distributed among large middle class that has steadily grown with the spread of education and economic opportunity. The educated in the Christian Lebanon serve as a link between the various sections of society; in doing so they promote a unity of purpose among all classes. As a Christian country, Lebanon is culturally dependant on Europe.

In so far as it is Moslem, the case is different, the Moslem Lebanese do not share the same attachment of their Christian compatriots to the west. Their cultural affinity is principally to the Middle East. Thus the social structure of the two communities is not the same. For instance, in Beirut, as in other towns, a number of Moslem families maintain traditions of urban refinement which are often beyond the capacity and experience of peasant Christians. The ordinary Moslem quarters in Beirut, Tripoli or Akkar, resemble their counterparts elsewhere in the middle east. Village life in the Muslim parts of Bekaa in the south of Lebanon, as in most other Middle eastern or Afro-Asian societies, a wide gap separates the rich from the poor. Conscious of their Arab cultural affinities, Lebanese Moslems are generally Arab Nationalist, keenly interested in the promotion of Pan-Arab power. So great is their interest in the problem of their immediate society.

In the rest of the Middle East which is predominantly Moslem, no true democracy exists. In Latin America underdeveloped states which are Christian are frequently dictatorships. Because Lebanon is in the Middle East, the Christian Lebanese persist in maintaining their liberal traditions. However, the internal and external circumstances that contributed some success to Lebanon Democracy, do also prevent it from achieving complete stability and harmony. The Christian-Moslem Dualism which protects the Lebanese people from Despotic rules at the same time divides their ranks and produces sectarian conflicts.

Arab Nationalism suggests to Moslems and even to some Lebanese Christian masses, a Pan-Arab socialism as an answer to their grievance. Thus the attachment of these masses to Lebanon is weak. Their Lebanese "feelings" are naturally not as strong as that of the rightest Christian. The Leftist feels the resentment of neglect, socially

and economically, they are unprepared to appreciate the virtues of the Liberal way of life. For all these reasons they are attracted easily to Pan-Arab propaganda and are reinforced by various Arab means.

Had Lebanon been a predominantly Moslem country it might not have been much different from the rest of the Middle East. Should it be led by Leftist, the Rightest fears that Lebanon Policy will definitely be changed and Lebanon might have to participate in the complicated Arab-Israeli war. The Christians also fear that they will be exterminated (they almost are), and their influence in the country may be diminished.

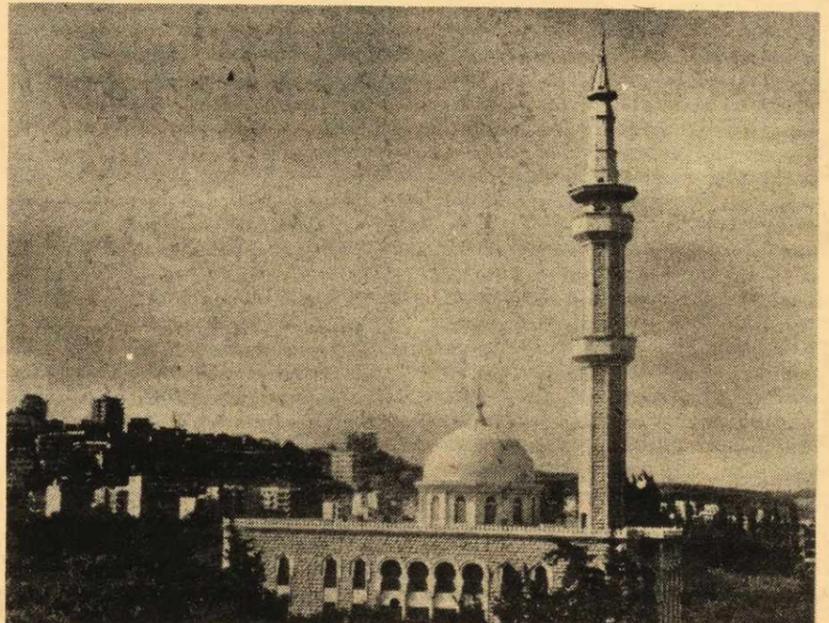
Lebanon has three distinguished traits; freedom, political realism, and the ability to accept western culture without inhibition. These traits characterize the country, first because of its particular religious composition and status in the Middle East; second, because the country has been led, at a critical period of its social and cultural development by its western-oriented Christian elements. Lebanon champions free economy and capitalistic enterprise. It is the only country in the Arab world that has no Nomadic Bedouins, no desert, and can boast of a large proportion of free holding cultivators. It has the highest standard of living and is definitely the Arab country with the greatest protection of civil rights and the freedom of worship, speech and assembly, also the literacy rate in Lebanon is the highest in the Arab world.

Paris de Moyen Orient or Paris of the Middle East is nearly becoming the wasteland of the Middle East, torn apart by confused political leaders that refuse to rationalize and compromise.

Political ideologies and cultural perspectives separate right from left, the Moslems from the Christians and vice versa. And Lebanon (I call it the "football") has been kicked around by right and left, Western and Eastern players who gamble on its existence.

Who will be the winner of the game? In my opinion, the game although destructive, it has not ended yet.

Each party has external supporters and sympathizers. The leftest has, if not all the Arab world support, most of it - Iraq, Lybia, Syria, and Palestinians. The rightest, at the moment, are supported by the Christian immigrants all over the world. If each of these supporters learns that charity begins at home, perhaps Lebanese Christians and Moslems would have been more rational and willing to discuss differences with better understanding, and Lebanon would not have suffocated from the squeeze between left and right who have refused to see that survival is in the air of peace and tolerance, and not among the flames of savagery and hatred.



Federal State of Cyprus Necessary?

by Professors and Ass. Professors of Ankara Academy of Economics and Commercial Sciences

Based on facts and documents, below submitted are the views of this Academy in regard to Cyprus issue in the hope that the historical course of development of Cyprus problem and the legal structure of the Republic of Cyprus as well as the actual circumstances on the Island are made clearer to the world public opinion, thereby contributing to the establishment of peace so longed for.

I — HISTORICAL BACKGROUND

Cyprus, an island in eastern Mediterranean, lying on the natural extension of Anatolia, with an area of 3572 square miles, is only 40 miles distance from Turkey but 500 miles from Greece. Cyprus, never before in its history has it come under the domination of the Greek administration. Under the Turkish rule, however, it had enjoyed a regime of complete equality and justice since 1570 under which great respect had been shown towards all religious beliefs and furthermore ecclesiastical concessions had been brought under legal protection.

In 1878, when the Island was rented by the Turks to the English, the Greek Cypriots being under the delusion that the way to Enosis was opened, started creating troubles and in 1941 went so far as to revolt against the British administration. The English, upon suppressing the revolt, got indemnities from Church and deported the archbishops as well as other responsible bishops. The Church, however, as an ardent follower of the «Megalo Idea» never stopped fermenting disturbances and aiming at nothing less than Enosis flatly rejected the proposals put forward by the English as regards the administrative status of the Island.

On 15th January 1950, the Turks as well as the English regional Government declined to accede to a plebiscite which, with its result already known, was to be used as a tool to declare Enosis.

Makarios made efforts to bring the matter before the United Nations and with the backing of the Greek Delegation the issue was discussed at the Paris meeting of the United Nations. Then it was understood that the Greek Prime Minister, Mr. Sofokles Venizelos, on 16th February 1951, officially demanded ENOSIS, that is, union of the island with Greece.

In 1954, during the debates in the United Nations made in connection with the Cyprus issue, Turkey requested that the right of self-determination should also be granted to the Turks in the Island. Time and again the problem appeared on the agenda of the United Nations, but unfortunately without any tangible result. Under the circumstances, Turkey was officially invited to a conference to be held in London on 29th August 1955. Displeased at this invitation, the Greek Cypriots openly declared that they would massacre the Turks. This notwithstanding, Turkey made it known that she was sure that England would certainly abide by her obligations and that she would never agree to ENOSIS.

Both the Greek Government and Archbishop Makarios, despairing of obtaining a decision for ENOSIS from the United Nations, decided to take concerted action in executing their plan of resorting to terroristic activities to force a solution to their illegal cause. Consequently they

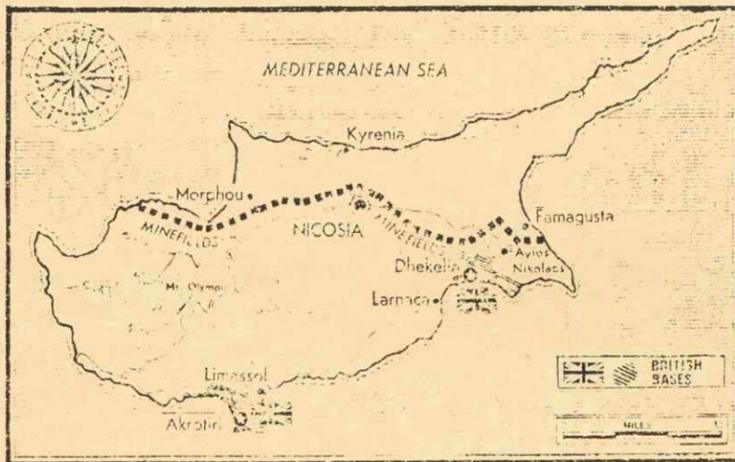
started a bloody war of terror through the EOKA secret organization, already set up and trained by Colonel Grivas who, in 1951, had been sent to Cyprus for the purpose. Grivas first terrified the Greek Cypriots and then engaged in battle against the English and made a declaration in which he said.

«We have two enemies to fight. The English and the Turks. First, we will struggle with the English and expel them from the Island. And then we will exterminate the Turks. It is our duty to reach this goal at all costs.»

Only under these circumstances did the Turks establish the Turkish Resistance Organization (TMT) first known as VOLKAN.

— At all stages of the administration this ratio of representation shall be adhered to as far as practicable. In the regions or districts where either of the communities reaches nearly a hundred percent majority, the local administrative organs of the central government, shall exclusively be composed of the officials of the community concerned. (Article 123 / 3)

— A Supreme Court shall be established, consisting of three judges, one Greek, one Turk and one impartial judge, appointed jointly by President and Vice President. The impartial judge shall preside over the court and shall have two votes. (Article 78 / 1)



The EOKA terroristic actions lasted until 1958. The various plans of form of administration proposed by the English were rejected by Greece as well as by Makarios, because their common cause was to materialize ENOSIS. In 1959, the Foreign Ministers of Turkey, Greece and Great Britain had to sit at negotiation table and decided to sign the 1959 Zurich - London Agreements. It is this decision that gave birth to the Independent Cyprus Republic in 1960.

II — CONSTITUTION OF THE INDEPENDENT REPUBLIC OF CYPRUS

In 15th August 1960 the Independent Republic of Cyprus was declared. Herebelow are some principal Articles of the Constitution of Cyprus:

— President shall be Greek, Vice President a Turk, and they shall be elected by their respective communities. (Article 1)

— Official language shall be Greek and Turkish (Article 3 / 1)

— President and Vice President shall have the administrative power. The Cabinet shall be composed of seven Greeks and three Turks. President and Vice President shall have rights of veto. (Article 46)

— The legislative power shall belong to the House of Representatives who are to be elected for five years by the Turkish and Greek Communities separately. Seventy per cent of the representatives shall be Greeks and thirty per cent Turks. This ratio shall not be affected by statistical data. (Article 65)

— Each community shall have its own Community Assembly consisting of as many members as it will decide. The Community Assemblies shall each have power to impose taxes on their citizens in order to meet the requirements of their own community as well as the needs of the establishments and corporations under their control. (Article 86)

— The administration shall comprise Greeks and Turks on the basis of a ratio of 70 and 30 per cent respectively (Article 123 / 1)

— In five largest cities of Cyprus, Municipalities shall be set up by the Turkish inhabitants. (Article 173 / 1)

— A complete or partial union of Cyprus with any state whatsoever or a system of government which will result in partition of Cyprus shall be considered incompatible with the independence of the Republic of Cyprus. (Article 185)

Most important, as will be clearly understood from the above Articles of the Constitution, the Republic of Cyprus, based on two main communities neither one having a majority or minority status, has a political organization which prevents ENOSIS as well as PARTITION and which allows the two communities to set up their own self-governments.

III — TURKEYS RIGHT OF INTERVENTION UNDER THE CONSTITUTION OF CYPRUS AND THE GUARANTEE AGREEMENTS

Turkey, based on her right to intervene under Article IV of the Guarantee Agreement registered with the United Nations, had to fulfill her legal obligations unilaterally by starting peace operations in Cyprus, in that the British Government flatly rejected to take joint action as stipulated in the Agreement. Through this piece operation of the Turkish Army, not only life and property of the Turkish Cypriots were protected, but also the freedom of the Greek was restored. The Turkish intervention also resulted in the collapse of the Military Junta in Athens as well as in the elimination of Nikos Sampson, thus serving a two-fold purpose.

Subsequent to the 1963 Christmas Massacre perpetrated against the Turks, Makarios proved more cruel than ever towards them and they were made subject to unprecedented sufferings.

Under the circumstances, the Turks had to sever their relations with the Greeks. The Makarios Administration did not give the Turks their due appropriations from the budget and resorted to every conceivable trick to destroy the

economic life of the Turkish Community. Consequently, the Turks had to establish their own administration in order to save and maintain their lives.

The Community Assembly, already arranged in the Constitution of Cyprus with the participation of the members of the House of Representatives, constituted the legislative organ. And thus a provisional Turkish administration was set up, with some new ministries added to the existing ones as necessitated by new functions, in order to create and perpetuate their living conditions. It is under these circumstances that the said administration, later on called «Turkish Administration of Cyprus», generated the Autonomous Turkish Administration of Cyprus.

As a matter of fact, the Makarios Administration itself dissolved the Greek Community Assembly, having preferred ruling only through the House of Representatives. This state of affairs, though unconstitutional too, as it concerns only the internal legal problems of the Greek, was condoned by the Turkish side.

Had Turkey not started the Peace Operation following the unconstitutional declaration by the Greek of «the Hellenistic Republic of Cyprus», no Independent Republic of Cyprus would have existed now.

Both Turkey and the Cypriot Turkish Community have intended in good will to take part in negotiations to seek a peaceful and just and lasting solution, but unfortunately Makarios, through political tricks, has been trying to impose upon the Turks his own conditions, as if no peace operation was ever carried out, probably because he has realized at last that there is no longer any possibility for ENOSIS.

Therefore, the Turkish Cypriots, in view of the eventful developments taking place in the period subsequent to the coup of 15th July, could no longer delay to set up a legal organization, otherwise it would be impossible for them to meet their economic, social, administrative and political requirements, because such problems could not be overcome through their former administration established during a period of time when they were living wide apart. In order to ensure the survival of the Independent Republic of Cyprus as well as to maintain its territorial integrity, the Cypriot Turks had to constitute the Federated Turkish State of Cyprus. This federated Turkish State, established on 13th February 1975 has in fact been a step forward in realizing the formation of the Independent Federal Republic of Cyprus as soon as possible. As it was no longer possible for Turks to live together with the Greek Cypriots in intermingled areas, they had no alternative but to set up their own autonomous administration in a separated geographical region, by exercising their constitutional rights in their connection. Thus both ENOSIS and Partition are to be eliminated with certainty. Such a solution shall do good rather than harm to the relations between Turkey and Greece, and shall no doubt contribute to the restoration of peace in the eastern Mediterranean. Failure to establish a Federal State of Cyprus will unfortunately produce undesirable consequences for both humanity and the world peace. History is full of examples of such happenings.

Lord Dalhousie's vision

by Barkat M. Khokhar

Exciting, enchanting and exhilarating is the view of the mighty Himalayas from Dalhousie hill station, named after Lord Dalhousie who founded Dalhousie University in Halifax. Thousands of tourists enjoy the breath-taking beauty of Dalhousie. The Roman Catholic Church runs a fine school for girls belonging to rich families.

Dalhousie, 400 miles from New Delhi, was primarily designed and developed as an exclusive hill cantonment for the British troops in India. During wartime, I attended a course in Air Photography Interpretation there. Four beautiful churches stand like sentinels who saw the passing glory of the British Raj. Indians have not changed the name of Dalhousie but have kept the memory of Lord Dalhousie alive without any resentment.

Far in the distance, fertile valleys twist, and above them tower the highest peaks of the world's highest ranges. Through thick pine forests and along the shoulders of the eternally snow-clad hills, narrow ridges lead to Dharmasala (8000 ft.) where Lord Elgin, a most Christianised administrator in India and a former Governor General of Canada (d.1863), is buried in the compound of St. John, the Wilderness. Exactly opposite this beautiful Anglican Church, lives Dalai Lama, the spiritual ruler of the exiled Tibetans.

At this time of the year Dalhousie (6000 ft.) wears a thick blanket of snow like Canada. Many Nova Scotians may wonder that Dalhousie and the surrounding valleys of Chamba and Pongi, produce more apples, apricots, walnuts and almonds than Annapolis Valley. Lord Dalhousie (1848-56) fell in love with the scenic beauty of Khajjar Lake, near Dalhousie where the maddening glory of the Easter lilies runs rampant amidst the riot of other colorful blossoms.

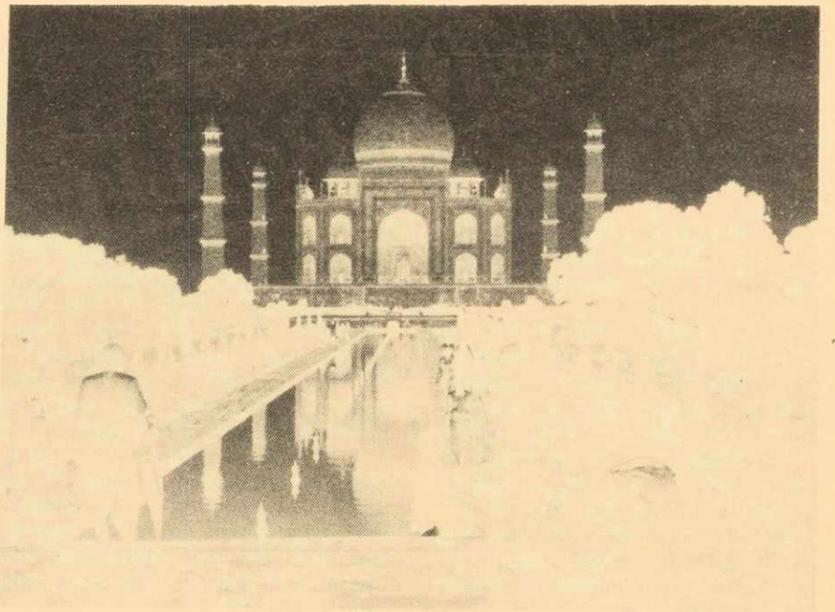
How many women in Canada know what Lord Dalhousie did for the emancipation of Indian women?

Canadians who attended the dance and music concert of the Indo-Canadian Association at Queen Elizabeth High School at Halifax on January 30, would agree with me that it was really the Indian women who made the show. The impact of Lord Dalhousie's social reforms introduced in the middle of the last century, was, clearly visible in the magnificent show put on by Indian women. She was no more an 'unliberated and submissive' female. She manifested her qualities of self-assertion and independence through dance and music.

A recent study carried out in the IWY, reveals that behind that hard and proud head of the great imperial Pro-Consul, there was a compassionate and humble heart that drew its main inspiration and strength from the Gospel. It was supplemented by the study of the Benthamite School of Macaulay and Mill's classic history.

Lord Dalhousie concentrated on a social policy aimed at the amelioration of the conditions of women in India. What we see today blossoming in the person of Mrs. Indira Gandhi, Sarojini Naidu (poetess and governor), Raj Kumari Amrit Kaur (cabinet minister in Nehru's time) and hosts of others, is due to the seed sown by men like Lord Dalhousie and other British administrators and missionaries in the 19th and 20th centuries.

So profound has been the impact of the West and Christianity on Indian civilization that India is the only country in the modern world that can boast of having a woman as a chief executive for the last ten years. We know how far behind are Canadian women from Indian women in this matter. Recently Flora MacDonald, the only women candidate, was rudely rebuked by the



delegates at the Progressive Conservative Convention at Ottawa.

Being a utilitarian, he implemented reforms with sincere missionary zeal. Some have called him missionary-administrator of par excellence. The most outstanding package of Dalhousie's reforming zeal was the 'emancipation of women'. It was a package of composite measures - abolition of female feticide in Punjab and Kashmir and the sati (the burning of the widow), prohibiting the custom of polygamy particularly among the Kulin Brahmins (Hindu priests), lending support to widow re-marriage, raising the Age of Consent for unmarried girls to 10, and lastly his personal interest in the education of women.

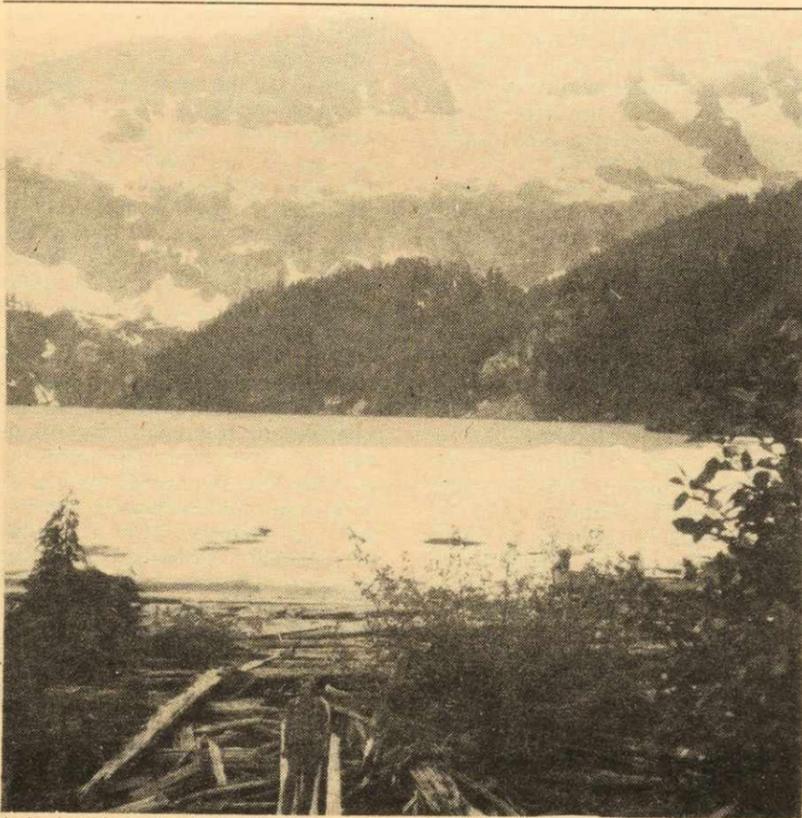
Away back in 1923, the Church Missionary Society (CMS) alone ran twenty-three girl's schools in and around Calcutta. All these schools were due to the enterprise of Mrs. Wilson (Miss Cooke), the wife of an Anglican missionary.

When Drinkwater Bethune's school in Calcutta for the daughters of Indians of wealth and rank was in danger of collapse in 1851 at his death, it was saved by Lord Dalhousie who financed it out of his own pocket till 1856, after which it was taken over by the government. This was the first institution for

higher education of women in India. Thus Lord Dalhousie left a permanent mark in the hearts of Indian women; and one of them today leads India, a nation of 600-millions.

We often hear and laud the missionary work done in India, in the field of education, medicine and social reforms but tend to ignore or play down the part played by many British administrators who were Christian at heart like General Gordon of Khartoum who resigned his lucrative job as secretary to Viceroy of Indian on a Christian principle and went to China. Canada and India has a common heritage. Canada was a training ground for British administrators before they were given higher assignment in India. Lord Dalhousie is one of them who made valuable contribution in Canada and India. Indian women owe a deep debt of gratitude to him who displayed the compassion of the Rabbi of Nazareth in his onerous daily tasks.

One of the chief characteristics of Dalhousie was that he valued time and spent every moment in the service of others. Dalhousie was Indian women's chief spokesman in the last century. Contemporaries noted that he 'wrote 60 minutes of the hour' and that his day was 'worth six of any other man'.



Lake Lovely water in the Tantalus mountain range on the B.C. coast in the summertime. Note the ice still on the water.

The Dalhousie International is produced jointly by the Dalhousie Gazette and the International Students Association. Published monthly during the school year it is designed to be a forum on international issues. Contributions from all sources are welcomed.

This is the final issue of this school year and the third attempt at the International. We feel that the International has become an important part of Dalhousie and fulfills a valuable function in creating a medium where people can discuss issues of a nature which heretofore have been relegated to a peripheral role at this university; we cannot afford to remain isolated from the world around us.

We thank the contributors and hope more will write for the International next year and add their unique perspective to our view of the planet Earth.

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