

the

Lest these startling figures from Brazil leave the impression that the problem called underdevelopment is "over there", we should remember that Canada lost 50% of its farmers from 1951 to 1976, and continues to lose them. Food security is daily growing more fragile, as Canada continues to grow more dependent on food imports (though remaining a net ex-



al aid

ied the Coady philosophy since the institute's formal launch in 1958.

In the 1920's and 30's, Father J. Thompkins, founder of the Antigonish movement, and later Father M.M. Coady, promoted the principles of co-operatives and credit unions as a means of improving the destitute lives of farmers and fishermen in rural Nova Scotian communities.

Coady believed in a healthy mixture of private and public ownership in society, "a society where all the people participate in the economic processes and get their fair share of the wealth which all help to create . . . in a democracy, the people don't sit in the economic bleachers, they all play the game."

It was Thompkins' conviction that education should serve a practical purpose in giving people insight into their problems, and encouraging each to play an active role in effecting change. "The job of all educators," Coady wrote, "is to give the mass man a chance to appreciate his rich heritage and to express himself."

Individual expression in the Coady's curriculum includes a major independent project required of students, involving an economically-sound project practically linked to the economic area that is home to the student. An assigned guide consults with the student, but the project's success calls on independence through preparation and initiative.

Strongly tied through the university to the Roman Catholic efforts in the Third World, the Coady Institute's work in 1975 was endorsed by Mother Theresa of Calcutta: "Your leadership role is deservedly acknowledged and universally acclaimed."

porter of food because of grain).

A nice illustration of World Bank designs to create dependency in "underdeveloped" countries comes from a World Bank country report on Papua New Guinea (PNG): "A characteristic of PNG's subsistence agriculture is its relative richness: over much of the country nature's bounty produces enough to eat with relatively little expenditure of effort. The root crops that dominate subsistence farming are 'plant and wait' crops, requiring little disciplined cultivation . . . Until enough subsistence farmers have their traditional life styles changed by the growth of new consumption wants, this labour constraint may make it difficult to introduce new crops."

Bilateral aid, channeled directly from a supporting country to the recipient, also tends to serve the donor country much better. Justifying Canada's bilateral programme, the President of the Canadian International Development Agency, said in 1973:

"We know that 80%-90% of this money is currently being spent in Canada, on Canadian goods, commodities and services . . ."

This is the rationale given to

"Seven out of ten Canadians thought that their country's aid should be increased or maintained."

businessmen for Canadian bilateral aid. Another government document says aid provides an initial source of financing for the export of Canadian goods and services to poor countries. It provides Canadians "with the kind of knowledge and experience which help support the expansion of Canada in commercial interests overseas." Most of Canada's \$1.25 billion (approx. 0.43% of GNP) in aid is in the form of multilateral or bilateral aid.

"Aid," US Congressman Frank Church once said, "is used by Congress both as a carrot and a stick to reward or punish recipients depending on how the US regards their behaviour." It's since been called a "weapon" by Reagan administration officials, and that goes for financial, food, scientific—and military—aid.

El Salvador

At present, several different kinds of aid are pouring into the small Central American country of El Salvador. The glaring contrast between what is called "aid" to this country sheds light on the interests each kind of aid represents.

Helicopters and howitzers

In 1980, over 10,000 people met violent deaths in El Salvador, in the bombing and strafing of towns and villages, and in kidnappings and assassinations, in city squares and markets. These acts were carried out by the junta's security forces and right-wing death squads. They included the assassinations, among others, of some 60 professors of the National University and eight Christian Democratic mayors. The most famous victims have been Archbishop Romero and the four American missionaries. The death toll is still mounting right now, at about 1,000 every month.

The military hardware needed to carry

out this massive repression is another example of foreign aid.

U.S. President Reagan has recently announced resumption of this aid to the junta (suspended temporarily because of the American killings). His official spokesperson on Latin America and Ambassador to the United Nations, Jeane Kirkpatrick expressed the need to support "moderate autocrats friendly to American interests." By American interests, Kirkpatrick means American business interests.

Medical aid

Yet El Salvador is receiving another brand of aid as well—this kind not from the American administration, but from ordinary Americans—and Canadians, and Germans, Dutch and others. Through independent, non-governmental organizations this aid is going not to the junta but to the popular resistance movement, the FDR (Democratic Revolutionary Front, a coalition of all popular opposition movements).

In Nova Scotia, student councils, the Latin America Information Group, OXFAM, churches and other groups have raised money for Medical Aid, with benefit concerts and fundraising letter campaigns. Throughout the country Canadians are also registering their political views with the government: even as early as last fall the Canadian Government had received more mail about El Salvador and the atrocities of the U.S.-backed regime than it had over Vietnam or Biafra.

Solidarity, not charity

The people of El Salvador, and of Zimbabwe and other Third World countries don't need "hand-outs". They don't want "sympathy". They want justice and ask for the solidarity of world citizens in their pursuit of it. Their need is urgent.

Support for Medical Aid to El Salvador, the Nicaraguan Literacy and Health Campaigns, Zimbabean reconstruction are all visible proof that many Canadians are not standing idly by in the face of the grotesque inequalities in the world or the calculated suppression of popular movements. Their objective is to end needless world poverty. It is the equitable distribution of wealth and power amongst all peoples, and health, food and shelter for all.

A recent poll conducted by a private firm for CIDA found that seven out of ten Canadians thought that their country's aid should be increased or maintained. Of these, almost half—46%—thought it should be channeled through voluntary development organizations.

This short poem, written in the midst of tremendous struggles in southern Africa, hints at what this other kind of "aid" is about:

Solidarity

*is not an act of charity
but mutual aid between forces
fighting for the same objective.*

Eleanor MacLean is on the staff of the Halifax branch of OXFAM-CANADA, a group working to assist underdeveloped countries through self-help and long-term development projects. OXFAM is active in the Caribbean, Southern Africa and South American nations. Its operations are largely dependent on public support. The group's Halifax offices are located at 1649 Barrington Street, Halifax, N.S. B3J 3G5.

Name games in Aid

"When I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

—Through the Looking Glass

Words can have a way of clouding reality sometimes. What are "vital interests"? What do we mean by "aid" to the "less fortunate"? What do others mean by using the same words? Why are some "less fortunate than others"?

"Underdeveloped" and "less developed countries" have only been in existence since the early 1960s, when the terms became commonly used—right about the time many nations, especially in Africa, were gaining political independence. Before that they were called "the colonies".

This change of terminology is significant. As the political reality of colonies became unacceptable, the language of bureaucracy came up with "underdeveloped" countries. (Were they falling victim to a mysterious, dreaded disease—"Underdevelopment"—genetic in nature perhaps?)

The unequal relations in reality between rich and poor continued, but the vocabulary used to describe that reality underwent change.

The most recent nomenclature for relations between the same countries is the "North-South Dialogue". The distinguishing feature is supposed to be geographical location. No doubt buried in the volumes of the Brandt Commission are eminently logical explanations for Australia and New Zealand being considered part of the "North" . . .

—E. MacL.