

**ETHNIC COMMUNITIES & THE INSECURITY SCHEMA
UNDERSTANDING ISRAELI-JEWISH EXISTENTIAL
UNCERTAINTY**

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"The world has many images of Israel," writes Jewish thinker Simon Rawidowicz in 1948, "but Israel has only one image of itself: that of an expiring people, forever on the verge of ceasing to be." Indeed, the Jewish people, one of the oldest and enduring peoples in the world, have always lived in the shadow of perceived extinction. This paradox came to one of its zeniths in the last years, marked by the collapse of the peace process and the second Intifada. Asked to comment on the implications of this turmoil author David Grossman said in an interview to the HaAretz daily newspaper (January 7, 2003):

What most frightens me is that I am no longer confident of Israel's existence. That doubt was always there. I think that everyone who lives here also lives the alternative that maybe Israel will cease to be. That's our nightmare. But over the years we stabilized the nightmare and patched it up and whitewashed it. What has happened here in the past two years is that suddenly the possibility that Israel will no longer exist has become concrete. It's no longer some sort of hallucination. No longer a mere nightmare. The possibility exists that the great, heroic experiment that took place here will cease to be. That frightens me very much.

Modern man's ongoing quest for an anchor of certainty in an apparently given sea of uncertainty has found one of its most powerful palliatives in ethnic affiliations. The ethnic anchor has managed to furnish a fitting context not only in (cultural-social) space, but in (long-enough) time, to plant man's feet in quasi-eternity. As evident from many ethnic studies, an essential part of an ethnic community's consciousness is its members' conception of its past as stretching back to time immemorial.

But the timeless conception of the distant past tells only one side of the story of ethnic existence. The overwhelming majority of ethnic communities may rather be characterized by its flipside; namely, by a sense of eternity stretching far into the future. The keystone of the cognitive product on ethnic communities is thus a notion of certainty as to anticipated viability. Most communities are marked by a relatively firm sense of existential certainty. Nonetheless, just as some communities find it harder than others to lodge their formation in a quasi-timeless past; a few ethnic communities have long been waging an almost desperate struggle to project their existence onto an eternal future. These unique communities, with a heightened sense of existential uncertainty, are the focus of this research. Living on the edge, they can be seen to be teetering over the gaping abyss of political, and at times physical, ruin.

One of the key concepts in understanding this existential phenomenon is *security*. Unlike nearly all the research in the field, which treats security as *safety* against threats, I refer to security in the sense of *certainty* (and to insecurity as uncertainty) regarding *existence*. Furthermore, while most scholars focus on its applicability to relations within and between states (salient in such models as the security dilemma), I shall attempt to reconstruct it as an *internal, ethnic perception*. Following Kant's *Schema*, a form of the 'productive imagination' through which sensory input is understood during the process of realizing knowledge or experience, I contend that by unraveling the *insecurity schema* as it affects the case of the Israeli-Jewish community (and perhaps also other communities), we may gain a vital key to the black box of many important perceptions and practices.

**SORTIE DE CRISE LINGUISTIQUE AU QUÉBEC
L'APPRENTISSAGE DU FRANÇAIS PAR LES IMMIGRANTS
SELON LES DONNÉES DU RECENSEMENT FÉDÉRAL DE 2001**

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Un des moteurs principaux de la crise linguistique des années soixante au Québec a été la force d'attraction de l'anglais au sein des cohortes immigrantes de l'après-guerre, particulièrement par le biais du réseau scolaire anglophone autant protestant que catholique. Au lendemain du deuxième conflit mondial, les défenseurs de la langue française au Québec calculaient avec raison que le taux d'assimilation à l'anglais de toutes les communautés culturelles de Montréal était tel, qu'il menaçait la survie même du français dans la métropole québécoise. À terme, dans le contexte des années soixante, plusieurs observateurs prédisaient que les francophones deviendraient minoritaires sur l'Île de Montréal si rien n'était fait pour freiner cet élan. Après des années d'âpres discussions politiques et de tensions linguistiques sur le terrain, le gouvernement du Parti Québécois a pris le parti d'imposer à partir de 1978 l'école française obligatoire à tous les enfants des immigrants. Plus de vingt-cinq ans après la promulgation de la Charte de la langue française, l'on peut aujourd'hui mesurer le chemin parcouru par le milieu montréalais quant au succès rencontré par les politiques linguistiques mises en place dans ce domaine par le mouvement nationaliste québécois. À tous points de vue, mais particulièrement pour ce qui a trait au français langue d'usage, aux transferts linguistiques et au taux de bilinguisme officiel de la population montréalaise, il est maintenant possible d'affirmer que la réingénierie linguistique du dernier quart de siècle a été un franc succès. À telle enseigne que règne maintenant à Montréal une paix linguistique relative, qui a grandement facilité au cours des dernières années le progrès économique de la métropole québécoise. Le conférencier s'attachera particulièrement à décrire sur quels principes repose le consensus linguistique actuel et comment ils se manifestent dans la réalité culturelle et politique.

**THE INTERNET'S TOURIST GAZE:
THE CASE OF CANADA**

Richard Anderson
York University

Kobi Cohen Hattab
Bar-Ilan University

Microsoft once asked its users: “where do you want to go today?” One possible answer to its question is Canada. This lecture will show how the Internet helps to create and inform tourists’ image of Canada. It will reveal how Cyberspace contains numerous virtual Canadas; virtual Canadas, which, fashioned by tourists, are then visited by Internet savvy “armchair travellers” (a term associated with J. Urry,(1990), *The Tourist Gaze: Leisure and Travel in Contemporary Societies*). In other words, it will discuss not only the images produced by corporeal tourism, in which tourists physically visit a place taking pictures, but also “of weightless tourism”, that is the holiday snaps posted on the WEB by tourists for general consumption.¹

Today, the Internet has developed to the point where it is possible to make use of the WEB in order to divulge the Tourist Gaze as defined by tourists themselves. But beyond that lays the promise of discovering how the Internet functions as a medium, which both creates and fashions the Tourist Gaze.

One of the more frequented of these websites is “Webshots” (<http://www.webshots.com>). A gigantic library, containing a wealth of photo albums, boasting more than 15 million snapshots, Webshots lets ordinary members of the public either post their photographs on the site and/or view and download images posted by others, all free of charge.

¹“Weightless Tourism” is a term associated also with John Urry. See for example J. Urry, (1999), “Automobility, Car Culture and Weightless Travel: A Discussion Paper”, published by the Department of Sociology, Lancaster University at: <http://www.comp.lancs.ac.uk/sociology/soc008ju.html>

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With a few cut off dates, we were decided to scrutinize the pictures of Canada posted on the Webshots' website. The designation: "Travel: North America: Canada" brought up more than one thousand albums containing thousands pictures. The photos were, upon examination, plainly taken by amateur photographers, mostly tourists. The tourists, in question were of all types: some were local residents, others Canadians from neighbouring provinces, plus, of course, tourists from abroad. But all had one thing in common, they all chose to post and share their visual travel experiences with fellow active as well as armchair travelers.

In the lecture we will show how that WEB albums represent is a specific constructed version of Canada, in which the photographer chose pictures that fit in with his or her Tourist Gaze. And, by them posting on the Net they helped reinforce an old or create, a sometimes subtly, new image of Canada.

LE COMPORTEMENT DU CANADA ET LA SECURITE HUMAINE FACE AU PHENOMENE DU TERRORISME

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Le Canada a toujours été un pays qui défend les principes de paix et de sécurité internationale des organisations internationales et du droit international. Le pays a été classé durant la guerre froide comme une puissance moyenne. Comme telle, le Canada a proposé de principes et d'initiatives orientées à défendre la stabilité de la communauté internationale. Un principe proposé par ce pays a été celui de la sécurité coopérative, après d'avoir fini la guerre froide et le principe de la sécurité collective presque en obsolescence. La sécurité coopérative était orientée à lutter contre les nouvelles menaces de l'après guerre froide : la pauvreté, l'environnement endommagé, et d'avoir une stabilité dans le commerce. Mais, les conflits localisés sur les régions diverses du monde et la disparité économique amenée pendant les dernières années ont fait que le Canada ait proposé un autre concept : la sécurité humaine. Dans ce contexte, les tensions armées font que les personnes se déplacent en se transformant en réfugiés, par exemple. Mais, pendant les dernières années, le phénomène le plus menaçant est le terrorisme. Donc, pour le Canada qui a toujours été un défenseur de la stabilité internationale, maintenant doit faire face à cette menace qui porte atteinte à l'individu, le centre de la sécurité humaine. Les attaques terroristes presque toujours causent ou menacent de causer de crises et de tensions aux gouvernements et aux civils, afin de leur forcer et de leur presser sur diverses demandes. Alors, dans ce scénario, comment peut s'appliquer la sécurité humaine au phénomène du terrorisme international ? Dans quelle mesure la sécurité humaine peut faire face à ce flagelle qui va contre la sécurité de l'individu et des États ? Certainement, les dernières attaques terroristes ont eu un impact sur le Canada, surtout ceux des Etats-Unis, puisque ces attaques ont provoqué une révision du concept de frontière par exemple, parmi d'autres. Donc, quel est le comportement du Canada face au terrorisme international ? Et comment et dans quelle mesure ce phénomène a de répercussions sur la politique étrangère canadienne ? Finalement, une façon du

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Canada de lutter contre le terrorisme, en tant que puissance moyenne moderne, est d'appuyer les organisations internationales comme l'ONU et les gouvernements des pays affectés, afin d'avancer dans les résolutions et les conventions internationales contre le terrorisme.

**EMPATHY, ECHO, SELF-KNOWLEDGE:
RE-MEMBERING TRAUMATIZED BODIES
IN SHANI MOOTOO'S *CEREUS BLOOMS AT NIGHT***

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The trauma is a repeated suffering of the event, but it also a continua leaving of its site.[.Š] And, by carrying that impossibility of knowing out of the empirical event itself, trauma opens up and challenges us to a new kind of listening, the witnessing precisely of impossibility.

Cathy Caruth [1]

At the turn of the 21st century, feminist ideas of reading and writing trauma have been undergoing a marked change. Cathy Caruth's articles exploring trauma, historic events and literature (published in the 1990's and reprinted in *Trauma: Explorations in Memory*) and Judith Herman's comparisons of post- traumatic stress disorder amongst victims of sexual abuse, combat veterans, and survivors of terrorism in *Trauma and Recovery* [2] not only began to broaden an understanding of trauma and its silences, but to realize the need to be less distanced, clinical and objective when seeking to heal victims of trauma, and to imbue care with compassion. Writing/reading and speaking/listening, which taken out of a hierarchy of disempowering patient relationships, can serve as more than a mutual recognition of the particular event, but as a step in recovery for both sides. The narrative expels traumatic memory, through which an individual has been "possessed by an image or event" in which "they become themselves the symptom of a history they cannot entirely possess" (Caruth, 4-5). The act of empathetically witnessing and echoing a victim's replay of trauma can enable healing and even self- enlightenment.

Yet the writing of trauma is almost an oxymoron since it literally seeks to represent that which is unrepresentable, an experience of violence that surpasses the mundane,

objective facts in history and finds itself written on, and trapped within, the body. "Trauma," as Caruth and Thomas Keenan explain, "can be experienced in at least two ways: as a memory that one cannot integrate into one's own experience, and as a catastrophic knowledge that one cannot communicate to others." [3] Nevertheless, as Herman emphasizes, the goal of therapy must be to put the inexplicable into words that do not merely narrate events dispassionately, but reconnect the moment of crisis with those emotions and physical sensations that have been repressed and powerfully displaced as symptoms, to express not only the plot, but the whole story in all experiential imagery (Herman, 177).

A number of recent Canadian texts, particularly those by minority groups, offer the reader participation as a witness to atrocities or childhood trauma through which the reader might empathize, engage in some kind of self-recovery, and perhaps even realize the need to become creative participants in processes of healing. Yet one remarkable text, *Cereus Blooms at Night* by Shani Mootoo deals with this process of empathetic listening, echoing and narration, and recovery and on a highly explicit level. *Cereus* engages a complex exploration of how inequities and traumas are produced, not only by invasive outside forces, but between bodies within a community who are caught up recycling inherited destructive behaviors which they themselves would wish to escape. The willful reinforcement of stereotypes concerning age, race, sex, and gender perpetuate violence, events of trauma, and the disablement of self- emancipation.

Intriguingly, *Cereus* illustrates how a willingness to suspend judgment coupled with a readiness to risk empathy can explode stereotypical valuations of self and other and enable victims of trauma to step out of the vicious cycle and heal one another by voicing what the other has yet to be able to express. By becoming empathetic narrators of one another, learning to carefully listen rather than to predict, the victims of trauma emerge eventually more capable of self-narration and self-agency even as they remain scarred by events that will never be erased.

FOOTNOTES:

- (1) Cathy Caruth, editor, *Trauma: Explorations in Memory*, London: John HopkinsU.P, 1995: 10.(2) Judith Lewis Herman, *Trauma and Recovery: the Aftermath of Violence ->From Domestic Abuse to Political Terror*, New York: Basic Books, 1992.(3) Cathy Caruth Thomas Keenan, "The AIDS Crisis Is Not Over: A Conversation with Gregg Bordowitz, Douglas Crimp, and Laura Pinsky," in *Trauma: Explorations in Memory*: 256-271.

REINVENTING THE CANADA-U.S. BORDER AFTER 9-11

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For many years, both Canada and the U.S. have boasted of having the longest, peaceful and, especially after their Free Trade Agreement, busiest border between two States. The trauma caused by 9-11 in the U.S. has made them notice that this border was the most porous one. The U.S. has increasingly demanded that Canada become part and parcel of a common security perimeter, leaving Canada with little leeway in its concerns about its sovereignty.

The Canadian answer has followed a double track: antagonistic and cooperative. At the international level, Canada has been highly critical of U.S. obsession with security, global war against terrorism and war in Iraq. Immediate past Prime Minister Jean Chrétien and his entourage were publicly using derogatory words about the U.S. President, a situation now corrected by the new P.M. Paul Martin. At the bilateral level, Canada cannot forget that if it buys 25% of U.S. export, 80% of Canadian export goes to the U.S. Any unilateral security policy on the border could play havoc with Canadian economy. The decision, that received less attention, has been to multiply and deepen joint security programs at the border, such as the Smart Border Plan and the Free and Secure Trade. Still in suspense is the screening of people entering Canada, tourists, immigrants and refugees.

The longest peaceful border is becoming the longest security border negotiation between two democracies.

**BUILDING RESILIENCE:
A MENTAL HEALTH MODEL FOR THE ISRAELI SCHOOL SYSTEM**

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Traditionally mental health efforts in the school system have focused on preparedness and immediate response to emergency situations. Various models have been adapted most notably the "crisis intervention team model" used extensively throughout the educational system in Israel. The National School Intervention Project, a project developed at the Israel Center for the Treatment of Psychotrauma, Herzog Hospital, Jerusalem, with support from the Toronto and NY Jewish Federations, has set its sites on the long-term adjustment and coping as well as secondary prevention, the entire school system. Growing out of a resilience model, and emphasizing empowerment of school staff who are in close contact with students, the National School Project has built a model of mental health responses in the long term aftermath of terror, that include teacher workshops, screening of students, and in-school treatment groups for students suffering from post traumatic symptoms.

THE UN AND ANTI-SEMITISM

Anne Bayefsky
York University

The UN will hold its first ever meeting on anti-semitism on June 21, 2004. My paper will report on that meeting (at which I will be a panelist) and address specifically: the ability of the Organization to confront anti-semitism, whether the UN is part of the problem of anti-semitism rather than the solution, definitions of anti-semitism and the relationship of anti-semitism to the UN's anti-Israel activities, including the definition of the scope of self-defence in international law, and comparative Canadian and Israeli approaches to the UN's appropriate role.

**GOVERNMENT – THIRD SECTOR REALIGNMENT IN CANADA:
THE ROLE OF THE CIVIL SERVICE**

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Ryerson University

The relationship between the state and the third sector is currently in a state of transition (*Profile of a Changing World*, 1996). The last decades of the twentieth century bore witness to a fundamental shift in the social welfare paradigm that epitomized post World War II Canada. Whereas the postwar decades were defined by a dynamic partnership between the state and nonprofit organizations in the provision of health and social services to Canadian citizens, the closing years of the century were characterized by a creeping erosion of the welfare state in Canada. A neo-conservative political philosophy has come to replace the social democratic liberalism of the postwar era (see McBride and Shields, 1997).

Governments have been withdrawing from direct service provision, expecting the voluntary sector to take up the slack. At the same time, they have slashed their health, education and welfare budgets, including grants to the voluntary sector, by billions of dollars (Baker, 1996; Hall and Banting, 2000). In addition to direct funding cuts, realignment is taking place between the State and Civil Society. Government is changing their funding strategy from consistent, renewable block grants earmarked for nonprofit service providers, to market-driven, competitively-tendered contractual arrangements that are open to both for-profit and nonprofit service providers (Pal, 1997). These changes have plunged many voluntary organizations into a state of crisis (Scott, 1992).

Both the federal and provincial governments recognize that creative and innovative strategies are required to replace the social welfare partnership that was forged in the decades following World War II. This paper describes the strategies of both the nonprofit sector and government ministries in forging these new relationships. The study was conducted in two phases. First the presidents or executive directors of 645

voluntary organizations from across Canada were surveyed by telephone to gauge the sector's perceptions and responses to the changes that are currently taking place. Then twenty civil servants from five Ontario ministries with close contacts to the nonprofit sector were interviewed to determine how the realignment was being implemented as well as their perceptions and assessments of the voluntary sector's responses.

The quantitative survey data indicate that voluntary organizations are dissatisfied with the current state of affairs. They complain that governments are acting alone and not obtaining community support before making policy changes. As a result of the devolution, organizations feel an increased demand for their services. There is more pressure on them to be accountable and provide measurable outcomes. Overall, this has led to an increased sense of vulnerability. In terms of specific actions, the most frequent responses have been an increased focus on marketing activities and public relations, working more closely with other organizations and diversifying funding sources. They believe in the future there will be more pressure to collaborate, more involvement in commercial ventures, more government control and a greater focus on management, marketing and entrepreneurship.

From the interviews with the civil servants, it is clear that they themselves face increased pressure to cut spending in their ministries, and to be more efficient and accountable to taxpayers. These are strong forces driving new standards of behaviour from their nonprofit constituency. Accountability requirements are being tightened, business models are espoused, formal and informal partnerships of various kinds are encouraged. Civil servants find themselves in a brokering role between political policy makers and nonprofit organizations. They often soften the impact of the political decisions by preparing their nonprofit clients, while at the same time they convey their clients' concerns to the political echelons.

This paper concludes by comparing and contrasting our results with studies of government- third sector relations in Israel (e.g. Talias, Katan & Gidron, 2003).

RELIGIOUS AFFILIATION AND PHILANTHROPY

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Recognition of the multi-cultural nature of the Canadian population has led many companies across a wide array of business domains to consider ways of reaching beyond their traditional bases of support to target hitherto untapped communities. Market conditions within the voluntary sector are now pushing non-profits along this same path. Unfortunately, there is no systematic Canadian research on the attitudes, social norms, benefits sought, expectations, opportunities, experiences or behaviours of religious communities in the voluntary sector. This paper contributes to this gap by looking at philanthropic behaviour by religious affiliation. Using data from the 2000 National Survey of Giving, Volunteering and Participating (NSGVP) this paper examines systematic variance in philanthropy based on religious affiliation, exploring both self determined factors and socially determined factors.

This paper explores the relationship between religious identity and philanthropic behavior (giving of time and money) in Canada. Specifically, using the 2000 National Survey of Giving, Volunteering and Participating (NSGVP) the research:

1) compares and contrasts the voluntary and philanthropic behaviors of the Canadian population across religious lines; 2) compares and contrasts the motivations for and perceived impediments against such action; and by so doing 3) articulates and examines a model that traces the influence of religious affiliation on voluntary and philanthropic behavior in a multi-cultural society.

Consistent with recent work looking at the role of human, cultural and social resources in explaining race-based (Musick, Wilson and Bynum, 2000), gender-based (Schlozman, Burns and Verba, 1994) and religion-based (Cnaan, Kasternakis and Wineburg, 1993) differences in philanthropy, this study will examine religion-based differences in attitudes, norms and philanthropic behaviors (both the giving of time

and money) in the Canadian population. In this study I take the position that religious diversity (whether one is, or chooses to see oneself as, a Canadian-Jew, a Roman Catholic-Canadian or an un-hyphenated Canadian, for instance) influences the nature of attitudes toward, and perceived normative pressures regarding philanthropic behavior. It is through this dual mediation process that ethnicity influences giving behaviors.

Using descriptive and multivariate statistics, it is found that on all measures, those who affiliate with conservative Protestant denominations give and volunteer more than the rest of the population. Conservative Protestants give more dollars, give a larger proportion of total income, volunteer more hours and volunteer for a larger proportion of their available hours. The paper explores this variance by examining respondents' reasons for giving/volunteering and thereby identifying internal attitudinal factors, external social incentives, and societal impediments.

The results suggest that voluntary organizations interested in attracting support from religiously affiliated Canadians should concentrate on developing religiously specific marketing campaigns. Organizations need to identify the critical opinion leaders and external influencers within each group, the critical instrumental motivators within each group, and religiously specific communication vehicles through which philanthropic opportunities can be promoted.

**CANADIAN PLURALISM IN THE WAR AGAINST TERROR:
IMPLICATIONS FOR ISRAEL**

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In my *Shall We Dance? A Patriotic Politics for Canada* (Montreal and Kingston: McGill-Queen's University Press, 2003), I argued that Canadian politics can to a great degree be understood in terms of the political philosophy of 'pluralism', an approach that asserts balanced compromise through negotiation as the preferred means of responding to conflict. In this paper, I show that pluralism has continued to play a significant role, in particular, in characterizing Canada's participation in the war against terrorism. The paper opens with an examination of the question "How much freedom should we trade for our security?" one that has been repeatedly posed of late. I show that its terms, quintessentially pluralist, have been misconceived, and so that Canada should be turning to an alternative approach to politics, one that I call 'patriotic'. To the patriot, those involved in a political conflict should aim to *converse* rather than negotiate with each other, this making way for the possibility of genuinely reconciling rather than simply trading-off the values in question. A Canadian patriotism would thus have us approach conflicts such as that between our liberty and our security differently, indeed for the better.

The paper then goes on to show the implications of this alternative approach for Israel. In particular, I argue that the failure of many Israelis to adequately distinguish between negotiation and conversation has had deleterious effects on Israeli politics, both foreign and domestic. Regarding the former, I examine how an exported Canadian patriotism might help Israelis approach their conflict with the Palestinians differently. Regarding the latter, I suggest that the diversity of Canadian society has its parallels in Israel, and that, as in Canada, this has implications for the country's constitution, in particular, its Basic Laws. The paper concludes with a suggestion as to how those Laws might be amended to take account of the diversity present in Israeli society.

**A CRISIS IN THE CANADIAN HEALTHCARE SYSTEM?
PERCEPTIONS AND REALITIES**

Stephen Bornstein

Memorial University of Newfoundland

The paper will trace the development of a widespread sense among Canadians that the country's publicly-funded system of health care is increasingly threatened by a wide range of interlocking factors--fiscal, managerial, demographic, organizational and political-- and it will seek to clarify the roots of the perceived crisis and to differentiate the mythical from the real. It will conclude with an examination of current proposals for reform, including those proposed by various national and provincial commissions of inquiry, and it will assess their chances of implementation and effectiveness.

**IMMIGRATION AND JEWISH IDENTITY:
RUSSIAN JEWS IN TORONTO**

Michael Brown
York University

Over the last 25 years substantial numbers of Russian Jews (that is, Jews from the former Soviet Union or the CIS, some of whom have lived in Israel) and Israelis have immigrated to Toronto. The reasons for their immigration are various: economic opportunity; family reunification; antisemitism in Russia and perceived anti-Russian feeling in Israel; political instability in Russia and terror in Israel; etc. Whatever motivated immigration, the immigrants came with cultural and religious baggage, like all immigrants. What is interesting in the present case is that groups with very different histories and very different kinds of Jewish identity came to the same place at approximately the same time. This study aims to examine the Jewish identity of the immigrants (and eventually of Jewish immigrants to Toronto from North and South Africa) in their homeland and then--after a period of time--in Toronto.

The study, which is being conducted by Profs. Michael Brown and Ben Schlesinger, will begin with a discussion of Jewish identity in Russia and Israel during the period that the immigrants to Toronto lived in the lands of their birth. It will proceed to an examination of the Jewish identity of the immigrants in their new home. In the case of the Russian Jews who lived in Israel, the study will consider the ways in which their Jewish identity shifted first in Israel and then in Canada. The goal is to gain a sense of the extent to which the locus of immigration determines identity. The Jewish identity of the new Canadians will be examined in a small number of qualitative interviews.

**PERCEPTIONS OF JUSTICE
IN BUILDING PEACE IN THE MIDDLE EAST:
THE CASE OF CANADA**

Nergis Canefe
York University

The relationship between international order and justice has long been central to both the study and practice of international relations. This work addresses current Canadian interests in that relationship within the specific context of the perception and treatment of the Israeli state on the one hand, and Palestinian refugees and society, on the other. It underscores the complexity and tensions inherent in agreeing on, establishing, and sustaining a just resolution regarding the Israeli-Palestinian conflict. The paper examines a range of state and transnational perspectives on regional order, conflict resolution strategies and ‘just mediation’ regarding the Israeli-Palestinian conflict. It also investigates how the global order/justice relationship is mediated within major international institutions including the UN and Canadian state policies and traditions of intervention within that larger context. The unique contribution of this work is its treatment of ‘foreign policy’ issues with direct reference to international ethics, and its emphasis on the necessity to understand the normative positions taken by state actors. A related and key dimension of the analysis presented here is the definition of ‘terror’, in particular ‘internationalised terror’ and how both regionally and globally concerns about human security could be incorporated into the framework of ‘just solutions’ to conflict.

Keywords: global justice, good governance, human rights, international order, international relations, justice

**INVESTMENT IN HUMAN CAPITAL:
STRENGTHENING A LABOUR FORCE AND
STRENGTHENING A SOCIETY**

Tom Caplan,
Israel Central Bureau of Statistics

The Proposal:

The proposal is to present a paper that compares in the context of major security, economic, demographic and social developments in each country and in the context of an overall study of human capital, the factors that contribute to choices of first fields of study in Israeli and Canadian universities and colleges and the implications of those choices for the respective economies and societies.

The Context

The development of an economy requires investment in many resources and many factors of production. Traditional economics will offer that developing an economy and society requires investment in physical capital, in natural resources, in labour, in infrastructure and the investment in the various sectors of the economy in order that the country grow and strengthen. Over the past 50 years economists and sociologists have been writing about investment in human capital as an equally important factor of production.

Human Capital can be defined as the internal where-with-all for an individual to compete and advance in the labour market. Human capital means education, abilities, experience as well as the freedom from other impediments (e.g. poor health, lack of childcare facilities, lack of appropriate social networks, lack of transportation infrastructure etc.) to participate in the labour market. Investment in human capital is investment in schooling and higher education, in career and vocational training as well as the acquiring of work experience and as well as the investment in health care, etc.

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The study of human capital is important at all times. It is even more important particularly at times of turbulence and stress and change as has been the case for Canada and Israel for the last number of years. Both countries have faced tremendous changes in population due to large waves of immigration. Both have faced shocks to the economy due to the rapid development and then partial decline of the high tech sector. Israel has faced over three years of intifada which has had severe implications for safety and security as well as the growth and development of the economy. Canada has made significant changes in various walks of life as part of the aftermath of September 11. During periods of change such as this it is important that investment in human capital be appropriately directed towards the new realities.

We are undertaking a multi project study in the area of human capital. First we study higher education; then we will study labour market experience, unemployment and underemployment as factors in human capital development and finally human capital development at the firm level

The Paper

The paper proposed for the conference is on higher education and focuses on the factors that lead to choice of fields of study in Israel and Canada's universities and colleges. Each year thousands of Israelis and Canadians register for post secondary education. They choose fields of study and thereby invest in their human capital and in the structure of the future labour force Choices of field of study can be determined by many factors: expected economic return after education (expected employment possibilities and wages), success in pre university learning, parental education and occupational position; availability of program and admissibility, gender specific factors, preferences, demographic and family characteristics (age, sex, religion, immigrant status) and major events in the economy.

Using unique postsecondary databases of both countries the project will compare the choices of Israeli and Canadian students in terms of the factors that determine their choices and the significance of the factors and the impact of their choices for the economy. The paper will report on the first results of the analysis.

**COPING WITH CRACKS:
PRINT MEDIA'S SENSITIVE ROLE IN THE CANADIAN MOSAIC**

Subhash Chandra
University of Delhi

The present paper, based on first hand study of the leading English dailies published in Canada, examines the theme of the Conference with reference to the sensitive role played by the Print Media, since the adoption of the policy of Mosaic by Canada. The paper will demandingly address the main issues dealing with the often quoted volatile captions such as "Discrimination", "Racial Prejudice" "Selling Illusions" etc. which are used to dub the ideology of multiculturalism, acclaimed by the world, as "mosaic madness". .

The points of the main argument of the paper will be substantiated from my investigative study of major English dailies like *The Globe and Mail, The National Post, The Toronto Star, The Vancouver Sun, The Winnipeg Free Press* etc..

For this purpose, the paper would examine and contrast the following:

- (i) headlines given to stories concerning ethnics, including the native Canadians, in different newspapers,
- (ii) Reporting - whether it is prejudiced or neutral,
- (iii) the quantum of space allocated to an issue concerning visible minorities,
- (iv) the placement of such news on a particular page and in terms of the whole newspaper;
- (v) the letters to the editor and most importantly
- (vi) the stance taken in the editorials.
- (vii) in addition to the above, representation of ethnics in advertisements will also form part of the paper.

Thus, the paper will assess whether the role played by the Print Media has been enabling or constraining in relation to the issue of multiculturalism..

**SUICIDE TERRORISM IN ISRAEL:
THE ROLE OF TIME AND SPACE**

Igal Charney and Nurit Kliot
University of Haifa

Palestinian suicide terrorism has been a key feature of the latest phase of the Israeli-Palestinian conflict. Suicide terrorism becomes a frequent measure of uprising against Israel in the last decade and its magnitude and scope have been greatly increased. This article analyzes two specific dimensions of this phenomenon: its spatial and temporal patterns. During the past decade, and particularly since the second Intifada, distinct patterns have emerged suggesting that suicide terrorism is both calculated and rational. This article concludes that this type of terror has specific time and space dimensions. The timing of attacks follows both strategic and tactical considerations; strategic considerations are related to major political events and tactical considerations adhere to operational capabilities. The geography of suicide bombings follows the logic of agglomeration and vulnerability: attacks tend to target the largest cities and the most vulnerable places.

**LA MEURTRIÈRE RELATION MÈRE-FILLE DANS
L'OBÉISSANCE (S. JACOB), UN VORTEX DES VALEURS SOCIÉTALES**

Nicole Côté
l'Université de Regina

Je me propose d'étudier les complexes rapports mère-fille dans *L'Obéissance* (de Suzanne Jacob, Seuil: 1991) qui vont mener la mère, Florence, à pousser sa fille au suicide. Comme l'affirme Lori Saint-Martin, «les déterminismes psychiques et sociaux» de l'acte de la mère y «sont longuement examinés, [...] son crime [étant] à la fois l'expression extrême de la haine de soi et de l'autre, et l'aboutissement tragique d'un amour entravé que toute la culture a empêché d'éclorre» (*Le nom de la mère. Mère, fille et écriture dans la littérature québécoise au féminin*. Québec, Nota Bene, 1999:89). J'aimerais particulièrement aborder cette relation mère-fille comme une représentation transgressive servant de mise en abîme des valeurs de la société nord-américaine. Jacob y montre que l'amour profond et unique qui se développe entre mère et fille est englouti par l'objectification subie et internalisée par la mère, puis imposée à sa fille. La puissance d'évocation du roman de Jacob tient en particulier à l'élargissement de la tragédies personnelle au contexte socio-politique. Jacob s'attache à effacer les frontières entre public et privé en situant son récit de violence domestique ordinaire dans le contexte de dictateurs (encore présents à l'esprits des premiers lecteurs de ce roman, paru en 1991) qui ont par ailleurs abusé de leurs propres enfants: Imelda Marcos, Kim Song II, ainsi que les couples Ceaucescau et Duvalier. Elle s'attarde par ailleurs à examiner comment le système judiciaire introduit des récits opposés (procureur/avocat de la défense) d'actes criminels privés dans la sphère publique, le jugement se faisant selon une normalité dont les fondements mêmes ont permis l'objectification de l'être humain qui aboutit à l'annihilation de son prochain.

Paula Gilbert (*Québec Studies* 32: 41) affirme qu'«il y a à peine soixante ans, les femmes, dans plusieurs sociétés, n'étaient même pas autorisées à représenter les

conventions de la réalité et ne pouvaient, ‘selon la logique des fictions dominantes de cette période’ ni témoigner, ni servir de membres du jury» (Ma traduction: *idem*: 44). J’avancerais que cette impossibilité de se représenter socialement, cette ‘infibulation’ symbolique des femmes dans *L’Obéissance* montre les incroyables dommages dans les vies privés que peuvent causer des mères qu’on a reléguées au silence et à la non-représentation.

ECONOMIC BASIS FOR INTERPROVINCIAL CONTRADICTIONS IN CANADIAN FEDERALISM

Elisa Dávalos

National University of Mexico

Quebec is not the only Canadian province that has dealt with the benefits and costs of being part of Canadian Economic Union. Indeed, separatism movements have existed in other provinces, and more recently, in west Canada.

Contradictions, in the case of west provinces have a much more economical content than those of Quebec, which, besides the economical question, has more complex problems with strong cultural, ethnical, social, etc., features.

In the context of the many-folded contradictions among provinces in Canadian Federalism, I analyze interprovincial *economic* relations.

In order to do this, I have considered the Markovi approach. This author suggests the use of three elements to analyze contradictions among interprovincial economic relations:

1. *Spatial Discontinuity* (interprovincial inequalities) and *Temporal Discontinuities* (intraprovincial changes)
2. Interprovincial Trade *versus* International Trade, in order to compare and evaluate the economic links of each province with national and international economy.
3. Equalization Payments: because of its redistributive function, this Program is especially problematic.

All these aspects will engender an evaluation about the links and economic interest of each province, to be part of the Canadian Economic Union. Such a model is very interesting, in order to understand even some of the political dynamic of Canadian Federalism.

**PLANNING FOR AN UNCERTAIN FUTURE:
MONTREAL AFTER THE 2002 MERGER**

Raphaël Fischler
McGill University

Like other Canadian cities, Montréal has recently been merged with some of its suburbs. In 2000, under Parti québécois leadership, the Québec government decided to follow the lead of Ontario and Nova Scotia and to amalgamate urban and suburban municipalities into larger wholes in its most important metropolitan areas. Unlike in other provinces, Québec is now about to witness the de-merger of some of the amalgamated suburbs. Having benefited from anti-merger sentiment in the provincial elections of 2003, the current Liberal administration has fulfilled its electoral promise to allow the populations of merged municipalities to demand the undoing of the merger. That undoing would not amount to a complete reversal, as many municipal functions would remain under the authority of the mega-city, but it would reinstate the independent municipal status of an entity that has been forcibly amalgamated.

An element of the law that created the new City of Montreal on January 1, 2002 was the requirement that the City adopt a new Urban Master Plan by 2005. This is one of the tasks to which the administration of Mayor Gerald Tremblay has been devoting its attention. Other endeavours have followed from the Montreal Summit that the mayor organized in the wake of his election, for instance the adoption of a charter of rights for Montreal residents. Like some of his colleagues in the rest of Canada, the mayor has also put much energy in making a claim for new sources of funding; to that effect, he is organizing a meeting of the twenty two largest Canadian cities in early June of 2004.

The proposed paper, which builds on past work presented at the 2002 Conference in Canadian Studies, describes the current situation in Montreal some two and a half years after the merger and analyzes the issues that the Tremblay administration is confronting. Using public documents and media reports as his main sources and

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relying on his own participation in public debates and planning activities, the author reports on the push for de-mergers, on the design of the new Master Plan and on the search for new municipal revenues, and he traces the links that exist among these different efforts.

The two main questions that the research raises are related—though only faintly, perhaps even just metaphorically—to the theme of this year’s conference, the response to crisis. The first question is whether the administration will have the fiscal and the political means to carry out the objectives that it is setting out in its plans for spatial and economic development. A tentative answer to that question is that the city’s problems have not reached crisis proportions and that, consequently, changes in the city’s powers are likely to remain very modest in the foreseeable future. In this, Montreal is in the same boat as other Canadian cities. The second question concerns the difference between Montreal and its sister cities and asks to what extent the behaviour of political actors in Montreal today can still be explained by the trauma that the forced merger created in fiercely independent suburban municipalities. A likely response to this question is that whatever trauma there may have been is related to a failure of democracy, not to a substantive loss in quality of life, let alone in health and safety.

**GOVERNING CLIMATE RISK:
A STUDY OF INTERNATIONAL RIVERS**

Itay Fischhendler

University of California, Berkeley

The current need to govern climate uncertainty raises the question of how the nation-state addresses unpredictable events of water availability and flow while negotiating a regime to govern transboundary water. It is hypothesized that nations most often exclude many of the mechanisms to address climate risk not because of a lack of awareness of climate fluctuations, but since many of these mechanisms change the power balance within and between states and undermine the longevity of water regimes. Thus, this paper tries to identify the cooperative mechanisms available to address regional climate risk while accommodating the need of the nation-state to maintain its hegemony over transnational institutions. The study focuses on the negotiation process of three water treaties, and seeks to identify the underlying reasons behind the inclusion – or exclusion – of such mechanisms. In addition it reviews how the treaties performed and evolved during times of crisis. The first case study is the current drought along the lower Rio Grande and the 1944 water treaty between Mexico and the U.S.; the second is the 1961-1964 drought along the Great Lakes and the 1909 water treaty between Canada and the U.S.; and, finally, the paper examines the 1997-2000 water shortage in the Jordan Basin and the 1994 treaty between Israel and Jordan. It was found that among the mechanisms that can be employed to address uncertainties, though they are often excluded, are joint institutions with wide scope and geographical jurisdiction, escape clauses, the allocation of water according to percentage of flow, and a binding arbitration procedure. However, states often adopt other institutional designs to govern uncertainty that allow the political process of regime formation not to conflict with the need for hydrological flexibility. This stresses the need to develop hybrid arrangements that can settle the tension between hydrological and political flows so that risk may be successfully incorporated in future agreements to govern climate uncertainty.

**GENDER, DIASPORIC JEWISHNESS AND/AS TRAUMA:
THE LIFE WRITINGS OF FREDELLE BRUSER MAYNARD AND
MIRIAM WADDINGTON**

Bina Freiwald
Concordia University

The paper will engage with the life-writings of two Jewish Canadian women – Fredelle Bruser Maynard and Miriam Waddington – and the insights they offer into the experience of social trauma located at the intersection of gender and race/ethnicity/religion. In 1972 Fredelle Bruser Maynard published Raisins and Almonds, an account she would only belatedly acknowledge arose out of “the anguish, the deep sense of exclusion” she had experienced “growing up Jewish and alien” in the small towns of western Canada during the 1920s and 1930s. It was followed in 1988 by The Tree of Life, a volume Maynard introduced as “tougher . . . [and] truer” than the earlier memoir. This pattern of delayed re/cognition – constitutive of the belatedness of trauma as a psychic phenomena – resonates with the larger historical context within which Maynard’s experience was embedded. In 1934, the year Fredelle Bruser turned 12, a Canadian Jewish Congress study “uncovered such extensive anti-Semitism, most of it relatively legal, that the report was never released lest it prove demoralizing to Canadian Jews and help legitimate anti-Semitic expressions” (Weinfeld 2001, 322).

The paper will draw on trauma theory to explore the representation of individual and social worlds in distress in the life writings of Maynard and her contemporary, the poet Miriam Waddington. Waddington, like Maynard, grew up on the Canadian prairies as a daughter of Jewish immigrants, and speaks of her experiences as a woman and a Jew in her collection of personal essays Apartment Seven. Of particular interest to my paper are recent developments in trauma theory that challenge two key aspects of earlier definitions of Posttraumatic Stress Disorder (PTSD): the designation of the trauma-inducing stressor as an event that is “outside the range of usual human experience” (American Psychiatric Association 1994, 783), and the exclusive focus

on the pathology of the patient. The work of Judith Herman and Arthur Kleinman, among others, has been instrumental in offering both a critique of this model and an alternative vision. Herman's Trauma and Recovery (1992) shifts the focus of analysis from the impact of exceptional, circumscribed, traumatic events to the effects of prolonged and all-too-common social traumata that are not accidental but "of human design" (7), such as the social traumata of prejudice and exclusion that find their expression in racism, classism, sexism, and ageism. Kleinman's Writing at the Margin spells out the insidious consequences of a medicalizing and pathologizing discourse of trauma wherein "social problems are transformed into the problems of individuals" (177). It is such traumas of human design that shape the lives and autobiographical projects of Maynard and Waddington. Their narratives, in turn, enable us to explore not only "the faces of oppression" (Nelson 2001, 108) that harm subjects, but also the range of strategies employed by such subjects to (re)gain agency. Racism and sexism are the traumas that shape the lives of Maynard and Waddington, and their life writings attest to both the severity of these assaults and the formidable challenge that recovery – of which the pursuit of belonging is a crucial component – poses for such subjects.

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**The Anglican Church of Canada, From Conversion to Dialogue:
The Case of Roland de Corneille**

Haim Genizi
Bar-Ilan University

One of the characteristics of the Anglican Church was its missionary zeal. Accordingly, two missionary institutions operated for the Jews, one in Toronto and other in Montreal, the cities where most of the Canadian Jews lived. In 1960, Roland de Corneille, an Anglican priest, who was the secretary of the missionary Nathanael Institute in Toronto, initiated a dialogue as a vehicle to bring together the Anglican and Jewish communities in Canada.

De Corneille's plan gradually took shape. After a decade of activities inter-faith dialogues became a widespread phenomenon. Anglican parishes initiated meetings with Jews. Other denominations, like the Roman Catholics, the Lutherans, the United Church and the Sisters of Our lady of Sion, also entered into inter-religious cooperation in the dialogue program.

What were the original purposes of de Corneille when he proposed the "Dialogue Approach"? What were the reactions of the leaders of the Anglican Diocese in Toronto to de Corneille's program? How reacted the Jewish Rabbis to the suggestion to enter into dialogue with Christians"? What were the reasons for de Corneille's success?

It is the aim of this paper to deal with these questions.

TECHNOLOGY IN RESPONSE TO TERRORISM

Ron Gershon

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Three somewhat unrelated events that took place in 2001 changed the course of many people, organizations and nations in an unprecedented way. The first of these events is the collapse of the high-tech “bubble” which resulted in the abandonment of many companies and technologies by their investors leaving them without use or future. The second event was the beginning of the wave of terror as part of the *intifada* in the Middle East, a wave that brought an onslaught of suicide bombers, snipers, urban warfare and mounting civilian casualties on both side of the conflict. The third event was the coordinated attack on American properties on September 11, an event which exposed the vulnerability of nations in the Western hemisphere to terror, an issue which changed policies, attitudes and way of life in countries which, to that point, have not contended with issues related to homeland security.

In this paper, the relationship between these events will be described at length. In particular, the paper will address the fact that the security threat nations now face affects every phase of domestic life and demands that technical solutions that might be deployed relatively quickly be readily accessible to different governmental entities, from local through state to federal ones. The paper will describe some of the challenges in identifying the threats and vulnerabilities of nations and societies, address some of the responses to those threats, and examine the ways with which the science and engineering communities have been trying to meet both short- and long-term needs. Some examples of technological challenges and the resulting solutions will be given, with emphasis on research and development efforts taking place in Israel and around the world for present and future solutions to terrorism. Some of the lessons learned through these development efforts will also be shared, and suggestions for better communications and cooperation between the users (government agencies at all levels, various organizations) and the developers (industries) will also be discussed.

**ESTABLISHING COMMUNITY EMERGENCY CENTERS:
THE JERUSALEM RESILIENCE MODEL**

Ruth Geva

The Jerusalem Association of Community Councils and Centers Ltd.

In the past three years, terrorist activity throughout Israel has taken the lives of hundreds of civilians, with thousands injured. The residents of Jerusalem have been targeted in these attacks more than those of any other city. Feelings of insecurity, continued stress and even trauma is common among the residents of the city, of all ages. Furthermore, It was clear that if an extended emergency situation would occur, the professional services would not be able to attend to all the needs of the population, and the demand for trained volunteers would be imperative. During previous terrorist activity, residents of neighborhoods wished to assist the emergency services, but were not properly trained to do so. Furthermore, their work was not coordinated with the authorized agencies. This often led to duplication of effort, a waste of needed resources as well as a lack of effective service-delivery.

On the background of constant fear of being potential targets to terrorist activity compounded by increasing tension before the war in Iraq in 2003, a new project to build up the resilience of the population was formulated and has began being implemented. Thus, it was decided to establish Community Emergency Centers (CEC) in the various neighborhoods, which would be able to provide a variety of emergency services – both on a short and longer range - in addition to or as a supplement to the services usually provided during emergency situations. Such a neighborhood mobilization would allow the community to work in coordination with the municipality, police, Home Front Command, ambulance and fire services and with all the social services that come into play in an emergency situation, while mobilizing volunteers who know the neighborhood well and the local needs. It is hoped that such an local organization would also increase the resilience of the residents and provide some mechanism for stress reduction.

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This paper will describe the implementation process used to set up the CECs in 12 neighborhoods during 2004, with the rest being slated for implementation in 2005 – encompassing the whole of the residential population of Jerusalem (about 600,000). The CECs consist of a neighborhood command center - run from the Community Council that exist in each neighborhood – and consisting of teams of professionals, lay-leaders and volunteers. Each team has been trained in a specific area of activity: from psychological support, to assisting emergency services, providing logistic support, communications and information services etc. Working procedures have been coordinated with all concerned, and basic training has already taken place.

Coordinating the work of volunteer, para-professional and professional services, while working with representatives of the Municipality, volunteer services and national security agencies, in order to formulate procedures and delineate tasks for the various bodies, has not been an easy task. The paper will describe the on-going evaluation of the project, its results and the organizational strategies used. The challenges and problems incurred will be described.

The CEC project is sponsored by the United Jewish Federation - New York Emergency Fund and the Jerusalem Foundation, and coordinated by the Jerusalem Association for Community Councils and Centers. Partners to the project are the leading departments at the Jerusalem Municipality which deal with emergencies, the Ministry of Social Welfare and the umbrella organization in Jerusalem which deals with the treatment of trauma due to terrorist activity, The Israel Center for the Treatment of Psychotrauma.

**COMPARATIVE POLICY STUDIES CANADA-ISRAEL:
METHODOLOGICAL PRINCIPLES AND RELEVANCE²**

Iris Geva-May
Simon Fraser University

My aim in presenting this paper is to offer a conceptual and methodological framework for comparative policy studies in general and comparative policy analysis in particular, and to turn the attention to dimensions of comparative policy studies, methods and criteria for valid comparative work. To this end, I will present and examine Canadian and Israeli public policies on the agenda and which have been included in some of my own comparative studies in recent years.

The main contribution of this study is in that it restates – I hope with some realism - the goals of comparative inquiry as promoted by this conference. This paper's contribution is also part of an effort to set the scene for a dialogue on issues of comparative analysis in public policy, what it can achieve, and what should be the underlying principles in comparative research and in comparative discourse.

² I presented parts of this paper at the Opening Plenary, International Research Symposium on Public Management V, Barcelona, April 2001 as a response to and critique of Nicholas Deakin's (LSE) lecture "The Perils of Partnerships: Lessons from Current Practice in Europe," my opening keynote talk at the Research Conference of Canadian Studies Association in NY, September 2003, and an invited talk at the University of Rio de Janeiro, August 2003. A partial paper opened a special issue of the *Review of Public Administration* (2001) and set the criteria for the scholarly exchange on comparative policy and public administration inquiry in that publication. A partial version was recently presented at a talk at the Concordia University, Montreal, April 2003.

Therefore this presentation will consist of three parts.

In Part One (a) I will offer a conceptual framework for comparative policy studies;

(b) I will turn attention to dimensions of comparison, i.e., what should be underlying principles in comparative studies and comparative discourse.

In Part Two: I will examine a range of Canadian-Israeli comparative studies in which I was involved and illustrating the above;

In Part Three: I will set the scene for a discussion about what comparative analysis on Canada-Israel can achieve.

Public policy is about decision-making and action. Therefore, in this presentation I will make reference to immigration, security, health care, higher education and policy making cultures, in the two countries. For instance, the two countries enact quite different policies of immigration even though they are faced with similar immigration-related problematic: language acquisition, settlement benefits, employment and low level jobs, religion, different value systems, ethnic congregation, and others. The main question is what can be derived from one-another's experience.

My contention/underlying hypothesis is that by comparing and contrasting policy issues through the use of valid methodological procedures, we can (a) learn a great deal about these policy issues; (b) derive more comprehensive and efficient policies, which (c) can mitigate the many (immigration/security) policy problems and enhance policy solutions (the absorption of immigrants into their new societies).

Of particular importance is to observe the ability of comparative public policy studies to address questions about common fundamental problems (for instance solving unemployment among the immigrant population) and transferable arrangements (such as possible re-training arrangements, re-settlement incentives, etc.) in order to derive useful insights from them. The main methodological concern is to identify principles (for instance, better utilization of immigrant human capital), and related policy

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variables (such as financial incentives), as well as comparative common denominators (e.g., the view of absorbing immigrants as a national value).

The Motto or conceptual framework of this talk is:

Thinking of policy issues without making comparisons is un-thinkable and this applies to all scientific thought, scientific research and policy practice.

TRAUMA BETWEEN POLITICS, ETHICS AND POETICS

Ruth Ginsburg

The Hebrew University of Jerusalem

For quite some time now trauma is no longer confined to a medical-psychiatric diagnosis, exclusively concerning doctors and psychotherapists. Not only scholars in the social sciences and law have taken an increasing interest in the controversies regarding its definition and implications. Scholars in the fields of history, philosophy and literary criticism, are involved in what has recently been christened as "Trauma Studies". Many themes that have come up in the controversy can be traced back to Freud.

In my presentation I shall concentrate on Freud's oscillation between two different models of trauma, a realistic-political one and an imaginative-poetical one. I shall argue that to the very end Freud was both unwilling and unable to decide between the two and that this indecision may have had serious ethical implications for his followers.

TERROR AND JERUSALEM – A GEOGRAPHIC ANALYSIS

Joseph Glass

International Council for Canadian Studies

Terror has significantly influenced Jerusalem's urban geography, particularly since the outbreak of the Al-Aqsa *intifada* in September 2000. Terrorist attacks on Jerusalem, unlike those on New York City (September 2001) and Manchester (June 1996), did not result wide-scale destruction of property or long-term disruption of urban infrastructure and services. However, the frequency of the attacks on Jerusalem and their intensity (substantial losses of human life and scores of injured) raised the level of fear among the city's inhabitants and potential visitors to the city. Fear of future terrorist acts affected the frequency of movement to the city. This fear instigated processes for the redefinition of "safe" spaces within the city. The aggregate of the definitions produced altered patterns of movement to and in the city. Furthermore there have been changes in the utilization of different modes of transportation and the consumption of urban services.

Changes in the foci of commercial and industrial activities are the result of modifications in patterns of activity in the city. The on-going terrorism has hastened the decline of downtown and led to the relocation of certain commercial activities to other areas of the city. Various industrial activities have been relocated from threatened areas to safer ones within and outside the city. Furthermore, the continued apprehension has affected the real estate market with rental prices and property values dropping in areas, which are perceived to be under greater threat.

A significant reaction to the danger of terrorism has been the rapid development of security measures that are meant to discourage and prevent further acts of violence and create "safe" places within the urban landscape. This may be observed on the street level with the development of gates, fences, and barriers designed to protect individual enterprises and buildings. These security measures can also be seen on the neighborhood and citywide levels through the construction of walls and fences.

The discussion will provide examples of the effects of terrorism on Jerusalem's landscape in an attempt to further understand the relationship between terror and the city and its application to other urban settings.

**INTERNATIONAL EVENTS AND PRIVATE LIFE:
THE IMPACT OF 9-11 ON THE ECONOMIC SETTLEMENT
OF IMMIGRANTS TO CANADA**

Gustave Goldmann

Research Data Centre Program
Statistics Canada

Jean Renaud

Université de Montréal

Two important trends are very apparent in Canada and in many of the world's other major industrialised societies. First, natural population increase has fallen below replacement levels. In Canada, the total fertility rate dropped to just below 1.5 according to the data from the 2001 Canadian Census. Therefore, immigration has become the major component of real population growth. Once again, the most recent population estimates in Canada show that the average annual population increase due to net international migration was almost 157,000 between 1997 and 2002, compared to under 120,000 due to net natural population growth during the same period. The impact of this substantial immigration is clearly evident in many of Canada's major cities. The proportion of foreign born is almost 43.7% in Toronto, 37.5% in Vancouver and 18.4% (the national average) in Montreal.

The dramatic increase in the proportion of immigrants leads directly to the second trend. The ethno-cultural (and social) character of immigrants is changing in a very fundamental way. Over 90% of the immigrants who arrived in Canada before 1961 declared European origins. In fact, many were from Western and Northern Europe (including the British Isles). In contrast, almost 60% of the immigrants who arrived in Canada between 1991 and 2001 declared Asian or Middle Eastern origins. This trend is resulting in a dramatic change in the ethnic composition of Canadian society.

How immigrants adapt when they arrive in a host society is a function of many factors, not the least of which are the degree to which the receiving society is open to immigration and the ethno-cultural, social and human capital characteristics of the migrants. The results presented in this paper are a continuation of ongoing research

into the social-psychological process of acculturation that occurs as a result of immigration.

The primary research questions being addressed in this study are: (1) How do the socio-cultural and human capital characteristics of the immigrants affect the outcome of acculturation? and (2) How do the effects vary over time, especially when juxtaposed with national and international events? The nature and degree to which immigrants adapt to living in a new host environment are affected by the policies of the receiving society as well as their respective socio-cultural, demographic and economic characteristics. Immigrants belonging to specific ethnic groups exhibit behaviours with respect to adaptation that are shaped by their history, beliefs and the attitudes of the receiving society. The outcome of the acculturation process that immigrants undergo provides a unique view of the effects of adaptation. It is possible to construct a model in which the outcome of acculturation is the result of the combined effects of: (1) absorption policies and programs, (2) multiculturalism policies and programs (where these differ from the first category) and (3) the characteristics of the immigrants, including ethnic and cultural background. National and international events act as exogenous factors in the analysis.

The authors analyse two longitudinal series containing data on immigrants. The first is a survey that has followed a cohort of immigrants in the Montreal region for over 10 years. The second is the newly released Longitudinal Survey of Immigrants to Canada. Both surveys track a broad range of socio-cultural, educational, economic and other characteristics of the immigrants over time. It is possible, with these data, to analyse key transitions in acculturation outcomes using event history analysis (and hazard modelling).

**REPRESENTING CRISIS: THE CANADIAN DOCUMENTARY
TRADITION AND *DISCORDIA***

Noreen Golfman

Memorial University of Newfoundland

The National Film Board of Canada boasts more than six decades of documentary filmmaking, having emerged in the crisis of WWII out of a need to promote the Canadian war effort abroad to Canadians at home. The filmmaking strategies of that early period helped set international standards for representing complex events on screen. Sixty four years later the NFB sponsored the production of *Discordia*, a feature-length documentary on the violent confrontation at Montreal's Concordia University that followed the announcement of Benjamin Netanyahu's visit to the campus. Co-directed by two young graduates of Concordia's Communications Studies program, *Discordia* is both a brilliant reflection on the events that led up to the riots on campus as well as a measure of how far the documentary genre has moved from the early days of deliberately impersonal filmmaking. *Discordia* has much to say to us about the state of student activism and the value of tolerance. In this way it is also an intelligent antidote to an earlier and privately funded version of the same event.

L'ŒUVRE D'ART SELON KOKIS: "CONTINUUM" ET SYMBOLISATION

Simone Grossman
Bar-Ilan University

Sergio Kokis, lauréat québécois du prix littéraire Mexique-Québec 2003, est écrivain et peintre. Auteur de plusieurs romans et d'un essai sur le processus créateur, il raconte l'histoire d'un tableau représentant un nu "vert laitue" dont il a mis deux ans à comprendre la signification jusqu'à ce qu'un souvenir d'enfance lui revienne: son père abattant un bananier après qu'il ait donné ses fruits, d'où la couleur verte. Ce tableau, symbole offert au monde intérieur du spectateur, représente à la fois le passé, le présent et la "double nature" de son auteur, tout en étant également "un nu" et "une tête qui rêve".

Sergio Kokis définit l'œuvre d'art comme un "continuum" issu des "expériences internes" du peintre et de l'écrivain, réorganisées en "une sorte d'unité mouvante évoluant à la façon d'une narration". La "re-création ludique" change le sens des objets et leur fait représenter des "réalités absentes". Originaire des traumatismes, l'art est un processus inachevé de "décentration", un "réarrangement du réel en vue de créer un spectacle nouveau". Le peintre exilé, dans *Le pavillon des miroirs*(1994), s'identifie aux miséreux "revenus le hanter" après tant d'années: "Je les reproduis depuis sous la forme d'images plastiques, pour mieux m'approprier ma propre blessure". Il produit à la vue "le kaléidoscope du Mangue, du carnaval et des murs suintants" de Rio. L'"expérience cruciale" de la pauvreté dans le Nord Est du Brésil donne forme aux personnages qu'il peint.

La "narration" s'unifie à la toile peinte dans *Les amants de l'Alfama*(2003) où le grand triptyque de Bosch représente la "totalité en forme de magma" du "continuum d'omniprésences qui se succèdent dans toutes les directions et selon des axes infinis, sans coupures ni collages". L'événement n'est qu'"illusion", "découpe artificielle". L'"immense continuum" est un "tissu de souvenirs" où l'imprégnation du passé

s'effectue chez Kokis à travers la pratique conjointe de l'écriture et de la peinture.

**VIEWS FROM THE COUCH: A SERIES OF INTERVIEWS WITH
ISRAELI PSYCHOANALYSTS ON THE IMPACT OF TERROR**

Janice Halpern

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In a study published in the *Journal of the American Medical Association* in summer 2003, Bleich et al examined the psychological impact of ongoing terrorism in Israel. They found that almost half of a representative sample of the Israeli population had been exposed to terrorism personally or through a friend or family member. Nonetheless, in spite of severe prolonged terrorism, a relatively low rate of Post Traumatic Stress Disorder (9.4%) was found and there was no association between level of exposure to terrorist attacks and symptoms. They note that this lack of association may reflect the fact that the present situation impacts the entire population, and is not limited to those with direct experience. Overall the majority of those surveyed expressed optimism, a sense of self-efficacy, and yet a feeling of depression. The authors concluded that Israelis' remarkable coping abilities may be related to adaptation and accommodation, such that distress decreases over prolonged exposure to trauma.

In the present study, I seek to explore the more subtle psychological effects on the Israeli population from the unique vantage point of a Canadian psychoanalyst in Israel. I am interested in examining the effects of such adaptation and accommodation on the psyche. What defence mechanisms are involved in coping and how does one recognize when they become maladaptive? If, as Bleich et al suggest, the entire population suffers from exposure to prolonged terror, is it possible to discern changes in the psychic functioning of society? Is it possible to predict the impact on the generation growing into maturity under these circumstances? Further, Holocaust survivors, while not actively suffering from post-traumatic stress disorders, have been

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documented as transmitting their traumatic experiences to the second generation. Should we expect a similar process for these survivors?

The method used taps into unconscious trends of the population by interviewing Israeli psychoanalysts, a group uniquely positioned to observe unconscious processes from the vantage point of their consulting rooms. This research method, known as clustering, allows for access to a relatively large number of subjects through interviewing their analysts, and also offers the unique insights that are only available through prolonged in depth study of individuals. The president of the Israeli Psychoanalytic Society publicized a request for interview subjects in a letter to all members, and I approached members with whom I came into contact at scientific meetings of the Israeli Psychoanalytic Society. I also contacted psychoanalytic psychotherapists in the Jerusalem community. Each subject was interviewed by means of an audiotaped semi-structured interview, and the tapes reviewed to elucidate themes.

I also seek to explore the impact of ongoing terror on the psychoanalytic encounter. Is there room for fantasy, reverie, exploration of unconscious symbols in a time of social instability? Is it possible to provide the patient with the prerequisite for psychoanalytic work, that is a safe place from which to explore, when both analyst and patient are living in a situation of danger? Israeli psychoanalysts, a large and sophisticated group, are uniquely placed to respond to this question. Further, how is the analytic encounter impacted when the psychoanalyst, too, is in danger? Is it possible for the psychoanalyst to manage his/her own anxieties sufficiently to be optimally empathic? Are new challenges presented when the danger is not only in past and now symbolic, but also in the present and excruciatingly real? Finally, what can psychoanalysis offer to mitigate the possible distortions of personality that may result from having to cope with this stressor? Does the analytic stance of reflecting on one's psychic mechanisms offer analysts the possibility of less psychic distortion? In a world increasingly threatened by terror, these are important questions to pursue.

**TRAUMA DANS LA RELATION MÈRE FILLE:
L'INGRATITUDE DE YING CHEN³**

Dina Haruvi
Université de Tel Aviv

Yan-zi la protagoniste du récit de Ying Chen, déjà morte au début du récit, assiste à ses propres funérailles et raconte par la suite les événements qui l'ont poussé au suicide. Le récit se déroule autour de cet événement morbide. Chen met en scène une relation complexe symbiotique où on retrouve des rapports de pouvoirs, d'amour et de haine qui donnent lieu à de nombreux conflits. Le processus qui mène la narratrice au suicide évoque les traumatismes transmis par la mère et (re)vécus par la fille. Ne réussissant pas à transformer la relation et à surmonter les traumatismes, Yan-zi décide de se suicider espérant ainsi mettre fin à sa souffrance tout en aggravant celle de sa mère. « Je veux que maman perde ses larmes, beaucoup de larmes, comme elle a perdu son sang le jour de ma naissance. C'est le prix qu'une mère doit payer. » (Chen 36) Paradoxalement en se tuant, en rendant son sang à sa mère, Yan-zi espère enfin exister. Je propose d'étudier la relation entre Yan-zi et sa mère car elle éclaire la dimension traumatique des rapports entre mères et filles. Le recueil d'articles édité par Cathy Caruth⁴ me permettra d'élaborer cette approche.

³ Ying Chen., *L'ingratitude*, Paris, Leméac/Actes Sud, collection Babel, 1995.

⁴ Caruth, Cathy. *Unclaimed Experience: Trauma, Narrative, and History*, U.S.A, John Hopkins University Press, 1996

**LOCAL NODES IN GLOBAL NETWORKS:
THE GEOGRAPHY OF KNOWLEDGE FLOWS
IN BIOTECHNOLOGY INNOVATION**

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Meric Gertler,
University of Toronto

The literature on innovation and interactive learning has tended to emphasize the importance of local networks, inter-firm collaboration and knowledge flows as the principal source of technological dynamism. More recently, however, this view has come to be challenged by other perspectives that argue for the importance of non-local knowledge flows. According to this alternative approach, truly dynamic economic regions are characterized both by dense local social interaction and knowledge circulation, as well as strong inter-regional and international connections to outside knowledge sources and partners. This paper offers an empirical examination of these issues by examining the geography of knowledge flows associated with innovation in biotechnology in Canada. We begin by reviewing the growing literature on the nature and geography of innovation in biotechnology research and the commercialization process. Then, focusing on the Canadian biotech industry, we examine the determinants of innovation (measured through patenting activity), paying particular attention to internal resources and capabilities of the firm, as well as local and global flows of knowledge and capital. Our study is based on the analysis of Statistic Canada's 1999 Biotechnology Use and Development Survey, which covers 358 core biotechnology firms. Our findings highlight the importance of in-house technological capability and absorptive capacity as determinants of successful innovation in biotechnology firms. Furthermore, our results document the precise ways in which knowledge circulates, in both embodied and disembodied forms, both locally and globally. We also highlight the role of formal intellectual property transactions (domestic and international) in promoting knowledge flows. Although we document the importance of global networks in our findings, our results also reveal the value of local networks and specific forms of embedding. Local relational linkages are especially important when raising capital – and the expertise that comes with it – to support innovation. Nevertheless, our empirical results raise some troubling questions about the alleged pre-eminence of the local in fostering innovation.

**SKIN DEEP: THE IMPACT OF TRAUMA ON
FEMALE IDENTITY IN MARGARET ATWOOD'S NOVELS
*THE ROBBER BRIDE AND THE BLIND ASSASSIN***

Galit Lief Grunblat
The Hebrew University of Jerusalem

Karen is sitting straight up in her bed, holding her pillow against her chest. Her heart is beating with terror. There's a man standing in her dark bedroom; it's Uncle Vern....Uncle Vern sleepwalks quietly across the floor to Karen's bed....Then he falls on top of Karen and puts his slabby hand over her mouth and splits her in two. He splits her in two right up in the middle and her skin comes open like the dry skin of a cocoon, and Charis flies out. (*The Robber Bride* 259)

Trauma and skin are tightly interwoven in Margaret Atwood's rendering of the events and circumstances that shape the identity of the female protagonists in her novels. Child neglect and abuse, rape, and domestic violence are all presented in terms of skin, thus turning this membrane into a meaningful and revealing script. Focusing on Atwood's novels *The Robber Bride* and *The Blind Assassin*, in this paper I propose to show that Atwood presents the female body as a battle-field and the skin enveloping it as a tangible borderline on which all attacks, camouflages, defeats, escapes and triumphs are inscribed.

**ANTI-AMERICAN AND ANTI-ISRAEL ACTIVISM
ON CANADIAN UNIVERSITY CAMPUSES**

Martin Lockshin
York University

The Israel-Palestine conflict has been playing a significant role on university campuses around the world, especially in the last three years. Much attention has been focused on the situation in Canada, especially after Benjamin Netanyahu's attempt to deliver a speech on a Canadian campus was stopped by an unruly demonstration.

This paper will examine the current situation on Canadian campuses and will explore some of the factors that make the situation in Canada different from that of other countries, particularly the United States.

One of the major factors that explain the strength of anti-Israel activities on Canadian campuses is that anti-American sentiment is generally strong in Canada and has become even stronger since the war in Iraq began. For many Canadian left-leaning academics opposition to Israel is a logical partner or perhaps a natural outgrowth of opposition to the policies of George W. Bush.

The strength of unions on many Canadian campuses and their involvement in a number of aspects of campus life also is a factor that leads to more anti-Israel rhetoric. Many unions in Canada have taken anti-Israel positions, particularly the Canadian Union of Public Employees (CUPE). In the United States, on the other hand, faculty unions are more unusual.

The paper will also examine the attempts of pro-Israel academics and of the Jewish community to improve the situation on campus and to bolster the pro-Israel forces.

**A CASE OF STRATEGIC AVOIDANCE?
THE CANADIAN JEWISH CONGRESS AND THE ROYAL COMMISSION
ON BILINGUALISM AND BICULTURALISM**

Richard Menkis
University of British Columbia

On April 22, 1963 Lester Pearson was sworn in as Prime Minister of Canada. As one of the first acts of his new government, he announced the creation of a Royal Commission on Bilingualism and Biculturalism. Its purpose was "to inquire into and report on the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian Confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard that contribution." The backdrop for this call was the escalating tension between French and English Canadians. French Canadians had been kept out of the corridors of power, including the Canadian civil service, and even within the federal government agencies French was hardly used. Many French Canadians called for serious changes in the makeup in Canada, or threatened that they would have to look for options outside the existing political framework. Some extremists had begun to place bombs in Montreal mailboxes, and had even stormed an armoury. The Royal Commission aimed to reverse the decades of French-English hostility by re-inventing the state. But the Commissioners were in for a surprise. Led by the Ukrainians, a number of ethnic groups called for a broader pluralism than suggested by biculturalism, and pressed for a multicultural state and society. According to some researchers, the Jewish community followed the lead of the other ethnic groups. In this paper, however, I will show that at this moment of national re-definition, the most powerful of Canadian Jewish institutions, the Canadian Jewish Congress (CJC), took a much more cautious approach than many other ethnic agencies. On only one occasion did CJC speak out, and that was at the preliminary hearings, where the only topic was the mandate of the Commission. On the basis of internal discussions and memoranda from the CJC National Archives (Montreal) I will discuss why CJC seemed reluctant to follow the course of those other agencies (including one Jewish group) and kept, for the most part, out of the public eye.

**THE MILD, MILD WEST:
LIVING BY A CODE IN CANADIAN LAW AND FILM**

Ed Morgan
University of Toronto

The objective of this paper is to explore, in the popular and the legal realms, the Canadian national image of living by the rules. The vehicles for this exploration will be Canadian constitutional law and Canadian film. More to the point, a specific set of case law – that dealing with federal criminal jurisdiction – will be juxtaposed with a specific Canadian movie – *The Grey Fox* (1982). The hope is that the imagery and national aspirations expressed in one medium will illuminate the equivalent motifs in the other.

The controversy over criminal jurisdiction presents itself for obvious reasons – the question of whether the federal criminal law power is expansive or restrictive points to whether the unifying code of conduct is as exhaustive as it has traditionally been portrayed. To the extent that Canada can be seen as a confederation of largely self-governing regions brought together by compact, the federal criminal law may alternatively represent the ties that bind or the noose that chokes. Thus, despite the national cliché, the relevant constitutional question is whether Canada lives and flourishes by its Code or whether the provinces that make up the country barely live in spite of it.

The Grey Fox, a Canadianized Western, may be a less obvious choice – that is, until one spends some time contemplating its surprisingly complex themes. In the first place, the film's plot involves a confluence of law enforcement agencies representing the province, the federal government, and the Americans, depicting a contest of criminal jurisdictions that has a remarkable amount in common with the relevant constitutional case law. Moreover, the story line of the film is so familiar to the Canadian national narrative that it presents an ideal testing ground for the extent to which the Canadian self-image has endured. In *The Grey Fox*, an American bandit

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romances a British Columbia woman amid spectacular scenery and bad weather before ultimately being 'got' by the Mounties. How could any study of law and the popular image of Canada resist?

Finally, and most importantly, *The Grey Fox* has a thematic structure that helps bring into focus the otherwise obtuse pattern of the constitutional cases on criminal jurisdiction. By taking the code that we have come to expect of Canada and turning it inside out and backwards, the film sheds light on how Canada's constitutional regime is composed of contradictory rules that can barely be followed at all. Furthermore, by portraying as a Canadian hero an eccentric, outcast, and, most of all, an unmistakably American character, *The Grey Fox* mirrors in its reversal of personality traits the reversal of character that one finds in the constitutional law. The discovery may have come late in the day, but it turns out that Canadians live in a world characterized as much by disorder as order, as much by alienation from the law as adherence to it, and as much by debate about what the rules are than by following them.

**IN RESPONSE TO CRISIS IN EDUCATION:
EDMONTON PUBLIC SCHOOLS' PROMOTIONAL ACTIVITIES
AND PARENTS' PERCEPTIONS OF THE NEW MARKET ERA**

Izhar Oplatka
Ben Gurion University

In response to widespread criticism on the public education, market forces, especially in the form of school choice, have been introduced in many Western countries during the past two decades, including Canada. Key elements in this marketization process include open enrollment, choice, diversity of school provision, competition among educational providers and demand-driven funding. With marketization comes marketing, for this is one way by which schools may respond to the external pressures engendered by the need to compete for students.

The study aimed at exploring the perceived significance of promotional events in secondary schools among Canadian parents, their children and teachers, and at determining the influence of these events upon the school choice process and school life. The findings suggest that both teachers and families displayed apparently contradictory perceptions of the open house with respect to its significance and influence, differing as well from one another in their understanding of the place of this event in school life and choice. In addition, four effective aspects of this promotional event have been subjectively identified by the respondents. Empirical and practical implications are suggested. One of them is that while there has been considerable interest on the issues of parental choice and the subsequent emergence of educational markets in Canada, there is a need in further research on the marketing of schools in Canada in practice, mainly due to its unique multicultural structure.

**THE EFFECTS OF TERRORISM ON ISRAELI YOUTHS:
PERCEIVED VULNERABILITY AND PRECAUTIONARY
BEHAVIORS AS A FUNCTION OF LIVING LOCATION,
NEWS CONSUMPTION, AND GENDER**

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The purpose of this study was to investigate how Israeli adolescents have been coping with the threat of terror which has intensified dramatically since the beginning of the Palestinian uprising in September 2000. Specifically we were interested in finding out how terrorism has affected youngsters' leisure time, how vulnerable they feel, what measures they take in order to reduce the danger of being exposed to terrorism, and how, if any, does exposure to media news is related to their perceived vulnerability. Those measures were compared between two samples of high-school students from 2 major cities in Israel; one, Jerusalem (Sample J), which has been exposed to frequent terror attacks, and the other, Beer-Sheba (Sample B), which has been relatively free of terrorism. A total of one hundred and forty seven 10th and 11th graders (61 males and 86 females) completed a questionnaire which included measures of perceived vulnerability, exposure to media, and precautionary behaviors as responses to terror threats. There were major differences between the two samples on most measures. One striking difference was the proportion of students who reported knowing someone who had been hurt (injured or killed) by a terror attack: 26.6% of Sample B Vs 83.3% reported knowing such a person. Although most participants did not consume news, those who did, tended to perceive themselves more vulnerable to terrorism. However, exposure to news did not increase precautionary behavior. Both living location and gender were major factors in predicting changes of behavior, worrisome, perceived vulnerability and feelings of control. Girls from Sample J reported being more fearful and cautious in crowded places, spending more time at home, compare to all other groups. Results are discussed in light of other literature findings and theories regarded adolescents' development.

**PTSD, GENERAL DISTRESS AND COPING STRATEGIES IN
ISRAELI ADOLESCENTS FACING TERRORISM**

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The purpose of this project was to screen adolescents exposed to ongoing terrorism for PTSD symptoms, general distress and coping strategies. In the screening project participated 2187 students, (1037 boys and 1150 girls; ages 12-18 (M=15.81)), attending 8 junior-high and high schools, completed a self-report battery of questionnaires. The study was started 22 months after the outbreak of the Al-Aqsa Intifada, in September 2000, in the context of ongoing terrorism. The questionnaires assessed extent of exposure to terror, symptoms of PTSD, depression, somatization functional impairment and coping strategies. PTSD was diagnosed in 4.3% of the sample, and partial PTSD was identified in additional 4.8% of the respondents. As compared to boys, girls showed higher rates of posttraumatic symptoms of fear, helplessness and horror, re experiencing and increased arousal and more depressive and somatic symptoms. However, boys express the posttraumatic distress in more functional impairment specifically in more risk taking behaviors. The results showed that girls tended to report on a greater variety of coping strategies: they used more frequently the following coping skills: "self distraction", "instrumental support", "emotional support", "venting", "acceptance" and "religion"; boys, on the other hand, tend to use more "humor".

THE CURRENT CRISIS ON CANADIAN CAMPUSES

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University of British Columbia

The outbreak of the recent “intifada” ushered in a new era of campus politics – one dominated by the conflict in the Middle East. Over the last three years, Jewish students on Canadian campuses have found themselves confronted by anti-Israel elements that are increasingly large in number, diverse in nature, and extremely well funded. The 2002 riot at Concordia University in Montreal certainly caught the world’s attention when anti-Israel forces successfully prevented former Israeli Prime Minister Benyamin Netanyahu from delivering a talk to the student body. Since that time, Jewish students across the country continue to fight an existential battle against anti-Israel sentiment and activity on their campuses. They take seriously their task to educate their campus communities about the conflict in the Middle East by countering prevalent propagandist lies and distortions in which Israel is depicted as a “colonial,” “militaristic,” “racist,” and “apartheid” state guilty of the worst human rights violations.

This paper will examine several phenomena related to the current crisis on Canadian campuses. First, the paper will contextualize the conflict on Canadian campuses by highlighting the current trend of delegitimization of the State of Israel on campuses worldwide. The paper will bring to light schemes that were initiated by anti-Israel elements in various academic settings that are meant to isolate Israel and her people from the academic arena. The term “institution of higher learning” often does not apply where Israel is concerned.

Secondly, this paper will examine the forces behind the anti-Israel movement on Canadian campuses. The diverse composition of the anti-Israel forces (special interest groups with varying agendas) is truly one of the more perplexing phenomena of the conflict. Indeed, the wide-range of campus groups united in

opposition to Israel and her right to exist underscores some of the challenges students face in mounting their pro-Israel agenda on campus.

Accordingly, this paper will also examine the makeup of Israel advocates on campus. This includes Jewish students, faculty and staff; Christian Zionists; and (non-religious) non-Jews who recognize the shared values of Israel and Canada (democracy, diversity, and the rule of law, for example) and support in Israel's right to exist. Furthermore, this paper will explore the significant regional differences that exist (Montreal and Toronto versus Vancouver, for example) with respect to the makeup of both anti-Israel forces and Israel advocates on campuses.

Thirdly, this paper will investigate changes in strategy in the current conflict campus conflict. Indeed, Israel advocates initially embarked on a campaign that relied on approaching the conflict in a reactive manner. However, frustration and futility led them to approach the conflict in a different manner. Consequently, they adopted a proactive strategy – one that allowed them to set the agenda in the campaign for public opinion. This approach has been largely successful for many different reasons and Israel advocacy is now radically different from what it was a few years ago. Similarly, the national landscape of Jewish organizations in Canada has also undergone a metamorphosis. The recent restructuring of several Jewish bodies and the development of CIJA was designed to enhance Israel advocacy in Canada. This restructuring effectively created a body, National Jewish Campus Life, with resources dedicated to Israel advocacy on campuses.

Finally, this paper will compare the situation on campuses today, vis a vis the conflict in the Middle East, to that of previous decades in order to assess what the future holds for Jewish students on Canadian campuses.

**NOVEL FORMS OF COLLABORATION AMONG INSTITUTIONS OF
HIGHER LEARNING IN BRITISH COLUMBIA**

Dennis Pavlich

University of British Columbia

Universities continue to be one of society's central defining institutions. In line with the many societal changes over the past fifty years that have affected our institutions, enormous changes have occurred. Those changes have produced situations of crisis that have challenged the resources, customs and culture of universities. This paper will review the reasons for those changes and suggest new ways of collaboration with the various forms of institutions as a means of coping with those changes.

This paper will consider four major environment changes that explain some of the problems facing higher education institutions. First, Western universities have had to cope with a "massified" university system that continues to increase capacity by improving access either generally or to specific disadvantaged groups, or to both. Secondly, universities have had to function in a global world and become increasingly dependent on the international community. Thirdly, universities have had to accommodate their operations to deal with revolutionized communication and information systems. Finally, universities have had to explore ways to meet the demands of a knowledge economy for lifelong learning.

This paper will consider these problems and their implications from the perspective of university values of competition and collaboration. The paper will seek to review solutions to those problems from the applied perspective of Universitas 21 – an international consortium of universities having recourse to technological advances in teaching and communication for reasons of research and administration. It will also review a local Vancouver collaborative exercise involving institutions of higher learning at local industrial part of the city of Vancouver. Both examples are attempts to minimize crises – actual and potential – to meet the demands of a knowledge economy in developed and developing worlds by improving access to higher education.

**THE CANADIAN POSTMODERN?
POLITICS AND LITERATURE IN IGNATIEFF AND HUTCHEON**

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Is Canada more capable than most countries of coping with crisis? The question is worth posing given the claim of many Canadian political thinkers that the country has undergone a ‘rights revolution’, one productive of a politics that is especially at home in conflict and contradiction. This, at least, is the argument of Michael Ignatieff. In his *The Rights Revolution* (Toronto: Anansi, 2000), Ignatieff asserts that Canada exemplifies a conception of justice that is able to combine unity with plurality, and that this provides it with exceptional flexibility when it comes to coping with conflict. I would suggest that there is something inherently paradoxical here and, though Ignatieff does not say so explicitly, quintessentially ‘postmodernist’ about his vision. Therein lies an important question: can Canada be rightly characterized, as many have claimed, as a ‘postmodern’ nation?

The Canadian literary theorist Linda Hutcheon would certainly answer in the affirmative. In her seminal book, *The Canadian Postmodern* (Toronto: Oxford University Press, 1988), Hutcheon argues that Canadians have been “primed for the paradoxes of the postmodern by their history.” One result, she suggests, is a literature that has been marked by typically post-modernist themes and tactics: parody, process, intertextuality, orality, and feminism. I want to re-examine Hutcheon’s claims in the light of the political vision presented by Ignatieff. When the texts she considers entertain political questions, do they do so in accord with Ignatieff’s approach and, if so, is it right to characterize them as ‘postmodernist’? And what of Ignatieff’s own fictional works? Can his novels, *Aysa*, *Scar Tissue*, and the recent *Charlie Johnson in the Flames*, also be understood as typically postmodernist? For example, do they exhibit the structures and tropes that Hutcheon claims are characteristic of Canadian postmodernism? And is their underlying political vision in keeping with that defended

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by Ignatieff? My answer to both of these questions is ‘yes’, and this leads me to conclude that both Ignatieff and Hutcheon do indeed share a postmodernist sensibility. Moreover, given their importance to Canadian letters, I suggest that this says something about Canadian identity as a whole.

**COPING WITH CRISIS IN THE AGE OF TERRORISM:
ISRAEL AND CANADA - A COMPARATIVE ANALYSIS**

Lily Polliack

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While Israel and Canada recognize in the expansionist tendencies of Islamic Fundamentalism a common threat to their western values and are especially appalled by its chosen strategic weapon of massive global terrorism, they respond differently to the identified threat. Underlying their differences in response are opposing security perceptions which have been developed over the years as a consequence of their very different geo-political positioning, for if Canada may allow herself to concentrate in her decision making processes upon how to prevent her roof from becoming inflammable by the external threat of terrorism, Israel's roof is and always has been inflamed by a Moslem related environment.

Nonetheless, it is a threat that all of the west holds in common in that it poses a real and present danger to their way of life. Moreover, a divided west would be a weakened west and so the need for a common and combined response becomes even more imperative. On the surface one might then expect Canada to join the US alliance as in the first Gulf War of January 1991, when she participated actively sending 3 ships and 18 combat aircraft to the war zone. And yet today her inclination is much more towards the European approach to conflict resolution, based upon discourse and accommodation. Israel, on the other hand, despite her closeness to Europe follows closely upon the US strategic triumphalist approach.

To a certain extent both Israel and Canada are motivated in their response by fear, for Israel fears that if she does not fight the dragon of Islamic Fundamentalism, she will not survive as a Jewish state, she will simply be devoured by that dragon. Canada on the other hand fears that if she does fight that dragon forcefully, she will herself become much like a dragon. This is a course that Canada would want to avoid at all costs for fighting the dragon would involve a cultural collision with her Moslem

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population, undermining and endangering the federal, democratic multi-cultural structure upon which Canada has been built and prospered. Moreover, it could even encourage the growth of another secessionist movement. After her experience with the Quebecois, Canada knows that if she wants to survive, accommodation by way of democratic due process is the best policy, when cultural factors are involved.

Perhaps Israel should learn to take her cue from Canada and especially so if she wishes to survive as a Jewish democratic state. After all there is no guarantee that the sword is a saviour.

**CRISIS AND RESTRUCTURING OF ISRAEL'S LOCAL
GOVERNMENT – DECLINE OR REFORM?**

Eran Razin

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At the background of the severe security and economic crisis, the Israeli government initiated in 2003-2004 unprecedented changes in Israel's local government system. A first step was the imposed amalgamation of local authorities that although implemented so far at a very limited scope could have substantial precedent-setting implications. A second step included amendments to the local government laws included in the legislation package passed concurrently with the approval of the 2004 budget. These amendments grant the Minister of Interior broad new authorities that practically expropriate powers from elected local leaders, in local authorities that are mismanaged or encounter financial difficulties. A third step consisted of a large cut in central government transfers to local authorities. These could have a profound impact on characteristics of local government finance and on fiscal disparities among local authorities. Implementation of these steps was largely made possible in the context of crisis, when trimming public spending seemed an urgent necessity.

The paper aims to assess the role of the political and economic crisis in creating a window of opportunity for reform, and to discuss the expected consequences in an environment of crisis and political-ideological transformation. Central government policies in the early 2000s seem to largely follow Thatcherian approaches of privatization and reduction of the public sector. Local government is considered as part of the bloated and inefficient public sector that should be reduced and bypassed through privatization, rather than as a local actor capable of assuming responsibilities that the central government no longer performs. Unprecedented powers are concentrated in the hand of the Ministry of Finance. Unlike the economic slowdown of the 1980s, which encouraged municipal entrepreneurialism, the present crisis is 'big' on local authorities that barely struggle to survive and also face internal political

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difficulties. Crisis conditions have made it possible for the Ministry of Finance to overcome extremely high barriers for reform in Israel.

The above steps could lead according to one scenario to a 'developing world type' decline. In this scenario, poorly funded local government would provide poor quality services that would be consumed by the lower classes, whereas the middle class would have to consume most public services, including education, health, policing and garbage collection, privately. According to a different scenario the outcome would be a lean and efficient local government, in which local authorities engage less in direct service provision and more in 'steering' privatized services. The opportunities and risks in these steps would be assessed also in light of local government reforms implemented by Canadian provinces in recent years, particularly in Ontario.

**TRAUMATISME ET INTROSPECTION DANS
SPLENDIDE SOLITUDE D'ABLA FARHOUD**

Danielle Schaub
Oranim College

Plus intimiste que *Le bonheur à la queue glissante*, un roman explorant la thématique de l'identité et la nécessité du retour au pays d'origine dans l'expérience d'immigrants libanais, *Splendide Solitude* d'Abla Farhoud illustre le processus de formation identitaire d'une femme suite à la déchirure causée par l'abandon d'êtres chers. En suivant le parcours émotionnel, sensoriel et somatique de la protagoniste, la lectrice est amenée à entendre deux voix, la voix intime et la voix analytique. L'alternance de ces voix reflète le contraste entre la réalité vécue, transmise dans ces moindres détails par la protagoniste, et la réalité perçue de l'extérieur par un agent non défini qui analyse l'expérience de la protagoniste. Cette dernière voix fait parfois écho à la voix médicale qui minimise et/ou étiquette les sensations de la protagoniste, tolérant ou non leur réalité. En fin de compte, la voix intime prend le dessus, pêchant sa force dans sa propre musique et non dans celle des êtres qui l'ont abandonnée. L'analyse du roman mettra en évidence le noeud de la dépression, assignant son origine à l'abandon parental, et exposera la façon dont la protagoniste y succombe avant d'y faire face. Dans le but de cerner son expérience, elle met en jeu une stratégie spatiale exprimant en termes territoriaux et militaires l'effort de contrôler son corps et ses réactions tant physiques que psychiques. A cet aspect spatial s'ajoute une dimension temporelle liée à la volonté d'arrêter le temps pour retracer le passé et les blessures subies mais non examinées, moins encore cicatrisées. Malgré ce repli sur elle-même, l'attention de la protagoniste se porte aussi sur des êtres périphériques, qu'ils soient dans son champ de vision ou dans sa mémoire. Cette ouverture permet ainsi d'élargir la perspective et d'évoquer une réalité partagée par d'autres personnages, forçant la lectrice à l'introspection. Traitant de la perception féminine de la solitude humaine, ce roman se prête bien à une analyse psycho-analytique basée sur les écrits de Julia Kristeva (*Black Sun: Depression and Melancholia*) et Alcira M. Alizade (*Feminine Sensuality*) ainsi que sur le recueil d'essais intitulé *Women's Bodies/Women's Lives*.

**THE PERILS OF TRAUMATIC RECOVERY:
RISK AND REDEMPTION IN
NANCY HUSTON'S *INSTRUMENTS OF DARKNESS***

Danielle Schaub
Oranim College

In his various writings on trauma which largely focus on Holocaust memory, Dominick LaCapra explains that the victims of trauma suffer from a fragmented identity formation, becoming possessed by the traumatic past event and repeating it compulsively. He argues that they see the signs of the primal scene elsewhere when representations trigger it, collapsing past and present and entrapping the self within a kind of zero time. The traumatic event may not even have been experienced directly, but culturally, so that the children of Holocaust survivors and the present generations of minority groups once enslaved, for example, both bear the burdens of distorted memory and experience an inability to directly remember historical trauma and recollect it in order to move on.

In *Writing History, Writing Trauma*, LaCapra focuses on the healing process, noting that events remain imbued with traumatic power when individuals cannot represent the harrowing moment to themselves, when the event cannot be integrated into our narratives. An experience becomes momentous when it seems to fissure one's rationale of identity, relationships, and existence. It becomes catastrophic when it disintegrates the stories through which one narrates oneself into being, functioning like a black hole into which meaning collapses. The disorientation can cause an anaesthetizing numbing, so that even if the historical event is recalled, it is revived in an emotionally-deadened manner that belies the explosive emotions relocated – mislocated – elsewhere.

LaCapra's theory holds that healing can only take place through a process of story telling, through representing, and thus, at a distance, re-enacting, the traumatic experience of emotions, bodily sensations, and images in words. Language, and

particularly the writing of narratives, helps relocate the experience from something acted out uncontrollably, to a story that can be worked through, organized, externalized. Yet LaCapra comments on the extreme difficulty in handling directly-experienced traumatic memory, or empathy and revived cultural memory of trauma without becoming excessively and disempoweringly identified with the victims and victimizing circumstances.

Following LaCapra's theory, writers can actually place themselves at risk whenever they reconstruct a literary past in order to understand inherited trauma. In melding the broken experiences of catastrophe, they may succeed in exposing horror in a way that allows a vital expression of the experience, thereby rescuing calamity from the snares of trauma with its partial impressions and compulsive, fractional repetitions. However, the strong degree of empathy and cultural memory required may prove so overwhelming that they confusingly suffuse the writing with trauma and tragedy, and/or leave the author in emotional suffocation. A female author, for example, may find relief from her own trauma through constructing a narrative that re-collects the factual historical and imagined experiential repression of women in the past. Yet the empathy that could enable her healing may threaten to consume her if she becomes possessed by the ghosts she has set out to exorcise and name.

Nancy Huston's *Instruments of Darkness* illustrates how the narration of trauma is at both potentially redeeming and devouring. The book imagines a woman writer by the name of Nadia researching an 18th-century woman, Barbe Durand, sentenced to death after murdering the baby she bore from being impregnated by her abusive master. Examining the tortuous meanders of Barbe Durand's life, the woman writer confronts her own experience as a survivor of trauma, namely her father's alcoholism and her mother's depression on account of her giving up the love of her life and her vocation in music. Huston's novel illustrates how one trauma informs another, causing a complex network of inheritance. The narrative evidences that no individual can fully remember trauma from direct self-experience but must seek recourse in the realm of the empathetic imaginary. Researching and writing the trauma of another woman allows the protagonist a means through which to empathetically re-collect the fragmented parts of her own traumatic background. The writing process, however,

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entails serious risks of identity displacement that threaten to engulf the contemporary protagonist. Yet this confrontation with past trauma through narrative and imagined experience survives near self-dissolution, enabling the protagonist to experience self-healing and self-recognition by the novel's end.

Caruth, Cathy, ed. *Trauma: Explorations in Memory*. London: John Hopkins University Press, 1995.

Huston, Nancy. *Instruments of Darkness*. Boston, New York, Toronto and London: Little Brown and Company, 1997.

LaCapra, Dominick. *Writing History, Writing Trauma*. London: John Hopkins University Press, 2001.

**CANADIAN-JEWISH SENIORS:
MARRIAGE/COHABITATION AFTER AGE 65⁵**

Rachel Aber Schlesinger
York University

Benjamin Schlesinger
University of Toronto

This is an exploratory qualitative study of ten seniors, who are not related to each other (five men and five women), who remarried or lived together after the age of 65. They were all Jewish, lived in Toronto, Canada, and had been married previously. The subjects were interviewed in their own homes, using a questionnaire.

The study attempts to explore the pathways to recoupling, how the partners met, the differences between the first and second partners, and the major issues faced by the subjects in moving into a new relationship. The results in this paper are significantly presented through the words of the respondents. This gives the reader the flavor of what is involved in senior relationships. We begin by presenting the demographic trends of marriage/remarriage of Canadian Seniors.

The findings include the need for a pre-nuptial agreement, dealing with adult children, the previous partner relationships, how the new partner was met, housing issues, financial arrangements, wills, health issues, comparison of previous and present partner, and advice to seniors planning re-coupling. Suggestions for further research are made, since few studies on this topic are available.

⁵ We are grateful to the Centre for Jewish Studies at York University for support in completing this study.

**CANADIAN CITIES COPING WITH CRISIS:
THE CASE OF THE CITY OF TORONTO**

Harvey Schwartz
York University

Canadian cities face a serious financial crisis. They are unable to raise sufficient funds to pay for their operating costs.

More importantly, they can not support a program to maintain and replace and improve their existing crumbling capital infrastructure.

The major constraint is that the cities are creature of the provincial governments. In most provinces, and especially the Province of Ontario, they are limited in the type of taxes and user charges they can employ.

There are many possible remedies to this problem. My paper sets out the problems using the City of Toronto as an example. It than discusses a number of possible remedies. Since Canada's major cities are the engines that help drive the Canadian economy in the new global economy. The problem of financial sustainability is clearly important.

**A FORMER PRISONER OF WAR AS THERAPIST:
THE ROLE OF PTSD IN PSYCHOTHERAPY**

David Senesh
Bar-Ilan University

When both psychotherapist and patient are engaged in psychotherapy in the aftermath of past trauma or under the ongoing threat of terror and war, the past histories of both is coming into play in the therapeutic process. The Great Divide between the safe place personified by the therapist and that of the stressed, horrified, threatened or traumatized patient is somewhat blurred when the therapist himself or herself is a survivor of a trauma. This presentation focuses on the crucial therapeutic parameters affected by experiences, such as: identification and empathy, therapeutic contract and alliance, transference and counter-transference, patient's openness and therapist's self-disclosure and termination issues. The therapist's processing of his or her own traumatic experiences on conscious and subconscious levels may facilitate or hinder the therapeutic process for his or her patient. Special emphasis will be placed on issues such as: expectations, hope, disappointment and despair; loyalty, trust and betrayal; identification with the therapist-as-aggressor; isolation, relatedness, sharing, empathy and compassion; suppression, freedom and salvation; continuity, change and termination. In conclusion I will assert that the therapeutic setting may serve as an optimal arena for the therapeutic re-enactment of (inter)personal traumata, and that a therapist personally acquainted with such experiences may help the patient better in the pursuit of an internal anchor of meaning and safety in a world no longer perceived as safe, fair or reasonable. Implications for the greater risk of traumatization of such helpers and healers is further discussed in search of appropriate conditions to secure both parties involved in therapy.

**ETHNOGRAPHIC JOURNALS:
IN SEARCH OF COMMUNITY HEALING OF CHILD ABUSE
AMONG FIRST NATIONS PEOPLE IN WESTERN CANADA**

David Senesh
Bar-Ilan University

The incidence of child abuse may pose a formidable challenge to the integrity of any society, modern and traditional alike. The disclosure of such incidents stirs a process characterized by power struggles, labeling and estrangement that interferes with the delicate fabric of the family and the community. Professional agencies may fail to provide the necessary empathic holding and containing required when the individual and the family are in crisis, resulting in further disengagement and disintegration. The widespread phenomena of family violence and child abuse are conceived by First Nations people in Canada as the result of years of powerlessness and victimization. Drawing on traditional ways of relating to child abuse by First Nations people in Canada, non-adversarial community based healing programs are proposed that assume responsibility rather than blame, propose restitution rather than punishment, and facilitate re-integration of the abuser and the abused in their community. Different stepwise processes of healing are proposed by different communities and programs. The central notion is one of cooperation within the community, governed by the local leadership of elders, supported by professional counselors and mental health workers, integrating traditional ceremonies with up-to-date therapeutic methods.

While practicing in Israel, the author as therapist had failed to help an abusive child in psychotherapy due to aggressive intrusions by legal and social welfare agents. That experience, had set the author on route to discover an alternative societal approach that unleashes healing potential within injured individuals (offenders and victims alike), their families and their communities. Restorative justice and community healing among First Nation communities in North America seem to offer such an alternative approach. In an exploratory research, meeting and interviewing First

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Nations and non-First Nations laymen, healers and mental health professionals in Western Canada, provided the author with valuable preliminary qualitative data that could be adapted, for example, to boost meditative processes within “caring communities” in Israel.

In order to first-handedly experience one of the traditional methods of community healing, the author concluded the quest by participating in a sweatlodge ceremony at one of the reserves on Vancouver Island. This common participatory-reflexive method of ethnographic research, uses the author’s subjectivity (in the form of a written journal) as an evaluative tool in order to explore the healing aspects of this phenomenon. The method was further augmented by employment of a reflective team of highly acclaimed Israeli researchers who were not previously exposed to the recorded experience. The team used linguistic discourse analysis methods to learn second-handedly about this experience drawing on their own subjective impressions to suggest additional insights. This multi-layered approach to the qualitative study of an isolated experience shed light on the potential benefit in adopting a traditional healing approach in the restoration of mental health of injured individuals within their families and communities.

**AUSCHWITZ IN THE LAND OF THE MAPLE LEAF:
THE TRAUMA OF THE HOLOCAUST AND
CANADIAN-JEWISH POETRY**

Mark Elliott Shapiro

This brief survey will consider how the Holocaust is reflected in Canadian-Jewish poetry. The poets will include AM Klein, Irving Layton, Leonard Cohen, Eli Mandel, and Seymour Mayne.

The study will discuss such issues as:

- The use of traditional Jewish sources such as the Bible, the Talmud
- The use of Canadian motifs
- Does the author see the Holocaust as a uniquely Jewish experience or as a paradigm of the universal human condition in general and the Canadian experience?
- Does the author see the Holocaust as a trauma that has repercussions for the future of the Canadian Jewish community?
- Does the author feel personally affected by the trauma of the Holocaust?
- To what extent does the distance of time/space affect the poet's position on the Holocaust?

References will be made not only to the poetic works of the poets considered but also to their prose statements on the subject of the Holocaust.

**COPING WITH THE QUESTION MARK PUT AGAINST THE IDEA
OF THE NATION: THE CASES OF CANADA AND ISRAEL**

S.S. Sharma
University of Delhi

Calling the very idea of nationhood into question has been a favourite pastime with a part of postcolonial theory in Canada. Some oppositional Canadian critics like Arnold Itwaru and Arun Mukerjee are in the forefront of the kind of a move and a part of the postmodernist enterprise (especially postmodernism's feature of 'incredulity' towards all 'grand narratives' helps such moves.) Canadian society and literature have resisted such undermining of the idea of the nation in their own ways. The official policy of multiculturalism is one such corrective move. The city of Toronto and the province of Ontario (both always on target as sustaining a kind of 'parochialism' are together a good bulwark and writing that celebrates Toronto is a help. Israeli writing has had its own history of consolidating the 'national' consciousness. The work of Amos Oz and Yehuda Amichai has contributed to it. Other writers like Yaakov Shabtai and Yoram Kariuk have partly undermined the 'national' consciousness but the stakes are too high for Israelis to allow that consciousness to weaken. Israeli writing and polity both have helped to keep the idea of nationhood alive, kicking and enabling. No amount of guilt-peddling on the part of the international Media and certain postcolonial theorists will weaken their resolve or deter them. My paper will look at the way the idea of nationhood has fared (in recent times) in the two countries (Canada and Israel). The focus will be on the recent writing of these two countries and on attempts (they are a part of guilt-peddling at one level) to weaken or dilute the idea. Luckily both nation states have held their own quite admirably and the paper will go into general ramifications of that as well, apart from analysing the relevant literary works of Canadian and Israeli writers.

**FLAGSHIP MUSEUMS IN CANADA:
CITY IMAGE, TOURISM AND URBAN DEVELOPMENT**

Noam Shoval

The Hebrew University of Jerusalem

The growing importance of culture in contemporary society together with the rising importance of tourism in the economic base of post-industrial cities has led in recent years to the construction of new “Flagship-Museums” (in terms of both their size and spectacular architecture) in cities and the expansion of many existing museums. The purpose of this tendency is to capture the public imagination, to attract tourists and to promote the growing notion that those cities have been successfully transformed themselves from centres of manufacture into centres of culture.

This new phase of museum construction is frequently characterised by a spectacular architecture, which is frequently referred as “signature architecture”. The emergence of architecturally spectacular new urban museums has now given rise to a new form of urban cultural consumption incorporating architecture, art and spectacle. In addition, given the success of some of these spectacular new and refurbished museums in attracting large numbers of visitors, and generating new jobs and visitor spending, museums now have a growing role as “tools” for urban regeneration.

This paper will examine the growing use of museums by local and regional governments to achieve goals such as attracting mobile capital to the city and the region in which they are located. In addition to their role in reconstructing the image of industrial cities as a whole or of certain areas in cities which have been suffering from physical, economic and social decline and create a process of regeneration in their surrounding areas.

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Toronto and Winnipeg will be used as case studies in this paper. In both cities there are recently extensive activities of museum construction or expansion. In Winnipeg, the winner in the international architectural competition for the planned 300\$ (million) Canadian Museum for Human Rights will be declared in the coming Canada Day. In Toronto, the two leading museums are both undergoing intensive renovations and re-design using world class architects: The Royal Ontario Museum (Daniel Libeskind), and The Art Gallery of Ontario (Frank Gehry).

**BETWEEN BRUSSELS AND WASHINGTON:
CANADIAN POLICY
AND THE ARAB-ISRAELI CONFLICT 1984-2004**

Gerald M. Steinberg
Bar-Ilan University

In this paper, we will analyze Canadian policy in the Arab-Israel conflict from 1984-2004 through the theoretical frameworks of realism, idealism and domestic politics. The first part of this study examines developments and changes in Canadian policy as reflected in diplomatic activities, United Nations, regional and bilateral relations, funding for development and other activities, participation in regional negotiation frameworks, and policy statements. On this basis, we will seek to explain policy patterns and changes as responses to factors such as domestic political developments (in particular, the Mulroney and Cretien governments), the US-European relationship within which Canadian officials often position themselves, and the rhetoric of international law and morality which is often used to justify Canadian policy, particularly in the Middle East. (Note that this paper is in part an extension of a similar study presented in the 1994 conference of the Israeli Association for Canadian Studies.)

**"THE CANADIAN ARAB":
THE FIRST ARAB POLITICAL ORGAN IN CANADA**

Eliezer Tauber
Bar-Ilan University

In 1944 the "Canadian Arab Friendship League" was founded in Montreal by Muhammad Said Massoud, a Druze emigrant from Lebanon. The League declared goal was "to promote, encourage and propagate friendship and understanding between Canada and the Arabic speaking nations of the world". The League set up the "Canadian Arab News Service", a non-profitable service intended to "better relations between Canada and the Arab world". A weekly "Arab-Canadian Newsletter" followed, sent gratis to Canadian newspapers and prominent personalities. It was, however, the "Canadian Arab" journal, published from 1945 to 1947, which was the more significant enterprise of the League. Being the first of its kind in Canada, the journal was distributed gratis to statesmen, religious leaders, university lecturers, teachers, lawyers, businessmen, and libraries, and its circulation reached 4,000 copies. It included editorials, news, press reviews, political essays, protests, correspondence and historical lectures, and it soon became the spearhead of the League lobbying activities in Canada. However, while the declared target of the "Canadian Arab" was to be "a link of friendship between Canada and the Arab world", in practice most of its articles did not focus on Canadian-Arab relations but on the Palestine problem. Palestine was the major issue on the journal's agenda from its inception. It tried to refute the Zionist arguments over it and to prevent Canadian public opinion from being sympathetic to the establishment of a Jewish state there. Instead of concentrating on Canadian-Arab relations, the journal completely immersed itself in the Arab-Israeli conflict. From this respect the journal proved to be a failure, as it could not match Zionist lobbying and its influence on Canadian policy makers was nil. The paper will present the journal's framework, will analyze the characteristics of the journal's writers, will review its main topics of interest, will discuss its (anti-Semitic) language, and will assess the journal's failure to achieve its goals.

**UNE LOI EXTRAORDINAIRE: NEW BRUNSWICK ACADIANS
AND THE CANADIAN CONSCRIPTION CRISIS
OF THE FIRST WORLD WAR**

Andrew Theobald
Queen's University

Applicable to both the Canadian and Israeli experiences of societal crises, this paper examines responses to compulsory military service legislation from the local perspective of a regional, religious, and linguistic minority.

Responses to the Great War's conscription crisis, the most serious test of Canadian Confederation during its first fifty years, have been typically cited as an example of the division between Québec and the rest of Canada. Reactions to conscription elsewhere have been ignored in these types of studies, although the province of New Brunswick provides an ideal case study of the supposedly endemic French-English split. When New Brunswick is considered, the province's Francophone Acadian minority is treated either as a peripheral group or one whose reaction mirrors that of French Québec. The historiography does reflect part of the story, for there was significant resistance to conscription within Acadian New Brunswick. Nevertheless, opinion was divided and can only be understood through an in-depth examination of the complex provincial society of the period.

In New Brunswick, Acadian support for voluntary enlistment and the overall war effort, and amongst the Acadian élite for national service itself, co-existed with an opposition to conscription; an opposition fostered by the self-seeking actions of the Anglophone majority and founded upon settlement and occupational factors rather than ethnic ones. A comparison between these events and the practice of Israeli national service will help us better understand both experiences.

**HANGINGS IN BAGHDAD AND A SHOW TRAIL IN LENINGRAD:
CANADIAN JEWS AND THE CANADIAN GOVERNMENT RESPOND
TO THE PLIGHT OF JEWS IN DISTRESS**

Harold Troper
University of Toronto

It has been argued that the Israeli victory in the 1967 Six Day War served as a catalytic agent sparking Jewish identity throughout the western Diaspora, energizing communal activism and lobbying of government on Jewish issues of the day. While there is much truth in this argument, in the Canadian context the form of that identity renewal, the particular issues that engaged community and the tools at hand to advance the communal agenda were rooted in the domestic Canadian arena. This is especially so on issues that could only be advanced with government collaboration. As a case study, this paper examines Canadian and Canadian Jewish response to two overseas Jewish crisis in the late 1960s - the threat to the Jews of Iraq sparked by the public hangings of Jews in Baghdad in January 1969 and to Soviet Jews in the wake of the Leningrad trials later that same year. Both events shocked the Canadian Jewish community and brought Jewish leaders to the government's door seeking its direct intervention. In both cases the then still-fresh Trudeau government was positive in its response.

The two cases offer a study in contrasts. As this paper details, Canada organized a covert and cabinet-approved multilateral effort to remove all Jews from Iraq for resettlement in Canada and several other willing receiving states. The plan was never implemented, not because of any change of heart in Canada, but because a shakeup in the Iraqi regime hurriedly opened Iraq's door to Jewish departures. But as secret and sweeping was the Iraqi initiative, the Canadian government's response to the crisis of Soviet Jews was both narrowly defined and widely reported. It saw Trudeau publicly interjecting Soviet Jews emigration into face-to-face discussions with Soviet Premier Kosygin, much to the Premier's displeasure. Their heated exchange on the subject was, however, something of a choreographed event. In informal talks, Kosygin, who

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publicly rejected Trudeau's direct request that a preselected group of Soviet Jews be allowed to emigrate to Canada, quietly approved the request. In return Trudeau agreed to courier several messages Moscow wanted delivered outside formal diplomatic channels.

On a surface level, Canadian government intervention on behalf of Iraqi and Soviet Jews might be seen as a triumph of Canadian Jewish lobbying of Ottawa. However, below the surface, one sees that while Jewish lobbying put the crisis of Iraqi and Soviet Jews before the government, it had little to do with shaping the modes of government intervention. That had more to do with Trudeau's desire to impose his vision on Canada's international relations and his new government's willingness to test the boundaries of diplomatic possibility.

**BETWEEN TORONTO AND KAIFENG:
REASSESSING THE INVOLVEMENT OF BISHOP WHITE
AND THE CANADIAN ANGLICAN CHURCH
IN THE QUESTION OF THE JEWS OF KAIFENG**

Noam Urbach

The Hebrew University of Jerusalem

The vast and impressive East Asian Section of the Royal Ontario Museum in Toronto (the fifth-largest such collection in the world) is interesting not only for what it includes, but also for what is missing. Despite the success of its founder, Bishop William Charles White, in obtaining many valuable artifacts, including entire temple wall paintings, there were two seemingly minor items that, for all his efforts, White was unable to get out of China: the two steles from the former Jewish synagogue of Kaifeng.

White served as bishop of China's Henan Province between 1909 and 1934, on behalf of the Anglican Church of Canada. Stationed in Kaifeng, the then provincial capital, White developed a deep interest in the remnants of what had been the Kaifeng Jewish community until the destruction of the synagogue some half a century earlier. Sino-Judaic historians, relying primarily on White's own testimonies, perceive his role as dual—a failed attempt to reunite and revitalize the descendants of the Jewish community, alongside his much more successful research into the history of Chinese Jewry, summed in his three-volume magnum opus *Chinese Jews*.

This paper re-evaluates White and the Canadian mission's role in Kaifeng. On the basis of previously unused Canadian and local Chinese sources, a rather complex picture is drawn, uncovering the cultural negotiation and confrontation among Jewish, Christian, and Chinese cultures, that took place in Kaifeng. White, whose focus was on consolidating his presence in Kaifeng, hoped to present himself as the rescuer and conservator of an indigenous unique culture—that of the Kaifeng Jews—rather than as just the introducer of a new religion. This may explain why he adorned the newly

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erected Trinity Cathedral with the medieval Chinese-Jewish steles. Among the Chinese, there was surprisingly fierce resistance precisely to the “Jewish” aspect of his activity. The early twentieth-century Canadian experience in Kaifeng set a pattern of alien-indigenous dialectics regarding the Kaifeng Judaism that seems to have resurfaced in the new wave of attempts to revive Kaifeng Jewry in recent decades.

CANADIANS ABROAD CONFRONTING CRISIS

Christl Verduyn
Wilfrid Laurier University

In Jean McNeil's *Nights in a Foreign Country* (2000) and Charles Foran's *House on Fire* (2001), countries in political crisis form the backdrop for the protagonists' confrontation with personal crisis. This paper will explore the significance of the contexts of trauma that McNeil and Foran, two writers of Canada's new literary generation, choose for their protagonists - Canadians abroad in both cases. In Foran's 1996 novel *Butterfly Lovers*, David Leclair is in free-fall between the west and east worlds of Montreal and Beijing post Tiananmen Square, his marriage in ruins, his daughter increasingly estranged. Epileptic episodes under score his daily disorientation. In *House on Fire*, Canadian businessman Dominic Wilson courts death daily amidst the violence of Chinese occupied Gyatso (Tibet) while his Filipino wife and two children wait in Hong Kong. Canadian-born Foran has lived in Beijing and Hong Kong himself, just as Jean McNeil, who hails from Cape Breton and now lives in London, England, has lived in the European and Central and South American countries that are the settings of her stories of women working through personal trauma. In McNeil's newest novel, *Private View*, nominated for the 2004 Governor General's Award for Fiction, protagonist Alex is still recovering from the shock of an event in the rain forests of Central America. Past events revisit Alex unannounced as she attempts to reconstruct her life in London. The paper will turn its focus to the title story of McNeil's collection *Nights in a Foreign Country*, in which a disturbing childhood discovery seems to account for the adult protagonist's dangerous decision to remain in a rebel-torn country where, she knows, "They don't just kill women ... They do things to you first. Then they kill you." What explanations might be considered regarding McNeil's and Foran's depictions of Canadians confused and in crisis on the world stage? To the extent that a country's writers capture and express societal views, what insights might be derived from the traumatic vision McNeil and Foran present readers? Drawing on elements of trauma theory, the paper will propose possible answers to these questions.

**HATE PROPAGANDA, FREEDOM OF SPEECH AND RACIAL
EQUALITY: THE CANADIAN SOLUTION**

James Walker
University of Waterloo

Between 1963 and 1970 Canadian Jewry led a national campaign for a law against hate propaganda, provoked by a resurgence of public anti-Semitism from a small group of fanatic neo-Nazis. Believing that group hatred could poison the mind of the general population and disrupt Canada's democratic future, the crusaders sought to convert the government and the people of Canada to a novel idea: that a limitation on freedom of expression in this instance was to be understood as an affirmation of the rights of minority Canadians to equal dignity and full participation in Canadian society.

The resulting campaign involved the major Jewish organizations and a vast network of allies in Christian churches, unions, women's groups, and ethnic, professional and human rights associations. It took seven years before a reluctant government amended the Criminal Code to outlaw hate propaganda. Over that time a fierce debate occurred in parliament, the press, and the civil liberties community, which contributed fundamentally to a transformation in the concepts of Canadian citizenship and equality rights. The "Canadian solution" to the conflicts raised by hate propaganda, traditional freedom of expression and racial equality emerged, by 1970, as a commitment to human rights in a multicultural framework, where the necessity to respect the integrity of the group in order to fulfill the rights of the individual was recognized. This distinguished the Canadian definition of citizenship from most other Western democracies at the time, including the United States, and has become a central component in the modern Canadian identity.

**CYBER-DEMOCRACY AND HUMAN RIGHTS
IN THE DIGITAL WORLD:
ETHICAL ISSUES FOR THE CANADIAN SOCIETY**

Limore Yagil
University of Haifa

The purpose of this research is to analyze some ethical and social issues concerning the use of recent technological developments such as the Internet. General the potential benefits of the Internet are very well known. In this research special attention will be paid to the critical issues of privacy and encryption, control of information and surveillance, cyber-democracy and human rights. The main purpose of this research is to raise questions, and to offer some ethical analysis of selected issues. The final report published in September 1995 by the Information Highway Advisory Council, created by the federal government in Canada, contained the conviction that the new technologies will give rise to an economic and social revolution comparable to the Industrial Revolution, which will lead to new economic growth, greater productivity, and the creation of new jobs. Obviously, as the USA, Canada, Europe and other states embraced the information age, they did not always pay attention to the risks and the social expenses of technological advancements. In short, technology often moves much faster than ethics, and the lag poses some serious perils for all of us as citizens of the global world. The present research proposes to study the Canadian point of view concerning different ethical issues of the use of Internet. What are the actions and policies taken by political entities concerning the Internet in different provinces in Canada ?

**RESTORATIVE JUSTICE:
A WAY TO ACKNOWLEDGE TRADITION**

Uri Yanay
The Hebrew University of Jerusalem

In recent years, many countries, including Canada, developed alternative means to deal with criminal justice ends. Canada, New Zealand and Australia were first to adopt restorative justice as a principle alternative means. Restorative justice became their best choice because of the indigenous traditions and the ‘first nations’, the minorities characterizing these countries.

In this respect, restorative justice has three major benefits. First, it removes all formal symbols and ceremonies characterizing state courts, thus creating atmosphere more conducive to negotiation. Second, it gives many participants the ability to practice what they perceive as a decent, traditional dispute resolution, a formal way of settling a conflict. Finally, it maintains the dignity that all parties deserve and look for: The offender, the victims and the traditional leadership.

The Jewish majority in Israel is challenged by its Muslim minority who have their own restorative tradition. The paper examines if under such circumstances, it would be feasible, or even recommended to allow for alternative, restorative justice system to deal with settling disputes among Israeli Arabs, and between Arabs and other groups in the population: what would be the costs and the social outcomes of adopting such policy.