THE INDUCTION PROGRAM
IN THE NORTHWEST TERRITORIES

Ruwaida Abu Rass
The Academic College Beit Berl

The aim of this research is to examine the usefulness of the Induction program for beginning and new teachers in the Northwest Territories (NWT), a home for the Aboriginal people in Canada. It is designed to help new and beginning teachers to adjust to the demands of their new jobs and to the school's environment by providing support and encouragement. The results of this research will be compared with a previous two-year study which had been conducted to examine the usefulness of the Induction program for beginning teachers in Bedouin schools in the Negev, the southern part of Israel. Both groups are Aboriginal and have many similarities. Teachers in both settings are local and non-local recruits from different parts of the two countries. The Aboriginals in the NWT live in closed small neighborhoods, whereas Bedouins live in either small towns or in non-recognized villages that lack all kinds of infrastructure. Therefore, the dependent variable will be the origin of the teacher (local or non-local) and the independent variable will be the process of adjustment and accommodation of the beginning teachers in the schools.

In addition, the level of education in both groups does not meet the standard national level in their countries. However, adequate programs to improve the level of education are offered by schools in the NWT. Therefore, this research will be a pioneer study that will examine the process of adjustment and accommodation among new teachers in both settings. It may also illuminate the path for other comparative research studies in both communities and may lead to new directions for implementing the Canadian policies of education in Israel since Canada pursues a progressive policy towards Aboriginals and minorities.

CANADA OR MACEDONIA?
A COMPARATIVE ETHICAL LOOK AT ISRAELI ARABS' "FUTURE VISION"

Uriel Abulof

New York University   Princeton University

Israeli Arab political and intellectual elites recently issued four landmark documents, delineating what they refer to as "the future vision of Palestinian Arabs in Israel" and their proposed "democratic constitution". Public reaction to Israeli Arabs' "future vision" documents has focused on their political agenda. The documents, however, are not merely a practical blueprint for the future. They are, in fact, an ethical-political manifesto, providing a novel narrative and normative base for the community's existence and its relations with Israeli Jews. The documents tell the story of Israeli Arabs in terms of right and wrong, alluding to both truth and justice. Furthermore, their political ethics did not emerge in a void: they are explicitly contextualized in academic discourse and informed by socio-historical parallels.

My paper analyzes the ethical base of the visionary documents by referencing the case of Israeli Arabs along with two other distinct intra-state conflicts: the centuries-old strife between Anglophones and Francophones in Quebec, Canada and the struggle between Macedonians and Albanians in Macedonia since 1991. These cases illuminate two main ethical-political alternatives to the present pattern of relations between Jews and Arabs in Israel. Whereas the Canadian case indicates a renunciation of ethno-nationalism in favor of civic and linguistic patriotism, the Macedonian case presents an attempt to reconcile ethno-national affiliation with democratic principles (via a consociational model).

Projecting the ethical discussion of the Canadian and Macedonian cases onto Israel, I contend that reciprocal, normative acceptance of the mutual and dual right of self-determination, regarding both the individual's collective identity and the collective's polity, is a precondition for reconciliation between Jews and Arabs.

CELEBRATING MAKING A DIFFERENCE
IN RECOGNIZING DIFFERENCES:
HEADSCARVES, MONOCULTURALISM, AND MULTICULTURALISM

Howard Adelman
York University

Dedicated to the memory of Elizabeth Gryte

Elizabeth Gryte was the Director of Settlement Programs. Ontario Administration of Settlement & Integration Services (OASIS). Citizenship & Immigration Canada until her untimely death on the eve of Canada Day, 29 June 2007 from cancer. Elizabeth Gryte was also an accomplished artist and well known for her flamboyant style and the colorful scarves she wore. Elizabeth was dedicated to the settlement and integration of immigrants and refugees in Canada since she began teaching English as a second language in Manitoba in the nineteen seventies and became part of the Canadian government's effort to resettle the Indochinese Boat People that began in 1979. She was a recipient of the Award of Excellence and the Employment Equity and Diversity Award. The Deputy Minister's Achievement Award of Excellence recognizes exceptional performance from a civil servant for their innovation, dedication and integrity and is one of the highest awards available for a civil servant in Canada. The Employment Equity and Diversity Award is another one of the most prestigious awards in the Public Service of Canada and was awarded to Elizabeth during National Public Service Week in Canada almost to the day five years before this conference; National Public Service Week in Canada that year was dedicated to 'celebrating making a difference', almost the identical purpose of this conference. As the Honourable Lucienne Robillard, President of the Treasury Board of Canada and Member of Parliament for Westmount - Ville-Marie, announced in making the award, "it is only appropriate and fitting that we honour those who, through their commitment and outstanding work, are really making a difference in serving Canadians."

Abstract

Does permitting the wearing of a headscarf recognize, appreciate, and value the uniqueness of individuals or symbolize the denial of individuality? In the politics over headscarves in both France and Germany, those societies have determined that wearing a headscarf is a denial of individuality. Canada, with a very few outstanding exceptions, drew the opposite conclusion. Why the difference in the treatment of those perceived as 'outsiders'? Julian Burnside (2003) asked a central question of liberal theory: "Is the Outsider entitled to equal consideration under the laws of a polity to which she does not belong?" Seyla Behabib (2004), using the headscarf issue, answered that only a *res publica* can answer those questions by debating the obligations of cosmopolitan universal rights in a transparent, responsible and accountable way. In contrast to this neo-Kantian Habermasian answer, Trica Danielle Keaton (2006) argued that the *res publica* and its idea of universalism was but a cover for racial, religious, ethnic and gender discrimination. Dominic McGoldrick (2006) broadened and deepened the debate to question the very premise of secular states that they could comply with cosmopolitan human rights standards. This paper analyses the situation in Canada and, particularly, in France and argues that the differences arise because of the different secular "religions" in the two different jurisdictions. France has a mono-cultural secular religion, whereas Canada celebrates multiculturalism. Furthermore, monocultures cannot have honest, open, transparent, responsible and accountable public discourse because of their blindness to communal differences.

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STRATEGIES OF PRESERVATION: WINNIPEG'S PRE WORLD WAR II JEWISH COMMUNITY

Łukasz Albański
Jagiellonian University, Poland

The fusion of religious and historical symbols supported by the institutional completeness in Jewish Winnipeg was so thorough, in fact, that the Jews in Winnipeg were able to rise in socioeconomic status in order to preserve their community. Despite their diversity as a cultural group, they managed to create an integrated community in response to the threat of being excluded or coercively assimilated. In their efforts to maintain their group's boundaries, they adopted several strategies to ensure their cultural survival. This paper is an attempt to explore the strategies for the cultural survival of the Jewish community in Winnipeg, Manitoba before World War II. Five common strategies employed by the Jews in Winnipeg as symbolic means of identification and maintenance of their cultural boundaries will be examined. Much of this paper is an interpretive synthesis based on secondary sources including case studies of particular times as well as material from broader overviews.

THE LAW OF SENSENBRENNER AND THE LATINS IN CANADA

Miriam Alfie Cohen

Latin Americans are among the most recent cultural groups to arrive in Canada. According to unofficial figures released by several community agencies, there are about 200,000 people of Latin American extraction now living in Canada

The first wave of Latin American immigrants arrived in Canada between 1970 and 1973. (Official figures show that Canada's total Latin American population was less than 3000 before 1970.) The influx of Latin Americans (some 68 000) in the early 1970s can be partly attributed to Canada's "open door" IMMIGRATION POLICY. From 1969 to 1972, it was possible to arrive in Canada as a tourist without a visa and later apply for landed immigrant status from within the country. At the same time, due to a growing demand for labourers willing to perform jobs with low social status, Canada relaxed its immigration requirements. Argentinian immigrants, who before 1970 had arrived at a rate of 200 yearly, numbered 948 in 1973, 1088 in 1974, and 674 in 1975. The vast majority of Chilean political REFUGEES immigrated to Canada by way of Argentina after the overthrow of the Allende regime.

From 1963 to 1973, only 2135 persons were recorded as emigrants from Chile; by 1976, 4600 had immigrated to Canada as part of the Special Chilean Movement initiated by the Canadian government. During the early 1970s, about 20,000 Ecuadorians in search of a better life immigrated to Canada, primarily to Montréal and Toronto. By the late 1980s, several hundred Central Americans had arrived as refugees.

Most Latin Americans settled originally in the downtown areas of Toronto and Montréal. But since industry and, above all, light manufacturing requiring semiskilled workers are located in the suburbs of Toronto and Montréal, the need to live near their work forced many Latin Americans to move to some of the more isolated neighbourhoods. Hundreds of Latin American families have migrated west, mostly to Alberta, in search of work. There are now Latin Americans settled in all provinces and territories.

The service industry, light industry manufacturing and the garment industry are the areas of employment to which Latin Americans gravitate. There is a perceptible shift, over time, from lower skilled jobs obtained upon arrival to positions requiring greater skills. With the growth and stabilization of the Latin American community in the mid-to-late 1980s, a number of its members have entered occupations such as insurance, real estate, restaurants, and travel agencies. A growing number of professionals and academics, mostly from Chile and Argentina, have also revalidated their qualifications in Canada and are entering their professional fields of expertise.

The social life of Latin Americans is centered around community activities and family gatherings. Clubs regularly hold dances and sporting events. These mutual-aid clubs serve to maintain group ties and keep cultural heritage alive. Latin American associations include the Centre for Spanish-Speaking Peoples in Toronto and the Latin Association de Sud Americanos in Montréal.

The community is not divided by class or income (although a small number of professionals and executives see themselves as a separate group) but rather by nationality. Chileans have formed organizations such as the Winnipeg Chilean Association, which has committees for education and culture, finance, women and social welfare. In Toronto and Montréal, the Ecuadorian-Canadian Soccer League holds weekly matches.

The biggest challenge so far for the Latin American community seems to be the newly gained independence of women. Feminist self-assertion, which comes from living in a more liberal North American environment, is a constant source of contention between Latin American couples.

Although most Latin Americans are baptized as Catholics, many do not consider themselves practising members of the church. In Canada, this separation has been reinforced because of the absence of social pressures and the opportunity to engage in various alternative activities.

Spanish-language newspapers, 2 of which are published in Toronto, one in Vancouver, and others in Calgary and Edmonton, serve the Latin American community in Canada. Theatre presentations, poetry recitals and art exhibits are becoming more frequent in the community. Dozens of folkloric groups, both dance and music, are very active. Several Latin American writers, poets, painters, and journalists are becoming known in Canada.

In 1970, in the combined school systems of Toronto and Montréal, there were 342 students from Latin America. By the 1980s their number had climbed to 9738. The number of students in Canadian universities and technical colleges who claim Spanish as their mother tongue had increased from 67 to 583 by the 1980s. Largely because of emotional and behavioural problems, many Latin American children and parents experience difficulty in their adjustment to Canadian schools. The parents' own difficulties in adjustment and the problem of communication with the school are the major barriers to happy, successful schooling.

Latin Americans, even those who, as political refugees, may have hoped to return to their countries of origin, have become increasingly involved in Canadian life. Many, as they succeed in Canada, may suffer the loss of their language and some isolation from their communities.

L'ACCOMMODEMENT RAISONNABLE
DANS LE CONTEXTE LÉGAL CANADIEN :
MÉCANISME DE GESTION DE LA DIVERSITÉ
OU SOURCE DE TENSIONS

Pierre Anctil

University of Ottawa   Canada's University

Le Canada a pris la voie depuis les années quatre-vingt d'une gestion de la diversité basée sur l'affirmation légale et égalitaire des droits de la personne, notamment via la Charte canadienne des droits et libertés promulguée en 1982. En ce sens, le Canada n'a pas agi différemment de beaucoup de pays avec lesquels il entretient des liens historiques et économiques importants, notamment les États-Unis et la France. À ce principe légal et politique de base est venu s'ajouter en 1988 une loi portant sur le multiculturalisme, qui définit autrement la gestion de la diversité en ajoutant des notions plus générales et plus sociologiques référant à l'identité culturelle ainsi qu'à la discrimation raciale, ce qui place le Canada plus près cette fois de la tradition britannique. Or plusieurs chercheurs et observateurs de la scène politique canadienne ont critiqué vertement autant l'approche légaliste stricte du chartisme, telle qu'avancée par les tribunaux, que le discours multiculturel proposé par l'État canadien. L'égalité stricte des individus devant la loi, dans le sens républicain du terme, ne règlerait rien pour ce qui concerne certaines personnes appartenant à des communautés minoritaires précises, contre lesquelles s'exerce une discrimation systémique et, d'autre part, le multiculturalisme contraindrait les immigrants et les personnes issues de l'immigration à se cantonner à l'intérieur de paramètres identitaires ne facilitant pas leur pleine participation à la société canadienne.

 La solution proposée à ce dilemme est venue sous la forme d'une notion légale appelée «accommodement raisonnable», qui stipule que dans des cas manifestes de discrimination, il est possible pour les tribunaux de consentir à une personne en particulier un aménagement à l'intérieur d'une règle de portée universelle. Ce geste évite ainsi dans certains cas qu'un jugement juste et équitable conçu pour traiter d'une situation générale, aboutisse à perpétuer ou à reproduire des iniquités lorsqu'appliqué à une personne en particulier. Sous plusieurs regards, il semble bien que cette nouvelle règle de droit constitue un apport tout à fait canadien au domaine de la jurisprudence associé à la

gestion de la diversité, ce dans un contexte où le Canada a deux langues officielles, reconnaît le droit des peuples autochtones à l'auto-gouvernance et fait la promotion de la pluralité culturelle. Or, loin de faire l'unanimité, la notion légale d'«accommodement raisonnable» a déclenché au Québec, dans certains cas bien précis liés aux pratiques culturelles des minorités religieuses juives, musulmanes et sikhs, une tempête médiatique qui a abouti il y a quelques mois à la création d'une commission de consultation présidée par deux intellectuels de renom. Au Canada anglophone, des mœurs politiques différentes n'ont pas produit autour de la notion légale «d'accommodement raisonnable» une attention aussi soutenue, mais l'enjeu reste fortement d'actualité dans le domaine religieux.

 Je m'attacherai lors de ma présentation à cerner l'originalité de la démarche canadienne de gestion de la diversité, quitte à esquisser quelques éléments de comparaison avec les situations américaine, française, britannique et israélienne. Ce sera l'occasion aussi de souligner l'apport de la communauté juive canadienne à ce débat, en tant que groupe identitaire constitué et en tant qu'objet d'une visibilité particulière sur la place publique, notamment dans le contexte québécois qui s'avère à plus d'un titre tout à fait spécifique.

SCHOOL COMPLETION AMONG IMMIGRANTS IN TORONTO SECONDARY SCHOOLS

Paul Anisef   **Robert Brown**
York University   Toronto District
                         School Board

The Toronto District School Board (TDSB) is considered one of the most diverse in the world, with more than half their students being first or second generation immigrants, representing over two hundred countries of birth and speaking at least seventy known languages. While education statistics confirm that there is little difference in the Toronto completion rates of native-born and immigrant youth, analyses of TDSB data (N=18,500) reveal significant variation in school persistence across immigrant groups. The concept of 'immigrant optimism,' which has been invoked to explain the resilience of immigrant youth, appears to be qualified by individual differences within the immigrant youth population and by variations in the institutional response to this diversity. Of particular concern is the apparent sensitivity of retention statistics to students' socio-economic status (SES). Living in low-income conditions places both foreign- and Canadian-born youth at risk of poor school performance and early school withdrawal. The substantially higher incidence of poverty means that today's immigrant youth face significant obstacles to academic success. This paper investigates the extent to which living below the low income cut-off (LICO) affects the likelihood of completing or dropping out of high school, while taking into account the individual difference factors, as well as the extent to which the association between LICO and academic performance varies by generational status. Complementary data from the Ethnic Diversity Survey (EDS) are employed in interpreting findings for immigrant youth (e.g., generational achievement and attainment differences). Whereas the findings of this study illustrate that the challenges of adolescence may be greatly compounded by the stresses of settlement among all immigrant youth, significant variations in performance and persistence indicate the receptivity to cultural difference displayed by some schools and signal the need for others to be more responsive to diversity. The paper notes the need for programs and interventions to target specific newcomer youth in terms of gender, ethno-racial, and cultural origins, if they are satisfactorily to achieve their potential.

NEW STATE TO SUSTAINED DEMOCRACY:
THE CASE OF ISRAEL

Mathew Johnson
Queen's University

"New State to Sustained Democracy: The Case of Israel" examines Israel's democratic transition, and attempts to identify certain key lessons and turning points that may be used by newly emerging democracies to help shape their development. The four key themes identified include: 1) Pre-independence institutions and practices are integral in determining how the post-Independence state will be structured, making the early decisions of nascent democratic movements in their internal structures crucial to the long-term viability of the state; 2) The state must possess a monopoly on the legitimate use of violence and control over the military. A nascent government must be willing to impose its authority, even against its own citizens; 3) The state must be willing to adopt pluralistic policies designed to accommodate diversity and minorities. Religious and ethnic tensions are leading causes of state failure and authoritarian excess, and only the provision of legitimate avenues for the expression of community concerns will ensure that grievances are not pursued outside of the political arena; and 4) Establishing the Rule of Law and Functioning Judicial Institutions is vital to ensure the popular legitimacy of a new state. Without independent and impartial arbiters, democracy will be incapable of functioning.

"New State to Sustained Democracy" looks at Israel's democracy at a theoretical, holistic level, before turning to specific incidents that allow a detailed examination of the four key lessons. Israeli democracy may serve as a guide for newly emerging democracies, especially as they face similar challenges in terms of their religious and ethnic minorities, and difficulties with militias and other armed groups. While concluding that Israel has a surprisingly strong and stable democracy, given the circumstances of history and its founding, there are areas where Israeli democracy could be strengthened. Israel provides a powerful lesson, both for itself and for the world.

WOMEN'S VOICES AS MODE OF RESISTANCE: MINORITIES IN CANADA AND INDIA

Suman Bala
University of Delhi

Whereas cultural diversity is the norm in almost every society across the world, it presents a problematic which does not lend itself to easy answers. Looked at from the subject position of white Canadian culture, the challenge lies in managing diversity in such a way that the Canadian cultural mosaic remains cohesive and intact. Whereas Canada is a multicultural country with diverse ethnicities, India has several communities and multiple languages. The post-independence India is characterized by a divide in the form of Partition which has come up as a unifying factor. It is apt to remark that India is used here as a term of collective identity shared by the peoples of this vast and diverse country. The multiple identities including minority identities found easier to identify with the modern India and its pluralistic culture. We must also keep in mind that culture is a process marked by perpetual making where all sections of society have a role to play. In this context, it is interesting to note that the minority voices have had an important role in the making of modern Indian pluralistic culture.

With this end in view, the present paper looks at some emerging women's voices, both in Canada and in India. Women writers, it is argued, demonstrate a serious connection between their existence and creative expression. Ethnic literature by women constitutes a valuable resistance in this regard in a number of ways. It promotes pluralism, celebrates differences, and at the same time focuses on the identity question. These three dimensions are interrelated and even inter-dependent. The word 'identity' has been one of the keywords of contemporary literature with a strong mobilizing power that may be used for justified emancipation. The dimension of difference and the question of identity are implicit in each other. The purpose of minority discourses in the contemporary socio-cultural set up is to register their presence by establishing their difference. Most of the ethnic women writers such as Uma Parameswaran, Himani Banerji, and Shauna Singh Baldwin present graphic pictures in their works as to how indo-Canadians in Canada are

trapped between the sense of home and the new environment. Similarly, in India, women writers such as Mahasweta Devi, Arundhati Roy, and Rama Mehta deal with various issues, including the position of the Dalits and the suppression of women, in their works. The present paper examines the minority discourses by women writers, both in Canada and India, and argues that these discourses act as challenges and, at the same time, consolidate the multicultural ethos of each country.

THE CANADIAN CHARTER OF RIGHTS AND FREEDOM IN PERSPECTIVE

Frederic Bastien
University of Ottawa

The purpose of this paper is to re-examine the patriation of the Canadian of 1982 through the eyes of the British. It will seek to determine why, to an extent, Canada moved away from the model of British parliamentary democracy in the name of human rights with the inclusion in the new constitution of a charter of rights and freedom.

The impact of this new constitutional feature has been examined in numerous books and articles by jurists and political scientists. This paper is based on extensive historical research using Canadian and British archive material recently declassified. For the first time primary sources are used to examine this fundamental event in Canadian history. Through British perception of the Canadian situation, the idea here is to draw a comparison between 2 models and to try to get a more global look on the Canadian experiment in terms of human rights.

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The Canadian Charter of Rights and Freedom is a symbol of tolerance and openness for many Canadians, a central feature of a new Canadian identity and yet it was not even enacted by Canadians. The constitution had been a British statute from 1867 until 1982. In 1931, Canada became an independent country but the federal government and the provinces could not agree on an amending formula for the constitution, so the control over it was left in the hands of the British. Every time Canadians needed some constitutional changes, they had to ask the United Kingdom.

This is exactly what the Canadian Primer Minister Pierre Trudeau did in May of 1980, right after the first referendum in Quebec. He wanted to patriate constitution and include in it a charter, despite the fact that, in the first place, 8 of the 10 provinces were against his project.

One does not exaggerate by saying that this request was coldly received in the UK. Parliamentary sovereignty is a central feature of British political culture. There was, and

still is today, no higher authority in Britain than Parliament. Elected politicians make the final decisions, not judges using a constitutionalised bill of rights that is not under Westminster's authority.

The 8 provinces opposing the patriation bill soon started to lobby the British lawmakers to convince them to vote against the constitutional package. This episode came to be known as "The battle of London". In response to that operation, the Federal government was forced to use an entirely different set of arguments to sell the charter in Britain. Its main purpose was not only to protect human rights, but it was to promote national unity after the Quebec referendum.

In the end, this point of view failed to convince the British. Ottawa was forced to negotiate a compromise with the opposing provinces by accepting to dilute the scope of its charter of rights.

REASONABLE ACCOMMODATION IN QUEBEC

Julien Bauer
Université du Québec

In Spring 2007, Jean Charest, Premier of Quebec, announced the creation of a "Commission de consultation sur les pratiques d'accommodement reliées aux différences culturelles ", chaired by Bouchard and Taylor. This followed a few incidents exacerbated by the media and politicians playing with the ambivalence of Quebec identity, torn between tradition and modernity. These incidents included *erouv*, Kosher food, the Islamic veil, the separation of sexes in sport facilities, etc. The commission was given a quasi-impossible mandate. It was expected to present a solution to an ongoing problem common to most democratic societies, an ongoing process (the percentage of minorities cannot but increase due to immigration), in an evolving society. Except for the centrality of the French language, many characteristics of traditional Quebec society have gone the way of the dinosaurs: the role of the Catholic Church, large families, business not valued, etc. In this paper, we plan to address the following points:

1) Reasonable Accommodation (R A), from a concept originating in the Supreme Court to the common use covering nearly any kind of relationship between the majority and minorities, specifically religious ones.

2) R A from an everyday occurrence, before the concept was introduced in Canadian politics, to a question about what should be the prevalent philosophy of life in society.

3) In the specific context of Quebec, how is it possible to conciliate R A and militant *laïcité* (a much more emotionally charged idea than secularism).

4) Surprising decisions by Human Rights Institutions defending the majority from the religious minorities.

5) Are there approaches, institutions, and guidelines that may offer an answer, both ethical and practical, to the challenge of diversity?

Reasonable Accommodation in Quebec is not a mere particular case. It leads to two major questions that are relevant in many countries. How does a traditional society that has just recently confronted modernity deals with a new phenomenon – diversity? How can a society that had rejected religion and become an ardent supporter of *laïcité* accept minorities whose basic identities are faith based?

UNDESIRABLE CITIZENS:
VISIBLE MINORITIES AND CANADIAN CULTURAL MOSAIC

Hedda Ben-Bassat
Tel-Aviv University

According to recent polls, over 40% of Canadians are troubled by the growing number of visible minorities in Canada. Cultural conflicts in metropolitan centers indicate, moreover, that Canada's official policy of multiculturalism has prevented neither racism nor the exclusion of visible immigrants from mainstream social texture.

Such exclusion, as Anthony K Appiah has shown, may occur when due recognition of cultural plurality deteriorates into a politics of compulsion, forcing a too tightly scripted otherness on individuals who do not necessarily wish to organize their lives around its dimensions.

My paper examines some of the voices in the public debate on the multicultural policy, such as cultural critics Himani Bannerji and Smaro Kamboureli, and writers Bharati Mukherjee, Dionne Brand, and Neil Bissoondath. Immigrants to Canada mostly from non-European countries, they record the tension-ridden relations between the multicultural agenda of hegemonic Canada and marginal voices defined by race, ethnicity, and gender.

Mukherjee, Brand and Bissoondath, criticize the Canadian multicultural policy for imposing a communal ethnic identity and exoticizing visible minorities' heritage while refusing to invite them to full participation in mainstream Canadian existence. Mukherjee's Canadian based fiction introduces characters forced to remain undesirable expatriates – displaced persons in their new chosen homeland. After fifteen years of contesting racism and exclusion in Canada, Mukherjee relocated to the U.S.A. opting for the American melting pot model

While Both Brand and Bissoondath chose to remain in Canada, and even gained some recognition from mainstream cultural institutions, each continues to resist Canadian multicultural policy. Underscoring the value of language as a political tool, Brand resists

Standard Canadian English as signifying domination and introduces her own idiom by inserting cadences of "Trinidadian language" into the dominant discourse.

While Bissoondath equally denounces Canadian multicultural policy as disastrous, he nevertheless deplores the damage caused by political manipulations from inside ethnic communities. He argues that the existing model of diversity in unity should be replaced by a policy that will mingle between assimilation and division – "reasonable diversity within rigorous unity."

POLICING MULTICULTURAL STATES:
LESSONS FROM THE CANADIAN MODEL

Guy Ben-Porat
Ben-Gurion University of the Negev

Policing is a controversial issue in diverse societies where cultures, religions, and competing national identities challenge the existing order, and where the police have yet to develop the capabilities to engage with diversity and overcome its own biases and prejudices. Literature and experience point to two central problems of policy with regard to minority relations that may be described as "under-policing" and "over-policing." Thus minorities may suffer from police neglect of their neighborhoods, from an aggressive police approach or, at times, from both. As a result, the police may have a legitimacy problem vis-à-vis minority groups that undermines its efficacy. This research, based on interviews conducted with Canadian police officers and collected documents, identifies three interrelated issues in police adaptation to a multicultural setting: recruitment and training, practices, and community involvement.

ETHNIC DIVERSITY, CIVIC ENGAGEMENT
AND SOCIAL INTEGRATION IN CANADA

Ida E. Berger   **Mary K. Foster**   **Agnes G. Meinhard**
Ryerson University

The ethnic transformation of Canadian society raises questions regarding the relationship between ethnicity, civic engagement, social integration and social success. As a multi-cultural country, where ethnic diversity is celebrated, and immigration a constant reality, Canada is composed of a growing number of citizens who define themselves as both Canadians and members of ethnic communities. However, there is evidence of variance in rates and levels of civic engagement as a function of ethnicity (Berger, 2005). If members of some ethnic groups are systematically 'outside' mainstream civic society, then they may also be 'outside' the processes through which they might integrate and contribute fully to Canadian society. This may be because as a socially cohesive activity civic participation is associated with important dimensions of social integration – such as a sense of generalized trust, high quality social networks and socio-economic status (Berger-Schmitt, 2002). However, civic participation and its associated socially cohesive attributes may be socially bonding or socially bridging. Civic engagement may bring people together who are in similar situations to share their problems and/or help people make connections to those in situations or with resources different from their own. Whereas these two functions are not mutually exclusive, they do represent two very different motivations and sets of outcomes. The first represents a "bonding" function between 'like' individuals, whereas the second represents a 'bridging' function in which individuals develop relationships and networks with individuals different from themselves. To understand the relationship between civic participation and social integration, it is therefore important to distinguish between "bridging" cohesion, which spans social cleavages, and "ghettoising" cohesion, which reinforces marginalization, segregation, and social dis-integration (Ellis and Howlett, 2004).

Using data from the 2002 Canadian Ethnic Diversity Survey, we compare and contrast the nature of civic engagement across ethnic groups in Canada. We investigate the socio-economic and psycho-social consequences of bridging versus bonding kinds of social

cohesion. We focus particularly on whether different ethnic groups have a tendency to bond, bridge, neither or both, as well as on the resulting influence of these activities on measures of economic and social well being.

THE CHALLENGE OF RURALITY: DEALING WITH GEOGRAPHICAL DIVERSITY IN CANADIAN HEALTH CARE

Stephen Bornstein
Memorial University

Despite a century and more of industrialization and urbanization, Canada remains a country of rural communities and small towns. The persistence of large, geographically dispersed and culturally diverse rural populations alongside a small number of large urban and suburban agglomerations poses a number of challenges for the Canadian welfare state and,in particular, for its national and provincial healthcare systems. Recent research has made it increasingly clear that rural Canadians receive health services that are different from and, in the main, inferior to those received by their urban counterparts and that they enjoy significantly worse health outcomes. This overall pattern of differentiation has, in some parts of the country at least, actually, become accentuated in recent years as rural, resource-based economies decline, as young people increasingly migrate to the cities leaving the old and the infirm behind, and as it becomes increasingly difficult to attract health professionals to rural communities and to keep them there. This paper will examine, from a comparative international perspective, the challenge of rurality in the Canadian health system. It will outline the principal ways in which health services and health outcomes differ between rural Canada and urban Canada, analyse the reasons for these persistent, and often growing, differences, and examine efforts made, at both the national and the provincial levels to respond to the persistent challenge of geographical diversity.

"DELIBERATIVE", "AGONISTICALLY PLURAL", OR "POST-DEMOCRATIC"? REFLECTIONS ON THE CONCRETE MANIFESTATION OF POLITICAL LEGITIMACY IN/THROUGH NUNAVUT'S PUBLIC GOVERNANCE INSTITUTIONS

Falk F. Borsdorf

Almost all current political regimes and institutional settings appear to have something in common: the attempt to ground the authority of political elites and institutions on a principle of legitimacy, "which shows why their access to, and exercise of, power is rightful, and why those subject to it have a corresponding duty to obey" (Beetham 2004: 107). In the meantime, however, this specific technique of justifying the exercise of political power as *"legitimate"* and, perhaps more importantly, appropriately responding to the challenges of socio-cultural and political diversity can never claim freedom from the application of *"universal moral concerns"*. To this extent, the conjunction between a democratic way of exercising political power and the acknowledgement of multicultural conceptions in our contemporary societies inevitably constitutes a model that deserves the label *"legitimacy"*.

Quite alike, Nunavut's institutions of public governance - the so-called *Co-Management Boards* - continuously seek to justify both their political actions and the advices they offer to the central government as *"politically legitimate"* by constituting a unique institutional arrangement. Simultaneously, the Boards themselves represent institutions for responding to cultural and political diversity in Canada. Hence this bargain appears to merely pinpoint at meeting legitimacy's fundamental goals - *legality, normative justifiability and legitimation* - by broad involvement of local institutions and civil society actors in all phases of the political decision-making process. However, it is not entirely misleading to assume that, while they are situated under the umbrella of Canada's liberal-democratic political regime, Co-Management Boards inevitably make up their own way of claiming political legitimacy.

The aim of this paper lies in conceptually unfolding the concrete manifestation(s) of political legitimacy in and through Nunavut's public governance institutions. In doing so, the analysis focuses on locating this political practice in the broader context of contemporary democratic theory. Three basic approaches are thought to carry some explanatory relevance: that of "deliberative democracy" (Habermas 1992, Benhabib 1996, Cohen 1996), that of "agonistic pluralism" (Mouffe 2000), and that of "post-democracy" (Crouch 2001). It is believed that, while none of these conceptions sufficiently explain the techniques by which Nunavut's governance institutions manage to acquire public consent on and thus political legitimacy, a tendency towards one or the other model appears clearly identifiable.

LE TESTAMENT DU COUTURIER (MICHEL OUELLETTE), OU LE REFUS INSTITUTIONNALISÉ DE LA DIVERSITÉ

Nicole Côté
University of Regina

Le testament du couturier, du dramaturge franco-ontarien Michel Ouellette, est une dystopie qui traite d'un État hégémonique travaillant à l'encontre de la diversité. En effet, cette pièce de théâtre minimaliste nous plonge d'entrée de jeu dans un univers foucaldien en représentant une ville-état totalitaire ordonnée selon un plan médiéval. Elle a pour centre névralgique et problématique une cité, siège de la passion, et pour périphérie une banlieue fortifiée peuplée de notables efficaces, tournés vers l'avenir et qui ont banni le désir. Il s'agit d'une pièce très courte, trouée de silences, dont la forme, par son ouverture maximale --qui suggère la circulation fluide d'idées et de choses-- joue à contresens de l'univers concentrationnaire qu'elle esquisse Je m'intéresserai au rôle des frontières dans cette brillante satire sociale en montrant que la pièce représente peut-être cet équilibre précaire entre corps sociaux et corps individuels obsédés par la performance, en lutte contre l'intrus qui pourrait leur nuire : le virus informatique, biologique, ou encore le désir auquel on cède comme à une armée, comme à une maladie. Ouellette s'amuse donc à nous faire réfléchir sur les conséquences d'un refus institutionnalisé de la diversité pour des raisons de gestions de la productivité. En effet, L'État vise un maintien absolu de la productivité. Ainsi, La Banlieue, périphérie qui se prend pour le centre, a banni le passé, dangereux parce qu'il constitue un répertoire diachronique des choix sociaux et politiques possibles et parce qu'il est dépositaire des impondérables que suscite le désir. La banlieue met en oeuvre les mesures nécessaires pour un avenir parfaitement prévisible parce qu'aseptique et asexué. La profondeur du temps s'y aplanit en un présent qu'on désire éternellement itératif. Les frontières temporelles sont donc—comme dans les dystopies 1984 et La servante écarlate—rétrécies aux dimensions du présent: le passé a perdu toute pertinence parce qu'il est semé d'erreurs, et donc considéré comme autre, et l'avenir n'est nullement considéré dans son potentiel de régénération mais plutôt obsessionnellement, dans sa nécessité de répéter un présent parfait. On voit ainsi que, dans sa conception du temps, la Banlieue favorise la continuation indéfinie du même, associé à un soi collectif homogénéisé. Cette communication se veut donc une réflexion, par le biais du *Testament du Couturier,* sur la nécessité d'accueillir le risque que présente la diversité.

BUILDING THE BUSINESS CASE FOR DIVERSITY: A CANADIAN PERSPECTIVE

Avner Levin[*]
Ryerson University

This paper will report on the results of a series of initiatives led by the Diversity Institute at the Ted Rogers School of Management, Ryerson University and aimed at Canadian businesses and nonprofit organizations. The projected Canadian labour shortage and the need to attract and retain qualified workers, as well as the need to serve increasingly diverse markets, has brought many large Canadian firms to specifically identify diversity as a key competitive issue. Associations, governments and private-public partnerships have reinforced these messages and undertaken a range of initiatives to promote diversity. However, visible minorities (and women) are still under-represented in management, and there are significant differences between and within sectors on various dimensions of diversity. Recent research has suggested that many of the overt forms of discrimination have been addressed, in part through legislation, reinforcing the notion that organizations will comply with quantifiable, measurable aspects of diversity, but also that systemic forms of discrimination persist particularly in the form of stereotypes and exclusion from informal networks. In addition, there is evidence that under-represented groups may be disadvantaged because of perceptions of their own efficacy and worth. Often barriers are embedded in early childhood socialization and/or cultures and are reinforced through formal and informal communications. The initiatives described in the paper advanced an 'ecological' model and a 'public health' approach to diversity, in order to effect change at the individual, group, organization and societal levels. They begin with fact based assessments, continue with analyses of the impediments to full participation, conclude with corresponding interventions and offer unique conceptualizations such as 'spheres of influence', 'diversity along the value chain', the 'diversity curve,' and the 'diversity continuum' that assist businesses to create and support a case for diversity.

LESBIANISM AND CULTURAL DIVERSITY: CANADA AND INDIA

Usha Dhawan
D.D.U. Hospital, New Delhi

Lesbians in Canada and in India constitute a noticeable minority that challenges the fabric of society. The present paper aims at examining within the comparative framework of Canada and India

  (a) the emergence of lesbian movement

  (b) social and health care problems of lesbians

  (c) projection of lesbians in contemporary cinema

  (d) lesbianism as a challenge to the position of woman in society and to the diversity of cultures in Canada and in India.

As one of the several types of feminism, lesbianism evokes critical response from society, bordering on contempt and condemnation. It is looked upon mainly as a deviant sexual activity. Lesbian identity had been suppressed for a long time and made invisible in Canada as in many other countries. There were instances where lesbians were forced to lead double lives, one at home and the other at the workplace. Aware that society robs them of their human dignity, lesbians are now fighting back to restore their personhood. It is to the credit of the Canadian establishment that the spirit of tolerance, which has been the cornerstone of the concept of multiculturalism in Canada, has been brought into play in the matter of lesbians as well. Significantly, lesbians are not a homogenous group; there is in them much diversity of identity, sexual practice, ethnicity, socio-economic, and educational backgrounds. As a minority and cultural group, lesbians experience barriers when seeking health care. They are always diffident in sharing their problems with the doctors because, in doing so, they have to disclose their sexual orientation. Health care practitioners need to become culturally aware when lesbians access their services. Living in a homophobic and heterosexual society leads them to invisibility, isolation, and disconnection from family and community resulting in lower self-esteem, depression, and social withdrawal. A recent study has looked at the impact of anti-lesbian social climate living in northern British Columbia (Anderson et al 2001). Lesbians are at risk of contracting HIV through sharing sex with women and breast cancer due to having few or no pregnancies. They should receive medicare to combat these problems. Lesbian

community has been amply projected in cinema. Incidentally, the first major film on the subject titled *Fire* was an Indo-Canadian production. Again, another film *Girl Friend* promotes lesbian culture. These films argue that it is society which is to blame for refusing to accept the diversity of its people.

THE CHALLENGE OF MULTICULTURAL EDUCATION: CANADA AND INDIA IN COMPARATIVE PERSPECTIVE

R.K. Dhawan
University of Delhi

Importance of Higher Education

Education in the recent years has become an area of research and analysis. It is now argued that human resources and its development should be given the highest priority in nation building. It is quite clear that the wealth and income of nations are in direct proportion to their investment in education. No nation can survive in the new millennium without its own intellectual base. The United Nations Development project namely "Human Development Report" (New York, OUP, 1999) makes a reference to the global race for knowledge. It says: "Writing computer programs and revealing genetic codes have replaced the search for gold." This paper offers an overview of the theoretical and empirical literature on issues related to higher education in each country that is facing a number of challenges, notably equality of opportunity and excellence in quality.

Developments in India

Higher education in India has expanded at a rapid speed during the post-Independence era. There has been spectacular increase in the number of institutions, enrolment and expenditure. At the time of Independence, there were only 20 universities and 400 colleges, with total strength of 2,50,000 students. But now, the Indian educational network is the second largest in the world, with about 275 universities, 13,000 colleges, and over 90 lakh students. The system expanded considerably during the last five decades as a result of greater democratization of higher education and huge government investment.

The financial crisis in higher education is more acute in India, which had to implement economic reforms as part of the Structural Adjustment Programmes (SAP), emphasizing liberalization, privatization, and globalization. There was also a global ideological shift towards greater reliance on the market and reduction in the role of the state: a shift from welfare state to free market economy.

Equality of Opportunity

The self-financing mode of funding has been gaining respectability in recent years, both in Canada and India. The initial resistance seems to have been largely replaced by a sense of inevitability. While there has been no dearth of criticism of the theoretical kind, empirical studies have been few and far between. The multi-disciplinary approach in this paper attempts to examine the economics, sociology, and politics of higher education in the context of current global situation. The paper addresses the paradigm shift from welfare to market economy and the impact of globalization, liberalization, and privatization of higher education. Centres of learning, both in Canada and India, have been exploring the ways in which non-governmental sources may be tapped to enhance their financial stability.

Multicultural Education

There has been a great debate about what multiculturalism and multi-education are. The term "multicultural education" seems to mean different things to different people. In educational circles, it is applied freely to a wide variety of programs going under the general rubric of multicultural education. There are some common parameters that are helpful to define the term; words like 'pluralism,' 'tolerance,' 'respect' and associated terms permeate the literature of multicultural education. The term suggests tolerance and a glad affirmation of differences, as opposed to an attempt to force people into a monolithic mode.

What we need to know is what exactly multicultural education is with its underlying philosophy of assimilation and cultural pluralism. According to James Banks (1994), "multicultural education" tries to create equal educational opportunities by ensuring that the total educational environment reflects the diversity of groups in classrooms and society. By its very definition, multicultural education reflects the multicultural flavour of any institution composed of the nation's people. The paper will discuss the policies on multiculturalism that exist in Saskatchewan, Manitoba, Nova Scotia, and Ontario.

Within the majority of the educational establishments, there is a clear consensus that ideology of multiculturism must be made to permeate virtually the entirety of educational theory, practice, and administration. The educational institutions are providing

opportunities for people of various cultural, linguistic, racial, and religious origins to build a life together as Canadians. There is a constant effort to develop courses that are consistent with educational goals of multiculturism that reflect fairly and accurately the reality of Canada's multicultural society.

Whereas most of the critics agree that multicultural policies of the state have helped in upholding the maxim "unity in diversity," others are of the view that it has gone in the direction of "legitimizing ethinc politics," giving rise to lobbying and false propaganda. This leads further to the question: "Can multiculturalism and integration really be reconciled?" This question needs to be discussed at length.

VOCABULARY OF CULTURE AND SOCIETY
IN CANADA, ISRAEL, AND BEYOND

Sarah Feingold
Kibbutzim College of Education
Shenkar College of Engineering and Design

Human society is made up of many related patterns and behaviors, some of which are linguistics. Pre- and post-9/11 studies of the relation between language and society, between the uses of language and social structures in which the user of language lives, have contributed to understanding of new keywords, of a revised vocabulary of culture and society in Canada, Israel, and beyond.

Many terms offer new discussions of their history and use, taking account of development over the last thirty years. Keywords that have not sustained their importance in terms of the ways people present their experiences and give meaning to their perceptions of a challenging world have been deleted. New words and expressions have emerged as the vocabulary of culture and society has responded to new movements, changing political, economical, concerns, and new horizons of public debate. Official languages such as Arabic, French, German, and Yiddish, along with the language of law, the army, commerce and trade, medicine, religion, and the academia give expression to new experiences and reality.

My paper will shed light on new keywords of culture and society in Canada, Israel, and beyond. It will show a complex interplay of language structures with social structure, as the user of language is constantly responding to and signaling social information.

COMPARATIVE STUDY ON CULTURE AND DIVERSITY AND THEIR AFFECT ON PUBLIC POLICY MAKING

Iris Geva-May   **Shawn Drake**
Simon Fraser University

This presentation will focus on a developmental project linking Canadian and European policy researchers in the study of the influence of institutional culture and diversity on policymaking. The research is part of an emerging area of policy research that is investigating how the policy cycle is susceptible to cultural biases based on the accepted norms, beliefs and practices of the institutions that are creating and implementing public policy. An understanding of the diverse cultural forces within bureaucracies acting on policy is especially important as governments in Canada and internationally strive to create meaningful and accountable policy processes in an external environment characterized by the increasing globalization of trade, cultural diversity of migrants/immigrants, and technological change.

As a starting point, Canada and Europe were chosen because bureaucracies in Canada and in Western Europe have at face value similar mandates and historical operating principles, are *de facto* federal configurations seeking harmonization of policies through cultural awareness, and are dealing with similar internal and external pressures related to, for instance, issues of the labour-market, immigration policies, environmental concerns, higher education benchmarks, and so on.

The presentation will also involve comparisons with the Israeli bureaucratic culture and diverse background as studied and published by Geva-May (1999; 2000; 2004). At the practical level, the research will present tools for policy makers to cope with cultural diversity in their decision making and international engagements. At the theoretical level, the project seeks to contribute to the literature linking policy and culture, which is, due to difficulties in identifying cultural studies, a neglected niche in the policy literature (Geva-May 2002 a., b., c.)

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THE MEASUREMENT OF ETHNIC DIVERSITY
IN A POST 9-11 WORLD

Gustave Goldmann

President, Canadian Population Society   University of Ottawa

While the multicultural character of Canadian society has been enshrined in legislation and Canada's constitution since the 1980s, debate on cultural and ethnic differences and rights continues today. It is evident in the educational system[1]. It was part of the debate in 2007 elections in Ontario[2]. It is not clear whether these debates have intensified since the unfortunate events of 9-11. However, it is clear that ethnic diversity is important in all aspects of Canadian society.

The measurement of ethnicity is an issue that has been the focus of activity for many national statistical agencies. In April 1992 Statistics Canada and the United States Bureau of the Census jointly organised an international conference on the measurement of ethnic diversity. The title "Challenges of Measuring an Ethnic World: Science, Politics and Reality" speaks to the scope and impact of the issue in western democratic societies fifteen years ago. The analysis presented in this paper begins where the 1992 conference ended, taking into account seminal events such as the 9-11 tragedy.

Data from four national censuses – 1991, 1996, 2001, and 2006 – and from the 2002 Ethnic Diversity Survey are analysed to address the following questions:

1. Is Canadian society more ethnically diverse today than it was fifteen years ago?
2. To what extent is ethnic mobility a measurable phenomenon in Canadian society?
3. What factors contribute to ethnic retention (or loss) across generations and across ethnic groups?

The paper will conclude with a discussion of the significance of ethnicity as it applies to understanding diversity in Canadian society.

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[1] 1. Current questions and debates include: Should female Muslim students be permitted to where a *hijab* in public schools? Is it appropriate for students who are of Sikh descent to carry a *kirpan* to school?

[2] 2. The question on public funding for religious and cultural schools is one of the major points of debate in the 2007 elections in Ontario.

RAISED TO BE HEROES

Noreen Golfman
Memorial University

Raised To Be Heroes, a 2006 documentary produced by the National Film Board of Canada (NFB) and directed by Jack Silberman, won international awards for its uncompromising portrait of the latest generation of Israeli soldiers to selectively object to military operations undertaken by their country. The documentary follows a group of soldiers—Refuseniks—who have agonized over their dilemma, for they are at once fiercely patriotic and loathe to continue serving both in the West Bank and the Gaza Strip. My presentation will discuss the filmmaker's strategies for representing the various "sides" of the dilemma, as well as his concentration on character and story. The discussion will extend to a consideration of where this film is situated in the broader field of Canadian cinema, especially as a largely publicly funded industry with a mandate to reflect cultural diversity.

THE MEANING OF GATES IN ISRAEL AND CANADA

Jill Grant   **Gillad Rosen**
Dalhousie University   The Hebrew University of Jerusalem

Historical and cultural studies of gated communities reveal the range of patterns and motivations behind a phenomenon that some have treated as primarily a product of contemporary neo-liberal conditions. Enclosed communities are by no means new, nor are they the product of universal principles or circumstances. Among other things, they reflect historical conditions, contemporary concerns, cultural ambitions, and inter-group relationships.

This paper compares enclosed communities in quite different conditions to explore some of the motivations and articulations of enclosure. Based largely on comparisons of gated communities in Israel and Canada, it illuminates the contrasts within the set of historic and contemporary enclosed settlements, and seeks to develop a framework to account for the range of patterns and motivations found.

Whereas many enclaves in Israel feature extensive security measures that include armed guards, Canadian gated communities typically use weak devices such as low fences or lift-arms that are easily broken. The motivations for enclosure differ widely in space and time, and the patterns of enclosure employed generate and reinforce varied social conditions and spatial consequences.

L'OXYMORE AU DÉFI DE LA DIVERSITÉ DANS
VOUS N'ÊTES PAS SEUL DE GÉRARD ETIENNE

Simone Grossman
Bar-Ilan University

La diversité énoncée en termes de racisme et de xénophobie dans *Vous n'êtes pas seul* (2001), roman de Gérard Etienne, écrivain québécois noir et juif d'origine haïtienne, génère un langage poétique réunissant les contraires.

En pleine tempête de neige, quatre personnages se trouvent dans un appartement de Montréal. Yves, clochard noir moribond et quasi gelé est généreusement recueilli par Carmen, militante déçue, victime d'un patron abusif mais décidée à « vivre la différence » et à « l'apprivoiser ». Sa voisine, Marie-France, petite-bourgeoise raciste, surmonte sa réticence et l'assiste malgré la désapprobation de Pierre qui vit à ses crochets, hostile aux étrangers, les Noirs en particulier depuis que sa nièce a été violée par un Noir. Devant Yves, ils expriment leurs opinions sur les immigrants. La différence des étrangers, des Noirs et des Juifs est au centre de la discussion. Yves se réchauffe et revient à la vie. Echappé d'un asile psychiatrique, il veut se faire passer pour un assassin, mais son récit haché d'opposant torturé et déshumanisé par les autorités de son pays d'origine révèle l'intensité de sa vie intérieure.

Dans une prose poétique vouée à « recoller entre elles les pièces détachées d'un corps » comme Carmen réchauffe et ranime Yves, la souffrance du clochard mué en prophète dévoile la filiation d'Etienne à Baudelaire à travers « cette fusée d'imagination qui crée la beauté avec la boue ». Carmen, au nom porteur du chant poétique, intronise la « charge esthétique » d'une parole apte à « rendre vivante une communication entre deux étrangers ». Inversant la déchéance physique en élévation spirituelle, l'oxymore régissant l'écriture de *Vous n'êtes pas seul* confère à la parole poétique son pouvoir rédempteur.

RISK AND PROTECTIVE FACTORS: EXAMINING BEHAVIORAL, SOCIAL, AND EMOTIONAL ASPECTS OF ADOLESCENTS IN NORTHERN QUEBEC

Tali Heiman.
The Open University, Israel

The study focuses on understanding the behavioral, social and emotional aspects of First Nations adolescents from Northern Quebec and the factors that facilitate or diminish positive outcomes among these youths.

Within a developmental framework, risk is generally defined as psychosocial adversity or a sequence of stressful experiences that may impact negatively on the academic, social, emotional, or cultural competence of individuals (Weisz, 1997). Protective factors are defined as modifiers that reduce the effects of vulnerability, promote outcome in a positive direction, and thereby contribute to competence (Cicchetti & Garmezy, 1993). Individual compensatory factors include intelligence, secure attachment, community attributes, social skills, emotional adjustment, and well-being (Elias & Weissberg, 2000; Masten & Powell 2003).

The Aboriginal communities across North America share a history that is often associated with alienation and potentially negative outcomes for the community's youth (Kirmayer, Brass, & Tait, 2000). Although the majority of Aboriginal youths lead productive lives (Cummins, Ireland, Resnick & Blum, 1999), many continue to be at risk for maladaptive outcome in relation to their community's standards as well as to those of the majority Western culture. To better understand the relationship between the multiplicity of risk factors and the promotion of wellness among Aboriginal youths, a multivariate model was used to assess the relationships between these aspects and to examine the typical lifestyle of Northern Quebec region adolescents as compared to their white peers.

Participants and Measures. Participants included 60 adolescents (Whit and the Native groups) with a range of 11 to 18 years (mean age: 13.55 years, *S.D* = 2.06). Adolescents

completed five self-report questionnaires: a demographic questionnaire; Biculturalism Involvement Questionnaire; Anxiety, depression and life events measures.

Results. Comparing adolescents of Native and white origin shows no significant differences between groups by age, gender, Intelligence Tests, and school grades. Adolescents of Native origin were significantly more comfortable speaking Aboriginal rather than English language; they preferred Aboriginal activities such as music, dance, recreation, radio, books, and stories. No significant differences were found between the groups regarding students' self reported on drug scale.

Students from the Native group reported on higher score of depression, higher perception of negative mood, more interpersonal problems, higher perception of ineffectiveness, and higher negative self esteem than students from the control group.

The personal and community attribution and their appropriateness for the study of protective factors in Aboriginal adolescents will be discussed.

BLACK GOLD AND DEMOGRAPHIC DIVERSITY: THE ROLE OF INTERNAL MIGRATION IN THE TRANSFORMATION OF ALBERTA AND CANADIAN SOCIETY

Harry H. Hiller
University of Calgary

It is widely known that immigration is playing a major role in transforming Canadian society. A declining birth rate and a labour shortage has made immigration a significant national policy tool. Understanding diversity in this way has meant that the primary focus has been on the provinces of Ontario and British Columbia, and particularly the cities of Toronto and Vancouver, where the majority of international migrants have located. Yet, Canadian society is also being transformed from within by another type of migration- internal migration or domestic migration. Since 1996, Alberta has been the most prominent destination for internal migrants. In a reversal of its former status as a hinterland and powerless, alienated region within Confederation, Alberta has undergone an unexpected transformation that has brought with it population diversity as the result of being in the midst of the strongest period of economic growth ever recorded by any province in Canadian history (Canadian Economic Observer, 2006). Much of this change can be attributed to the energy industry but other factors have worked together as well to catapult the province into a position as a magnet migrant destination.

The data to be presented in this paper comes from my work as Director of the Alberta In-Migration Study (funded by the Social Science and Humanities Research Council) which was established to monitor and chronicle this shift. The paper will demonstrate both the volume of this migration and its sources. It will be shown how this is the second wave of migration growth which may be compared and contrasted with the first phase (1975-1982) which ended a boom-bust cycle but which, in its current manifestation, appears to have more staying power. The thrust of the paper will be to show how these migration patterns and population shifts are contributing not only to the transformation of Alberta but also to the transformation of Canadian society because of the redistribution of population that is occurring. The question will be addressed about who is moving to Alberta and why they are doing so as an explanation that moves beyond simple employment considerations and that contributes to an understanding of why Alberta remains a distinctive place within the Canadian entity.

THE VIETNAMESE COMMUNITY IN ISRAEL: A PROFILE

Sabine Huynh
The Hebrew University of Jerusalem

Both Canada and Israel have attracted and hosted diverse populations of immigrants, among which are Vietnamese refugees. The Vietnamese ethnic group has been the object of many demographic, ethnographic and socioeconomic studies in the United States, Canada, and Europe. In Israel, the relative lack of attention given to this group may have contributed to its weakening. The Vietnamese Israelis are not organized in any formal immigrant's association, which makes it hard for a researcher to reach them.

The analysis presented here is the socio-demographic chapter of a broader sociolinguistic research project (in progress) on bilingual contact phenomena in the Vietnamese Israeli community, and Vietnamese-Hebrew code-switching/mixing. A study of sociolinguistic variation cannot be done without a thorough investigation of the speakers and their social context. This study aims at drawing a comprehensive profile of the Vietnamese Israeli community, and it is based on fieldwork carried out between November 2007 and May 2008.

The community is formed mainly by Vietnamese refugees who were granted political asylum in Israel between 1977 and 1979. The methods used to gather data included: participant observation (Lynd and Lynd, 1929), ethnographic interviewing (Hammersley and Atkinson, 1993), with non-directive and directive questions asked at community gatherings, and one-to-one sociolinguistic interviews, adapting Labov's modules (Labov, 1984).

The findings confirm the existence of a Vietnamese community in Israel whose structure is based on interaction networks involving about thirty families, largely concentrated in the localities of Jaffa and Bat Yam. Comprising about 150 people, it is probably one of the tiniest minority group in Israel, and that is one of the reasons why it should be accounted for. The present study investigates the community's divisions, its interactional patterns, and its loyalty factors (language, socioeconomic status, faith).

Partly due to its size, the Vietnamese Israeli group may be considered as marginal. Moreover, its members' shared cultural and linguistic characteristics do not relate to the Israeli sociocultural system based on the existence of separate Jewish and Arab societies. Finally, in a census that only displays three distinct population groups, Jews, Arabs, and "Others," their presence goes unnoticed. As a consequence, they tend to suffer from relative estrangement and try to establish themselves in other countries, which could lead to the disintegration of the community. This paper emphasizes the need for awakening the community's sense of pride and belonging, as well as for enhancing its members' perception of self-worth.

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MANAGERIAL PERFORMANCE AND BUSINESS SUCCESS: GENDER DIFFERENCES IN CANADIAN AND ISRAELI ENTREPRENEURS

Dafna Kariv
The School of Business Administration, the College of Management
Rishon Lezion

Purpose: The purpose of this paper is to assess the role of managerial performance in the success of men-owned businesses (MOB) and women-owned businesses (WOB) for Canadian and Israeli entrepreneurs. A process-oriented approach, a relatively overlooked perspective in this field, was used for this assessment. The methodology used was based on two national samples from Canada and Israel (n=235) that included mostly members of a private business networking organization. Questionnaires were distributed to the respondents; only entrepreneurs with at least one employee were included.

Findings: Multilevel analyses revealed that gender is significantly associated with some managerial functions, but except for the business longevity—it is not directly associated with measures of business success; nationality is associated with two measures of business success: turnover and growth. Women entrepreneurs, both Canadian and Israeli, ranked significantly higher in some functions of their managerial performance compared to their male counterparts. This study's main implications are in deciphering the major role of managerial performance and nationality and the relatively marginal effect of gender in business success measures, implying that the gender gap in successful entrepreneurial businesses is decreasing. These findings can become foundations for better understanding broader entrepreneurship questions and practice-based researched endeavors. This paper's main contribution is in the identified need for developing training and education programs for entrepreneurs in the areas of managerial skills and practices, as well as in opening future avenues for cross-national assessments of a process-oriented perspective in these areas.

THE QUEBEC JEWS: TWO CENTURIES
OF DIFFICULT HISTORY IN MONTREAL.

Marta Kijewska-Trembecka
Jagiellonian University, Poland

Quebec plays an extraordinary role in the history of Jewish diaspora in Canada. This is where the history of Canadian Jews started; this is where Jews, from the very beginning of their presence in Canada, experienced different forms of discrimination. But in Quebec Canadian Jews also created the most diverse community in terms of religious and cultural life and attained economic success. Montreal was a special place for the Jews settling in Quebec. The city is often considered to be the second place, after New York, of the most diverse life of Jewish community in North America. The Montreal Jewish community is quite varied and composed of many ethnic groups that arrived in Canada at different periods of time and under differing circumstances.

Present-day religious, cultural, linguistic, and social diversity is a result of coexistence of the various traditions, cultures, and heritage of Jews who have come to Montreal during the last two hundred years. My presentation focuses on only three aspects of Jewish presence in Montreal: Jews and immigration policy, the history of Jewish immigration, and Montreal Jews today.

LE MULTICULTURISME - L'ARME CONTRE LE REFUS DE LA DIVERSITÉ JUIVE DANS *« L'IMMENSE FATIGUE DES PIERRES »* DE RÉGINE ROBIN.

Anna Kricka
Université Nicolas Copernic, Poland

Les personnages de *L'immense fatigue des pierres* de Régine Robin vivent l'expérience de la migration et évoquent leur passé errant, omniprésent dans la vie d'exil des Juifs.

Le français de Montréal devient pour les héroïnes l'alternative d'être chez elles. Cependant, l'impossibilité de s'assimiler ressort tout de suite, la langue apprise est comme une seconde nature, tandis que la première ne s'évade point, la « question juive » retourne avec les regards de haine. « On ne se sent jamais vraiment d'ici ». Néanmoins les conditions de bien-être sont vite claires, il faut « pratiquer » le multiculturisme là-bas ou bien accepter la condition d'être en mouvement, oscillant entre cultures. Il faut paraître intégré alors qu'on ne l'est pas. Il est nécessaire d'adopter un peut de tout de ce métissage culturel et social, et, en même temps, d'abandonner son identité. Montréal est l'endroit d'oublier sa langue et son identité. Cette distance et la solitude contribuent à la construction d'un moi alternatif, celui de l'exilé, puisque l'appartenance à la communauté juive ouvre la violence des jugements aliénants ou clôturant le passage et la mise en commun.

L'exilé apprend à se taire, il ne s'ouvre sur la possibilité d'une réciprocité, il préfère la communication simple sans échanges ni confrontations confiants. C'est un positionnement visé par le rejet de la différence, dans son unicité, sans être comparé à un modèle de référence.
Une fuite, une séparation continuelle font de l'exil un état intérieur qui « pratique » le multiculturisme et le métissage comme stratégie d'intégration dans la société où l'Autre est encore perçu en tant qu'intrus.

IMAGINED IDENTITIES:
UKRAINIANS IN A MULTICULTURAL SOCIETY

John Lehr
University of Winnipeg

Natalia Aponiuk
University of Manitoba

Since the time of their first arrival in Canada in 1891, Ukrainians have been negotiating their identity. Mislabelled by the Department of the Interior as Austrians and described and recorded variously as Ruthenians, Little Russians, Galicians, Bukovynians, etc., Ukrainian immigrants were not officially recorded as Ukrainian until 1931. Subject to intense pressure to assimilate and to abandon their Ukrainian heritage, they nevertheless maintained a Ukrainian identity despite a high degree of exogamy. Successive waves of immigration by Ukrainians have played a role in rejuvenating the culture, and the geographical pattern of their settlement also helped to retain a sense of identity among the Ukrainian population. This paper traces the construction of a Ukrainian identity in the multicultural society that is Canada. It is based on a review of archival materials and the recently undertaken survey of over 700 young adults at two universities in Manitoba's capital, Winnipeg.

'WORK FIRST' AND IMMIGRANTS IN TORONTO

Ernie Lightman
University of Toronto

This paper examines the experiences of immigrants in Toronto as they pass through, and leave, *Ontario Works (OW),* the provincial social assistance program. Ontario Works is a typical 'work-first' approach to social assistance, common across the developed countries, in which priority is placed upon rapid labour force attachment through mandatory participation in job search and related activities. (The 'Wisconsin Plan' in Israel is similar in approach.)

We examine the Ontario Works activities of immigrants, compared to native born Canadians, and their respective post-OW labour market experiences. The data for this study come from a telephone survey, commissioned by the local social services authority, of 804 people who left welfare in Toronto between January and March 2001. We find that immigrants experience a significant relative wage disadvantage after participation in Ontario Works and substantially less wage growth when moving to the second post-welfare job.

We question whether the interventions of a typical active labour market policy are effective in reducing or overcoming the wage discrimination and economic disadvantage typically faced by immigrants. We argue that 'Work First' programs in general, with their focus on immediate labour market entry, are unable to address earnings gaps that have emerged from structural changes in the labour market. Work experience may address some of the barriers to entry to the labour market that immigrants face. But the largest and most significant employment disadvantage faced by immigrants – that in hourly wage rates – appears immune to 'Work First' interventions and may entail more direct interventive strategies.

LES ORIGINES DU DIALOGUE ENTRE JUIFS ET FRANCOPHONES AU QUÉBEC. L'APPORT DE DAVID ROME (1911-2000) ET JACQUES LANGLAIS (1921-2008)

Chantal Ringuet
Université d'Ottawa

Au Québec, deux figures majeures ayant relevé le défi de la diversité plusieurs décennies avant l'apparition de cette notion dans le discours socio-politique et culturel sont, sans l'ombre d'un doute, David Rome (1911-2000) et Jacques Langlais (1921-2008). Dès les années 1950, à une époque où l'Église catholique exerçait un contrôle massif sur la société canadienne-française, ces deux hommes se sont en effet souciés de tisser des liens entre les communautés juive et francophone du Québec. Ardent défenseur des échanges interreligieux, le père Jacques Langlais a fondé l'Institut interculturel de Montréal (d'abord nommé le Centre Monchanin) en 1963, organisme dont la mission consistait à promouvoir le rapprochement interculturel. L'historien et archiviste David Rome, quant à lui, est reconnu pour sa longue collaboration aux Archives du Congrès juif canadien, et pour son travail d'éditeur de la revue du même nom (*Canadian Jewish Congress*, « New Series »). La rencontre de ces deux hommes allait marquer un tournant dans l'histoire du dialogue interculturel au Québec, grâce entre autres à la publication de leur ouvrage *Juifs et Québécois français. 200 ans d'histoire commune* (Fides, 1986).

Cette communication examinera l'apport de Rome en Langlais dans le développement des échanges entre les communautés juive et francophone du Québec, dont les retombées sont aujourd'hui multiples et diversifiées. Il s'agira de retracer les conditions socio-historiques ayant mené à leur collaboration, pour ensuite définir les principaux obstacles qu'ils ont rencontrés et, enfin, analyser les résultats obtenus. Au terme de cette communication, il sera possible d'inscrire la contribution de ces pionniers dans l'histoire des échanges interculturels au Québec.

THE BOUCHARD-TAYLOR COMMISSION
AND THE JEWISH COMMUNITY OF QUEBEC
IN HISTORICAL PERSPECTIVE

Ira Robinson
Concordia University

In the past year, issues respecting cultural and religious diversity and its challenges have been the focus of considerable interest in Quebec, as well as the rest of Canada, due to the activities of the Bouchard-Taylor Commission appointed by the Government of Quebec to investigate the issue of "Reasonable Accommodation" in Quebec society. Commission hearings, held throughout Quebec, were widely followed and commented upon in the media in Quebec and the rest of Canada.

While a major focus of the Commission's deliberations concerned the place of the Muslim community, and other cultural and religious communities whose presence in Quebec society has become a prominent issue only in recent years, another issue of interest in a large number of submissions to the commission concerned Judaism and the Jewish community in Quebec. This paper will examine in detail the issues raised at the Commission with respect to the Jewish community, which include the Hasidic community, kosher food, visible Jewish symbols such as male head covering [*kipa*, *yarmulke*], Jewish schools, and the Jewish character of publicly funded health institutions such as Montreal's Jewish General Hospital. It will also examine the response of the Quebec Jewish community to these hearings.

Furthermore, since the Jewish community in Quebec is well over two centuries old, and since there is a relatively long history of Quebecers (especially French Canadians) engaged in extensive public discussions concerning the nature and desirability of the presence of a Jewish community in the Province of Quebec, it is possible to look at the deliberations of the Bouchard-Taylor Commission in historical perspective and to comparatively examine how and why some issues have changed, and other issues have essentially remained in dispute from the early and mid-twentieth century to the beginning of the twenty-first century.

CHALLENGING THE DEFICIT THEORY IN THE STUDY OF IMMIGRANT FAMILIES – FROM FATHERS TO GRANDPARENTS

Dorit Roer-Strier
The Hebrew University of Jerusalem

In 2003 the Halbert Foundation sponsored a partnership between the University of Calgary and the Hebrew University that enabled researchers to share methods and findings related to studies of immigrant fathers. This partnership led to a better understanding of the role of immigrant fathers in both countries, and enabled the development of strategies to support fathers as they engage in the cultural transition associated with immigration. These studies had significant impact in both countries, in enhancing the understanding of the roles and perceptions of fathers, their motivations and their strengths, and their desire for support. The studies represented a significant change in the way families (particularly immigrant families) have been viewed by social scientists. Instead of focusing on deficits, the studies found strengths and challenges. In both Canada and Israel, the studies fostered the development of social programs that provided meaningful support to fathers. The recommendations shed new light on planning, housing, and implementation interventions for immigrant fathers. These studies were concordant with other studies that suggested improvements in social programs that, up till then, had been targeted mainly towards children and their mothers.

Recently, academic attention is focusing on the roles of grandparents in supporting the family and contributing to the care and well being of children. To date, most of the literature (like previous literature on fathers) focuses on family deficits, with grandparents playing a supportive role. Very little research has addressed immigrant families. We are now engaged in a pilot study of grandparents in Canada and Israel. This study is designed to gain an understanding of the roles and perceptions of grandparents in immigrant families, with a view to utilizing the findings in development of social programs to support inter-generational families. The pilot study will prepare the groundwork for larger studies on both sides of the Atlantic.

This presentation will review findings and "spin offs" from the Israeli and Canadian fathering studies as background to the current study. It will also review some preliminary results from the grandparenting pilot studies in both countries, with recommendations for the expansion of this research.

TASTING AND CONTESTING:
JEWS, ARABS AND "JERUSALEM'S FOOD" IN TORONTO

Dina Roginsky　　　　　　　　　**Rina Cohen**
University of Toronto　　　　　　　York University

Far away from the land of "Milk and Honey," Israelis and Palestinians find themselves in the Canadian Diaspora longing for their disputed homeland. Each group dreams about the place that will fulfill their separate national aspirations, embodied in the shared symbol of Jerusalem. Although for the most part Jews and Arabs rarely meet with each other, one significant exception – the "ethnic food" business – highlights the economic and cultural relations that take place as people from each of these groups actively sell and consume the symbol of Jerusalem at two different restaurants bearing the same name: "Jerusalem." However, one owner is a Palestinian and the other is an Orthodox Jew. Previous studies that dealt with the Israeli Diaspora in America, either in the United States (Shokeid 1988, Sabar 1996, Gold S. 2002) or in Canada (Gold G. 1992, Cohen and Gold G. 1996), focused particularly on the Jewish-Israeli community and/or on its relationship with the American/Canadian Jewry. The Israeli Arabs were, in most studies, completely ignored. Similarly, the important encounter between Israeli-Jews and Israeli-Arabs did not receive enough attention. Filling this gap, the present paper explores the following questions: What happens to the Middle Eastern conflict in the Diaspora? Can Israeli-Jews and Israeli-Arabs (Palestinians) co-exist in peace when they are away from their disputed homeland? Are they willing to share certain joint characteristics of their respective cultures when they are physically remote from it? Do they prefer to emphasize their differences? When both are non-natives in a new land of immigrants, such as Canada, how do they relate to each other? The paper analyses the negotiation processes of conflicting and complementary cultural identities, which are manifested through food and claims for ownership and authenticity.

RESPONDING TO THE CHALLENGE
OF ABORIGINAL DIVERSITY IN CANADA

Leonard I. Rotman
University of Windsor

One of the greatest challenges to Canadian diversity lies in the conflict between Canada's British colonial heritage and its constitutional recognition of the rights of its Indigenous peoples as rights that existed prior to European contact. On the one hand, the legitimacy of the Canadian state is premised upon adherence to colonialist principles that are inconsistent with the recognition of Aboriginal rights as pre-existing rights. International law doctrines of discovery and conquest that ground Canadian rights to land and sovereignty assume the superiority of European rights over those of Indigenous peoples. On the other hand, Canada has voluntarily enshrined Aboriginal rights in its constitution, both to recognize their importance and to protect them from abrogation or derogation by governmental action. Through its protection of Aboriginal rights, Canada has taken unique and positive steps to respect the diversity that exists within its borders. Such action does not come without its own profound challenges, however. The challenge that Canada currently faces is how to maintain meaningful diversity in the face of reconciling its constitutional entrenchment of Aboriginal rights with its own historic origins and the claims of her other constituents.

My paper will discuss existing attempts at reconciling Aboriginal claims with those of the Canadian state and suggest new alternatives to facilitate Canada's ability to give meaningful effect to its constitutional recognition of Aboriginal rights. Often the recognition of such rights has come as a result of legal challenges by Aboriginal peoples against Canada rather than through voluntary and meaningful governmental initiatives. There is no reason why this negative situation must continue. Indeed, a number of initiatives already exist that offer the potential for Canada to respond more positively to the challenges of Aboriginal diversity and to welcome it more fully into the Canadian mosaic. My proposal will examine some of these initiatives and assess their potential impact as vehicles to provide enhanced recognition of Aboriginal rights and create a more positive relationship between Canada and its Indigenous peoples.

THE CANADIAN RESPONSE TO THE CHALLENGE
OF RELIGIOUS DIVERSITY

Bruce Ryder
York University

In recent years, many states are struggling to respond to the challenges of accommodating religious diversity. This paper will argue that Canada has a distinct and particularly robust juridical conception of equal religious citizenship, one closely allied with commitments to freedom of religion, religious equality and multiculturalism embodied in the *Canadian Charter of Rights and Freedoms*. The paper will describe and defend the aspirations and legal parameters of the Canadian model of equal religious citizenship, and argue that the most urgent need in the current context is to combat the rising tide of resistance to its effective implementation.

The core idea of the Canadian conception of equal religious citizenship is that people should not be forced to choose between adherence to religious practices and full participation in Canadian society. Society must accommodate individuals' freedom to hold and express religious beliefs and engage in religious practices in all spheres of their private and public lives unless doing so would interfere with the rights of others or with compelling social interests.

While this conception of equal religious citizenship has been firmly established in Canadian human rights jurisprudence since the mid-1980s, it requires many kinds of institutional and normative change that have been contested or resisted. Moreover, in a global context of growing concern about the rise of religious fundamentalism, and especially radical versions of politicized Islam, religious expression and practice is readily cast in political discourse as a threat to equality rights or to public security, creating significant downward pressure in many liberal democracies on the degree to which religious rights are respected. Indeed, there is growing public resistance to the idea that religious pluralism needs to be accommodated or even tolerated.

To address such concerns, early in 2007 the government of the province of Quebec established the *Commission de consultation sur les pratiques d'accommodement reliées aux differences culturelles*, otherwise known as the Bouchard-Taylor Commission. The paper will undertake an analysis of the contribution that the Commission's Report, due to be released at the end of March 2008, makes to the evolving Canadian conception of equal religious citizenship.

READING AND WRITING THE SELF THROUGH REFLECTIONS OF THOSE WHO DREAM US: INTERFACING PHOTOGRAPHY, LITERATURE. AND AUTOBIOGRAPHY

Danielle Schaub

Haifa University   Oranim College of Education

When a number of my Canadian literature students expressed frustration with the tiny and often contrived photographs of authors that appear on book jackets, I began taking photographs of numerous Canadian writers at readings and festivals as well as at one-on-one meetings. Leading to the publication of a book with photographs and texts entitled *Reading Writers Reading: Canadian Authors' Reflections*, the project allowed me to connect with writers from multiple regions, ethnic and linguistic groups, political and religious allegiances. Given its dual medium, the project led me to interface photography and literature — fields that both rely upon the construction of images, narratives, and simulation — and consider the process whereby representations come to replace the real-life objects, human beings and scenes being represented. In the process of signification, representations made in literature, art, photography and elsewhere become more accessible, more vivid, and therefore both more significant than the "real" world. While commenting on the power of the image, I will discuss the connection between the written and the visual in this specific project: the narrating "I" shifts back and forth between the camera as a reader of these narrating bodies and the role of the photographer as a receptive and critical reader of the narratives penned by these authors. In addition to the shifting interaction in the process of production, the project's encouragement of the writers to reflect on meaningful aspects and episodes of their reading lives had an unexpected result; for it exorcised the photographer/reader's past through the combination of text and image. I will therefore also situate my practice within my own autobiography as both an inherited cultural position and a conscious act of self-narrativity. Eventually, the lecture will highlight the biblio- and phototherapeutic impact of the textual/visual interconnection and its diversity of visions, enabling to discover the writer-as-other while granting readers and photographer alike reflective self-discovery and self-inscription.

DIVERSITY AND FOREIGN POLICY:
PROBLEMS IN FINDING A CANADIAN VOICE
IN COLD WAR PSYCHOLOGICAL WARFARE

Arthur Siegel
York University

Canada regarded psychological warfare in the Cold War as "necessary preparation for the real war" that was perhaps in the offing. The propaganda initiatives against Communist countries, however, often failed because of difficulties in finding a true Canadian voice in an environment of diversity.

The paper focuses on the challenges for foreign policy rooted in diversity that resulted in a premature end to psychological warfare while the Cold War was still in progress. The C.B.C. International Service, later renamed Radio Canada International, was Canada's chief instrument for reaching into Eastern Europe and developed regular programming in Russian, Ukrainian, Czech, Slovak, Hungarian, and Polish. External Affairs directed the selection of languages and gave guidance and advice on Canadian policy on major international issues.

Language and content created controversies. The Polish and Ukrainian services provide especially revealing examples of the problems tied to diversity. External Affairs Minister Lester Pearson was not enthusiastic about a Polish language service but felt he had little choice because of pressure from the Polish-Canadian community. Even more controversial was the establishment of a Ukrainian Service. Canada was the only country that had a Ukrainian Service. Britain and the United States did not want to appear as officially encouraging Ukrainian separation from the Soviet Union. Canada's politically influential and well-organized Ukrainian community was successful in getting the service on the air and also influenced programming content. For a long time, the International Service lost control over the Ukrainian service which had "its own foreign policy."

External Affairs and Cabinet officials, at the highest level, were exasperated and noted that "domestic complications in the forms of pressures from ethnic groups were having

an effect in the conduct of Canada's foreign affairs." The Secretary of the Cabinet said that interested ethnic groups tended to be "reactionary in their views … and insisted on provocative broadcasting to their countries of origin." The spill-over of McCarthyism from the United States provided support for provocative broadcasting and strengthened the hands of those pressing for even stronger anti-Communist programming. External Affairs, for its part, felt that the most effective psychological warfare must have a reasonable tone. Prime Minister Louis St. Laurent and Lester Pearson sought to terminate the International Service on several occasions or to shift its shortwave broadcasting target to the Canadian North. But political pressures made this impossible.

This paper uses External Affairs documents, International Service documents and interviews to examine some of the foreign policy challenges tied to diversity that surfaced in the psychological warfare initiatives.

RESPONDING TO THE CHALLENGE OF DIVERSITY: REPAIRING THE DEFICITS IN SOCIOLOGICAL THEORY

John Simpson
University of Toronto

Sociological theory is a modern mode of thought that claims to bid farewell to tradition and metaphysics in the search for an understanding of social organization, human interaction, and culture. On the one hand, from Marx to Durkheim, Mead, Parsons, and Habermas a central problem in *pre-modern* Western thought — the unity of society — is thematized and solved in various ways: capitalist hegemony, taking the role of the generalized other, organic solidarity, value consensus, communicative action unconstrained by externalities. *In one way or another these theoretical solutions to the problem of the unity of society efface or liquidate the idea and presence of diversity.*

On the other hand, various theories that lay aside the problem of unity in favor of conflict (Weberian theories) or fragmentation (theories of post-modernity) ultimately fail to provide a sense that there are structured expressions of continuity, solidarity, and unity in modern societies, for example the social spaces of family, community, nation and civilization. *Theories of conflict and post-modern perspectives that thematize fragmentation dismiss the presence of contextually contingent unity and leave us with only a chaotic set of particularities.*

Is there a way of theorizing that recognizes both the inescapable presence and force of diversity in the contemporary globalized world and the simultaneous presence of contextual continuity, unity, and solidarity? This paper provides an affirmative answer to that question.

Among other sources the argument references the CBC Massey Lectures of George Steiner ("Nostalgia for the Absolute") and Charles Taylor ("The Malaise of Modernity"), Niklas Luhmann's social constructionism, the 2007 referendum in the Province of Ontario on the funding of religious schools, and controversies in Canada and elsewhere regarding the *hijab/niqab*.

LE FÉDERALISME MULTINATIONAL: DÉFIS ET PROMESSES DE LA DIFFÉRENCE ET DE LA COORDINATION NATIONALES AU SEIN DE LA COMMUNAUTÉ POLITIQUE CANADIENNE

Sébastien Socqué
Université de Paris IV Sorbonne

Cette communication introduit à la riche discussion canadienne et québécoise sur la question de la multinationalité canadienne. Le reconnaissance de la diversité, au Canada, est, au moins quand on s'en tient à une formule aussi vague et générale, acquise. Le débat, voire la controverse, portent sur la nature de cette diversité, sur ses paramètres, et sur la manière dont il est légitime d'institutionnaliser et de politiser certains paramètres de la diversité canadienne, et notamment la « diversité profonde » canadienne.

La formule multinationale de la citoyenneté se présente comme une approche et une solution plus souples aux défis contemporains posés par les différents strates et degrés de diversité au sein des sociétés canadienne et québécoise, que les formules traditionnelles, à commencer par l'indépendance pure et simple du Québec ou le programme d'édification nationale canadien mené selon les axes définis depuis la fin des années 60).

S'agissant du Canada, on pourrait en dire, d'une part, qu'il est un ensemble fonctionnel, relativement heureux et tout à fait viable et qu'il serait périlleux ou regrettable d'y mettre fin et, d'autre part, qu'il persiste au sujet de son identité politique et constitutionnelle un profond conflit d'interprétation, qui se matérialise tout autant au niveau théorique du récit national qu'au niveau pratique des institutions et des modes du vivre-ensemble.

Il s'agit donc d'évaluer si la formule multinationale, qui consisterait à institutionnaliser, voire à constitutionaliser, sans ambiguïté la réalité sociologiquement multinationale du Canada, permet de coordonner de manière satisfaisante et peu coûteuse ces deux dimensions (fonctionnalité et réconciliation herméneutique).

Plus précisément, il s'agit, dans le cadre de cette présentation, de discuter et d'écarter certaines objections formulées (ou éprouvées de manière plus diffuse au sein des sociétés canadienne et québécoise) à l'encontre de la citoyenneté multinationale, en mobilisant, pour ce faire, des travaux canadiens récents.

Il est argumenté que, telle qu'elles circulent actuellement, les formules multinationales préconisent plutôt l'intégration par la participation citoyenne que l'assimilation, même s'il est précisé que la différence entre « assimilation » et « intégration » peut facilement devenir un simple artifice verbal, dans la mesure où il est en réalité étrange de penser une participation à un ensemble pré-existant sans un minimum d'assimilation (à une langue commune, à des règles, à des « manières », etc.).

En outre, la formule multinationale repose sur une différenciation stricte au niveau des diverses strates de diversité. Plus précisément, elle requiert (et permet) une reconnaissance des spécificités et écarts qualitatifs politiquement significatifs entre les différentes strates de diversités canadiennes.

La méthode de la communication se résume à employer des outils fortement contextualisés de la théorie politique contemporaine.

QUEBECERS RESPOND TO THE CHALLLENGE OF DIVERSITY: REFLECTIONS ON CITIZENS' SUBMISSIONS TO THE 2007 COMMISSION ON ACCOMMODATION PRACTICES RELATED TO CULTURAL DIFFERENCES

Bina Toledo Freiwald
Concordia University

On February 8, 2007, Québec Premier Jean Charest announced the establishment of the Consultation Commission on Accommodation Practices Related to Cultural Differences (which would become known as the Bouchard-Taylor Commission on Reasonable Accommodation), in response to expressions of public discontent over what some described as pressure from immigrant groups to accommodate socio-cultural practices deemed unacceptable. The Order in Council establishing the Commission stipulated that its mandate was to:

- take stock of accommodation practices in Québec;
- analyse the attendant issues bearing in mind the experience of other societies;
- conduct an extensive consultation on this topic; and
- formulate recommendations to the government to ensure that accommodation practices conform to the values of Québec society as a pluralistic, democratic, egalitarian society. (http://www.accommodements.qc.ca/commission/mandat-en.html)

The approach of the Commission — co-chaired by Gérard Bouchard and Charles Taylor — was to see the debate on reasonable accommodation as a symptom of a more basic problem concerning the sociocultural integration model established in Québec since the 1970s. The mandate of the Commission, therefore, was to seek a review of interculturalism, immigration, secularism, and the issue of Québec identity. To accomplish this mandate, in Fall 2007 the Commission held a series of hearings and public forums across Quebec in which individuals and groups presented briefs. These briefs are now available on the commission's site: http://www.accommodements.qc.ca/documentation/memoires-en.html. In March 2008 the Commission co-chairs will issue a public a report presenting their conclusions and recommendations.

The proposed paper will offer an analysis of selected briefs to the Commission, as well as of the Bouchard-Taylor report, with a view to identifying identity discourses currently circulating among the citizenry regarding the presence of diversity within Quebec society. The briefs present the scholar of culture with a unique opportunity to examine the complexity of current constructions of identity in Quebec and the range of narratives told about the relation between self and other.

In *The Unfinished Canadian: The People We Are* (2007), journalism professor Andrew Cohen suggests that Canada, like many other nations today, is profoundly preoccupied with the question of collective identity: "Who are we? Where do we belong?" (7). Cohen concludes with a "modest prediction": "the threats to Canada will come from immigration and decentralization [devolution of powers to the provinces]" (256). Although Cohen rejects what he sees as Quebec's ethnic nationalism (bemoaning the resolution passed in Parliament in 2006 recognizing *les Québécois* as a nation), his characterization of immigration as a threat — "Much as they will enrich Canada, immigrants will challenge it. The strains of multiculturalism are already emerging" (256) — echoes a a persistent anxiety articulated in many of the briefs presented to the Bouchard-Taylor Commission. The aim of my paper is to explore, through a close reading of selected briefs to the Commission, an existential, identitarian drama that presently occupies center stage in Quebec but that also resonates with many other nation-states around the world. It is a drama in which an economic and democratic acceptance of diversity — exemplified by the Quebec and Canadian Charters of Rights and Freedoms, and the concepts of multiculturalism (Canada) and interculturalism (Quebec) — comes up against identitarian attachments grounded in elements such as ethnic identification, historical memory, language, and religion. In a brief entitled "Pour un nouvel équilibre entre tous les 'Nous' Québécois," Jean-Francois Lisée, a leading figure in the nationalist camp in Quebec, articulates an argument and a sentiment that runs through many of the briefs: that the common denominators of a civic democracy — equality, rights and freedoms — are important, but should not come at the expense of an affirmation of the majority's identitarian distinctiveness ["Il faut commencer par rétablir les repères majoritaires. Que sont-ils ? Démocratie, égalié des sexes, charte des droits, liberté de religion? C'est bon, on a compris ! On vient d'égrener le dénominateur commun de toutes les sociétés démocratiques. Non. Je parle de la différence québécoise. A grands traits: le Québec existe parce que sa majorité a vécu une histoire singulière, parle le

francais et est porteuse d'une tradition religieuse. Les évacuer, les dévaluer, c'est perdre son estime de soi et, à terme, détester l'autre" (3).]

The paper will examine both articulations of this majoritarian position that seeks to identify and defend the terms of its identity (within the context of a skeptical postmodernity), and briefs presented by individuals who speak from an immigrant or minoritarian position and who seek to negotiate an identity that is both particularistic and congruent with that of the host society.

ISRAELI CRIMINAL COURTS' RESPONSE
TO CULTURAL DIVERSITY

Tamar Tomer-Fishman
The Hebrew University of Jerusalem

Criminal courts in heterogeneous societies around the world, such as Israel, Canada, USA, Britain, France, Holland, and Australia, face cultural conflict situations. Cultural conflict situations are situations in which different groups in a society have different conduct norms for the same situation. In cultural conflict situations, cultural minorities that act according to their cultural norms, values, and worldviews may be accused of committing crimes because the criminal law reflects the culture of the dominant group (e.g. Bigamy, Family Honor Murder, and Female Circumcision).

The question is what the judicial decisions in cultural conflict criminal cases are. For instance, how does the court react to an accused of bigamy claiming that his religion allows, or even encourages him to take a second wife? What is the verdict when an individual accused of murder claims that he acted in self-defense against a life-threatening witchcraft?

Despite the fact that criminal courts have dealt with cultural conflict situations for more than a hundred years, and the growing academic and public debate on Cultural Defense[3] - no empirical research based on a sample of cases has been conducted on judicial decisions in cultural conflict cases. The current research, therefore, provides an empirical picture on judicial decisions in cultural conflict criminal cases and on the factors affecting those decisions. Over fifty years of Israeli District and Supreme criminal judicial decisions in cultural conflict cases were reviewed.

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[3] Cultural Defense refers to presenting cultural arguments in court in order to negate or mitigate criminal responsibility, with a resulting reduction in punishment. To date, no state has formally recognized a general Cultural Defense. Cultural arguments, therefore, are raised by existing defenses such as provocation, necessity, duress, and self-defense.

The research indicates that it is very rare for Israeli courts to accept cultural evidence as mitigating circumstances. The research reveals that, whereas the literature and public debate have mainly dealt with the question of accepting cultural evidence as mitigating circumstances, judges tend to consider evidence offensively — as consideration for more severe punishment or as indication of offense elements. The research also reveals that a central characteristic of judicial decisions in cultural conflict cases is to disregard the cultural issue in the decisions.

These findings indicate that there are important issues, which have not gained adequate attention, and are significant for future academic and public debate on criminal courts' response to cultural diversity, as well as for law and social practitioners.

LA CONTROVERSE QUÉBÉCOISE
SUR LES ACCOMMODEMENTS RAISONNABLES
EN MATIÈRE RELIGIEUSE

José Woehrling
Université de Montréal

La population canadienne et québécoise se diversifie de façon croissante sur les plans culturel et religieux. Les pratiques religieuses et les habitudes culturelles des nouveaux immigrants ne sont pas toujours aisément conciliables avec les normes en vigueur dans le pays d'accueil et communément acceptées par la société québécoise et canadienne. Pour maintenir leurs traditions et leur identité, les groupes nouvellement installés multiplient donc les demandes de traitement spécifique ou de dérogation aux règles généralement applicables. Dans ce contexte, l'obligation d'accommodement raisonnable constitue un instrument important de gestion de la diversité ethnoculturelle et religieuse. Dans certaines circonstances, l'État et les personnes ou entreprises privées sont tenus de modifier des normes, des pratiques ou des politiques légitimes et justifiées, qui s'appliquent sans distinction à tous, pour tenir compte des besoins particuliers de certaines minorités, notamment des minorités religieuses. Autrement dit, la majorité doit modifier ses règles et ses habitudes pour les adapter aux besoins de la minorité. Il y a donc droit à un traitement différend en faveur des personnes ou des groupes pour lesquels le traitement prévu pour la majorité entraînerait une restriction de leurs droits ou libertés..

Notre communication présentera les débats qui ont marqué les derniers mois au Québec sur cette question de l'adaptation de la société québécoise aux particularismes religieux et culturels des immigrants. Elle fera état du rapport de la *Commission de consultation sur les pratiques d'accommodement reliées aux différences culturelles* (la Commission Bouchard-Taylor) qui a été créée par le gouvernement du Québec pour proposer des balises sur la conciliation des accommodements religieux et de l'obligation de neutralité religieuse de l'État. Le rapport sera publié en mars 2008.

REACHING JUSTICE OUTSIDE THE COURT ROOM

Uri Yanay
The Hebrew University of Jerusalem

Faced with a conflict, people tend to approach the court to solve their problem. A court determines who 'won' the case and who 'lost' it. Thus half of the people who bring their case to court lose it. Even those who won their case do not necessarily feel that they had their day, their hour, or even their minute in court.

Criminal matters are conflicts that the state processes through the courts of law. The state tries the offender on behalf of the law, the community, and the victim. In fact, the victim and the community have no say in that process. Professionals and officials discuss justice in criminal cases and monopolize them.

Historically, there were alternative means for people to discuss their civil and even minor criminal disputes, attempting to solve them, hence reach "justice" themselves. Some of the traditional alternatives have deep, long cultural roots in society. The community, through its leaders, participates in these traditional processes aiming to reduce violence, prevent future offences, and heal related past wounds.

True, courts deal with law, but not necessarily with justice. Today, people search for better, more effective and faster alternatives to settle disputes in a "just" way. Some Western governments, Canada included, acknowledged and helped to revive traditional justice and peace making forums and adopted them legally, formally. This paper highlights the Canadian alternative, an indigenous community peace making process.

By contrast, Israel has not formally recognized similar conflict resolution, peace making methods in society (for example, "Sulcha"). It has not yet realized their effectiveness in reaching respectful, fast and "just" solutions. The paper discusses the significance of accepting and reviving indigenous, sociocultural traditions of conflict resolution and peace making alternatives for settling social, civil, and even criminal conflicts in the community.