

**FROM CANADA TO THE HOLY LAND  
PROFILE OF A CANADIAN ENTREPRENEUR**

**Irit Amit**

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In the twenties and thirties of the twentieth century there was a Zionist awakening among Canadian Jewry. Alongside contributions and calls for support in purchasing land and settlement in Eretz Israel there were additional appeals: not to be satisfied with contributions but also to invest in economic enterprises, particularly in citrus orchards. Several people answered this call. Some investors established economic enterprises and also settled in Eretz Israel; others invested and remained in Canada, and from there managed their international businesses.

The goal of this lecture is to examine the incentives for and characteristics of their activity. It based on research which describes and analyzes the characteristics of the private entrepreneur. The question at the heart of the lecture is: Are the characteristics of Canadian investors, who worked in Eretz Israel in the twenties and thirties of the twentieth century, similar to the characteristics of other private entrepreneurs. Or perhaps alongside the general characteristics, one should analyze their activity in light of the state of Eretz Israel during the British Mandate and take into account the Zionist ideology which influenced their decisions and economic activity. The sources for this research are documents on public and private archives, economic research that characterizes the traits of the private entrepreneur and books that examine the history of the Jewish settlement in Canada and its contribution to the Jewish settlement in Eretz Israel.

**TOWARD A REDISCOVERY OF MONTRÉAL'S  
YIDDISH LITERARY HERITAGE**

**Pierre Anctil**

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Yiddish culture is considered by most historians and commentators to have had a major impact on the overall Jewish identity in all Canadian cities where large Jewish populations are found today. Such a statement derives from the knowledge, reiterated by all serious authors in the field, that the massive wave of Yiddish speaking Ashkenazim that arrived in Canada at the beginning of the Twentieth century almost completely overwhelmed an earlier community composed of already assimilated Jews. This phenomena was especially visible Montréal where most East European immigrants landed, and where a level of institutional completeness was achieved in the Yiddish language that had no parallel elsewhere in the country.

This being said, few researchers in the recent decades have been able to fully grasp the exact meaning for today's Jews of this élan vital exemplified by the Montréal Yiddish community, or to document convincingly the way through which a East European heritage has been transmitted to younger generations in the city. This is due largely to the fact that a working knowledge of the Yiddish language has become something rare, even in academic circles, and to an absence of first hand documentation from that period available in one of Canada's official languages. The outcome of this situation has been a dramatic underestimation of Yiddish creativity in Montréal and its influence on generations born on Canadian soil.

Recent translations in the French language of major works by three of Montréal's foremost Yiddish memorialists have shed new light on the period of intense migration, and the way through which cultural notions and political ideologies forged in Eastern Europe during the period of the 1905 Russian insurrection were adapted to Canadian circumstances, and

transmitted beyond the immigrant generation (Israel Medresh, *Montreal foun nekhtn*, 1947; Simon Belkin, *Di Poale-Zion bavegung in Kanade*, 1956; Hirsch Wolofsky, *Mayn Lebns Rayze*, 1945) Although these authors each belong to separate *hadorim* in terms of world view, and differ in their interpretation of Jewish history as it was unfolding before them, they nonetheless point to consensual elements in Montréal Yiddish culture on which much of the community's current identity has come to rest permanently.

My purpose in this presentation will be to examine how a systematic program of translation of major Montréal Yiddish sources has yielded a new understanding of that city's cultural history, and has produced a more balanced approach to the issue of Canadian Jewish identity. I will also outline briefly how we are beginning to see as well how Montréal's Yiddish community was more deeply influenced by the bilingual nature of the city that has been admitted previously, and how the presence of a large francophone Catholic segment in the Québec environment was truly an inspiration for local Yiddish speaking authors. Finally, I will report how the emergence for the first time of a Montréal Yiddish literature in French translation was received today in the Québec French speaking milieu, and how it is gradually forcing a reassessment of main stream history as it was taught until recently.

**EVALUATING MUNICIPAL REFORM IN OTTAWA:  
HOW ARE WE BUILDING FOR THE FUTURE?**

**Caroline Andrew**

University of Ottawa, Canada

This presentation will evaluate the on-going reform process in Ottawa. As of January 1, 2001, a single City of Ottawa will exist, bringing together the municipalities that belonged to the Regional Municipality of Ottawa-Carleton. After a long period of local discussion, the Ontario government requested a report from a Special Advisor and followed the report with legislation, adopted at the end of 1999, creating the single city. Currently, a transition team is in place, working on the implementation of the single city.

The presentation will analyze the report, the legislation and the work of the transition team according to four criteria central to the evaluation of local government: accountability, equity, efficiency and sustainability. The application of these criteria will lead to a discussion of three major issues: the structures for participation (accountability and sustainability), the balance of urban and suburban interests (equity), and the question of the recognition of the bilingual nature of Ottawa (equity). The presentation will attempt to understand the underlying social and political dynamics of the restructuring of Ottawa's local government in an effort to understand to what extent these reforms are building a local government structure that will well serve the population of Ontario in the 21<sup>st</sup> century.

The conclusions to the presentation will focus on two levels: the decision to create a single municipality and the decisions relating to the internal structures and balances of power within this municipality.

**MULTIPLE IDENTITIES AND MARGINAL TIES: THE EXPERIENCE  
OF RUSSIAN JEWISH IMMIGRANT YOUTH IN TORONTO**

**Paul Anisef**  
York University, Canada

**Etta Baichman-Anisef**  
CERIS, Canada

**Myer Siemiatycki**  
Ryerson Polytechnic  
University, Canada

In recent years Toronto has attracted a large community of Russian Jewish immigrants. There are presently over 35,000 Russian Jews living in the Toronto area, and this paper explores issues of inter-generational relations within recently-arrived Russian Jewish families. Focus on this community was particularly heightened by the recent killing of a teenage Russian Jewish boy. This murder crystallised awareness of issues pertaining to the settlement and integration by members of the Canadian and Russian Jewish communities. In this context, our paper explores the needs, concerns and experiences of newcomer Russian Jewish youth and the responses of the Jewish community organisations to their needs.

The most recent Canadian census of 1996 reveals several social and cultural characteristics of Russian Jews that have potentially significant implications for the nature of family life and relationships in this immigrant community. First is the disproportionately large number of women who have migrated: 57% of Jews from the former Soviet Union living in Toronto are women. Compared with Canadian-born Jews, the Russian Jews have a higher rate of divorce and smaller average household size. While only 49% of Canadian-born Jewish households consist of 3 persons or less, the rate among Russian Jews is 65%. Consequently Russian Jewish youth are far more likely to be raised by a single parent without a sibling. Our hypothesis is that family structure impacts significantly on Russian Jewish youth in Toronto.

Economically, employment difficulties faced by Russian Jews are creating financial and psychological strains in family households. Many adult immigrants in this community are highly educated, with nearly 75% (more than the rate for native-born Canadians) having

had a post-secondary education. Yet the unemployment rate among Russian-born Jews is high: 11% in 1996, compared with a national average at 9% and a 6% rate for Canadian-born Jews. As further evidence of their economic difficulties, 25% of Russian Jews in 1996 reported government support (welfare or unemployment benefits) as their prime source of income; and average income in this community was only 56% of the level for Canadian born Jews. Finally inter-faith marriages are high (almost 50%) among Russian Jewish immigrants, and this has created ambiguous identity attachments among Russian youth.

These census indicators suggest that family life and inter-generational relations among Russian Jewish youth and their parents will be distinct from the pattern encountered by Canadians generally and Canadian-born Jews specifically. Among the emerging challenges to immigrant Russian Jewish families are: 1) a parental loss of status and self-confidence; 2) a reversal of breadwinner roles with women and youths employed more easily than adult men; 3) coping with low household income; 4) a high proportion of single parent/single child households; 5) a generational variation in commitment to traditions and culture; 6) a limited choice for youth of co-ethnic marriage partners and a greater choice of other ethnic partners; 7) soviet-style attitudes toward authority and inter-generational differences related to discipline.

This paper will explore the context and character of inter-generational adaptation among Russian Jewish youth and their parents. Methodologically our paper draws on four sources of data: census statistics; a comparative literature review; information from the Jewish Immigrant Aid Services of Canada, and focus groups to be held among youth and adults of the Russian Jewish community of Toronto. Recommendations by youth, mothers and community organisations are explored in the conclusion.

## **QUESTIONS OF IDENTITY IN ISRAELI AND CANADIAN NATIVE LITERATURE**

**Daphna Arbel**

University of British Columbia, Canada

This paper will treat various contemporary Jewish-Israeli and Canadian aboriginal first nations literatures as public cultural manifestations of these traditions. It will examine an important concern which these very different traditions share: reconstruction of cultural identity in the aftermath of genocide. Canadian aboriginal and Jewish cultures have undergone different catastrophies which have greatly diminished traditional spirituality, ways of life and cultural expression. In the past several decades, it is possible to see a parallel tendency of renewal developing in Jewish -Israeli and Canadian aboriginal societies. Both seek to re-establish identity, distinctiveness and self by selectively re-embracing and reinterpreting specific facets of old traditions and collective memories.

Israeli and first nations writers give literary expression to these public and private concerns in what appears to be a similar process. On the one hand, there are strong attempts to preserve sacred traditions as unchangeable sources of identity and inspiration. On the other hand, these traditions seem to undergo various transformations in the context of contemporary, multi-cultural social realities. They are redefined, reinterpreted and reconstructed.

This paper will examine this multifold process of cultural change. It will trace the transformation of sacred traditions and memories as they are reflected in specific literary works from both cultures. It will focus on the writings of two Canadian first nations authors: Nora Marks Dauenhauer (the Tlinglit nation) and Jeannette Armstrong (Okanagan Nation); and two Israeli writers: Amalia Kahana-Carmon and Daliah Rabikoviz.

**PERSONAL IDENTITY TRAPPED BETWEEN COMMUNITIES IN  
BEATRICE CULLETON'S *IN SEARCH OF APRIL RAINTREE*,  
NICLOE TANGUAY'S "HALFBREED," AND COLLEEN FIELDER'S  
"METIS WOMAN"**

**Jade Bar-Shalom**

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Beatrice Culleton's novel *In Search of April Raintree* subverts aspects of both Native-American Indian and Western European narrative traditions, creating a voice dynamically different than the sum of its parts. Reader criticism has at times questioned whether this near autobiographical creation should be considered as a political-anthropological rather than literary text. However, as the Metis poems "Half Breed" by Nicole Tanguay and "Metis Woman" by Colleen Fielder also locate themselves within a refusal of metaphorical fixity or essentialist signification one may claim otherwise. These writings bravely enter a milieu fraught with racial controversy, power struggles, and pain. They pose a new sense of self that integrates and shatters exclusivities of Native Indian and White cultural constructs. Their undecorated, raw, and sometimes deadpan vision of a Canadian national identity problematizes a simple bridging of the border, even (or particularly) along feminist lines. Both multiracial 'patchwork quilt'/'mixed salad' and nationalistic constructs are avoided. Instead these Metis voices vociferate a mottled identity that transgresses polarized cultural elements to seemingly quiet -- but explosive -- effects. Their narratives avoid romanticizing, pastoralizing or valorizing their speakers or central characters. Sarcasm, and irony remain as understatement, demanding reader involvement in sorting out truths from the simplicity of xenophobic accusations in both dominant and marginal discourse. This paper suggests that these Metis narratives contribute to the body of bi-national textual pathfinders navigating Canadian literary space. Cutting through restrictive expectations as to rhetoric structure, style, and metaphor they reveal a stark sense of self-awareness. The concurrent avoidance of stylistic wordplay or grammar mockery avoids a class and race privileged escape into the esoterics of pretentious language. Stark depictions of violence, struggles for self-identity, and partially achieved endings demand that the reader provide details of colour, sound, touch and taste and consequently participate in consciousness

*Jerusalem Conference in Canadian Studies*

raising -- or else choose to remain critical outsiders to a cold and seemingly detached telling of cultural estrangement. The result is the creation of a powerful and politicizing literary voice seeking place and space for displaced and multifaceted national identities in postmodern Canada.

## **HANNAH ARENDT AND A NEW FOUNDATION FOR QUÉBEC**

**Olivier Bertrand**

École des Hautes Etudes en Sciences Sociales, France

It comes out clearly from the political debate of the past forty years that the Québec society is looking for a new identity. Coming out of the “Grande noirceur”, in which the Church had defined their identity, the Québécois have looked into extreme-left ideologies, social-democracy, economic affirmation (“Québec inc.”) and nationalism in order to radically redefine their identity. At the turn of the Millennium, how can the Québécois redefine themselves as a multi-dimensional society, as a society which carries, not only the identity of the “pure laine” descendants of the French settlers, but also all the richness from the various communities which are now part of the Québec society?

When reflecting on this issue, the scholar has to look into the history of ideas for help. Hannah Arendt, a German Jew who fled Nazi Germany in the Thirties, has developed penetrating observations on the modern world which constitute a major contribution to political philosophy. Her theory of the Foundation is particularly relevant: according to Arendt, the Foundation must be understood as an act, which freely ties a body politic to its origin. The Foundation “ties” to its origin because its principle perpetually calls to be augmented, increased; but it is also “free” because it does not prescribe anything beyond the spirit of its own principle. The “augmentation of foundations” is then conceived as a process, which requires *authority*. The notion of “authority” is understood by Arendt as a kind of obedience which cannot be obtained through force and neither can be gained through persuasion: it is “a kind of obedience in which men keep their freedom”.

In the light of her analysis of Foundation arises, for Arendt, the problem of politics in modernity: How do we establish long lasting foundations without appealing to gods, a foundationalist ground, or an absolute? This is precisely, in my view, the terms in which

the problem of the identity of the Québécois should be viewed and why Arendt's analyses seems so relevant to the analysis of modern Québec. The upcoming paper on "Hannah Arendt and A New Foundation for the Québec Identity" will precisely look into how Arendt's political thought can be a fruitful teaching for the project of a modern and open new identity for the Québécois.

## **PUBLIC FUNDING OF DENOMINATIONAL SCHOOLS**

**Anne F. Bayefsky**

York University, Canada

In 1996 I submitted a case to the United Nations Human Rights Committee concerning public funding of Jewish religious schools in the province of Ontario, on behalf of Arieh Waldman. He was a parent of two children who attended Bialik Hebrew Day School in Toronto and was subject to the anomalous situation whereby he paid annually \$7,000 in tuition fees for each child while his Catholic neighbours sent their children to Catholic religious schools totally at public expense.

Over the next three and a half years, I made numerous submissions to the U.N. Committee in response to several attempts by the Government of Canada, on behalf of the government of Ontario, to have the case dismissed. The proceedings were entirely in writing, and until the release of the decision of the Committee on November 5, 1999, have been kept confidential.

The Committee's decision released in November considered a number of very important issues for the relationship of international human rights law and domestic law. It found that a constitution was not immune to international review. It came to the conclusion that the Ontario government's policy of refusing to fund non-Catholic religious schools was discriminatory, and a violation of Canadian international legal obligations. And it did so despite the Supreme Court of Canada having upheld the practice in both 1987 and 1996.

The decision is extremely significant also in terms of understanding the reach and impact of international human rights law in a democratic state. The Committee decision finding a rights violation demands a remedy. But to date, the premier of Ontario and his education minister have publicly stated they will not abide by the UN decision. At the same time,

refusal to do so will severely tarnish Canada's reputation as a law-abiding member of the international community, and detract from its ability to take a leadership role in the international protection of human rights. In the long term, it is doubtful if this rejectionist strategy will prevail. The interplay between law and politics, with the complications of federalism, will be explored within this context. In addition, the role of religious schools in a secular state will also be considered.

## **BETRAYAL AND TREASON**

**Nachman Ben-Yehuda**

The Hebrew University of Jerusalem, Israel

Entering the role of a traitor involves violating both trust and loyalty. Likewise, exiting this role involves re-creating trust and loyalty. The presentation will focus on the different varieties of betrayals, and will emphasize one particular form: treason.

## **HYDROLOGIC RESULTS OF CLOUD SEEDING IN NORTHERN ISRAEL**

**Arie Ben-Zvi**

Israel Hydrological Service

Consistent cloud seeding has been carried out in Israel since 1960. It aims at enhancing the depth of precipitation over three target areas, while leaving unseeded a buffer and two control areas. The average rate of enhancement found for the northern target area is 13% due to experimental seeding, and 7% due to operational seeding. These results are statistically significant. The results for the central and the southern target areas are not positive.

The effect of cloud seeding on water yield was assessed for three types of hydrologic objects: direct surface runoff from small watersheds, flow from seasonal springs, and the flow generated from the affected sector of the Kinneret watershed. The assessed results due to experimental seeding are doubling the volume of direct surface runoff from three small watersheds that lie about focus of northern target area. The assessed results due to operational seeding are an increase of 11% in the flow of springs located the northern target area, and of 6% in the total flow generated at the affected sector of the Kinneret watershed. The hydrologic results are not statistically significant, but they are consistent among themselves and with the results for the depth of precipitation.

Other important results are a relative abundance of runoff days under seeded conditions, and differences between seeded and unseeded conditions in parameter values of linear regression of flow volumes on precipitation depths. This last effect ought to be considered in predictions of the effects of cloud seeding, and of other climatic changes, on volumes of resulting flow.

**INTERNATIONAL INSTITUTIONS AND THE FRAMING  
OF DOMESTIC POLICIES: THE KYOTO PROTOCOL  
AND CANADA'S RESPONSE TO CLIMATE CHANGE**

**Steven Bernstein**

University of Toronto, Canada

The Kyoto Protocol establishes an international institutional framework for domestic responses to climate change. Although the introduction of "flexible mechanisms" under the protocol allows developed countries some leeway in how they meet their commitments to reduce greenhouse gases, the protocol also establishes a normative framework and set of incentives and disincentives for the type of strategies pursued. This paper will explore how Canada, one of the largest emitters of greenhouse gases per capita (contributing about 2 % of total world emissions), has promoted commitments and mechanisms on climate change consistent with its own domestic constraints. These constraints include limitations imposed by federalism, the energy sector, and domestic policy norms. At the same time, the multilateral negotiation process, emerging global environmental norms, and linkages to broader foreign policy goals and pressures have pushed Canada to commit to action beyond what domestic constraints dictate.

The paper will address three main questions. First, it will assess why Canada (and individual Canadians), after playing a leadership role in transnational scientific research and global agenda-setting on climate change in the 1980s, became a laggard and then a follower of the United States after multilateral political action gained momentum in the early 1990s. Second, it will examine the degree to which Canadian responses to climate change have or will likely be embedded in the institutional framework promoted by the Kyoto Protocol, which links reductions in greenhouse gases to international market mechanisms. Third, it will assess the incentives and disincentives this framing of responses has for domestic action on climate change.

## **A PATRIOTIC CONSTITUTIONALISM FOR CANADA**

**Charles Blattberg**

University of Montreal, Canada

In this paper, I draw on arguments first developed in my book, *From Pluralist to Patriotic Politics* (Oxford: Oxford University Press, 2000), to distinguish between three constitutionalisms, 'neutralist', 'pluralist', and 'patriotic', and to argue that the third of these is the superior. In the Canadian context, this means that the 'patriotic' approach to constitution-making is the one that can best help Canadians to deal with the various constitution-related challenges still threatening the country's survival.

Neutralist constitutionalism asserts that a country's constitution should be modelled upon a systematic theory of justice, one which, when applied by the judiciary, is understood to provide a neutral foundation for everyday politics. Leading neutralists in the literature include John Rawls, Ronald Dworkin, and Will Kymlicka, but it is Pierre Trudeau who has been the approach's most influential defender in practice. Trudeau's 1982 Constitution Act, for example, reflects a wish to establish a unifying foundation for the country.

Pluralist political thinkers, on the contrary, reject as infeasible the project of developing systematic theories of justice. In consequence, they assert that constitutions cannot provide the unifying force of the sort neutralists desire. Instead, the values they embody are understood to often be *incommensurable* with each other, and so when they conflict one cannot turn to some neutral theory for guidance but must instead be willing to negotiate them, though this means compromise will be inevitable. Philosophically, Isaiah Berlin has been recognized as perhaps the founding pluralist political thinker, while Kenneth McRoberts and Peter Russell have been amongst its most articulate defenders vis-à-vis Canadian politics.

Patriotic political thinkers concur with pluralists that the incommensurability of values requires us to forgo the neutralist approach. But rather than turning to negotiation when those values conflict, the patriot recommends that participants in a given political conflict attempt, at least at first, to reconcile their differences through *converstation* instead. All this entails a very different conception of a country's constitution, both as regards how it should be ammended as well as how one should conceive of the rules it contains. This paper is thus essentially an argument for the necessity of this patriotic consitutionalism in Canada.

**WINDIGOS AND WEREWOLVES:  
'POSSESSIONS' AND BELONGING IN NORTHEAST NATIVE AMERICA**

**Rony Blum**

The Hebrew University of Jerusalem, Israel

The discussion reopens the question of Lou Marano's redefinition of windigoisation not as a culture-bound syndrome, but a socially-defined accusation, whereas belief itself in the werewolf has faded. The dialogue between Algonquian and French in 17th century New France, within the interdependent framework of the Wendat-Algonquian-French alliance, involved a complex interplay of self and communal redefinition via a shifting inside-outside perception. Two categories of inside enemies in New France were the Algonquian windigo and the French werewolf, both of whom were considered "possessed" and dangerous to the community. Whereas in France, especially in Normandy, werewolf traditions were linked to an outlaw's penance, Algonquian traditions associated the windigo to winter. Communal terror was inspired by the liminal ambiguity of the creature, who had been cherished as the village or band youth, yet who cannibalised those closest to him while " possessed." These traditions! tended to transform one another as the French and Algonquian mixed in New France on the St. Lawrence and pays d'en haut (Upper Country or Great Lakes.) Until recently, whereas windigos were increasingly viewed as redeemable, roaming werewolves galvanised newspaper reports and posses to destroy them. This issue could be reexamined in light of the relevant conceptual and social contexts in history, to throw fresh light upon the issues.

**THE CONQUEST OF JERUSALEM:  
THE EVENTS OF 1917 AND 1967 AS SEEN FROM CANADA**

**Michael Brown**

York University, Canada

Fifty years separates the British conquest of Jerusalem during World War I and the Israeli conquest of the Old city during The Six-Day War. During that half century Jews experienced the Holocaust and the rebirth of the Jewish State. Canadian Jewry grew almost ten times in size and became rooted in the country. And Canada itself developed from a semi-colonial outpost into an independent country in all but name.

The fall of Jerusalem in 1917 added a jewel to the crown of the British Empire of which Canada was a part, and Canadians fought in the British force that took the city. In 1967, Canada was on the sidelines. In 1917, few Canadians knew much about the Arab world, and the country had no interests of its own there except as a part of the Empire. By 1967, Canadians did have interests in the Arab world, as well as in Israel.

This paper compares the response of the general Canadian press to the two events as a gauge of the relationship of Canada to its Jewish population and to Jews in general. It will ask whether and how the altered Canadian and world contexts affected responses to events in the Middle East.

**TO ALL APPEARANCES: SOME STRATEGIC NOTES ON  
MARILYN BOWERING'S VISIBLE WORLDS AND  
TOMSON HIGHWAY'S KISS OF THE FUR QUEEN**

**Colin Browne**

Simon Fraser University, Canada

Turning his hand to fiction after writing two award-winning plays, *The Rez Sisters* and *Dry Lips Oughta Move to Kapuskasing*, Cree writer Tomson Highway commented that the act of composing his first novel "amounted to applying sonata form to the spiritual and mental condition of a street drunk." Like Jeremiah, the older of the two brothers at the centre of the novel, *KISS OF THE FUR QUEEN* (1998), Highway is a classical musician. The novel is divided into five movements: *Allegro ma non troppo*, *Andante cantabile*, *Allegretto grazioso*, *Molto agitato*, and, *Adagio espressivo*, and these movements, devised in sixteenth century Europe, somehow make it possible to construct the histories of Jeremiah and his brother Gabriel, each of whom travel for days as spirit babies to find their mother in a Cree village on a remote lake in northern Manitoba.

Marilyn Bowering's second novel, *VISIBLE WORLDS*, also centres on two brothers, Albrecht and Gerhard, twin sons of a Lutheran meat-cutter in Winnipeg, Manitoba. Their lives, like every other character's life in the novel, seem to be reaching toward a single evening in June 1960 when a mysterious celestial body, "a brilliant, spinning white sphere," descends from the sky, coming to rest over the stricken corpse of their neighbour, Nate Bone, during the Shriner's annual charity football game. For a moment, as in *KISS OF THE FUR QUEEN*, the lines of energy and power that govern the world erupt into visibility in a place that to all appearances seems hopelessly ordinary.

Both novels draw on the magic realist tradition and represent a rejection of the psychological and political melodramas associated with Canadian social realism. Both draw deeply on documentary fact, but rather than situate their characters as agents within a recreated historical continuum in order to develop a theme, the historical, mythical and

magical properties of time and place flow hungrily through the characters, reminding one of Borges' aleph point and suggesting a fully proprioceptive engagement with the world. Both novels, it seems to me, propose a way to recognize and to inhabit the sacred, yet in neither novel is the sacred a comfortable place, or even a place from which one may return. The characters struggle with their mortality, but even if they don't comprehend their purpose there are visible signs of a plan, of a design, or a creator. Their journeys stand revealed in the end, and it's hard work pulling aside the veil.

Both novels address issues of identity, but they suggest, potentially, an alternative identity that is not based on one's national, racial, religious or linguistic background. The world of these two novels is filled with dangerous beauty and instability; their characters experience evil and happiness, their innocence is torn from them, they are subjected to torture and to oppressive systems, yet they inhabit a holy universe. They may be searching for a fixed social and political identity within hostile mainstream communities (Albrecht and Gerhard have a German-born mother, Nate Bone is half- Cree, Jeremiah and Gabriel are both Cree), but these characters discover a richer state of being in dimensions that are visible to those who are willing to see. In this respect, the idea of a shifting/multiple identity takes on a transcendent meaning.

I plan to explore the ideas and the texts of these two novels, looking particularly at the alternative linguistic strategies employed by both Bowering and Highway in their attempts--to use Viktor Shklovsky's notion--to make the invisible visible. The function of art, according to Shklovsky, is to make the familiar world unfamiliar, to make it visible again as if for the first time. The text becomes our mother. In these two novels, Bowering and Highway try to open up a more profound and relevant discourse around the nature of identity, community and nation, and in doing so they reaffirm the role of literature in our becoming.

**CULTURAL IDENTITY AS PROTECTION AGAINST SOCIAL,  
EMOTIONAL, AND BEHAVIORAL PROBLEMS AMONG FIRST  
NATIONS' ADOLESCENTS IN A REMOTE COMMUNITY**

**Jacob A. Burack\***

McGill University, Canada & The Hebrew University of Jerusalem, Israel

Behaviour problems, including delinquency and substance abuse, and emotional problems, typified by high rates of suicide, are common among First Nations adolescents. Frequently, explanations regarding the source of these problems, and their severity, are focused on the ambivalent relationship between First Nations youths and the majority culture. First Nations youths often feel alienated from the majority culture since they, like other minority groups, typically do not fare well in majority culture educational and employment settings, and because they view the majority culture as a long-standing oppressor of their people. Conversely, many aspects of majority culture are alluring to First Nations youths who, regardless of geographic location, are exposed to television, movies, and other forms of media and communication that promote majority culture. This tension between identity with one's own culture and adapting to majority culture is seen as a source of societal problems among various minority groups (Luthar & Burack, in press) and may provide insight into the various problems exhibited by First Nations youths. Accordingly, we adapted paradigms and theories used in the study of minority youths and applied them to First Nations youths in remote regions of Canada. In addition, we developed, with First Nations educators and community leaders, measures of adherence to Native identity and cultural values among First Nations adolescents. In a preliminary study with adolescents from the Naskapi community in Kawachikamach, Quebec, we found that identification with original Native culture was a protective factor against depression, interpersonal problems, and hard drug use, although it was associated with higher rates of marijuana use. These findings will be discussed with regard to implications for designing educational and community programs to enhance Native values.

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## **CANADIAN STUDIES AT THE MILLENNIUM: IS THERE A FUTURE?**

**Robert Campbell**

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The purpose of this paper is to report, reflect on and analyse the experience of the 'millennium volume' of the Journal of Canadian Studies. At a retreat in the fall of 1998, the Board of the JCS concluded that Canadian Studies had (in Kuhnian terms) moved from 'revolutionary' to 'normal' science. It determined to contribute to the reanimation of Canadian Studies, via a series of targeted issues during the millennial year. These issues would review the accomplishments and disappointments of Canadian Studies over the past three decades and look forward to prospects for the 21<sup>st</sup> century. The four volumes are: 'Retrospective and Prospective', 'Race, Gender and Nation', 'Politics in the 21<sup>st</sup> Century', and 'Canadian Culture in the 21<sup>st</sup> Century.'

These volumes are unfolding as this is being written and a firmer sense of results will emerge by June 2000. A certain number of themes and issues are presenting themselves. First, there is a distinct sense that the circumstances that informed the birth of Canadian Studies 30 years ago have changed. For example, the meaning of the Canadian 'nation' has been transformed substantially and conceptually. There has been a steady questioning and unpacking of the idea of the two founding nations, an increasing uneasiness about the bilingualism project, a schizophrenia about the meaning of distinct society, a dizzying expansion of Canada's ethnic mosaic, a remarkable political experiment in the north, and an acceptance that aboriginal nationhood is an idea whose time has come. Canada is now characterized as a multiple nation, expressing a set of nationalisms. Is Canada the first post-modern nation? There is an urgency to develop adequate tools and concepts to understand this multiple nation, and to assist the evolution of discourses and institutions - political and otherwise -to serve this emerging reality.

Canada's recent economic experience can be conceptualized similarly. Indeed, what is the Canadian economy? Macdonald's National Policy is history, as a result of the West's political economic muscle, technological change and the national embracing of internationalization and free trade. The West played the advance guard in disrupting the postwar Keynesian consensus around the welfare state. As deficits, taxes, regulations and Crown corporations dissolve the notion of the 'public' Canada disappears as well. But what will replace it? What has emerged are north-south trade flows, cross-border regional economic areas, and an intense internationalization. There is a need here as well to develop appropriate interdisciplinary tools, concepts, approaches and alternatives.

Researchers and scholars sense that citizens are themselves now conceive Canada differently. They themselves are changing, and are increasingly not members of the two 'founding nations.' Canada has embarked on one of the world's most profound exercises in multicultural existence. This plays out increasingly in cities – and the reality of Canada's urban existence needs attending to. Race and gender issues loom larger in social and political reality, as does the place and role of aboriginals. More and more, art, music, literature and theatre reflect these multiple Canadas and their nationalisms.

These and other themes and issues are moving Canadian Studies into a different conceptual and interdisciplinary space in the 21<sup>st</sup> century.

**POSTWAR ECONOMIC MANAGEMENT IN CANADA:  
CAN THERE BE A NEW POLICY PARADIGM?**

**Robert Campbell**

Trent University, Canada

In the 1930s and earlier, governments in Canada saw economic management in simple terms, as a matter of balancing their books and pursuing sound financial policy in the context of a limited role for government in the capitalist market economy. Sixty years later, after the rise and fall of the Soviet Empire, decades of Keynesian economic management, the growth of the welfare state and experimentation with state economic planning, Canadian governments have adopted an economic management philosophy comprising budget balancing, sound financial policy and a limited role for government in the capitalist market economy.

This snapshot over-simplifies what has been a complex half-century of economic policy-making, during which time Canadian governments were committed to intervening in the economy to maintain economic stability and high levels of employment. There has been a coming full circle, but not precisely to the 1930s starting point. First, inflation, stagflation and the deficit/debt crisis have provided learning experiences for politicians, policy-makers and citizens alike. Second, certain features of economic management have been successful and offer guidelines for future economic policy. Overall, there is deep suspicion about the possibilities of economic management.

The paper sets the scene by returning to two events that shaped the postwar scene. The Great Depression and World War II triggered Canada's postwar adoption of the Keynesian approach to economic management. The paper will analyse the various postwar developments in three periods: the Keynesian, post-Keynesian, and neo-conservative eras. The paper will suggest a number of themes: the predominance of certain key policy goals in each period; the rise and fall in government confidence that human knowledge could be

marshalled to manage economic circumstances; the continued predominance of the federal government in this area; and the ongoing commitment of governments and citizens to a market as opposed to a planned economy.

The paper will reflect on recent Liberal (Martin) budgets as a metaphor for what might be considered to be the fourth postwar fiscal policy era. In contrast to the previous three eras, it is difficult to characterize this era as distinct, as it reflects past policy experiences to a considerable extent. Recent budgets are elusive in character. They appear to be both familiar and unfamiliar, and seem basically to be transitory and contradictory. The paper concludes with some speculation about the character of the next fiscal policy era. It will likely continue to be informed by skepticism about policy capacity and an appreciation of international policy constraints. On the other hand, there is growing public disillusionment about the modest results of the neoconservative era. This will likely generate a tension between the market and the public purpose. While the fiscal policy agenda is being framed by fiscal balance and debt and tax reduction, there is room for active and pragmatic initiatives that can be defended as contributing to productivity and competitiveness.

**IMMIGRATION AND THE LABOUR MARKET: A COMPARISON  
OF THE LABOUR MARKET ABSORPTION OF IMMIGRANTS TO  
CANADA AND ISRAEL IN THE DECADE OF THE 1990'S**

**Tom Caplan**

Israel Central Bureau of Statistics

**Gustave Goldman**

Statistics Canada

Canada and Israel have historically relied on immigration as a principal source of population growth and labour force development. While relying on immigration the two countries have different approaches with respect to immigration and settlement policies. Canada and Israel are experiencing dramatic shifts in the source regions from which immigrants are arriving. In Israel the sources of immigration are shifting from primarily Asian, North African and European countries to the republics of the former Soviet Union and Ethiopia. In Canada the shift is occurring from primarily European sources to Asia. In both cases the impact on the labour force and on the composition of the respective societies has been significant.

The paper first provides a brief historical comparison of the role immigrants and immigration have played in the Canadian and Israeli labour markets. Drawing from sources such as the respective countries' labour force surveys and censuses, the paper paints an historical picture of the trends in immigration to Canada and to Israel and of the quantitative impact of immigration on the labour market.

The respective legislative and institutional contexts are then compared and their impact is taken into account in the analysis. More specifically the paper will examine the Canadian Immigration Act, the Canadian Multiculturalism Act and other relevant legislation. It will describe the Israeli Law of Return and other related legislation. It will then compare each country's approaches to immigrant recruitment, vocational and language training, employment absorption, housing support, educational absorption, immigrant counseling, health care and other relevant social services.

*Jerusalem Conference in Canadian Studies*

This paper represents the first product of a more extensive project on Immigration and the Labour Market in Canada and Israel being jointly conducted by the Israeli Central Bureau of Statistics and Statistics Canada. The paper concludes with a description of the planned parameters of the larger project. That project in turn is intended to be the first in a series of joint Statistics Canada/ Israel Central Bureau of Statistics Comparative Studies in Labour Market Topics.

## **LA CRISE DE LA CONSCRIPTION PENDANT LA SECONDE GUERRE MONDIALE ET L'IDENTITÉ CANADIENNE-FRANÇAISE**

**Francois Charbonneau**  
University of Ottawa, Canada

Pendant la première guerre mondiale les Canadiens français se sont généralement opposés à la conscription. Des émeutes surviennent un peu partout à travers le Canada français, en particulier à Québec où lors d'une de celles-ci l'armée tire dans la foule et blesse mortellement quatre personnes. Le Québec (en particulier) restera marqué par ces événements. De 1917 à 1940, pas une seule élection fédérale dans cette province n'aura lieu sans que soit ressassé le spectre de la conscription.

Premier ministre canadien à l'annonce de la deuxième guerre, Mackenzie-King est bien conscient du danger que représente la participation à la guerre européenne pour « l'unité canadienne » aux abords de la Deuxième guerre mondiale. Il sait que les Canadiens français s'y opposeront, comme il est aussi conscient que la population anglophone du Canada désire une participation totale à la guerre (la conscription en étant le symbole). Le « compromis » que l'on proposera sera de faire accepter aux Canadiens français la participation à la guerre, en échange de quoi on promet de ne pas imposer la conscription. La surprise est de taille lorsque l'on annonce la tenue d'un plébiscite. « Monsieur King » demande d'être délié, par l'ensemble des Canadiens, d'une promesse qui, dans l'imaginaire collectif canadien-français, lui appartient en exclusivité. La réponse est sans équivoque « Oui, répondait le Canada anglais, à qui ces promesses n'avaient pas été faites. Non, répondait le Canada français, à qui seul les promesses appartenaient » (Laurendeau; 1962).

Ainsi donc, l'objectif de notre présentation sera de montrer comment le plébiscite de 1942 va marquer le processus identitaire des Canadiens, ce qui s'inscrit tout à fait dans le cadre des conférences sur « L'Identité, la communauté, la nation » lors de votre congrès. Chez les Canadiens français, l'évènement sera perçu comme une rupture du pacte confédératif de

1867. Le résultat net sera le repli sur soi, doublé d'une volonté autonomiste (adoption d'un drapeau distinct pour le Québec trois ans après la guerre). Chez les Canadiens anglais, ce sera paradoxalement le champ du cygne du rêve impérial britannique et le début d'un recentrage de l'axe identitaire vers une culture plus axée sur notre voisin du sud.

**"GO, BE BRAVE": CHANGING SUBJECTIVITIES  
IN BHARATI MUKHERJEE'S FICTION**

**Radha Chakravarty**

University of Delhi, India

In her Introduction to *Darkness* (1985), Bharati Mukherjee charts her transition from "expatriate" to "immigrant" writer. Trapped in nostalgia for an irretrievable past, the expatriate clings to a fixed identity. Though attached to a lost homeland, the immigrant, by contrast, has "no real desire for permanent return". Mukherjee's own fiction, however, constructs a much more complex scenario, in which the simple opposition between expatriation and immigrancy is less clearly discernible. Through a close analysis of two short stories, "The World According to Hsu" (from *Darkness*), and "The Management of Grief" (from *The Middleman and Other Stories*, published in 1988), this paper examines Mukherjee's representation of the experiences of South Asians in Canada. Written at different stages of Mukherjee's own transnational career, the two stories demonstrate a change of stance from bitter disillusionment to a determined bid for survival in an alien setting. Through the subjectivity of her protagonists, Mukherjee depicts the struggle between conflicting identities, the trauma of dislocation, as well as the precariousness of the immigrant enterprise in a world divided along ethnic, linguistic, communal, as well as gendered lines. In particular, Mukherjee focuses on the multiple discriminations faced by the South Asian woman in Canada, isolated by her gender as much as her ethnic origins. Within this framework, Mukherjee posits the question of choice: opting for a new identity means confronting the pain of displacement, nostalgia and loss, as well as the challenge of carving out a space for oneself in an unfamiliar world. While rejecting victimhood in favour of an assertive stance, Mukherjee offers no easy solutions to the problem of identity. Her fiction projects the dream of belonging, but fulfilment is postponed to an indefinite future.

**WOMEN'S SAFETY IN THE URBAN ENVIRONMENT  
THE CANADIAN EXPERIENCE AND ITS APPLICABILITY  
TO THE ISRAELI CONTEXT**

**Arza Churchman & Rachel Kallus**

The Technion, Israel

The safety of women in the urban environment is now recognized to be an issue that requires the attention of the planning profession and of municipal government, mainly as the result of grassroots demands for action. Women in Canada have made a major contribution to the planning of safe cities, especially a group of women in Toronto (Wekerle & Whitzman, 1995). The strategies and methods that they developed have since spread to other cities and have been adapted to local contexts.

This paper is based on a study whose purpose was to learn from the Canadian planning experience concerning the safety and the security of women in the urban environment. The study focused on public policy, and official and unofficial strategies and practices in cities throughout Canada designed to improve women's safety. The purpose of the study was to analyze the techniques and strategies used at the urban and community level in Canadian cities, in order to test their applicability to the Israeli context.

The paper reviews strategies, policies, and guidelines that were developed and used in 11 municipalities in different size cities in Canada. This Canadian experience with regard to the planning of safe cities for women serves as a framework for analyzing the Israeli situation.

**CANADA AND THE PRIME MINISTER IN THE MIDDLE EAST:  
CLOSE ENCOUNTERS IN THE POLITICS OF IDENTITY**

**Irwin Cotler**

McGill University, Canada

**Introduction:**

The Prime Minister's trip to Israel and the Middle East (6 Arab countries and the Palestinian Authority) ended up being not one but five overlapping trips, as follows:

- The "reality" we encountered;
- The "reality" that the media reported;
- The reality that we did not see, or that our hosts did not wish us to see;
- The reality that was unfolding during the course of our trip (we were there during historic times – the jumpstarting of the Israeli-Palestinian talks; the dénouement of the Israeli-Syrian peace track; being in Lebanon during the announced Israeli withdrawal from Southern Lebanon, and the 25<sup>th</sup> Anniversary of the Lebanese Civil War; the anniversary of the establishment of Syria, and in one of Assad's last political meetings);
- The whole anchored in the different narratives – the different "je me souviens" – of Israel and its Mid-East neighbours, reflective of differing politics of identity;

Accordingly the presentation will be organized around three themes:

1. Why did this trip take place at this time? What was the composition of the delegation (itself a case study in the Canadian politics of identity)? What countries did we visit?
2. A chronological – indeed, more conceptual – narrative of the visit, including reference to the 5 alleged "gaffes" of the Prime Minister, each of them illustrative of Canadian and Mid-East identity politics (and behind the scenes political humour).
3. Lessons learned – the impact of the Mission on an appreciation of the Politics of Identity and the Peace Process.

## **LA PENSÉE POLITIQUE D'ANDRÉ LAURENDEAU OU LES MUTATIONS DU NATIONALISME QUÉBÉCOIS**

**Charles-Ph. Courtois**

IEP, France

**Sébastien Socqué**

Sorbonne, France

Quelle place est-ce que l'oeuvre et la vie d'André Laurendeau, homme politique, journaliste et penseur, occupent dans l'évolution historique du nationalisme québécois? Et en quoi cette figure peut-elle aider à appréhender les interrogations et les défis posés par la question politique de l'identité québécoise?

Dans une première partie, Charles Courtois, doctorant en histoire, cherchera à définir ce qui distingue André Laurendeau des nationalistes qui l'ont formé. Issu des milieux du nationalisme traditionaliste d'Action française, l'évolution idéologique d'André Laurendeau fut particulièrement marquée par son séjour en France. Il s'agira donc d'établir quelle était l'idéologie de ce mouvement d'Action nationale dans laquelle Laurendeau occupait une place de jeune premier, pour ensuite évaluer l'écart entre cette pensée et l'idéologie de ceux qui l'ont le plus marqué en France. En effet, plutôt que de rester proche de l'Action française parisienne, Laurendeau fut grandement influencé par l'historien André Siegfried et surtout par la revue ESPRIT et son directeur, Emmanuel Mounier. Ce catholicisme social l'amènera à placer au centre des préoccupations nationalistes les questions ouvrières que les traditionalistes négligent au profit du monde rural.

Le cas de la prise de position de Laurendeau durant la Deuxième Guerre mondiale sera un exemple de choix. Si son mentor Lionel Groulx a pu être accusé d'anti-sémitisme, ne serait-ce que par collusion avec l'Action française de Paris, lui-même prendra position contre le racisme. Durant la guerre, les différents courants nationalistes au Québec semblent cependant unis contre la conscription: Laurendeau joua un rôle politique de premier plan dans la mobilisation contre cette mesure de guerre qui divisa profondément le Canada. En prenant des positions sociales et anti-fascistes, André Laurendeau semble incarner la

solution de continuité entre un nationalisme traditionaliste inspiré par Lionel Groulx et ce nationalisme moderne qu'a pu mobiliser René Lévesque. Comment a-t-il pu lier ces deux courants pourtant antagonistes à maints égards? Que conserve-t-il du nationalisme d'Action française, quel est l'apport d'ESPRIT et quelle est l'originalité d'André Laurendeau dans ce parcours?

Dans une seconde partie, Sébastien Socqué, doctorant en philosophie, s'efforcera d'établir comment André Laurendeau peut nous aider à penser le Québec contemporain. Plus particulièrement, à travers une confrontation avec l'oeuvre de Herder, S. Socqué traitera de cette question de l'articulation du particulier et de l'universel qui intéressera plus spécifiquement les conférenciers cette année. Il s'agira donc de donner une forme systématique et philosophique à ce qui se présente comme un ensemble bigarré d'actions politiques, d'écrits journalistiques et sous la forme d'une pensée plus sociologue et historienne que philosophe.

Pour un Québec qui s'engage de plein-pied dans le village global mais auquel se pose sempiternellement la question de sa personnalité, Laurendeau peut-il offrir des pistes fructueuses? Le Québec se démarque de plus en plus de la question canadienne-française strictement dite, mais sans répit se dresse le péril de la dilution de son identité. L'évolution accélérée de la société québécoise depuis quatre décennies ne fait que renouveler plus rapidement cette remise en cause qui devient permanente. Lionel Groulx, André Laurendeau et René Lévesque pour prendre trois des plus marquantes figures nationalistes du XX<sup>e</sup> siècle québécois, y ont répondu chacun de manière très différente. Pourtant, en observant les deux options vers lesquelles les Québécois se tournent depuis vingt ans, à savoir de souveraineté ou de revendication constitutionnelle, l'on s'aperçoit qu'elles peuvent toutes deux être déduites des ambitions d'André Laurendeau.

**IDENTITY, MODERNITY AND NATIONALISM:  
CHARLES TAYLOR AND THE CANADA-QUÉBEC IDENTITY DEBATE**

**Sébastien Defoy**

University of Ottawa, Canada

Over the last forty years, the Canadian political scene has been dominated by constitutional talks, specifically about Québec's place within the Canadian state. In 1960, the 'Quiet Revolution' marked Québec's true entrance into modernity. One could argue that up to that point, the Québécois identity was largely defined by the Church and that Québec as a whole was archaic, perhaps even backwards. Since coming out of 'la Grande Noirceur', the Québécois have flirted with many ideologies to redefine their identity and to assert their desire for increased autonomy (outside or within Canadian federalism). From the radical left of the sixties and seventies to social-democracy to economic affirmation, one variable has remained constant, that of nationalism.

At the same time, Québec has become, much like Canada, a more complex, plural, multi-ethnic society. No longer can the Québécois define themselves as 'pure laine' descendants of the early French settlers. This begs the question: How does a nation like Québec defend the language and culture of one of its 'founding' peoples - the francophone majority - without excluding communities which are also part of it - anglophones and allophones? Simply put: does Québec need independence to achieve the level of autonomy it seeks, especially to preserve and promote its cultural identity, or should it stay within Canada to achieve this?

Canada and Québec's foremost philosopher, Charles Taylor, offers very important insights in this matter. Taylor's philosophical anthropology is a critique of empiricism and positivism (amongst other philosophical schools of thought) that tend to oversimplify and give poor explanations of our predicament as human agents in society. A native son of Montréal, Taylor argues that Québec's quest is one of recognition by Canada. The

Québécois want collective rights of francophones to have precedence over individual freedoms when and where their culture, or the future of this culture is threatened. Otherwise, they will have to contemplate other solutions (independence, sovereignty-association, etc...). Taylor's use of hermeneutics (the study of the methodological principles of interpretation) opens up new possibilities of dialogue which may help resolve this seemingly eternal polemic between Canada and Québec.

This paper will be divided in three key sections. The first will try to illustrate how Charles Taylor's understanding of Québec society is far superior than that of his Canadian colleagues, largely due to his use of the hermeneutical method, as opposed to the positivist or empiricist approach, typical of the anglo-saxon intellectual tradition. This section will also examine the sources of identity, individual and collective. Secondly, we will present Taylor's interpretation of the Canada-Québec national debate. Thirdly, we will see if and how a solution is possible within the current political framework, and if not, what other solutions are available to Canadians and Québécois in this very delicate matter.

**THE "RETURN JOURNEY": AN ASPECT OF IMMIGRANT/ETHNIC  
WRITING IN TWENTIETH CENTURY CANADIAN LITERATURE AS A  
NECESSARY DISPLACEMENT TO FIND ONE'S IDENTITY/IDENTITIES**

**Peggy Devaux**

University of Alberta, Canada

This paper examines the trope of the Return Journey in texts written by immigrant/ethnic contemporary Canadian authors, as an example of a displacement that is either motivated by a search for identity or is a result of multiple identities. The Return Journey will be presented as a shifting of places that indicates and highlights the struggle to "belong" and the need to assert one's identity (identities). We will base our study on autobiographical texts published in the 1980s-90s by Marco Micone ("Deja l'agonie"), Michael Ondaatje ("Running in the Family"), Daphne Marlatt ("How Hug a Stone") and Abba Farhoud ("Le Bonheur a la queue glissante"). These writers, of Italian, Sri Lankan, English and Lebanese origin all travel back to their respective countries in order to find their roots.

We shall explore, yet not exhaustively, the above-mentioned works in order to present and decipher the geographical, mental, cultural and often linguistic shifts that occur during the Return Journey: protagonists/writers embark upon a journey which will allow them to define who they are in providing them a new perspective (an/other space) and a new experience. These works pose the crucial question: is a return possible? Often the protagonists/writers find themselves caught in a spiral, or in other words, in a circular movement, in which the only place/space they seem to be able to return to is Canada. The notion of exile pervades all these texts since the authors often found themselves in a space where they had to establish themselves, define their identity and survive, yet feeling otherness, and nostalgia. Be/longing to (for) a community is expressed throughout these texts, especially regarding the microcosm of the family, before considering the macrocosm of Canadian society. Hailing from different backgrounds, these writers share a similar concern and struggle that we shall investigate further in this paper. As a multicultural society (and promoting that aspect), the Canadian literary scene presents a unique context to express shifting and multiple identities.

**CANADA OR THE UNITED STATES: WHICH HAS THE BEST SOCIAL SECURITY SYSTEM, AND DOES IT REALLY MATTER?**

**John Dixon**

University of Plymouth, United Kingdom

From a global assessment of national statutory social security system design features, it is evident that Canada, despite its lack of a statutory family support program, has a marginally better designed social security system than does the United States. It is also evident, however, that both countries' social security design features fall well short of those attained by most OECD countries, whether they be the conservative "corporatist" welfare states in Western Europe, the "universalist" welfare states of Scandinavia, the post-socialist "cradle-to-grave" welfare states of Eastern Europe, or the liberal "residualist" welfare states of Australasia. Thus within the OECD setting Canada's social security system design standards are on a par with Hungary's and Mexico's, while the United States' are on a par with Turkey's. Both North American countries, however, have design standards that are well above those achieved in South Korea, which languishes at the bottom of the OECD table.

**CANADIAN AND ISRAELI LEGAL RESPONSES TO AGEING:  
THE CASE OF ELDER GUARDIANSHIP**

**Israel Doron**

York University, Canada

Both Canada and Israel are ageing societies. In Israel the elder population has reached 9.6% of the total population in 1995, and in Canada the same population has reached 12%. In both countries the demographic projections indicate a continuing growth both in numbers and percentage of the elder population as they enter the new millenium.

Israel and Canada have been developing new policies and legislation to face these new demographics. The purpose of this research was to compare these reaction in an important legal and social scope: elder guardianship. Elder Guardianship is one of various legal tools that protects elder people once they loose their mental competence and both Canada and Israel have long standing guardianship laws.

This legal comparison receives greater significance in light of the fact that Israel's new Basic Laws' were heavily influenced by the values and structure of the Canadian Charter of Rights. Thus, similarities or differences in the legal reaction toward the elder population might suggest broader implications about law and society in both countries and might have important consequences on the further development of these fields of law and social policies.

## **HAPPY FIFTH BIRTHDAY NAFTA! THINKING OUTSIDE THE BOX**

**Daniel Drache**

York University, Canada

### Introduction

What have been the distributional consequences of NAFTA at the end of its first five years of operation? More specifically, have Canadians been badly misled about the bold promise and the many advantages of building a common North American market? Is it a win-win situation for all three countries involved? These are not easy questions to answer particularly when there is no agreement among trade experts about the putative benefits of NAFTA on this its fifth birthday. The paper that follows addresses why this is so. It is not meant to be 'a study of studies of NAFTA effects' on labour markets, state practices, investment and trade flows; rather to argue the need for one. It attempts to demonstrate the veracity of a single idea. In a borderless world nothing should be taken for granted, complex market and non-market forces no longer respond to simple supply and demand signals.

It makes the case that contrary to predictions many of the direct effects of this trade agreement, on balance, are quite small. Further, it argues that NAFTA has not been the instrumental variable blasting open new market opportunities, dramatically increasing exports, creating hundreds of thousands of new jobs or reducing consumer prices. Yet, its regulatory impacts are, nonetheless, very large on other adjacent policy domains triggering large adjustment movements in the labour market, the competitiveness of firms and more generally on the social cohesion of society. These side-effects are very costly and difficult to control. They affect the reallocation of domestic and international resources, lead to new kinds of problems and pose major difficulties in adjustment and income distribution for workers, employers and communities who have to bear the brunt of economic restructuring. In these circumstances, given these high costs and the failure of the US Congress to fast

track the Free Trade Agreement of the Americas, NAFTA's big sister, it appears that this trade regime is living on borrowed time. There is no momentum for deepening integration at present.

The paper which follows makes three new and important findings:

The first is that economic integration is much slower than anticipated. As much as a third of Canada-US trade is now subject to new barriers and restrictions some of which date from the past but many have been imposed since the signing of the treaty in 1993. The exact figures are difficult to come by but the non-liberal measures include auto and auto parts -- managed trade, softwood lumber -- voluntary export restraint, cultural industries and state trading enterprises. In agriculture, trade disputes have occurred in wheat, cattle, hogs, potatoes and dairy products. Canada has found itself on the front line of US protectionism even though US industries control ninety percent of Canada's film industry, forty percent of home video distribution, eighty-five percent of CDs and music recording, more than fifty percent of books and magazines as well sixty percent of all TV programming. Disputes over the environment, the use of pesticides, and US labour practices multiply and new disputes are on the horizon.

Far from being an unstoppable force, in many areas of public policy divergence in state policy between Canada and the US is becoming more important despite the inability of Ottawa to defend Canadian interests strongly. Economists employ convergence as an important measure to gauge the success of states working toward a common goal of dismantling barriers. Member states have to impose discipline on themselves and build a level playing field if the hoped for result of greater transparency in state practice is to materialize. In this era of states against markets, we see much evidence of divergence between these two countries with respect to labour market restructuring, state policy and monetary targeting. Institutional differences are also significant because the US has a strong set of non-market institutions - its trade laws, corporations with deep pockets and the US Congress -- that together are capable of organizing the continental market in the US interest. To a surprising degree, NAFTA is not the key element of US commercial dominance; rather it is only one factor in a much larger scenario. Without a set of strong non-market regulatory institutions this kind of trade regime is more likely to become the victim of the current global crisis than any kind of viable alternative to it.

The second finding is that the paper raises serious questions about whether the new legal norms established by this prototypical text are as important as either its critics or supporters maintain. It appears that there is less than significant correlation between NAFTA objectives and outcomes after five years of this trade regime. The core 'NAFTA effects' from the removal of trade barriers and the new legal norms established by this important legal text may in fact be better explained by other policy agendas than this prototypical trade regime. Nonetheless, so far these market-enhancing policies embodied in the NAFTA are disappointing in terms of their economic consequences for Canada and Mexico. With overall growth prospects poor and high unemployment levels a permanent structural feature of the Canadian and Mexican economies, it is not NAFTA which is the source of this policy mal but a series of confused and contradictory assumptions about trade policy, monetary policy and social and labour market reforms. The empirical evidence demonstrates that the policy assumption of a frictionless fit is wrong. Trade dynamics are very unpredictable and difficult to capture as the Canadian experience repeatedly demonstrates.

Finally, the harsh but frequent reality of open markets has its own highly visible and concrete dynamic. It will be shown that there are asymmetrical costs from opening the economy particularly on productivity at the firm level; that higher levels of import penetration are responsible for significant job loss and plant closure, and that investment shortfalls and technology lags do indeed explain why high-value added industries perform poorly while low skill narrow gauge performers do well in highly competitive circumstances. NAFTA continues to be a high risk exercise because it has no institutional means to plan and pay for the job loss and the large amount of economic restructuring that this kind of initiative inevitably entails.

**UNIVERSITY INC., CORPORATE FUNDING OF HIGHER EDUCATION  
AND THE NEW EXPECTATIONS OF CANADIAN UNIVERSITIES**

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Martin Breaugh  
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The recent financial crisis of Canadian universities has led to the proliferation of strategic partnerships between universities and large corporations. Indeed, the reduction in public funding of higher education has meant an increased dependence on private sector funding. This paper will attempt to explore the effects of corporate funding on the traditional role of the university as defender of culture and knowledge. Moreover, we shall try to determine if this phenomenon has an impact on the development of political identity in Canada.

Our working hypothesis is that the growing dependence on private funding has created new expectations for Canadian universities, expectations that profoundly transform its *raison d'être*. The focus of education is no longer to develop intellectually mature students, students who possess general frameworks from which they can reflect upon the world. Universities now seem to concentrate on responding to the job market. In other words, the formation of a specialised workforce may have become the new priority of higher education in Canada. If so, one can argue that universities have succumb to what Charles Taylor calls «instrumental reason»<sup>1</sup>.

From our perspective, the attempt to align universities with the requirements of the job market appears contradictory since these requirements are forever changing. Would it not be as beneficial for students to develop strong analytical skills combined with a solid general education, skills that are necessary in order to quickly adapt to a «globalized» work force<sup>2</sup>?

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<sup>1</sup> Charles Taylor, *Grandeur et misère de la modernité*, Montréal, Bellarmin, 1992, p. 15.

<sup>2</sup> André Vachet, *Crise de civilisation et université... Enseigner aujourd'hui*, Ottawa, Presses de l'Université d'Ottawa, 1984, p. 36.

Furthermore, one has to wonder how the transformation of universities participates in the loss of a certain political identity. If universities had a role in the development of Canadian identity through the exchange of thoughts and ideas, then it does not seem to be the case today. Students are now «segregated» in specialised programs where, as a general rule, the question of identity and citizenship are non-existent.

Our research will begin with a brief overview of the current state and of the effects of corporate funding on Canadian universities. The main part of this paper will then focus on what should be the role of universities and on the relationship between higher education and the formation of political identity. We will rely on the analysis of Canadian political philosophers such as Charles Taylor and André Vachet, as well as other political thinkers who wrote on this subject such as Hannah Arendt<sup>3</sup> and Leo Strauss<sup>4</sup>.

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<sup>3</sup> Hannah Arendt, *La crise de la culture*, Paris, Gallimard, 1972.

<sup>4</sup> Leo Strauss, «Qu'est-ce que l'éducation libérale ?» et «Éducation libérale et responsabilité», in *Le libéralisme antique et moderne*, Paris, PUF, 1990.

**CONSTITUTIONAL CASES IN THE SUPREME COURT OF CANADA:  
A REVIEW OF THE 1999 TERM**

**Bruce Elman**

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This paper presents an overview of the constitutional cases decided by the Supreme Court of Canada during the 1999 Term of the Court. The Court was particularly active in cases litigated under the Canadian Charter of Rights and Freedoms. Among those cases are very important ones dealing with the Freedom of Expression, Equality Rights, and Aboriginal Rights. There were also a number of cases arising during criminal prosecutions, which further lessen the burden of the Crown to prove personal fault beyond a reasonable doubt. The paper analyzes these cases in terms of this trend. Very few cases were decided based upon the division of powers and the principles of federalism. The ones that were decided are discussed. The effect of Charter values in private law will also be canvassed.

## **SOME POETIC ASPECTS OF OJIBWE NARRATIVES**

**Nila Friedberg**

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Researchers in Algonquian languages have been long puzzled by the meaning of conjunct vs. independent verbs (Bloomfield 1958) in traditional narratives. In Ojibwe, there are two types of grammatical marking on verbs: independent inflection (*okii-inaan* 'he said') is used in main clauses, whereas conjunct inflection (*kaa-inaac* 'he said') usually appears in subordinate clauses; however, in narratives, conjuncts often occur in main clauses (Starks 1994). It has been suggested (Starks 1994) that conjuncts are associated with the sequential events of the narrative (foreground), whereas independent verbs provide 'scene-setting statements and evaluative commentary' or background (Hopper and Thompson 1980).

In this paper I analyze the Ojibwe story "Cahkaapehsh and the Moon" (O'Meara 1996) and show that the foreground/background explanation is inadequate. The story depicts a mythical figure Cahkaapehsh, who disregards a warning not to bother the moon and so is converted into a crescent. Although independent verbs do indeed refer to sequential events, they also appear in sentences describing Cahkaapehsh's appearance and his habitual activities (usually considered background), as well as the major storyline events, the prohibition and Cahkaapehsh's breaking it (foreground). I propose that the distribution of independent verbs is instead regulated by the principle of \*close-up\*, whereby the narrator gives prominence (cf. Rhodes 1979) to events or scenes that s/he considers most crucial. As in film, close-up draws the listener's attention to significant events by employing main clause morphology. The use of conjunct clause morphology to subordinate clauses on a discourse level in turn parallels its use on the clausal level to subordinate less prominent events to more prominent ones contained in the main clause, marked by independent clause morphology.

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**MAINTAINING ORDER AT THE MARGINS OF CIVILISATION:  
FREYDÍS AND THE SKRÆLINGS IN NORSE NORTH AMERICA**

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Shortly after making landfall, somewhere along the eastern coastline of North America ca. 1000 AD, the Norse mariners who found the new land encountered some natives, whom they dubbed “Skrælings” (roughly, “barbarians”). Norse-Skræling relations enjoyed a brief and very asymmetric idyll, reminiscent of later explorers’ utopian depictions of exploitation; but – unlike in analogues from the Age of Discovery – when this idyll turned bloody, it was the colonialists who turned tail.

*Eiríks saga rauða* (*The Saga of Eirík the Red*) is one of two major sources for the story of the Norse American discovery. In chapter 11, the saga recounts a battle between the men of the small Norse colony and a horde of raiding Skrælings; ignominiously, the Norse men are routed and flee for their lives, leaving the women and the helpless to fend for themselves. All would have been lost but for the quick thinking and daring of Freydís Eiríksdóttir, illegitimate child of the eponymous Eirík the Red. She bares her breasts and brandishes a sword in a bizarre display of military valour and sensual promiscuity, facing off the interlopers. Freydís receives sullen praise and half-hearted thanks from her countrymen, then disappears from the saga; she leaves modern readers with the mystery of her determined personality, the Skrælings’ exaggerated reaction and the twisting of a barely comprehensible tale.

This paper examines the clash between Freydís and the Skrælings in terms of Norse politics of ethnic identity, gender and power. Freydís’s actions are messages coded in the language of honour concerns, directed, primarily, not at the Skrælings but at the men of the Norse colony (within the text) and at a male-dominated Icelandic audience (outside it). By

stepping out of her allotted place as defenseless victim to emphasise the danger of ethnic and gender transgression, Freydís redraws the boundary lines of propriety and sounds an alarm for the restoration of order.

**THE FRANCOPHONES OF QUEBEC AND THE PALESTINIAN ARABS IN  
ISRAEL: LANGUAGE POLICIES AND LANGUAGE USE**

**Sarah Feingold**

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The nature of relationship between language ideology and their importance in language policy can be studied when looking at the francophones in Quebec and the Palestinian Arabs in Israel.

Francophones in Quebec constitute a unique society in the sense that they have managed to maintain their language and cultural heritage intact, despite their being overwhelmingly outnumbered, not only within Canada, but also within the North America context as a whole. They have made the transition from being a largely uneducated, agrarian society under the Catholic Church's domination, to a highly educated, agrarian society within the space of a single generation. Despite the social and economic prestige traditionally associated with English and Anglo – Canadian interests, francophones have succeeded in taking control of a substantial proportion of the business and financial sectors in the province. At the same time, they have progressively transformed the linguistic landscape in Quebec. Language-planning policies and language legislation has resulted in a collective affirmation of the status and position of French, not only as the official language of the province, but also as the language of the workplace as well as the primary language of education and culture.

Unlike the francophones in Quebec the Palestinian Arabs live in a complex reality in a country such as Israel where identity plays a major role in its life. The very fact that Israel is defined and perceived as Jewish state blocks the possibility of high integration of non-Jews in it. The Jewish character of the state does not enable the inclusion of the Arabs. Over the course of the years, therefore, the Arabs have consolidated an identity for themselves outside the hegemony of the Jewish State. Today many studies report on the

strengthening of national and religious identities among the Arabs (processes called Palestinization and Islamization), and weakening of Israeli identity. There is extensive and growing use of Hebrew features in Israeli Palestinian Arabic in all domains of life. This situation entails conflicting values. How do we account for growing Hebrew convergence towards the mainstream culture on the one hand, and identities on the other? This question leads us to think about the nature of the relationship existing between language and identity and raise further questions.

As long as Quebec is able to continue to affirm and secure its francophone linguistic and cultural heritage while simultaneously remaining open to the enrichment and cultural contributions of its anglophone and other linguistic groups, francophones in Quebec will undoubtedly maintain the distinct, dynamic identity they have succeeded in forgoing throughout these past centuries. As long as Israel preserves its exclusionary policy and ideology, and the Israeli-Arabic conflict continues, there will be constraints on the Palestinian Arabs' Hebrew practices and the need to maintain unique and distinct identities.

**IDENTITY, COMMUNITY, AND NATION  
IN BLACK CANADIAN WOMEN'S AUTOBIOGRAPHY**

**Bina Freiwald**

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The paper comes out of a chapter in a book manuscript I am currently completing, entitled "Identity Acts: Contemporary Women's Autobiography in Canada." The manuscript examines a range of autobiographical texts with the aim of interrogating contemporary discourses of identity and be/longing in Canada. Drawing on selected texts, I explore the complex negotiations that inform these discourses, as they involve defining and redefining one's relation to place and kin, to community and the nation, to the past and an imagined future.

More specifically, the paper will touch on three autobiographies that speak directly to the experience of black women in Canada: Carrie Best's That Lonesome Road (1977); Carol Talbot's Growing Up Black in Canada (1984); and Cheryl Foggo's Pourin' Down Rain (1990). The immediate critical context for my paper is twofold: I will be drawing on what Rinaldo Walcott describes in Black Like Who? (1997) as the discursive project of "articulating Canadian blackness," while also interrogating some of the assumptions that have informed critical studies of autobiography in Canada.

Nation and self narration, as Anthony Appiah has observed, are intimately linked, for a sense of national belonging is often central to the making of a sense of self, while life narratives play a key role in the construction and promotion of unified national identities. Such a mobilization of autobiographical writing in the service of an hegemonic national project has characterized critical writing about both Quebecois autobiography and English Canadian autobiography. As Shirley Neuman notes in her recent overview of (English Canadian) autobiography criticism in Canada, the predominant mode until the late 1980s was that of "addressing autobiographies as 'Canadian.'" A typical example is K.P. Stich's introduction to the volume Reflections: Autobiography and Canadian Literature (1988).

Autobiographies, Stich writes, “give an inner life to individual Canadians and add life to Canada’s psyche or soul” (x), as the self creations of individuals combine to create “the life script of Canadian culture” (xii). Such a critical project becomes problematic, however, when the principle of selection determining the autobiographical corpus, and the national narrative these autobiographies are ‘made’ to tell, function to absorb and elide differences within the nation.

I will open my talk by situating my project in relation to Helen Buss’ groundbreaking study Mapping Ourselves: Canadian Women's Autobiography (1993). Underlying Buss’ selection and reading of her chosen corpus, as well as her self-reflexive and autobiographical discourse throughout the book, is a powerful thematic of familial and national belonging that stands in an interesting relation to her own experiences of outsidership (both as a woman still faced with patriarchal traditions, and as a transplanted Newfoundlander in the West). This thematic, more specifically, constructs its collective subject—the “ourselves” of the title—in terms that embed female subjectivity and kinship (a maternal lineage that includes literal, literary, and theoretical mothers) within a framing national narrative (Canada the homeland). The home that Buss constructs in and through these accounts is, inevitably, the product of her own interpretive strategy, as she reads (selected) individual lives in relation to the “two ‘meridians’” of the “maternal pre-text” and a specifically inflected “sense of the place that is Canada” (103). In this, Mapping Ourselves offers its own answer to Frye’s paradigmatic question ‘where is here?: ‘here’ is the home to which women like Moodie and Jameson have laid the foundation, a home populated, for the most part, by the pioneering, achieving, and literary women (to echo the book’s main sections) who make Buss feel at home, who remind her of “figures from [her] own childhood” (33), and whose accounts resonate, in some way, with her own life. A strong and consistent voice runs through Mapping Ourselves, it is the voice of one at ease with the first person plural, one at home in Canada the motherland, one blessed with a sense of continuity and belonging that makes it possible to conceive of a life as existing along an uninterrupted continuum that links one’s life to “our parents’ lives, and those of our forebears in the places they have made their homes, the places that have become our homes” (150).

But a home, by definition, is also a prototypically exclusionary space: the “illusion of safety and coherence” it affords is purchased at a high price, as it is often based “on the exclusion of specific histories of oppression and resistance, the repression of differences even within oneself” (Martin and Mohanty 196). Buss’ closing gesture is telling in this regard; as she escorts us through the last remaining rooms of the house we had been

invited to visit, there is no mistaking who its familiar residents are, who the (however welcome and respected) guests. Buss chooses to conclude her book by considering three books by writers from cities that have been home to her: two by Winnipeg-born writers, Melinda McCracken's Memories are Made of This and Helen Porter's Below the Bridge: Memories of the South Side of St. John's, chosen because they are "close to my own life," and a third, Cheryl Foggo's Pourin' Down Rain, chosen because of its "different experience of the place [Calgary] I now make my home" (201). Although Buss celebrates the fact that a young black woman's words "can find a place in our culture" (206), Foggo's words fail to find a place in the pages of her book; while Buss' discussion of the first two works engages with the texture of the lives recounted, the very brief and generalizing reference to Foggo's narrative is devoid of any detail or direct quotation. I am grateful to Buss for bringing to my attention Foggo's text, but I was not surprised, on reading Pourin' Down Rain, to find in it a chapter entitled "Belonging." The 'here' in Foggo's defiant declaration "I belong here" (83) invites us to rethink some of the answers to Frye's perennial question; it is an invitation I will be taking up in reading the autobiographies by Best, Talbot, and Foggo.

**THE IMPACT OF THE HOLOCAUST ON THE ATTITUDE OF  
THE UNITED CHURCH OF CANADA TO THE STATE OF ISRAEL**

**Haim Genizi**

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During the Holocaust the United Church of Canada (UC), the largest Protestant denomination in that country, did not speak in one voice. There were harsh antisemitic and pro-Nazi expressions on the one hand, and protests against anti-Jewish persecution and support for the admission of Jewish refugees into Canada, on the other hand. While individuals stood out as exceptions, the institutional UC was part of the general silence in Canada. Statements by official UC members and courts were rare and vague. UC members, who sympathized with the suffering of the Jews during the Nazi era and felt guilty for their own silence, supported the establishment of the State of Israel. They realized that the only guard against a repeat of mass destruction was a strong Israeli nation with secure borders. A strong opposition rose in the UC against this uncritical supporters of Israel because of guilt feelings. Led by Ernest M. Howse, a former Moderator, and A.C. Forrest, the editor of the UNITED CHURCH OBSERVER, this group maintained that an attempt to meet one refugee problem has created another similar injustice. The result of the establishment of the Jewish State was the creation of injustice to Arab refugees. Eventually, the arguments of this second group prevailed, and since 1956 the UC has a constant pro-Arab policy.

The aim of this paper is to discuss the shadow of the Holocaust hovered over the debate in regard to the attitude of the United Church towards the State of Israel.

**BILINGUALISM IN CANADA: READING SKILLS  
AND LANGUAGE AWARENESS IN YOUNG CHILDREN**

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An important characteristic of Canadian policy is to encourage multiculturalism, by cultivating the unique cultural features of Canada's different ethnic groups. This approach brought about a rich return of educational experience, thereby turning Canada into an important source of knowledge and theories on the linguistic development of bilingual children. In the past, bilingualism was considered an impediment to children's language development, and research focused mainly on the delay in language acquisition often noticed in bilingual children. However, investigation of the data from different Canadian programs for children introduced to two languages has demonstrated that such an exposure might, in fact, contribute positively to children's linguistic abilities.

The present paper is based on a study performed with Canadian Jewish English speaking children who were introduced to Hebrew as a second language in Kindergarten. The aim of the study was to investigate the development of awareness of language as a system, the extent to which metalinguistic awareness indices in the first and second language reflect parallel developmental trajectories, and the role of reading skills. The study was conducted within a longitudinal framework with 42 children attending a Canadian Jewish school in Toronto. The children were first evaluated in Senior Kindergarten and then again in grade 1. The Senior Kindergarten test battery focused on language awareness and cognitive skills. In grade 1 grammatical judgment, phonemic awareness, word recognition and spelling were assessed in English and Hebrew. Results suggest mutually facilitating boot-strapping relationships of oral and written language skills: various aspects of language awareness in Senior Kindergarten are related to better developed English and Hebrew reading skills, which in turn are related to more advanced metalinguistic awareness once exposure to formal literacy and Hebrew instruction has begun.

**POLICY ANALYSIS, POLICY DESIGN AND CULTURAL THEORY:  
THE CRAFT AND CULTURAL PERSPECTIVES  
AS FRAMES OF REFERENCE**

**Iris Geva-May**

University of Haifa, Israel

The aim of this paper is to provide a causal model for differences and nuances in the craft of policy analysis and related policy making. The first of its two underlying hypotheses concerns the role of policy analysis, the second cultural theory. The author believes that although the craft of policy analysis is presented as a one-denominator methodological pattern [Weimer, 1993; Weimer and Vining, 1989; Geva-May, 1997; Bardach, 1998; Behn, 1978, etc.] it is very much culture-bound and should be adapted accordingly in different contexts. As much as craft patterns seek to provide objective tools, subjective experiences in the social context are bound to create different approaches to craft nuances. These frames of reference should be studied and taken into account in the various contexts in which the craft of policy analysis and policy making is employed.

While the starting point may be mainstream policy analysis and policy design craft, cultural theory and local political-culture studies are called for. This article aspires to open the discussion on what policy analysts do in various settings, how and why they do it, and which competencies, skills, and attributes they need to be effective within the framework of their respective cultures. It is hoped that further research on this subject will contribute to a shift in discussions on craftsmanship in policy analysis and will benefit the maturing field of policy analysis.

The author will present a research agenda for comparative policy studies in public policy.

**FOREIGN MINISTER LLOYD AXWORTHY'S CONCEPT  
OF "HUMAN SECURITY" AND CANADA'S CONTRIBUTION  
TO PEACEMAKING IN THE MIDDLE EAST**

**David H. Goldberg**

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This paper examines the concept of "human security" promoted in recent years by Canada's Minister of Foreign Affairs, Lloyd Axworthy. This concept is a natural extension of the "liberal internationalism", "functionalism", and "middlepowermanship" that defined and characterized the golden age of Canadian diplomacy in the 1950s. However, over the intervening decades certain notable adjustments were made to these traditional models to reflect important changes in both Canadian resources allocation and the configuration of international power, changes that had a significant impact on Canada's self-conception of its role in global peace and security issues. Arguably, the single most important change in Canada's approach was from a concentration on passive international *peacekeeping* to active *peacemaking/peace-building*. Important elements of what might be called the "Axworthy Doctrine" are manifested in four specific aspects of Canada's involvement in the present Arab-Israeli peace process: 1) "Gaveling" the multilateral working group on Middle East refugees; 2) Promoting economic development and human rights and civil society in Palestinian autonomous areas in the West Bank and Gaza Strip; 3) Encouraging "people-to-people" contacts between Israelis and Arabs; and 4) Agreeing, in principle, to contribute Canadian forces to an international peace-monitoring force on the Golan Heights in a future Israeli-Syrian settlement. This approach to Middle East peacemaking, guided by the "human security" agenda championed by Foreign Minister Lloyd Axworthy, is a standard for gauging the strengths -- and limitations -- of Canada's international commitments in the new millennium.

**CANADIAN JEWISH WOMEN AND THEIR EXPERIENCES OF  
ANTISEMITISM: FINAL RESULTS OF A FIVE-YEAR NATIONAL  
STUDY**Error! Bookmark not defined.

**Nora Gold**

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This paper reports on the second part of a 5-year study of Canadian Jewish women, one of the objectives of which was to explore these women's experiences of antisemitism, and the impact that these have had on their mental health. (The results of Phase One, which were qualitative, were shared at the last IACS conference; the results of Phase Two are quantitative.) This research is both important and innovative: It is the first major study of Canadian Jewish women, the first nation-wide study of Jewish women anywhere, and the first to systematically explore Jewish women's experiences of antisemitism, and the connection between these experiences and depression.

This survey of 365 Jewish women, randomly sampled from across Canada, makes an important contribution to the advancement of knowledge in social work and sociology. Theoretically speaking, it adds significantly to our current understanding of antisemitism, and particularly as it manifests itself in the Canadian context; it advances comparisons with, and theoretical constructions about, other kinds of oppressions in Canada (e.g., sexism or racism); and it furthers knowledge about in what specific locations or circumstances antisemitic incidents in Canada are most likely to take place. This in turn may help to prevent, or at least diminish, the occurrence of such incidents, as well as their deleterious psychological effects.

## **A.M. KLEIN AND THE CRISIS OF MODERNITY**

**Noreen Golfman**

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The modernist poet from Montreal, Abraham Moses Klein, has emerged in the last half century in Canadian letters, as a vital contributor to the national and literary canon, an emblem of mid-century achievement through suffering and struggle. Indeed, no one would be more surprised than Klein to learn that in the last twenty-five years several of his 'Quebec' poems have been routinely included in significant Canadian anthologies of English poetry, that his complex novel *The Second Scroll* is often favourably compared on university courses with some of the most influential modernist works of the century, and that his stature as a man of letters and intellectual power is unquestioned. Literary achievement was fleeting in Klein's own lifetime, to put it mildly, especially during the mid-century pre-Canada Council period of literary uncertainty. Klein's most acclaimed and troubled poem, 'The Portrait of the Poet as Landscape,' still figures as one of the most important documents of artistic alienation of the century.

After Klein's death in 1972, although not because of his passing, the national literary landscape changed dramatically. It was then possible for more serious scholarly, academic, and critical treatment of the modernist period, among other fields of literary study. Not only had enough time passed between the mid-century writings of what emerged as the 'McGill School of Poets' (a group comprising Klein's McGill cohort of F.R. Scott and Leo Kennedy) but the creation of the Canada Council in 1967 also facilitated the critical apparatus necessary for literary analysis. The A.M. Klein Research and Publication Committee (of which I was a longtime member) emerged as a Council- (and later Social Sciences and Humanities Research Committee-) funded body, charged with overseeing Klein's unpublished and uncollected works.

These facts of the emergence of Klein studies might, in turn, be interestingly understood in the overarching way cultural theorists, such as French sociologist Pierre Bourdieu, assess the development of ‘schools,’ ‘trends,’ and ‘reading tendencies.’ At this point in our literary and cultural history it is interesting both to cast back to the way Klein’s reputation was shaped and to how it might be carried or extended into the next century, if at all. My paper intends to explore the cultural production of an A.M. Klein – that is, not only of his works but also of his stature as a Canadian modernist icon. It will illuminate the ways in which poets are not born, they are made, and the social and material conditions necessary for their creation.

**EMPLOYER RESISTANCE TO UNIONS: A CANADA-US COMPARISON  
OF MANAGERIAL ATTITUDES**

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Kingdom

**Seymour Martin Lipset**  
George Mason University,  
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**Noah Meltz**  
University of Toronto,  
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Canada and the US share many similarities. From an economic perspective, the two countries are highly integrated. From a social and cultural perspective, the two countries share a common language and immigrant communities make up roughly similar percentages of their populations. Nevertheless, the two countries diverge sharply in one important respect: the percentage of workers who belong to unions (union density) in Canada is more than double that in the US.

One of the major factors that has been suggested as contributing to higher union density in Canada than in the United States is less opposition to unions than that by American managers. A recent survey of attitudes toward work and unions, conducted for Seymour Martin Lipset and Noah Meltz by the Angus Reid Group, included a sample of managers in both Canada and the US. Given the much higher union density in Canada than in the US (34% vs. 14%), the expectation was that managerial attitudes would be less hostile north of the border. Similarly, hypotheses based on Canada's more social democratic political culture would predict greater general support for unionism in Canada than in the United States. What emerges from this survey, however, is more complex.

To our surprise, American managers appear to be less hostile to unions. The lesser extent of opposition is measured in several ways, including the forms of opposition that would be used to thwart a unionising drive. To test the validity of this seeming paradox, the paper first presents evidence of greater unsatisfied demand for unionisation south of the border. We then test to see whether part of this unsatisfied demand is a function of greater managerial opposition as measured by managerial attitudes towards unions. Holding constant personal characteristics of managers, size of organisation, extent of unionisation

and other factors, we examine whether there is significantly more stated opposition to unions by American managers.

The paper takes note of the fact that attitudinal responses do not rule out the possibility that employer resistance is greater south of the border. That is, since the threat of being unionised is much lower in the United States, managers may simply appear to be less hostile than in Canada, where the probability of becoming unionised is much higher. The paper explores these and several other hypotheses to better understand the differing views of Canadian and American managers.

**LEARNING FROM EXPERIENCE? THE PROCESS  
OF REFORMING ONTARIO'S CITY REGIONS**

**Katherine A. Graham, Allan M. Maslove & Susan D. Phillips**

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The province of Ontario has an international reputation as an innovator in metropolitan reform and restructuring. Creation of the Municipality of Metropolitan Toronto in 1953 was generally considered to be a dramatic attempt to deal with an urban servicing crisis. It involved the creation of a two tier metropolitan government and assignment of functions to those governments based on their "metropolitan-wide" or "local" character. By the mid-1970s the two tier model had been implemented in eight other city regions of the province. The process of implementing metropolitan reform over this period was relatively straightforward: the provincial government appointed an independent Commissioner to make recommendations concerning government arrangements and then proceeded to introduce legislation causing the establishment of two tier regions. Responsibility for implementation of the new municipalities was vested primarily in the Office of the Regional Chair, initially appointed by the provincial government to act as political boss and implementor. Among others, the Regional Municipality of Ottawa-Carleton was established in this manner.

Since 1995, a second major wave of metropolitan reform has swept Ontario. The most notable development so far has been the elimination of Metropolitan Toronto and the creation of a unitary City of Toronto. Circumstances accompanying this reform are more complex than in the earlier period. They include: pressures for international competitiveness; the need to recognize increasing cultural and social diversity in the metropolitan milieu; constrained public sector funding, for ideological and practical reasons; and changing expectations of citizens about how their governments will serve and engage them. Within individual city regions, the shape of the reform process has become shaped by the nature of local politics since two tier regions were established.

This paper will examine the recent history of local government reform in Ottawa-Carleton and ask a simple question: Has there been learning about how best to debate reform options and how best to implement reform? We propose to compare and contrast on-going debates about reform in Ottawa-Carleton during this more recent period (debates that will be closed off by the Ontario government early in 2000), with the earlier period. We also will do some comparative analysis with other regions currently subject to provincial reform edicts. Much of the recent debate has focused on the implications of moving from a two tier to a unitary model of government for the city region. Our analysis will pay particular attention to: the dynamics of debates about the economic and public finance issues associated with different models of reform, the voice of different actors in the restructuring debate, and the processes employed for actually implementing change.

## **LE POSTMODERNISME DANS LE FANTASTIQUE QUEBECOIS**

**Simone Grossman**

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Le postmodernisme, dont le questionnement critique s'exerce dans l'ensemble de la production littéraire québécoise, est particulièrement présent dans le fantastique. Pour M.Lord, spécialiste du genre, le fantastique québécois est une pratique postmoderniste visant à "pervertir et [a] renouveler les formes de la tradition, pour dire un monde de plus en plus troublant, mouvant et incertain". En s'appuyant sur la définition du postmoderne donnée par le philosophe français J-F.Lyotard comme un savoir hétérogène qui refuse l'unité, l'homogénéité et l'harmonie, l'on constate que le fantastique québécois se constitue en détruisant les éléments narratifs traditionnels.

L'effet fantastique résulte de la désagrégation de l'histoire intronisée en thème dans les récits de M-P.Huglo, régis par "une logique non narrative", de nature "associationniste", tandis que pour D.Chabot "aucun épisode n'est conclu" car "tout est transfigurable". Les récits de G.Pellerin sont des "versions trouées" où les temps, la toponymie et les événements se confondent et s'annulent. L'unité est rejetée au profit d'une indétermination apte à figurer l'irreprésentable, marque du fantastique. À la désagrégation des marques narratives répond celle du personnage et de l'auteur dont l'identité est problématisée. Autre trait postmoderne, le mélange de la théorie et de la fiction: dans "Le fragment de Batiscan" d'A.Belleau, la disparition mystérieuse du "narratologue" signale son inanité foncière et efface les repères habituels de la narration. L'absence de celui-ci transforme le récit en une chasse à l'homme qui, loin d'éclaircir le mystère, dissipe les certitudes. L'impuissance du scripteur à démêler le "plausible" de l'"inexplicable" en fait un personnage fantastique. Dans "La Contrainte" d'Aude et "L'Ahuntsicoise" d'A.Carpentier, l'identité du narrateur-écrivain s'éparpille en plusieurs instances. L'ubiquité et la prescience du narrateur traditionnel disparaissent.

L'écrit fantastique postmoderne exhibe son hétérogénéité: le récit éclate en "tessons" et en "fragments" chez B.Gervais et G.Brulotte. L'éclectisme postmoderniste se retrouve dans le texte suite au mélange des genres, à la mise en abyme et à la réécriture. Dans "Le fragment de Batisca" d'A.Belleau et "Crime bavarois" de P.Karch, le plagiat engendre un texte composite désignant explicitement son modèle.

La littérature québécoise est le "miroir d'une société à la fois vieille et jeune, qui n'en finit plus d'être sur le point de mourir et sur le point de naître", dit P.Chatillon, auteur fantastique. Dans son illogisme et son incohérence, produit du brassage et de la rupture, le fantastique québécois, comme son homologue sud-américain, n'est-il pas fondamentalement post-moderne?

**THE EDUCATION – UNEMPLOYMENT ANOMALY IN ISRAEL  
AND ITS EMERGENCE IN CANADA**

**Morley Gunderson**

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Canada

**Noah Meltz**

University of Toronto,  
Canada & Netanya  
Academic College, Israel

**Jacob Weisberg**

Bar Ilan University, Israel

The objective of the study is to investigate why, contrary to the experience of other industrialized countries, the highest rates of unemployment in Israel until 1997 were not among the least educated (0-8 years of formal schooling), but among those with middle ranges of education (9-12 years of schooling). The primary source of this different labour market outcome is the result of government policies in Israel that have consciously promoted employment among the least educated. Canada appears to have been moving in the same direction as Israel and since the early 1990s the least educated no longer have the highest rates of unemployment. The cornerstone of the research methodology is an examination of labour market measures, including the demographic composition, labour force participation, immigration and the use of temporary foreign labour. One hypothesis is that in Canada foreign labour has displaced/substituted for the labour of the least educated.

The potential scientific contribution of the proposed research comes from understanding the anomaly of the inverted U-shaped education-unemployment relationship as well as the gradually move away from it in Israel, and the move toward it in Canada. The potential social and economic contribution of the proposed research comes from exploring the public policy implications of the role that the government has played. Initially government policies reduced the unemployment rates of the least educated in Israel. Recently, a reduction in this government assistance seems to have contributed to the increase in the unemployment rate of the least educated relative to the overall rate of unemployment. The impact of government policies on the least educated in Israel, as well as in Canada, will be the focus of the social and economic contribution of this research.

**CAUSE AND COUNTRY: THE POLITICS OF AMBIVALENCE  
AND THE AMERICAN VIETNAM WAR RESISTANCE IN CANADA**

**John Hagan**

University of Toronto, Canada & Northwestern University, USA

Neil Smelser's (1998) Presidential Address to the American Sociological Association seek to shift the focus from reason and opportunity to ambivalence in studies of social change processes involving migration and social movements. Smelser emphasizes that ambivalence is an intrapsychic and therefore exogenous causal agent that operates beyond reason and opportunity. I critique Smelser's ideas about ambivalence and recast and reconcile their application in considering the largest political exodus from the United States since the American Revolution, the migration of more than 50,000 young Americans to Canada during the Vietnam War. The concepts of reconstructed identity and residual ties, and the reduction and persistence of ambivalence they respectively imply, help to mediate responses to political opportunity and opposition encountered by American Vietnam War Resisters in Canada. Census and interview data confirm the endogenous, mediating role of ambivalence. Although most of the young Americans who came to Canada stayed, and most of those who stayed reconstructed their identities as unambivalent Canadian, those who came during 1970 and the imposition of the Canadian War Measures Act were more likely to return to the United States, or if they settled in Canada, to remain less reconstructed in identity and more residually tied to the United States. The latter more ambivalent war resisters who settled in Canada are still today less likely to participate politically by voting in Canadian federal elections. Applied in this way, ambivalence compliments the rational-choice based opportunity theories as a mediating social psychological process that transmits the political influence of historical variation in opportunity and opposition, in the case extending the usefulness of the opportunity theories in explaining lasting consequences of American emigration during the Vietnam War.

**BUILDING THE PAST: POSTMODERN HERITAGE  
IN SUBURBAN TORONTO**

**Jennifer Hall**

University of Toronto, Canada

Markham, Ontario, a large suburb of Toronto, is looking to the past. In fact, the Town's motto is "leading while remembering." Markham has garnered a great deal of attention recently in planning circles as it has broken ground on Cornell, a large neotraditional development planned by the celebrated gurus of the New Urbanism movement, Andres Duany and Elizabeth Plater-Zyberk. The Town of Markham is also home to Heritage Estates, a modern subdivision of cul-de-sacs filled with heritage homes which have been trucked in from elsewhere. Next door to Heritage Estates is the Markham Museum, an eighteenth-century village constructed by importing historic buildings and fragments of old landscapes. Nearby, Old Unionville is a retrofitted village main street transformed into an "antiquated" shopping and dining area.

Historic preservation has long been linked to questions of collectivity and national identity, and in many ways these developments in Markham are nothing new. I argue, though, that historic preservation in Canada has taken a "postmodern turn." Simple dichotomies of old versus new, historic versus modern, preserved versus decayed, remembered versus forgotten, and authentic versus inauthentic, no longer provide a meaningful context within which to consider issues of time and landscape. Questions about the benefits of preservation and about which versions of the past should be preserved, while still being asked in popular and academic venues, must be joined by entirely new sorts of questions. For example, does the term preservation accurately describe the dynamics of Canadian heritage environments today? Might we substitute "performance" or "consumption?"

## **ENTRE FÉMINISME ET NATIONALISME: LE CAS DU QUÉBEC**

**Dina Haruvi**

Tel Aviv University, Israel

Le féminisme québécois (re)naît dans les années succédant à la Révolution tranquille et correspond en outre à l'esprit de changement et de transformation prôné par celle-ci. Le Québec, qui se modernise à cette époque, vise aussi à une auto-définition. Ce besoin d'autonomie nationale auquel aspirent les québécois se traduit par des réformes dans les structures économiques sociales et politiques et implique naturellement la volonté de redéfinir les rapports avec le Canada anglais qui continue à adopter une attitude de colonisateur envers le Québec. Les québécois veulent se libérer des rapports qu'ils ont avec les canadiens anglais, rapports qu'ils redéfinissent comme colonisateurs/colonisés, et repenser leur position politique et culturelle dans le contexte national canadien. Ils souhaitent être reconnus comme représentants d'une société distincte au sein (ou même en dehors) du Canada et veulent à tout prix défendre et enrichir leur spécificité culturelle.

Les femmes, se retrouvent confrontées non seulement aux questions nationales mais aussi aux problèmes soulevés par le débat féministe puisqu'elles retrouvent dans la relation homme/femme les mêmes rapports de pouvoir et le même schéma hiérarchique que celui des québécois face aux canadiens. Les femmes se voient donc obligées de s'interroger sur leur prise de position en tant que sujet femme et en tant que sujet national. Il s'agit pour elles non seulement de redéfinir leurs rapports avec le Canada mais aussi et surtout avec les hommes québécois ou canadiens. Ainsi s'établit un parallèle entre projet national et projet féministe, et on aborde pratiquement simultanément les questions d'indépendance nationale et d'émancipation féministe, de spécificité culturelle et de spécificité féminine.

Je propose d'examiner les liens qui se sont développés entre nationalisme et féminisme et de vérifier dans quelle mesure cette simultanéité a joué en faveur de femmes.

## **LE LIVRE DANS LA SOCIÉTÉ : ÉDITION ET CENSURE**

**Pierre Hébert**

Université de Sherbrooke, Canada

Il existe à l'Université de Sherbrooke, depuis 1982, un groupe de recherche sur l'édition littéraire (Gréllq), dirigé par Jacques Michon. Après plusieurs années de travail, ce groupe vient de faire paraître le premier tome de son "Histoire de l'édition littéraire au XXe siècle" (Fides, 1999). À ce groupe se greffe un sous-groupe de recherche sur la censure que je dirige, et qui a fait paraître un premier tome sur la "Littérature et censure au Québec", couvrant les années 1625-1919. Ces groupe et sous-groupe travaillent actuellement à une suite pour ces travaux respectifs.

Dans le cadre plus précis de la censure, mon but pour cette communication est double. Dans un premier temps, je désire faire le bilan des recherches sur les rapprochs entre la censure et la littérature (et les autres arts) au Québec,=. Dans un second temps, plus important, je vais soulever les problèmes théoriques et matériels liés à pareil projet. J'insisterai plus particulièrement sur les difficultés épistémologiques rattachées à la définition de cette question.

**CULTURAL THEORY AND THE POLITICS OF PROBLEM DEFINITION:  
TOWARDS A COMPARATIVE FRAMEWORK, WITH SOME  
COMPARISONS BETWEEN DUTCH AND CANADIAN PRACTICE**

**Robert Hoppe**

University of Twente, The Netherlands

One of the most challenging ideas in the study of public policy is that politics does not determine policy, but inversely, policy determines politics. In this paper I will, first, focus on the Hoppe/Hirschmüller typology of relations between the nature of a policy problem and its relationship to different styles of policymaking. Second, I will inquire what additional insights can be gained from bringing group/grid Cultural Theory, as pioneered by scholars like Mary Douglas, Michael Thompson, and Aaron Wildavsky, to bear on the problem/process typology. Could one say anything about how Cultural Theory's four ways of life – hierarchist, individualist, enclavist, and isolationist – cope with different problem/process types? In other words, could we predict different problem structuring strategies from policymakers belonging to different ways of life and displaying different types of cultural bias? The answers are given in the following scheme, which will be illustrated, as far as possible, with examples from The Netherlands and Canada.

CULTURAL THEORY AND STRATEGIES FOR PROBLEM STRUCTURING

	<b>ISOLATES</b>	<b>HIERARCHISTS</b>	<b>ENCLAVISTS</b>	<b>INDIVIDUALISTS</b>
<b>Institutional setting</b>	anarchy or despotism	complex, bureaucratic structure	Clan or club	market-type structure
<b>world-making disposition</b>	lottery	dogma or strong theory	Inside moralism and outside criticism	opportunity
<b>Structured problem</b>	(a) gambling problem: 'how to hit the jackpot?' (maxmax), or 'how to avoid catastrophe?' (minmin) (b) very weak due to unwillingness to impose any problem frame (lottery)	<b>(a) goal achievement problem: 'how to create order, or avoid chaos?'</b>  (b) very strong tendency to overstructure, using theory or dogma	(a) distributive problem: 'how to deal fairly with people?'  (b) misrecognition of point-by-point rebuttal as alternative problem structure	(a) utility maximizing problem: 'how to maximize my benefits over my costs?'  (b) strong tendency at individual level, weaker on aggregate levels
<b>Moderately structured problem</b>	(b) denial	(b) reluctant acceptance	(b) denial	(b) strong inclination in favor of partisan mutual adjustment and concomitant strategies
<b>Badly structured problem</b>	(b) denial	(b) denial, weak	(b) denial (criticism = moral certainty)	(b) avoidance
<b>Unstructured problem</b>	(b) strong inclination to understructure problems	(b) denial, inability to deal with	(b) some inclination to understructure problems (due to scepticism)	(b) avoidance

**MODALITÉS DE L'ENTRE-DEUX DANS *PASSAGES*  
D'EMILE OLLIVIER**

**Miléna Horváth**

Université Janus Pannonius de Pécs, Hungary

Ma communication vise à présenter la situation identitaire de **l'entre-deux** à travers *Passages*, roman publié en 1991 de l'auteur d'origine haïtienne, Emile Ollivier. «Québécois le jour (sociologue à l'Université de Montréal) et Haïtien la nuit (romancier remarquable), Emile Ollivier se présente comme un «schizophrène heureux»: «Je n'ai jamais été autant Haïtien que depuis mon installation au Québec», dit-il.» (Royer, 1991:242) Exilé de son Haïti natal, il a choisi de vivre et aussi écrire l'exil dans ses oeuvres antérieures: *Mère-Solitude* (1983), *La discorde aux cent voix* (1986).

1. Les passages fictifs décrits dans *Passages* se dévoilent pour le lecteur critique par l'emploi systématique de la notion de l'entre-deux qui, après le psychologue Daniel Sibony, est «la *pulsion identitaire* à l'état vivant. C'est justement cette pulsion qui empêche de s'identifier complètement à l'un ou à l'autre des deux termes; elle renouvelle l'épreuve du passage et du déplacement sans toujours en faire une errance.» (Sibony, 1991:341-342) Si je veux appliquer ce terme avec efficacité, il est nécessaire de s'interroger sur certaines notions mises en question par cette définition, celle de *l'origine*- point de départ du passage et de *l'identité* - finalité de passage. La dynamique de l'entre-deux, qui se nourrit de l'origine et reste toujours en transformation, peut donner une explication ontologique à l'exil.

**THE HIGHLIGHTS OF THE REPORT OF  
THE EXPERT PANEL ON SKILLS**

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Industry Canada

**Noah Meltz**  
University of Toronto, Canada &  
Netanya Academic College, Israel

The Expert Panel on Skills was established by the Prime Minister's Advisory Council on Science and Technology (ACST) in September 1998. The Panel's final report was publicly released in April, 2000.

The mandate of the Panel was to provide independent, expert advice on fundamental skills issues as they apply to five knowledge-intensive sectors of industry where Canada is already strong or where opportunities for growth and leadership are high: aerospace, automotive, bio-technologies, environmental technologies, and information and telecommunications technologies.

The specific questions included in the Panel's mandate were:

- What critical skills will be needed over the next decade to improve or maintain Canada's competitive position in these strategic sectors of the economy?
- Are these critical skills in short supply - now and in the foreseeable future - and do we have the appropriate means to monitor their availability?
- What practical approaches and strategies could help ensure that Canadians acquire and develop the critical skills that are necessary to succeed in a knowledge-based economy?

The report emphasizes that an adequate supply of skills is but one of several interrelated and essential ingredients that are necessary for growth and wealth creation in the knowledge-based economy.

## *Jerusalem Conference in Canadian Studies*

The Panel calls for improving the functioning of Canada's labour markets; leveraging the existing R&D capacity to create new opportunities for enterprise and employment; strengthening cradle-to-pension learning systems; and improving the efficiency of 'school-to-work-to-school' transitions. The report urges completion of the national telecommunications infrastructure and outlines new structures for decision and action. The report also challenges industry, the education and training sector, governments, and individual Canadians to develop a new mind set about entrepreneurship.

The Report and all of the supporting material are available on-line from the ACST's website at <http://acst-ccst.gc.ca>

**ETHNICS R US: THE CHALLENGE OF MEASURING IDENTITY  
IN CANADA**

**Jack Jedwab**

McGill Institute for the Study of Canada, Canada

Canada is currently in the throes of a debate over the continued relevance of ethnic identification. At the centre of the debate is the country's principal statistical agency which recently discussed whether a question on the ethnic origin of Canadians should be a part of the forthcoming 2001 census. Since the year 1871, the census of Canada has included a question on ethnic origin (although prior to 1951 it was referred to as racial origin). In the early period the overwhelming majority of respondents were either of British or French descent. Over the course of the twentieth century increased immigration gave rise to a substantial diversification of the population. In the 1996 Census respondents were rightly permitted to declare more than one ethnic origin.

In 1991 a group of Ontarians launched a campaign calling upon people to write in CANADIAN on the census ethnicity question. About 750 000 people (or 3 percent of the Canadian population) responded by writing in CANADIAN as the answer to the 1991 ethnicity question. Marking it the fifth most frequent response.

By consequence in 1996 it was placed fifth amongst 24 suggested replies to the ethnicity question. This prompted some 5.3 millions (or 19 percent) of respondents to indicate that their only ethnic origin was CANADIAN. In 2001 Statistics Canada will make CANADIAN the first suggested reply on the list of examples to the ethnicity question with pretesting has already confirmed will increase the numbers who select this response. This paper will look at the meaning of the increased CANADIAN response for national identity. It will discuss whether the ethnicity question of the census yields result the are relevant th researchers and policy makers notably in the area of multiculturalism. Finally it will look at how the concept of ethnicity has evolved in Canada and United-States.

**CLIMATE CHANGE AND ITS POTENTIAL IMPLICATIONS  
FOR CANADA/ US TRANSBOUNDARY WATER ISSUES**

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**Kathy Watson**  
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**Simon Berkowicz**  
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There are strong indications that Canada/ US transboundary water issues will receive more attention during the next decade. Recently, the Canadian and US governments have been giving more attention to climate change issues and their long-term implications for water. The Canada Country Study concluded that changes in precipitation and increases in evapotranspiration could lead to declining or more rapidly fluctuating lake levels and river flows. A recent national assessment undertaken in the USA concluded that the hydrologic cycle will likely be intensified under the influence of climate change with wet regions becoming wetter and dry regions becoming drier. In addition, the World Water Vision is bringing more attention to future water demand issues on global and regional scales through their on-going study.

When considered in the context of increased population, urbanization and industrialization, climate trends will inevitably lead to new water-related issues. For example, warmer temperatures could exacerbate the demands for irrigation water on the Canadian prairies and in the southwestern US. Although the priorities for these issues may change when the uncertainties associated with climate change science are considered, transboundary issues that will require discussion between the two countries are identified.

Canada and the USA have a long history of treaty development and have robust mechanisms for making decisions about boundary waters. One mechanism that has served them well is the International Joint Commission (IJC) which takes a scientific approach to resolving transboundary issues. This review of the water-related effects of climate change will provide an assessment of their implications for Canada and the USA, and for the future agenda of the IJC and other bilateral coordination mechanisms.

**SOCIAL CAPITAL, CULTURE AND GEOGRAPHY: A RESEARCH  
AGENDA FOR STUDYING ABORIGINAL ECONOMIC DEVELOPMENT**

**Yael Levitte**

University of Toronto, Canada

Aboriginal peoples in Canada suffer from a high rate of poverty, economic dependence on social assistance and powerlessness. Consequently, Native Canadians have begun to actively promote economic self-reliance, supported by entrepreneurial businesses (which have enjoyed a growth of 170% in the last 20 years).

This paper focuses on the Aboriginal economy of Northern Ontario. The paper opens with a brief description of the socio-economic conditions of the region's Native inhabitants, followed by an account of the special nature of the area's economy, viz., a mixed economy based on subsistence resources (fishing and hunting), occasional wage employment and welfare payments. The rest of the discussion analyzes wage employment in Ontario's North and highlight the main obstacles to the development of a wage economy in a sparsely populated area, which is far from markets and populations centres. The analysis also provides an account of current policies and government programs that are aimed at overcoming some of the obstacles to development of a wage economy. Specifically, the paper examines the extent to which government policies are appropriate to the special nature of the Northern Aboriginal economy, tying it to current social capital literature in economic geography. This literature suggests that wage economy is more likely to flourish if it incorporates existing social networks and local culture into its day-to-day operating procedures, and that government policies can influence the efficacy of social networks and social capital. Finally, the paper concludes with suggestions for a research agenda on the relationship in the Canadian North between economic development and local social capital.

## **THE ADVOCACY ACT IN ONTARIO**

**Ernie Lightman**

University of Toronto, Canada

**Uri Aviram**

The Hebrew University of Jerusalem, Israel

This paper examines the concept of government-funded social advocacy on behalf of vulnerable adults living in the community.

Social advocacy is conceptualized as a system of supports to assist people to articulate and act upon their own expressed wishes, rather than having decision-making placed in the hands of others (family, the medical system, government bureaucrats). The focus is on vulnerable adults (non-institutionalized frail seniors, people with psychiatric histories or developmental disabilities, a number estimated at some 600,000 in Ontario alone). The model is one of empowerment, which attempts to transfer the ideas of legal advocacy (as in legal aid) to a broader, more amorphous social arena.

The paper uses as a case example the Ontario Advocacy Act. It traces the troubled development and rapid demise of this statute which preoccupied Ontario's NDP government throughout its term of office (1991-1995); the Act (Bill 74) was only proclaimed into law months before the election, which saw the government removed from office. The Advocacy Act was the first piece of legislation repealed by the new ultra-right wing government which replaced the NDP. The Act, which was originally promised in an atmosphere of great hope and optimism with much widespread support, was ultimately mourned by no one at its death.

The general question discussed in the paper is whether the fundamental notion of government-based (or government-funded) social advocacy is conceptually untenable – a bad idea in principle – or whether the fault lay in the specifics of the Act and its

implementation. Could a better designed and developed act have succeeded, or was the basic idea itself non-viable?

In an era of widespread retreat from the ideas of the welfare state in both Israel and Canada, social supports for vulnerable adults will increasingly be devolved to the local community. The need for some form of advocacy and social support to enable people to cope in a market economy are increasingly urgent. The paper examines the broader viability of one specific type of response.

It is hoped (in consultation with the conference co-ordinator) that it may be possible to have one or more persons at the conference comment directly on the transferability from Ontario to Israel of the conceptual ideas embedded in this case example.

The research for this paper was begun a few years ago when Professor Aviram spent several weeks in Toronto under the auspices of the Halbert Centre. Professor Lightman was his academic host, and facilitated interviews with many of the key players in the development of the Advocacy Act. The collaboration between Professors Aviram and Lightman continued during the latter's subsequent sabbatical at the Hebrew University when much of the work on this paper was done.

**ASKANIM: INFORMAL HELPERS AND CULTURAL BROKERS  
IN THE ULTRA-ORTHODOX JEWISH COMMUNITIES  
OF ISRAEL AND CANADA**

**Ernie Lightman**

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**Ron Shor**

The Hebrew University of Jerusalem, Israel

This paper reports on the findings of a pioneering exploratory study conducted among a group of Askanim in the ultra-orthodox (haredi) communities in Toronto and Jerusalem. Though there is no precise definition of Askan – and, indeed, part of the research will involve delineating the meaning of Askan – the term refers to a group of eminent or respected persons within the community, who are called upon to help bridge between the secular social services and the ultra-orthodox community with respect to a variety of social (usually family-related) concerns or problems within the ultra-orthodox community. For many years, the ultra orthodox community dealt with its problems internally. The secular community was to be avoided at all costs. In the past decades there is a growing realization within the ultra-orthodox community that its existing resources are not sufficient to deal with severe individual and social problems.

The research, which is currently underway, is qualitative and exploratory: it attempts to discover who are the Askanim, how does one become an Askan, what do they do in this role, what do they see as their own strengths and limitations, and what supports or services would enable them to do their jobs better. An important question concerns the relationship between the Askanim and the other significant players – the families, the children, the rabbanim, the haredi community, the social services of the Jerusalem municipality and Jewish Family and Child Services (JF&CS) in Toronto. For example, the Jerusalem municipality and JF&CS each has state-mandated responsibility for issues of child abuse, and so the challenge is to develop a constructive and positive working relationship between the Askanim and their professional counterparts in the municipality or agency.

Little is known about the Askanim and the dilemmas in their work. Contrary to

expectations, perhaps, they include women as well as men. A preliminary literature review has shown that it is not at all uncommon for small, closed communities (such as the haredim) to have their own internal mechanisms to attempt, initially at least, to deal with social or family problems. There may well be parallels to the experiences of the native communities in Canada (who rely on their 'elders') or perhaps the Ethiopian or traditional Arab communities in Israel.

A later stage of this project may entail community capacity building, the development of training initiatives or treatment protocols that may enable the Askanim to do their work better. A parallel objective is to develop procedures so the Askanim can work in closer collaboration with the state agencies.

The exchange of knowledge about the role of the Askanim in Jerusalem and Toronto is timely and relevant for the two communities. This research began with initial contacts at an international social welfare conference in Jerusalem in July 1998, followed by a visit to Toronto in the spring of 1999 by a small group of Askanim and municipal employees from Jerusalem. The visit was hosted by Jewish Family and Child Service (JF&CS) in Toronto, with minor involvement by the University of Toronto Faculty of Social Work. Both the municipality of Jerusalem and JF&CS in Toronto are fully supportive of this research and actively involved in its development.

Professor Lightman was invited to join the project at the time of the 1999 visit, because of his research skills, his interest in community development and social policy and his general interest in comparative research between Canada and Israel. Dr. Shor was on sabbatical at the University of Toronto in 1998-99, and became involved because of his interest in treatment issues and multiculturalism in Israel; he has also done research in the haredi community before.

**OLD FOR NEW: NARRATIVES OF CHANGING IDENTITY  
IN THREE 'NEW' CANADIAN AUTHORS. (NEIL BISSOONDATH,  
M.G. VASSANJI, AND ABLA FARHOUD)**

**Yehudi Lindeman**

McGill University, Canada

Julia Kristeva's rational argument and passionate plea for under-standing and listening to the stranger living within our language culture, and for his/her integration into our dominant culture (1991 and 1993) will serve as a starting point for a discussion of Canadian identity in three 'new' Canadian writers, the anglophone Neil Bissoondath and M.G. Vassanji, and the French Quebec author Abla Farhoud. Similar themes dominate in all three of these writers: what is the cost of one's integration/accommodation to the new language/culture? And what about the loss, in customs, manners, memory and culture?

The short stories of Neil Bissoondath, who was born in Trinidad and came to Canada at age sixteen, are filled with characters who have made the jump to the new country, but whose identities are dangerously perched between gain and loss, success and failure. (1985, 1990) And Bissoondath's socio-cultural analysis of Canadian multiculturalism (1994) while defending integration and Canadian identity against the multi-ethnic mosaic so favoured by successive federal and provincial governments, doesn't have a lot of positive things to say on behalf of all that is left behind in the move from the old country to the new Canadian reality.

"I tell myself I walked too far, too north, and left too much behind," says the academically successful, but emotionally displaced protagonist of "The London-returned," a short story by M.G. Vassanji who was born in Dar es Salaam in the country known today as Tanzania. In the process, the protagonist's wife, exhausted by the "thin and marginal world in Toronto," returns to the "bosom of Uhuru Street," or rather, brings the town of Dar to Toronto: And it bloomed once more, that old comradeship of Uhuru Street..... Slowly, Toronto, their Toronto, became like Dar, and I was out of it. In the world of Vassanji's short

stories, and some of the novels (1992, 1994), Canada is seen not so much as a physical place, but as a place where one betrays something deep within oneself, one's community, the cultural and emotional space where one belongs, and loses all hope for redemption, as in the story "Leaving." (1992)

Playwright and novelist Abla Farhoud left her native Lebanon for Canada when she was a young girl. In her 1998 novel *Le bonheur à la queue glissante* ("The Slippery Tail of Happiness"), which received the Prix France-Québec 1999, the main character is Dounia, a woman of 75, formally uneducated, but steeped in an oral culture that is brimming over with anecdotes and old sayings. Dounia left her native Beirut for Quebec dozens of years before, but can neither read nor write, is silenced by the culture surrounding her. But although silent and dependent on others (out in the world, her once overbearing and now mostly loquacious husband Salim does all the talking for her), as the novel's lively and often funny protagonist/narrator, she turns out to be an eloquent storyteller and commentator on everything: her increasingly morose husband (she is the opposite: for her things get better all the time), her children, and their ways (often hilarious to her) of dealing with everyday life. The narration is full of vivid flash backs to scenes from childhood and early married life, including the humiliations suffered at the hands of her husband and her cleric/father. But on balance things turn out all right, largely (I will argue) because Dounia, the voiceless one, is given back her voice, a French one (could it be that of her daughter Myriam?), but one authentic enough for her to guide herself back, in the end, from her past memories to a present with which she is largely in harmony .

Julia Kristeva, *Strangers to Ourselves* (New York, 1991)

Julia Kristeva, *Nations Without Nationalism* (New York, 1993). The essay "What of Tomorrow's Nation?" deals with the same matters as the much larger and more theoretical *Strangers to Ourselves*.

Neil Bissoondath, *Digging Up the Mountains* (Toronto, 1985)

Neil Bissoondath, *On the Eve of Uncertain Tomorrows* (Toronto, 1990)

Neil Bissoondath, *Selling Illusions: The Cult of Multiculturalism in Canada* (Toronto, 1994).

M.G. Vassanji, *Uhuru Street* (Toronto, 1992)

M.G. Vassanji, *The Book of Secrets* (Toronto, 1994)

Abla Farhoud, *Le bonheur à la queue glissante* (Montreal, 1998) (awarded the Prix France-Québec 1999)

## **ENJEU ET PROBLÉMATIQUE DE LA MÉMOIRE AU QUÉBEC: LA DISTINCTION DANS LA CONFÉDÉRATION**

**Katia Malausséna**

Université Paris 13, France & Université Laval, Canada

### **Un enjeu de mémoire de l'histoire canadienne**

La mouvance actuelle des publications historiques au Québec témoigne d'un regain d'intérêt pour la délicate question de la définition des identités nationales<sup>5</sup>. Entité particulière au sein de la confédération à majorité anglophone, l'ancienne province canadienne française a toujours revendiqué la reconnaissance de son caractère distinct en prenant appui sur les dimensions culturelles, linguistiques et religieuses de son histoire. Aujourd'hui, après les échecs des deux référendum, après les reconfigurations démographiques dues aux récentes vagues d'immigration, le Québec ne peut plus fonder son discours sur le culte d'un passé tourmenté, sur l'invocation de conflits ne répondant plus aux attentes du présent. La piste de la mémoire – que nous proposons de suivre - apparaît alors non seulement comme un moyen de se libérer d'un passé aliénant, de jeter un autre regard sur l'histoire québécoise mais aussi de redonner à cette dernière sa dimension canadienne.

### **La mémoire collective québécoise : approche préliminaire**

Dotée d'un panthéon étrange et peu glorieux et d'un complexe héritage mémoriel à transmettre, l'identité canadienne française s'est comme édifiée sur une triple fracture mémorielle: se fondant tout d'abord sur le souvenir d'un abandon, celui du traité de Paris de 1763 qui vint sanctionner la défaite des plaines d'Abraham de 1759 et par lequel Louis XV céda ses terres nord-américaines au roi George III , elle eut aussi à faire le deuil des échecs de 1837-1838 qui virent s'affronter les patriotes canadiens français et la couronne britannique. Enfin troisième rupture venant brouiller les rapports du Bas-Canada avec le passé, celle de la révolution française de 1789, qui renvoyait le

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<sup>5</sup> Se référer entre autres à : BOUCHARD Gérard et LAMONDE Yvan (dir), *La nation dans tous ses états. Le Québec en comparaison*, Montréal, L'Harmattan, 1998; Ronald Rudin, *Faire de l'histoire au Québec*, Québec, Septentrion, 1998, 278 p., ou encore COMEAU Robert et DIONNE Bernard (dir), *A propos de l'histoire nationale*, Québec, Septentrion, 1998, 160 p.

brillant pays des ancêtres dans un âge d'or révolu. Comment donc construire une identité nationale sur le souvenir d'un idéal disparu? Entre l'amnésie et l'asphyxie mémorielle ce n'est pas un hasard si en 1939, les Canadiens français se dotaient comme pour commémorer la sentence britannique, de la devise révélatrice de leurs rapports difficiles avec le passé : "je me souviens", que certains complètent par "être né sous le lys et avoir grandi sous la rose".

Les enjeux ont certes changé mais la problématique de la gestion du passé et de la mémoire reste au cœur des préoccupations du Québec contemporain. Suivant la voie tracée par Paul Connerton qui posait la question dans *How societies remember ?*<sup>6</sup>, "*How is the memory of groups sustained and conveyed*", nous nous demanderons ici "Comment se souvient-on au Québec ?" et plus particulièrement, comment la mémoire du conflit - fondateur, destructeur ou créateur - entre anglophones et francophones y travaille. Nous ferons pour cela appel à la notion de "lieu de mémoire" élaborée par l'historien français Pierre Nora et verrons dans quelle mesure elle peut nous servir de repère conceptuel et méthodologique, ce qui nous amènera à soulever les questions de la transposabilité de la notion et de son caractère opératoire dans le contexte canadien.

### **Pistes de réflexion**

Si nous privilégions volontairement l'interaction anglophone-francophone, nous n'oublions pas les autres enjeux sociaux qui font tout autant partie de la trame narrative du texte ici énoncé. D'ailleurs, en mettant volontairement l'accent sur la ligne de conflit anglophone-francophone, nous verrons que sa résolution ne se fait pas indépendamment des autres enjeux évoqués car il semble qu'au Québec, la construction d'une part des processus d'exclusion et/ou d'intégration des autres minorités, notamment les Amérindiens, et d'autre part du nationalisme canadien français se soit essentiellement basée sur la rivalité avec l'"anglais" canadien ou européen, sur le positionnement en tant que société distincte, de par sa religion, sa langue mais aussi sa mémoire. Nous verrons enfin comment cette approche permet d'éclairer les modes de reconfiguration de l'espace identitaire québécois, d'intégrer les dynamiques contemporaines du multiculturalisme et de la mondialisation. Il ne s'agit surtout pas de reposer les bases d'une haine séculaire mais plus de repenser la question en terme de dynamique interculturelle et de montrer comment, dans la perspective d'E.M Lipianski<sup>7</sup>, l'image de l'autre est un point de repère indispensable dans la définition de soi – et comment donc le contact voire le conflit culturel sont producteurs de sens et comment les processus d'auto-définition au Québec ne peuvent se faire sans interaction avec l'entité canadienne.

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<sup>6</sup> CONNERTON Paul, *How Societies Remember*, Cambridge, Cambridge University Press, 1989.

<sup>7</sup> Cf. LADMIRAL, J.R et LIPIANSKI, E.M, *La communication interculturelle*, Paris, Armand Colin, 1989.

## **JUDICIAL POWER AND THE CANADIAN CHARTER OF RIGHTS AND FREEDOMS**

**Christopher P. Manfredi**

McGill University, Canada

The exercise of judicial power in the form of rights-based judicial review raises complex issues of institutional legitimacy within liberal constitutional theory. On the one hand, it promotes liberal democracy by allowing courts to perform the important counter-majoritarian function of safeguarding individual rights and liberties by enforcing constitutional limits on legislative and executive power. On the other hand, just as unconstrained democracy can degenerate into tyranny, unconstrained counter-majoritarianism can become anti-democratic. The ambiguous nature of this particular form of judicial power is clearly evident in the Supreme Court of Canada's jurisprudence under the Charter of Rights and Freedoms. The Charter's impact on Canadian law and politics has been so extensive over such a short period of time that it is perhaps easy to miss its truly revolutionary character. Consider, for example, that over its first 15 years of operation (1982-1997) the Charter generated 352 Supreme Court decisions, 117 successful claims, and 54 nullifications of federal and provincial statutes. There is no question that the Charter, whether intentionally or not, has transformed the Supreme Court into a more active participant in the development of Canadian public policy.

During the first wave of Charter activism, much of the criticism of the Court was confined to legal academics working within the relatively obscure framework of critical legal theory. In the past several years, however, the criticism has become more theoretically diverse and publicly visible, so much so that the Court has begun to respond directly to the charge that it is acting undemocratically. One consequence of this response is that a "dialogue metaphor" has quickly become the dominant paradigm for understanding the relationship between Charter-based judicial review and democratic governance. My purpose in this paper is to challenge this paradigm by offering an alternative view of the theory and

practice of judicial power under the Charter of Rights and Freedoms. The paper undertakes this task in three steps. First, it sets out in brief form what might be called the “political science of judicial decision making.” Second, it reviews some of the Court’s important judgments during the 1990s. Finally, I offer my own reflections on judicial power under the Charter. The paper concludes by considering whether the allocation of sole constitutional responsibility to courts debilitates democracy.

**THE USE OF SOCIAL AND HUMAN CAPITAL  
AMONG CANADIAN BUSINESS IMMIGRANTS**

**Martin N. Marger**

Michigan State University, USA

A prevailing assumption of much of the research on immigrant adaptation and the attendant issues of assimilation is that social capital is a vital resource enabling immigrants to find their economic and social niches in the host society. This assumption has been especially prominent in research focusing on one specific subset of immigrants: entrepreneurs. Social capital in the form of ethnic networks and family ties is assumed to function critically in the establishment and operation of immigrant-owned businesses. This paper argues that although the formation and expenditure of social capital may typify the experiences of many or even most immigrant entrepreneurs, some enter the host society with sufficient human capital that enables them to forego the utilization of social capital in the adaptation process.

To demonstrate, I draw upon in-depth interviews conducted with 70 immigrant entrepreneurs in the province of Ontario between 1993 and 1995. All interviewees entered Canada under the auspices of the Canadian Business Immigration Program, a federal program designed to attract immigrants with demonstrable business and managerial skills that presumably will lead to the establishment of a firm and thus to the subsequent creation of jobs and economic activity. A formal requirement of their entrance, therefore, is the possession of proven business skills, a critical form of human capital.

What is found among these business immigrants is a minimal reliance on social capital in establishing and operating their firms, as well as in fostering social adaptation. It is concluded that immigrants entering the host society with pre-migration intentions of business ownership possess sufficient human capital that enables them to disregard the formation and utilization of social capital in their economic and social adaptation. Put

simply, human capital trumps social capital. In this they differ from immigrants who take a more conventional path to business ownership; that is, laboring in the mainstream work force following entrance into the host society and gradually accumulating resources that lead to entrepreneurship.

For business immigrants with children, however, social capital does play a key role in the decision to immigrate to Canada. Business immigrants are prepared to abandon successful firms in the origin society in order to provide their children with a more promising socioeconomic environment, including, above all, what is viewed as superior opportunities for education. Hence, the social capital that inheres in close-knit family arrangements provides incentive for parents to accept financial losses in order to increase their children's human capital.

The context of the receiving society may also be seen as a form of social capital for Canadian business immigrants. Virtually all declare that quality of life, rather than the lure of financial success, serves as their major incentive to immigrate to Canada. Moreover, the fact that they enter a society that officially proclaims its multicultural character offers them the opportunity to become Canadian but to retain their ethnicity. In this aspect of adaptation, then, the source of social capital is not the ethnic community, but the broader society.

## **NEW TRENDS IN CANADIAN STUDIES**

**Angela Mattiacci**

University of Ottawa, Canada

One of the central mandates of the Institute of Canadian Studies at the University of Ottawa is the promotion of Information Technologies in teaching and research activities related to the study of Canada. Because the Institute is located in the federal capital of Canada, we are able to create partnerships with government institutions such as the National Library of Canada, the National Archives of Canada, Statistics Canada, the National Research Council of Canada as well as foster collaboration with local high-tech companies in what has become known as the Silicon Valley of the North. The Mitel Corporation, IBM and Cybershop have partnered with the Institute in recent years in order to further teaching and research activities related to Canada.

During my presentation I will provide a brief overview of the many Institute projects that involve Information Technologies including:

- Mitel Data Analysis Centre - workshops (Access databases, Early Canadiana Online (National Archives), E-Stat and DLI (Statistics Canada), etc.
- The Institute web page
- Virtual reality projects at the National Research Council of Canada.
- “Canadian Studies in Person” - webcast show in collaboration with epress.ca
- “The Canadian Distinctiveness into the XXIst Century” - webcast with Cybershop
- “Canadian Century Research Infrastructure” in partnership with IBM and Statistics Canada
- “Behind the Scenes in Canadian Studies” - Enrichment mini-course for high school students
- “Canada 2000: A National Canadian Studies Institute for Teachers”

## **TOGETHER AGAIN: SEEING FRACTURED IDENTITY WHOLE**

**Michael McMordie & Stanley M. Stein**

University of Calgary, Canada

‘All the King’s horses and all the King’s men couldn’t put Humpty together again’  
(Nursery Rhyme)

Canada and Israel both present the problem of understanding national identity in a multi-cultural society. We argue that for societies such as these, identity cannot be understood as complete, discrete, and clearly bounded. What are possible sources of identity for a society formed by two founding European nations, a multiplicity of aboriginal peoples, and many other ethnic groups? Is a persuasive national identity even possible and useful? Is it a cohesive or a divisive idea?

In Israel these questions are fiercely resisted by a powerful segment of Israeli society. That segment finds its unique identity in a strict understanding of Judaism which sees the state as necessarily theocratic. Despite the political power this element can deploy, and the moral conviction that drives its campaigns, its view seems rooted in a mediaeval conception of the state, closer to that of conservative Islamic regimes than other modern states. And yet Israel is, undeniably, a modern state.

The Canadian example seems to support a view that national identity no longer has much meaning; that it has given way before the external pressures of globalization and internal fragmentation. Proximity to the United States has led some to a negative definition: ‘not like the U.S.’ Others argue that group identity (especially ethnic), and local attachments have superseded the nation as a source of identity. Humpty Dumpty has fallen off the wall.

We argue that national identity does continue to be important for such states and their citizens, but it can no longer be understood as fixed and static, uniquely defined for a homogeneous, people. Such a view can no longer apply to nations like Canada and Israel. For multi-cultural and rapidly changing societies we need to understand identity as Wittgenstein understood 'family resemblance': a series of overlapping characteristics which reveals the common nature of the collected group even though none may be common to any two members. This points to identity as characterized by many features, and as subject to development and change. It also follows that there is no sharp, clear, boundary around a homogeneous region, but rather a centre of gravity and a peripheral zone. On this model identity is continually reestablished through implicit or explicit negotiation. This is needed to maintain Rawls's 'broad reflective equilibrium' (less complete and less utopian than Habermas's discursive rationality, but politically and socially more realistic). Here identity comes 'together again'.

In the formation of identity a rationality beyond simply discursive rationality can be seen to be at work; there is an appeal to historical experience, to deep intuitions, to such qualities as symmetry and balance, and to the grain and texture of lives and communities. All of this points once again to the convergence of ethics understood as a way of conducting a life (the world seen *sub specie aeternitatis*) and aesthetics (the object seen *sub specie aeternitatis*). Many features of 'identity' can best be understood aesthetically; we are attempting to understand a complex whole for which issues of proportion, balance, and consistency are important, and matters of look and feel also need to be considered.

General, abstract principles may seem less important than the accommodation of particular local issues. It may be more important to identity that induction from many particular instances leads to common positions, than gaining general agreement to *a priori* rules.

**COMPARATIVE STUDY OF A. M. KLEIN'S *THE SECOND SCROLL*  
AND ANNE MICHAELS'S *FUGITIVE PIECES* WITH SPECIAL EMPHASIS  
TO RESPONSES TO THE HOLOCAUST**

**Nausikaa Muresan**

University of Ottawa, Canada

The paper focuses on the differences and similarities between the responses the two poets/authors provide in their novels.

Through Klein's traditional form of literary response to catastrophe –in religious terms- the suffering of the Holocaust has been transcended through the resurrection of Israel as a nation state. Melech's funeral reaffirms the continuity of Jewish Culture & faith.

Michaels abandons this traditional form – her response seems more literary. Through Jakob Beer's poetic response to loss she provides, as Norman Ravin points out in his essay : an "elegiac and nightmarishly lush representation of the Holocaust".(1)

With reference to the works of Elie Wiesel , Simon Sibelman writes that 'silence becomes the universal response to Holocaust'.(2) This is also true in the case of the two survivors, Jakob and Melech except for their only way of expression which seems to be writing. (Jakob's 'ghost stories' and Melech's letters).

Structurally there are many similarities between the two works. Both novels seem to be divided in two parts and have pairs of protagonists : in *Fugitive Pieces* the narrator/ Jakob is in search for his sister while in *The Second Scroll* the narrator is in search for his uncle, Melech .In the second part of Michaels' novel , the narrator Ben is in search of the two books of poetry – the 'ghost stories' while Klein's narrator is in search for Israel's poetry, Israel's poets.

*Jerusalem Conference in Canadian Studies*

Jakob Beer and Melech Davidson both climb out of a pit of death – Jakob from Biskupin and Melech from Kamenets. Their so-called ‘continuations’ – Ben and the narrator in Klein’s novel, try to piece together fragments of their own souls by completing the circle of Jakob’s and respectively of Melech’s life.

NOTES :

- 1- Ravvin, Norman -*Unfinished Still Life : Canadians Write The Holocaust*, Books in Canada – 1999 September Vol.28 No 6.
- 2 -Sibelman, Simon – *Silence in the novels of Elie Wiesel*, New York: St Martin’s Press, 1995

## **CANADIAN STUDIES IN INDIA**

**K.R.G. Nair**

University of Delhi, India

It has been recognized for a long time that federal democratic nations like India can gain considerable insights by studying the Canadian experiences in particular fields. Studies on Canada were interesting in the spheres of History, Literature (both English and French), Political Science, Economics and Sociology. Interest initially emerged in the field of Literature and then studies spread on to social sciences These were initially only of Canada, but later on studies of a comparative nature began to be made.

A holistic multi-disciplinary approach is emerging in Canadian studies in India. It now embraces not only Humanities and Social Sciences but also newly emerging areas like Women's Studies, Technology and Science policy and Environmental Studies. While courses offering degrees in Canadian studies have not emerged in a big way, a number of centers of Canadian Studies are in existence in Indian Universities. Canadian Studies are already forming part of the Area Study programme recognized by the University Grants Commission of the Government of India

In these days of resource crunch, with governments out to cut their fiscal deficits, Canadian studies programmes are among the first to be axed both by Canada and by other countries in terms of provision of funding. No amount of lobbying can overcome this particularly in the long run. The way out seems to be to make these programmes self-financing by bringing about proper interface between academia and the industry and make the industry take the place of the Government in funding the promotion of Canadian Studies programmes.

## **TRADITION ET TRANSITION - L'IDENTITÉ ET LE DÉsir D'APPARTENANCE À TRAVERS LA VOIX D'UNE INUK**

**Denise Nevo**

Université Mount Saint Vincent, Canada

Depuis les premiers explorateurs, les baleiniers et les employés de la compagnie de la Baie d'Hudson, les Blancs ont beaucoup parlé de la vie des Equimaux, comme on les appelait encore il n'y a pas si longtemps. Dans cette communication, c'est la voix d'une Inuk que je propose d'écouter.

Dorothy Mesher est née en 1933 dans la région de Kuujjuaq, au Nunavik (Nouveau-Québec). Elle a grandi dans une tente et n'a jamais été scolarisée. Aujourd'hui, elle travaille à Kuujjuaq comme travailleuse sociale et conseillère dans un foyer pour femmes battues. Après une absence de vingt-neuf ans passés au Labrador, où elle a mis au monde et élevé quatorze enfants, elle est revenue vivre à Kuujjuaq pour découvrir que ce n'est plus l'anglais qui menace de supplanter sa langue natale, l'inuktitut, mais le français. Pour elle, la remise en question de sa culture et de son identité ne vient pas de son émigration à elle, mais plutôt de l'installation dans son Arctique natal de l'homme blanc, qui a apporté avec lui sa langue, sa culture, ses traditions, son identité, menaçant la survie de celles de Dorothy et des siens. Les jeunes Inuit pourront-ils longtemps résister à l'attrait de cette culture étrangère qu'ils aspirent tant à faire leur, et maintenir au moins quelques-uns des traits de leur identité ancestrale, alors qu'ils ont déjà commencé à oublier comment leur peuple vivait, à quelle vitesse les changements se sont produits, de quelle manière leurs grands-parents ont grandi il y a moins de cinquante ans, dans cette frigidité nordique aux paysages d'une beauté sauvage, qui s'étend au-dessus de la limite forestière, au-delà des routes tracées par les Blancs?

Je me propose d'examiner comment Madame Mesher s'efforce de montrer aux jeunes Inuit (et aux jeunes Blancs qui ont choisi de vivre dans l'Arctique), par le biais d'une merveilleuse autobiographie dont elle dit elle-même qu'il ne s'agit que «d'un livre simple à

propos de choses simples : ma propre vie, très ordinaire», ce qu'était Kuujjuaq dans un passé si peu lointain.

**WHAT ARE THE COMPARATIVE METROPOLITAN GOVERNANCE  
FORMS FOR THE 21ST CENTURY?  
LESSONS FROM GREATER VANCOUVER**

**Peter Oberlander**

University of British Columbia, Canada

**Patrick Smith**

Simon Fraser University, Canada

If the 19th century was the century of industrialization and the 20<sup>th</sup> century one of urbanization, then the 21st century might be termed the metropolitan century. As UN Habitat Secretary General Dr. Wally N'Dow has argued, we face "a world caught up in an historic transition, a dynamic process of change in which urbanization is not the cause of our problems but a mirror reflecting them.... Urbanization ... is at the heart of a new world in the making. (Smith, Oberlander, Hutton, *Urban Solutions To Global Problems*, 1996)

There are innumerable social and economic prognostications about the next millennium, but few on governance or the metropolitan region. Yet solutions to the problems of a now highly urbanized world will not occur without a reconceptualization of the future network of metropolises based on an assessment of some of the governance forms which have worked, those which have failed and those which need to be tried. Can metropolitanization based on a dynamic governance process for the 21st century contribute to national well-being and to global sustainability, as Savitch and Vogel have concluded in their assessment of an emerging 'post-city age'? (Savitch and Vogel, *Regional Politics:...* In *A Post City Age*, 1996) Sancton and Rothblatt have come to a similar conclusion: that regional/metropolitan governing forms may provide the most helpful answers to the challenges of governance for the next millennium. (Sancton and Rothblatt, *Revisiting Metropolitan Governance*, 1998)

This research project - involving scholars in Canada and Israel - seeks to address a simple question: "What are the comparative governance lessons for the 21st century across metropolitan city settings?" A series of subsidiary questions follow: "What comparative lessons can be learned from the changes in metropolitan governance over the past five postwar decades?" "How have these changes occurred?" "What forms and outcomes have

resulted?" "What have we learned about attendant local/regional - senior/central relations?"  
And "where are our 'best metropolitan practices'?"

The notion of 'one size does not fit all' has come to be part of the discourse on metropolitan reform. If this notion has any standing, the next question must be "Are there identifiable city-regional experiences and global threads on which to base a new metropolitan reconceptualization for the next century?"

A major comparative study of the metropolitan experience of the end of this century offers the best possibility of needed governance options for the 21st century. Only then might there be real urban solutions to global problems. As Wally N'Dow has concluded, "our urbanizing world of the next century...must be at the centre of our concern.... We dare not ignore it."

The paper by Patrick Smith, on 'Lessons from the Metropolitan Vancouver Case', to be presented at the Jerusalem Conference in Canadian Studies, June 2000, poses the above questions for Greater Vancouver. Here, one conclusion is that there are limits to the regional district system found in British Columbia. Metropolitan Vancouver is at that limit.

**UNLESS DE HÉLÈNE MONETTE : LA CONSTRUCTION  
D'UNE IDENTITÉ DANS UN MONDE POST-NO-FUTURE**

**Irène Oore**

Dalhousie University, Canada

Dans un roman québécois publié en 1995, situé à Montréal et intitulé *Unless*, Hélène Monette présente un monde éclaté, fragmenté, à la dérive; un monde où le désarroi règne. Les personnages dans *Unless* ont très peu de points de repères pour s'orienter dans cet univers complexe et incertain. Les personnages déménagent et emménagent, leur travail est précaire, leur famille profondément ébranlée et leur santé mentale très fragile.

Dans ces conditions instables et angoissantes comment se définir? En s'affirmant à travers son élan vers l'Autre? En s'inventant à travers le langage? En jouissant d'un moment intense et éphémère?

Dans cette communication nous allons examiner les conditions du désarroi moderne de ces personnages, et les gestes qu'ils posent afin de se définir, afin d'appartenir et surtout afin de se réconcilier avec le monde.

**WHEN ELEMENTS TRAVEL: DEEPA MEHTA'S FILMS  
AND DIASPORIC DILEMMAS**

**Uma Parameswaran**

University of Winnipeg, Canada

My current area of research is the Literature of the Indian Diaspora, with special emphasis on Diaspora Realities in Canada.

One can theorize that there are at least four possible communities of informed readers, all of whom share a common repertoire of literary bases, but each of whom comes with a different set of perceptions and expectations. The four are: first generation immigrants from India; the white majority community; Indians who live in India; and second generation immigrants from India.

In a narrower context, my immediate focus is an exploration of differences and commonalities in how the four different communities of readers respond to the same text, a film produced by a first generation Indo-Canadian.

What I want to do, in the long run, is have ten or more members of each community read the same text, and I expect to end up with three different texts; meaning, I expect three major patterns, even though there are thirty readers each with her own individual baggage, as it were.

This paper is a beginning in the cross sectional reading exercise that I had talked about at the Shimla conference of the IACS in April, 1999. I hope to touch upon all four categories, and present the "readings" of either or both of Deepa Mehta's films, *Fire* and *Earth* 1947.

I am an academic and writer, born in India, who has lived longer in Canada than in India. Rinki Roy Bhattacharya is a film producer, who has lived in India all her life, and has

travelled widely. I hope to have some input from my students, past and present, who were born in Canada, with or without connections to India. I have chosen these two films, rather than a written text, because there has been much discussion on them during the past year.

I plan to take this collaborative effort through several stages. First, each participant will write down her/his first impressions of the movie, with questions, comments etc. on the content and strategies of communication used by the producer; then there will be a round table discussion at which we formulate the specific points that all of us will look at more closely; then, from the written essays and notes, we hope to formulate patterns of perceptions and expectations, and arrive at some conclusion about the viability of continuing on this route to theorizing on Diaspora Realities.

**FROM COMPUTER TO COMMUNITY:  
A MESSAGE FROM *REST HARROW***

**Usha Pathania**

Himachal Pradesh University, India

Early man lived in a state of primordial unity which made it natural and indeed inevitable not to separate the overwhelming flow surrounding the human into people, nature and divinity but to live it as an unbroken stream of seamless experience. The consciousness had not yet emerged which could allow the individual to separate, to chop to atomize. Between the time of primordial enchantment and the present era of individualism a lot has happened. The acquisition of the distinctive sense of self-consciousness and of one's uniqueness has made humans individualistic. The quest for autonomy enmeshed by our scientific inventions has lead us lead us into the wildness of technological jungle where the confused generations of the twentieth century are guided not by wisdom, but merely by logic or by a compendium of scientific facts and theories.

The awesome fall outs of this way of living is compelling some prominent contemporary writers in Canada to explore its impact on traditional social structures and to portray the symptoms that have surfaced with regard to economic and social changes in human life. With this background my proposed presentation would discuss Aritha Van Herk's *Judith* and Janice Kulyk Keefer's *Rest Harrow* with a view to establishing that for these women novelists.

1. To be fully aware of oneself is to take the cognisance of all the links which would connect one with the amazingly rich and mysterious world around,
2. To be part of a community is not a weakness of smaller minds or a prerogative of naive minds but an expression of courage and vibrance of one's being.
3. One should not be overwhelmed by one's individual ambitions as it is in the discharge of collective responsibilities that one becomes essentially human.

4. A desirable path of life is not a narrow lane, it is a broad road which includes so many other beings. In the twenty-first century we need a human order in which the individual and community supplement and integrate each other. In the being mode of existence which ensures a productive, meaningful and creative relationship between the two lies the salvation even the most gifted and fiercely individualistic minds.

**THE 'FUTURES' OF CANADIAN STUDIES: 'CULTURE' IN CANADIAN  
FOREIGN POLICY AND INTERNATIONAL RELATIONS**

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This paper offers an analytical catalogue of the use of "culture" as value and means in selected federal foreign policy documents. Shifts in rhetoric, from the ideological enemy of the Cold War to the (unnamed) ideology of capital in the onset of the Market Wars, are traced with particular attention to how "culture" figures as a form of national "security," despite the absence of identification of global economic competition as threat. Such shifts in policy rhetoric may function as a barometer of historical changes to the nation-culture-polity-economy nexus. The paper is framed by a proposal for comparative research on the role of Canadian Literature in Canadian Studies programs in Canada and abroad, as a field for investigating changes to the nineteenth-century model of the nation-state, and for articulating a strategic nationalism, or at least a strategic particularity in a so-called borderless world.

Refusing both the homogeneity and demonization that typify uses of "nation" and "nationalism," this paper suggests the possibility of counter-hegemonic uses of these terms for strategic purposes within the dialectical history of the literatures-languages-nation nexus.

Culture as Security: "Culture" in Canadian Foreign Policy and International Relations from the Cold War to the Market Wars

The 19th-century model of the nation-state assumed a particular congruence between a nation's "culture" (its arts, letters, and normative values), its polity, and the nation's "image" or "imaginary" at home and abroad. Such cultural sovereignty coincided, at least theoretically, with territorial sovereignty and informed the state's ideological (and

sometimes monetary) investments in the national culture. Literary culture was particularly important as representative of the nation in this nation-state-culture-polity interface. In the context of the late 20<sup>th</sup> century, supranational economic and communications developments and the formation of multiple forms of polities not necessarily rooted in the earlier model of the nation-state, illustrate the potential un-coupling of the nation and state. At the same time, the Canadian state continues to manage the image of the Canadian nation abroad, in part through the support of Canadian Studies programmes outside of Canada. My research enters this complex field of international relations and international political economy through studying the role of literary culture in these nation-based programmes, as a barometer of continuity and change in the theory and practice of nation-statism in a so-called borderless world. What does "Canada" look like when imagined through its literature by readers outside of the nation? What kinds of knowledge are produced about Canada through the literary component of cross-disciplinary programmes that take "Canada" as their object of study? (The research is currently restricted to Canadian Studies in universities, given the history of the ideological centrality of universities in the congruence of education/literacy and nation-statism.)

This paper offers an isolated route into this larger project by tracing culture's role in foreign policy, particularly as a means of "security" in the terms of state policies that concern external threats to national sovereignty. In the context of the waning of "high" security issues following the end of the Cold War, and the rise of formerly "low" matters of economic policy into the position of "hard politics," the permutability of culture-as-means in policy documents tells an interesting story. Through an analytic catalogue of "culture" as value and means in selected federal policy documents, this paper pursues the hypothesis that the story that is unfolding is one in which culture may be the working practice of a strategic nationalism, or a strategic particularity, in a so-called borderless world. The policy rhetoric shifts from the explicit identification of "ideological" threats to national security in the 1950s to the equally explicit but apparently non-ideological threats of globalized capitalism in the 1990s. While such policy documents ultimately make Canadian culture synonymous with the culture of global capital, on-the-ground representations of Canadian culture within Canadian Studies programmes may not; they may offer a space of counter-consensus within the "legitimacy" of State funding of Canadian Studies abroad for purposes of trade.

**ACADEMIC FREEDOM AND INCLUSION:  
REGULATING UNIVERSITIES**

**Dennis Pavlich**

University of British Columbia, Canada

Many universities perform a civic function that requires them to open their doors to all. Although not directly mandated by legislation, "opening doors" in British Columbia means increasing student access and also ensuring that student participation reflects the identity groups that make up the cultural mix of Vancouver/Lower Mainland society. This expectation and the response of universities to it has aligned universities and state systems even more closely. The resulting loss of autonomy and the ambiguous acceptance of this by the professoriate is sometimes reflected in great strains and tensions within the academic community. While state endorsement of free speech and its regulation through the state's administrative labour system appears to have been endorsed by faculty and students, the resolution of values between academic freedom and inclusivity, where they clash, appears a less acceptable intrusion on autonomy. The issues that arise from this contradiction will be examined through an analysis of the events that occurred in the Department of Political Science at the University of British Columbia.

These events commenced in 1992 with complaints from five female graduate students about the conduct of unnamed faculty member as well as about systemic issues including allegations of systemic issues including gender-based practices in recruitment, funding and grading. When the president accepted the recommendation to suspend graduate admissions into the Department, the campus and the external community erupted in acrimonious debate. This paper will examine the issues that this case has presented to the local community of Vancouver in respect of its expectations of the universities and the influence its community should have.

The issues flowing from these events will be examined against a theoretical perspective of the role of universities as constructs of the state that now operate much like medium size cities. In addition, the hegemony of prevailing social orthodoxies will be examined in the context of university autonomy. The community expects universities to be managed according to policies that arise from the axioms of economics and commerce including doctrines of management, flexibility, competition, partnering, commodities, market like efficiencies where universities are seen as "change agents" in the new "global economy". This has had a profound effect on the professoriate which after a disquieting lull is again beginning to be more reflective of the nature of universities, their role in society and their relationship with communities in the city.

## THE INSCRIPTION OF HISTORY IN THE NINETEENTH-CENTURY QUÉBÉCOIS NOVEL

**Paul J. Perron**

University of Toronto, Canada

My purpose in this paper is to map schematically, from an elementary historico-semiotic perspective, the various options open to writers from 1837 onwards, when the first novel, *l'Influence d'un livre*, by Philippe Aubert de Gaspé, fils, appeared in Quebec. More than with other societies, in French Canada, the rise of the novel is closely linked to the advent of historiography. It is noteworthy that no histories of French Canada appeared from the time of the *Conquest* in 1759 until shortly after the *Durham Report* of 1839. Nonetheless, the monumental *Histoire du Canada* by Francois-Xavier Garneau, published in three volumes in 1845, 1846 and 1848, can be considered as a partial response to Lord Durham's famous definition of French Canadians as a "people without a history and without a literature". Following Garneau, over the next forty years, seventeen other histories dealing with topics such as New France before the *Conquest*, Canada under English domination, famous French families of Canada, parishes, famous New France religious personages, Native Americans, institutions, law and even popular history, were published in an attempt to define the specific human, geographic and historical identity of French Canadians before and after the *Conquest*. This quest for origins and identity was closely mirrored in literary works produced during the same period.

Of the fifty-three novels published in Quebec in the nineteenth century, twenty six can be defined as historical novels, dealing mainly with: New France before the *Conquest*, the *Conquest*, the Canada-U.S. *War of 1812*, the *Rebellions of 1837 and 1838* and the *Acadian Diaspora*. This period saw the consolidation and propagation of an imaginary French-Canadian subject who anchored and constructed his or her origins in historicity, thereby creating personae rooted in the long term periodicity of the Ancien Regime, with its codes of behaviour, valour and honour predating the *Conquest*. Such subjects periodically confirmed

their lineage at critical historical moments, by re-incarnating, re-enacting, re-living and re-dramatizing the codes in question, thereby systematically projecting a cultural heritage that defined, at the level of the imaginary, the nation. From a thematic perspective, the historical novel massively inscribes imaginary personae, dependent on a generally accepted and widely recognized referential code, and situates their thoughts, actions and passions in reconstituted topoi that supposedly existed in the past, thereby creating an "historical effect". However, before examining an exemplary nineteenth-century historical novel I will like to focus on a more nuanced and subtle inscription of historicity in the agrarian novel, the most widely published genre of the first century of literary production in Quebec.

Space, the mapping of space, boundaries, and frontiers are the topoi by, and within which the subject's identity is constructed. In my analysis, I distinguish two types of agrarian novels: the novel of the paternal farm, transmitted from one generation to the other along family lines, for example, *La terre paternelle (The Paternal Farm)* and *Trente arpents*; and the novel of colonization, as exemplified by *Maria Chapdelaine* and *Marie-Didace*, in which the clearing of land and the demarcation of the frontier mime the original gesture of delimiting the space that delineates the agent's domains of activity. Yet, in so far as each of these novels integrates or ejects subjects within clearly identifiable boundaries, that vary in degree, I will focus on Patrice Lacombe's *The Paternal Farm*, a seminal work written in 1846, since it inaugurates a series of texts that offer solutions at the level of the imaginary to the fundamental problematic that is ours, the articulation of humanized topoi in which socialized and historialized subjects can realize their potential with respect to the survival, the continuation and the development of the group, the race, the nation. It also establishes and elaborates a poetics and an aesthetics of the novel that is indigenous to French Canada by contrasting it to the dominant literary production of the period in metropolitan France.

Contrary to the old world, where the space of the present, where life and death are seen and experienced as a series of violent physical and moral breaks with the past, in *The Paternal Farm*, **here**, continuity, harmony, fidelity define the moral closed space where the actors evolve and prosper. **Here**, life and death, desire and duty reproduce the house of the father, and are presented as the ultimate goals of the protagonists. **Herein** lies the trajectory by which the subject is realized; **here**, is the closed space of identity, oneness, the space of unity of language, race and religion that ensure the continuity of the family, the parish, the village, the nation. In this universe of bi-polar temporality, the events of the present and future simply reproduce those of the past, thereby instituting a wished for closed universe of reproduction and myth, of continuity in change, where actors do differ but their roles and the structures

remain the same. Profound and deep similitude with superficial and surface difference become the prototypical model that will generate all future agrarian novels to the middle of the next century.

Whereas the agrarian novel explores a number of hypothetical solutions to the question of identity by setting out various options and ultimately proposing an "Ideal" solution for guaranteeing a national or collective distinctiveness, the historical novel, and in this case the *Canadians of Old*, proposes another option, which is one of accepting the radical change brought on by the Conquest and negotiating identity and survival through integration. In the agrarian novel the village and city are forbidden negative spaces. They are the there, the elsewhere, the contingency, the impossibility that dissolve the subject into an ego defining itself in and by its own desires, whereas the wilderness is a mixed space, the beyond, where most often the subject is absorbed, but can return, invigorate and even save the nuclear unit of society, the family. In the historical novel the city, Quebec before the fall, and the manor are positive, homogenous spaces, whereas the wilderness and the village are either dangerous or neutral ones. What each novel does is to establish the boundaries, within which the subject can determine itself, in terms of the collective aspirations of the group. In the agrarian novel the farm and, to a much lesser degree, the wilderness are permitted, even necessary, they lead directly to the homogenous, family and nationalism (unity of language, race, religion). In the historical novel, the occupied city, and the degraded manor are the permitted and the necessary, but they lead directly to the heterogeneous, the mixed family, collaboration and internationalism. In both cases they are the here and the now, the necessity and the possibility of the survival, the continuity and prosperity of the French-Canadian nation.

The historical novel attributes a specific stratified space to the subject, whereas the agrarian novel delimits a stable, unchanging /closed/, or /non-open/ space within which the individual can realize his or her aspirations in light of a common national goal. What each of the two genres does, however, is to play and replay the ongoing struggle between the births of nationalism and cosmopolitanism, between those who feel identity can best be guaranteed by a policy of closure and those who think it can be maintained when opening up to the world. Yet, both genres are profoundly dystopian in nature, in so far as they both construct universes of identity and propose them to readers who are already elsewhere, whose socio-historical conditions are other. Although both genres deal with the unthinkable trauma of the bloody and violent passage of one symbolic order to another (monarchy to constitutional monarchy), they do so by proposing a return to the past, the elsewhere, the disappeared. In brief, rather than directly representing their own times, what both genres do is attempt to resolve, at the

level of the imaginary, what the actual socio-historical conditions render impossible. For many members of the emerging nation, the manor is no more, the farm is no more. They have already begun their massive immigration to the city and to industrialization.

**EDUCATING TOWARDS EQUITY AND DIVERSITY  
IN A MULTICULTURAL SETTING**

**Terry Piper**

York University, Canada

The urban community of Toronto provides a perfect opportunity for educating future teachers to work in a multicultural setting. York University's Faculty of Education has made a strong commitment to social justice in all its programs. This paper describes how the Faculty's site-based programs breathe life into the notions of diversity and equity within the multicultural community. The York model is a truly collaborative one that brings seconded teachers, tenured faculty members and graduate students together into teaching teams assigned to sites located within school boards. Their task is to prepare teachers through a curriculum that has a common structure across sites but whose details are largely negotiated to fit the needs and strengths of the teaching community at each the particular site.

**TORONTO ON THE BRINK OF CHANGE  
AN ARCHITECT'S PERSPECTIVE**

**Paul Raff**

Toronto, Canada

In bidding for the 2008 Olympics, Toronto is faced with important questions of identity and style. Instead of the working, conservative cross-roads city, can Toronto find a new energy and style, like Barcelona did ten years ago?

The physical form of a city-- the urban landscape-- is an essential aspect of its culture. It has a powerful affect on the quality of lived experience. It presents us daily with an image of ourselves, one which reflects our myths and values.

The year 2000 finds Toronto on the brink of growth and change. This talk with slides presents a series of architectural artworks that explore issues of the urban landscape of present day Toronto. Each critically interprets a particular situation in the city, and exposes its poetic possibilities.

The urban situations examined vary incrementally in scale. The first is an extensive region—Toronto's Harbourfront. It is an architectural experiment in interfacing the land and water in a way that does not exist, as high rises presently clump up against Lake Ontario. It explores the history, landscape, and social aspirations of this most significant area. The second is a successfully completed design of a community of 60 people: Strachan House for the formerly homeless. It is in an old factory renovated to offer both private enclaves and shared spaces. A Governor General's Award in architecture sited its innovative approach of public spaces to support healthy collective life. The third is a house—the architectural icon of individuality. Unbuilding Ways, as the project is titled, enacted the actual slow dismantling and removal of a century old worker's cottage slated for demolition. It attracted enormous public interest, and its unique form giving rise to the

*Jerusalem Conference in Canadian Studies*

imaginative and philosophical aspects of a city in transition.

As a body of speculative research, these projects span the two conference themes of cultural identity and of the future of the city. It asks: what does Toronto want to be? Can it find the confidence, will, and political mechanisms to realize its great potential?

**INDO - CANADIAN SYMBIOSIS - A DIALOGIC REVIEW  
OF UMA PARAMESWARAN'S WORKS**

**Lalitha Ramamurthi**

All Saints' College, Trivandrum, India

The paper is a re-reading of Uma Parameswaran's *The Door I Shut Behind Me* using Bakhtin's concept of heteroglossia. The paper identifies two distinct strands viz. the racial and the socio-cultural built within the text. It analyses various voices expressing different stances taken up in the inter-cultural situation the totality of which constitutes the respective heteroglossia. The paper argues that the objective presentation of the interface between two cultures apprises one of the multiplicity and the complexity of the ground reality. Though there is no privileging of any single voice in the text, the paper locates the message of assimilation in the dialogic interaction of the voices cutting across the racial and socio-cultural heteroglossia and argues that by urging the need to assimilate the text underlines the much-needed cultural symbiosis among multi-cultural communities.

**MUNICIPAL FRAGMENTATION AND URBAN SPRAWL:  
A COMPARISON OF CANADIAN AND AMERICAN  
METROPOLITAN AREAS**

**Eran Razin**

The Hebrew University of Jerusalem, Israel

Debates on metropolitan problems have revolved to a considerable extent, in the second half of the 20<sup>th</sup> century, over the phenomena of urban sprawl and municipal fragmentation. Sprawl and fragmentation have been argued to negatively affect quality of life, to increase disparities and to have broader impacts on sustainable development. These arguments were a source of considerable empirical and normative debates, particularly in the United States where critical views on both phenomena have been frequently challenged.

Even if accepting critical approaches towards fragmentation and sprawl, a subsequent question is whether reducing fragmentation and curbing sprawl are feasible and what policies could best tackle each phenomenon. Evaluation of these issues involves identification of factors influencing each phenomenon. Sprawl and fragmentation are frequently assumed to influence each other, and particularly fragmentation is assumed to be an inherent trait of urban sprawl. However, the relationship between the two is far from proven.

This study examines fragmentation and sprawl in the 98 North American metropolitan areas with more than half a million residents, largely based on census data of the 1990s. Measures of both phenomena are defined and the metropolitan areas are ranked according to these measures. This is followed by an examination of the relationships between the measures and by multivariate analyses of factors influencing fragmentation and sprawl. The aim of the study is to reveal whether fragmentation influences sprawl in the United States and Canada, and whether the Canada-U.S. distinction is a major explanatory variable of fragmentation and sprawl.

Results reveal that the association between fragmentation and sprawl is rather weak but significant. The impact of residential sprawl on fragmentation is significant but fragmentation does not predict sprawl. Low levels of fragmentation do not guarantee compact development but lack of excessive fragmentation might be a precondition for compact development in North America. Canadian metropolitan areas are indeed characterized by less municipal fragmentation than American ones, lower residential sprawl and higher concentration of employment in central cities. Toronto is one of the two least fragmented metropolitan areas in North America (Honolulu is the other one), it also has the highest residential densities, whereas Montreal has the lowest proportion of dwellings in single-unit detached houses. Among Canadian metropolitan areas, Ottawa-Hull has the highest concentration of employment in central cities. The more centralized political system in Canada (at the provincial/state level) apparently has a most substantial impact on fragmentation and sprawl, even when taking into account the role of other explanatory variables, such as age of the housing stock, land values and population size.

**JUDICIAL REVIEW OF LEGISLATIVE SILENCE:  
A COMPARATIVE ANALYSIS**

**Annon Reichman**

University of Toronto, Canada

Recently, the Israeli Knesset adopted a resolution calling upon the Israeli Supreme Court to show greater sensitivity when dealing with divisive issues. Similarly, the official response of the Canadian government when the Canadian Supreme Court, in a rare move, clarified an earlier decision regarding aboriginal rights, was to state that such matters were better left to the political processes. However, despite such legislative positions, it seems that both Canada and Israel face a similar side effect of judicial review: a lack of legislative will or ability to deal with, and assume responsibility over, morally vexing issues which involve an intertwined quilt of social policy and constitutional rights. In both jurisdictions, the court finds itself burdened with taking the chestnuts out of the fire in place of the legislature, for which it is likely to face criticism no matter what position it takes. This paper will explore and compare the nuances of the judicial responses to this problem, as part of the Israeli and the Canadian quest for constitutional identity.

The departure point for the journey is one of respect for the legislature: Both systems are committed to finding a statute unconstitutional only when conventional interpretative tools have failed to reconcile the statute with constitutional norms. However, the approaches differ when the legislature has not spoken, and the state action (or the lack thereof) is challenged in court for its failure to meet constitutional standards. This paper will demonstrate a Canadian tendency to rush to the *Charter of Rights and Freedoms* in general, and to s. 15, the equality provision, in particular, in comparison to an Israeli interpretive approach that views the Human Rights Basic Laws as a last resort. At the same time, this paper will show that the Israeli court does not resist interlacing its reasoning with substantive references to the Human Rights Basic Laws, thereby making it difficult to

assess whether indeed the court wishes to reserve judgment on the constitutionality of the reviewed state action, or to pre-empt such review.

Analytically, the paper will argue that the Canadian approach is more difficult to reconcile with the official justification for judicial review, as adopted in recent Canadian cases, namely, the enhancement of institutional deliberation (or dialogue). By skipping the common law tier and *ultra vires* analysis of administrative law, the Canadian courts risk minimizing legislative opportunities for meaningful deliberation. In other words, by rushing to constitutional judgment, the Court limits the legislative options, since arguably any constitutional judgment from which the legislature seeks to depart involves the consideration of the override clause, unless the legislature comes up with an entirely different legislative scheme. Perhaps more importantly, by situating the debate in constitutional grounds and issuing constitutional remedies, the court runs the risk of displacing legislative assumption of responsibility over the final resolution of the issue, responsibility which is a crucial element under deliberative theories.

In comparison, the Israeli Supreme Court has explicitly adopted a different approach, one which shies away from invoking the new Basic Laws, and in particular Basic Law: Human Dignity and Liberty, until other normative regimes (such as the Israeli common law, including administrative law) have been exhausted. This design allows for, if not demands, a legislative response and assumption of responsibility over fundamental, even if thorny, matters. However, a close reading reveals that the court's substantive analysis is often not free from difficulties. In some cases, the Court dresses constitutional jurisprudence in administrative cloth, thereby obscuring the constitutional options open to the Knesset. In other cases, in calling for the Knesset to consider the matter, the court stresses the possible clash of constitutional rights involved; yet if such is indeed the case, it is the duty of the court, as the guardian of human rights, to resolve the clash. Such ambivalence, manifested in these two sets of cases, is inconsistent with the idea of meaningful deliberation. On a different plane, such ambivalence can be seen as reflecting judicial reluctance to push the legislature towards the incorporation of an override clause into the Basic Law: Human Dignity and Liberty, and thus may be a sign of the contested foundation of rights-based judicial review in Israel, as compared to Canada.

In order to support these claims, the paper will analyze recent Canadian cases such as *Vriend*, *Eldridge* and *Mills*, which have received substantial public attention in Canada, and recent Israeli cases, dealing with the application of force by the General Security Service

and the drafting of Yeshiva bochers, which have received substantial attention in Israel and abroad. These cases contain a clear identity-seeking dimension, as they touch upon essential ingredients in a constitutional nation-building process, thereby allowing us to engage in comparative analysis with which to better appreciate the possible roles of judicial review in the formation of a rights-based community.

**ADJUSTING TO RAPID URBAN GROWTH IN TORONTO:  
AMALGAMATION AND FEDERALISM**

**John Robinson & Harvey Schwartz**

York University, Canada

Part I. The symptoms of rapid growth in Toronto

In the 1930s, the Toronto-based economy consisted of a medium-sized city of about a half a million people, surrounded by largely residential and rural suburbs. In the 1940s, urban growth accelerated and population grew at about 4 per cent per year in the 20 years following 1941. The preponderance of this growth occurred in the independent municipalities surrounding the City of Toronto.

One result was congestion that threatened the effectiveness of the economy. This was partially offset by the building of a subway in the City and by some highway expansion. However, the delivery of public services in the region became less and less efficient because the relatively small suburban communities could not benefit from economies of scale. There were also variations in the quality of public services between high and low-income suburbs because of differences in yields from the property tax, the main source of municipal revenue. At the same time, strong preferences among suburban residents to preserve the social and political character of individual communities militated against the imposition of a solution by a higher level of government, the Province of Ontario.

Part II. The first solution

In 1954, the Province finally acted by creating a two-tier, federal type of government - The Municipality of Metropolitan Toronto (Metro). Efficiency of operation was a problem in the earlier urban system, but so was the fear of small neighborhoods that they would be overwhelmed in a large-scale, homogenized urban area. In the new system, responsibility for services in which technical efficiency was a function of size, and where the quality of service was a function of community income, such as water and sewer services and

education, was assumed by Metro. Services in which these factors were not considered relevant or where community preferences remained strong, continued under the control of the independent municipalities (renamed boroughs or cities). The Metro system of government went a long way toward reconciling the conflict between the efficiency of large-scale organization and the consumer-oriented preferences of local communities by adopting a federal form of urban government.

### Part III The second solution

The Toronto-based region continued to expand, and the problems that Metro was set up to solve spilled over into the surrounding areas. But the Metro Government did not have the legal authority, the political concern, or the financial resources to deal with municipal issues outside of its boundaries. The small local governments outside of Metro but within Toronto's sphere of influence had neither the legislative authority nor the financial resources to handle the new problems, such as regional highways, regional social issues and public transit. In 1998, the Province of Ontario imposed a different solution to these urban problems: Metro was abolished, and the communities within Metro were amalgamated into a single, centralized municipal government, the new City of Toronto. The Province intended that the new City should become self-financing. Accordingly, the financing of both traditional municipal services and services that had previously been wholly or partly funded by the Province was downloaded to municipal governments.

### Part IV The Future Shape of the Toronto-based economy

Our paper evaluates the above two strategies for resolving the region's growth problems. We start from the assumption stated in our 1999 Iceland paper that, given the strategic location of Toronto and the recent trends towards internationalization of production and investment, regional growth is not generated solely in the central core, nor in the former Metro, but by economic activity in the whole Greater Toronto Area. Efficiency in this economy requires free movement of people, goods and capital within the GTA, and between the GTA and the world economy. The problems that led to Metro marked the initial stage of the transition from medium-sized city into what has become the global city-region, its hinterland being formerly independent villages and rural townships which have become integral components of the new economic region.

The criteria for comparing the two strategies are those delineated in the establishment of Metro, namely:

- (a) Economic efficiency: municipal services at acceptable standards should be provided at minimum cost;
- (b) Community preferences: Consistent with the first criterion, the social and political character of individual communities should be preserved. To quote George Stigler, "each governmental activity [should be given] to the smallest governmental unit which can efficiently perform it."

Using these criteria, our paper describes the costs and benefits of providing the customary municipal services by a single centralized city extending over the GTA, and a Metro-type administration extending over the same area. Our preliminary conclusion is that our criteria would be satisfied more effectively by a federal administrative structure resembling the old Metro government, as reconstituted and extended to the whole of the GTA. A key element in satisfying both criteria would be achieving optimal dispersion, which would call for coordination of all modes of transportation within the GTA and leading into it (not necessarily area-wide provision in all modes). We do not consider other, more complex alternatives.

**EDUCATION, RELIGIOUS INSTRUCTION, AND CULTURAL  
DIVERSITY: THE DEBATE ON QUEBEC'S SCHOOL SYSTEM**

**Massimo Rubboli**

University of Genoa, Italy

Immigration and social transformation have led to a growing cultural diversity in Quebec as in the rest of Canada. The system of education - one of the original pillars of Quebec identity - has been challenged. The first part of the paper presents an outline of the historical development of Quebec's public school system. The second part deals with the present situation. To date, the only way Quebec has kept its public schools Catholic has been to use the notwithstanding clause of the Constitution. Thus, it has sheltered its school system from the Charter of Rights. But in 1997, the Constitution was amended at Quebec's request to do away with its obligation to have Protestant and Catholic school boards. Today, the school system is structured according to language rather than religion. The Proulx report, released on March 31, 1999, called for the abolition of Quebec's religion-based public school system. The report raised a storm of criticism, which will be assessed in the last part of the paper. Finally, the paper will indicate some of the possible denouements of the controversy.

**REFLECTIONS ON IDENTITY IN THE NEW HYBRID CULTURE  
OF POSTMODERN CANADA**

**Danielle Schaub**

University of Haifa, Israel

The wide, or rather vague, definition of the term "Canadian" as "a native or inhabitant of Canada" (OED, Webster, Random House) has most conveniently encompassed the various approaches to identity, be they modernist, structuralist, post-structuralist or postmodern. While modernism encouraged fashioning oneself so as to blend in with one of the so-called Founding Nations, structuralism broke down human beings to categories almost in a scientific manner before post-structuralism widened them to incorporate wider or different concepts.

Postmodernism, on the other hand, has stepped out of close definitions, on the basis that nothing can be defined in one breath. This brings to mind Derrida's concept of tracing, that is, considering any aspect of human experience by comparing and relating it to others, by breaking boundaries and enabling exchanges that take in contraries instead of excluding them.

In a world where nomadism, as Braidotti has remarked, prevents fixed notions of identity from emerging, the Canadian policy of preserving cultural specificity rather than organising a melting pot in the traditional American fashion has allowed the complex strands of identity to well out. Whereas in the past a demarcating line separated ethnic groups, almost denying outsiders the right of entrance, nowadays the flow of intermarriage and opening up of boundaries authorises individuals to choose their own definition of the self according to their priorities. On their own or in any combination, sexual, religious, political, ethnic, professional, geographical or social criteria may determine such choice.

Partaking of the hybridity of culture and the nomadic experience, language also participates in the undefinable variables of identity, increasing the perspectives from which life and the self are perceived. So what does it mean to be Canadian in a postmodern state? The alienation resulting from the narrow definitions of post-structuralism has sunk into oblivion since pure blood is on the wane; even the rare representatives of families unexposed to intermingling may choose to favour certain aspects of identity and differentiate themselves from those who in a post-structuralist sense would have belonged to the same category. More and more writers who, in the seventies and eighties, started out broaching on subjects of general rather than specific interest have recently revealed their ethnic background, like Janice Kulyk Keefer, Linda Hutcheon and others, celebrating the multiple strands of identity. Like a cut diamond that cannot disclose all its facets at once but whose fire, and value, originates in the light bounced off from inside, identity contains multidimensional elements, different, perhaps even contradictory, yet all true and valuable aspects of the whole.

Refusing to be contained, identity becomes equated with transgressive crossing of boundaries celebrating previously hidden contradictions. Reflecting the new cultural perspectives, Canadian literature has delineated the multiplicity and complexity, indeed the hybridity, of identity. The paper will therefore refer to contemporary Canadian literary texts to illustrate the points raised, emphasising the medium's concern with exploring and recording notions of identity

**THE ROLE OF CANADIAN INSTITUTIONS IN THE DEVELOPMENT  
OF THE FOG COLLECTION TECHNOLOGY CURRENTLY BEING USED  
IN ARID REGIONS OF THE WORLD**

**Robert S. Schemenauer**

Environment Canada

Fog is composed of tiny water droplets. These wind blown fog droplets are collected by vegetation in enormous quantities, large drops then form on the foliage, and the drops fall to the ground. This process sustains forests in the tropics (cloud forests), is an important water input to coastal forests in temperate latitudes and is the sole source of water for trees and plants in some desert regions of the world. Efficient, low-cost fog collectors have now been developed and are being used in locations where conventional sources of water are unavailable.

Fog collectors are made of an inexpensive, durable plastic mesh. The mesh has fibers that efficiently collect the fog droplets and is woven to allow for rapid drainage of the collected water. The mesh is erected in vertical panels that are 4 m by 12.5 m in size. Depending on the location, each panel produces 150 to 750 liters of potable water per day during the fog season. The operational projects to date have used from 10 to 100 collectors. The longest running project is in the coastal desert of Chile, at a spot where the average annual precipitation is 60 mm. The village of Chungungo (450 people) has been receiving its entire water supply from fog for almost eight years. Current production averages 15,000 L per day throughout the entire year, with some days producing over 100,000 L of water. Other operational projects have been successful in locations with as little as 5 mm per year annual precipitation. The key to a successful project is the selection of a site on a hill or mountain ridge that is frequently covered in fog produced by the flow of cloud over the terrain. In the last 15 years, fog collection projects have been implemented in arid regions of Chile, Peru, Ecuador and Mexico. Large fog collectors have also been built in the Sultanate of Oman, Namibia, South Africa, and Nepal. Successful evaluations using small fog collectors have

been undertaken in the Canary Islands, Hawaii and Jordan. A new evaluation is now underway in the Dominican Republic.

The fog collectors were developed as a result of a proposal, from three Chilean institutions, to the International Development Research Centre (IDRC) in Canada in 1985. This led to a scientific/technical investigation and a pilot project in Chile beginning in 1987. IDRC was the primary funding source and Environment Canada provided instrumentation and scientific expertise. The success of the project led to others, funded in part by the Canadian International Development Agency (CIDA), and in part by other institutions. At the same time, IDRC heavily promoted the technology by various means including on-site training. In recent years, both IDRC and CIDA have been supporters of international conferences on fog and fog collection and of publications to make people aware of the wide application of fog collection. Fog collection is an example of how we can work with what nature gives us and of how developing and developed countries can pool their skills to initiate low-technology, environmentally friendly, water projects that are sustainable over periods of hundreds of years. Potential applications in Israel will be discussed in a companion paper.

**THE POTENTIAL FOR THE USE OF FOG COLLECTION  
AS A WATER RESOURCE IN ISRAEL**

**Robert S. Schemenauer**

Environment Canada

Fog collection, unlike weather modification, is a proven technology for the supply of substantial amounts of potable water in certain arid regions. The quantity of water produced depends on the number of fog collectors installed and the collection rate at the site. The longest running site, in the coastal desert of Chile, has supplied a village with water for eight years. The collector array at this site produces an average of 15,000 L of water each day of the year. In order to have a successful project, a social need for water must be present, the correct meteorological conditions must exist, and the topography on several scales must be suitable. The most productive conditions are found on mountains where the wind moves clouds over the surface of the ground. In contrast, radiation fogs in valleys, or sea fogs on the coast, are less productive.

Application of fog collection in Israel depends on selecting a suitable site or sites. There is little direct guidance available from previous evaluations in the region. Work in the Sultanate of Oman near Salalah has shown that excellent conditions exist for fog collection projects. The same is likely true in Yemen and possibly the Red Sea coast of Saudi Arabia. A brief evaluation near Sweileh City in Jordan has also shown promise. Anecdotal evidence suggests that suitable fog conditions may exist in the mountains between Beirut and Damascus as well as north of Damascus near An Nabk. There have not been any fog collection projects in Israel. There have, however, been numerous studies of dew, which have mentioned the presence of fog, and at least one publication 30 years ago on the occurrence of fog in Israel.

A glance at a map of Israel shows a high irregular plateau east of the coastal plain. The mountains run from the northern border to the Gulf of Aqaba in the south. It is in this hill

district that one would initiate a search for suitable sites, remembering that it is not necessary to have fog each day or in all seasons. For example, a site with fog present for part of 35% of the days over a six month period could be very productive. The amount of rainfall is not relevant. Frequent fog can be present in locations with negligible rainfall. Though Israel experiences summer northeast winds, southwest to west winds and winds associated with low pressure areas, it is also essential to realize the importance of the sea breezes associated with the large bodies of water. In general, the hill districts see west to northwest winds and so one would look for sites with a westerly (upwind) exposure. A number of authors (e.g. Levi, 1967; Kidron, 1999) have observed that fog frequencies increase with altitude in Israel. Kidron worked at Nizzana (245 m), Sede Boqer (525 m) and Har Harif (990 m) in the Negev. Levi documented fog frequencies in valleys and discussed the fog that covers “the hill-tops of the Galilee, the Judaen and Samaritan hills” but little observational data were available. One site he does note is Har Kanaan. Other locations that have been considered recently include the Golan Heights (1000 to 2200 m), Mount Meron in northern Galilee (1200 m), and Mitzpeh Ramon (900 m) in the Negev. There is, therefore, reason to believe that upland sites may exist with sufficient fog to serve as a water supply for rural areas or agriculture. Inexpensive evaluations can be carried out with small standard fog collectors and it is suggested that a project be undertaken to identify the locations with the best potential.

## **GRANDPARENTHOOD IN CANADA: TOWARDS THE MILLENNIUM**

**Rachel Aber Schlesinger**  
York University, Canada

**Benjamin Schlesinger**  
University of Toronto, Canada

The busier our lives are the more we need grandparents ( Usher, 1994:12)

As we enter the millennium, it is estimated that in the year 2001, Canada will have 30.8 million seniors (65 years and over). Most of our elderly are grandparents and have at least one grandchild. Today the grandparent-grandchild relationship often lasts more than 20 years. The roles and influence of grandparents has changed during the last part of the twentieth century.

### **The Literature**

We review the exiting literature during the 1974-1999 period, covering studies from Australia, Canada and the United States.

### **Roles**

We also examine the changing roles played by grandparents over the past 23 years.

### **Ethnicity**

In Canada we live in a multi-cultural society. In Metropolitan Toronto about 147 ethnic groups make up the mosaic. The 'ethnic' families often include grandparents who have immigrated to Canada in their senior years. Grandparents have become the 'Cultural conservator' (Orlando-Keibel, 1990) for families.

### **The Canadian Study**

We report in detail on a study of 20 grandmothers of Ashkenazic and Sephardic Jewish backgrounds, who joined their families in Toronto as seniors. Intensive interviews were

conducted in order to examine the varied factors which make the grandmothers 'the cultural conservator'.

The positive and negative aspects of the grandparent-grandchild relationships will be presented, and quotations from interviews will illustrate the topic at hand.

#### Implications

We present some implications for grandparenthood in the millinnium in Canada, and make suggestions for further research on this topic. Very few studies related to grandparenthood have been completed in the 1990's. A comprehensive bibliography is included in our paper.

## **LEARNING CITIES: THE CASE OF VANCOUVER, B.C.**

**Hans G. Schuetze & Kjell Rubenson**

University of British Columbia, Canada

With broad promises to solve both economic and social problems facing the industrialized world, lifelong learning has become something of a 'New Jerusalem'. Even though most national and international policy documents advocating the strategy of lifelong learning are very vague about what the concept implies (Rubenson & Schuetze 1999), most analysts are in agreement that it entails at least two dimensions. The first is a temporal one, implied by its name: Learning should not be confined to a person's youth but is a process that occurs throughout life. The second dimension concerns the locus of learning. Lifelong learning is not confined to the formal education system but is 'life - wide'. Thus in addition to learning in schools and colleges, increased importance is being allocated to learning opportunities and activities outside the formal system.

While 'non-formal' education and learning occurs primarily in the home and the workplace, cities provide a major social and cultural setting for their citizens in which learning takes place. Libraries, theaters, galleries and other cultural infrastructure embody 'cultural capital' in an 'objectified state' (Bourdieu 1997) giving citizens access to, and encourage their participation in, numerous possibilities of acquiring additional cultural capital of their own.

The concept of the 'learning city' dates back to the 1970s when it was come to be seen as a strategy for urban regeneration and continuing social and cultural capital building (Hirsch 1993). Since that time, in many cities the idea has caught the imagination of city policy makers, educators, and citizens, and manifested itself by the creation of partnerships and networks of the various providers and users of cultural capital.

The proposed paper will exemplify the concept of the 'learning city' by describing and analyzing the infrastructure, policies for providing lifelong as well as 'life - wide' learning to its citizens in one large Canadian city. The city of Vancouver, cut off by geography and history from the big central metropolitan cultural areas, Toronto and Montreal, has a wide variety of such learning places. An example is the Vancouver Public Library which is providing not only services related to books and other reading materials but is conceived as an 'adult learning centre', offering language, writing and mathematics classes. The library which has some 20 branch offices throughout the city has adopted the mission of "enriching and inspiring the human spirit by encouraging exploration of the broadest range of ideas, wisdom and culture".

The paper is based on an ongoing research program on lifelong learning. The authors will present 1) a theoretical framework of the 'learning cities' concept and 2) the empirical findings from the study of Vancouver. The analysis takes into account not only theories of cultural and social capital accumulation but also of the interplay between the availability and development of such capital and both civic participation and socio-economic development.

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**DISENGAGEMENT AS STATUS PASSAGE:  
THE CASE OF EX-POLITICIANS**

**William Shaffir**

McMaster University, Canada

Disengagement has been relatively neglected in the sociological literature. Conceptualized as a status passage, the process can be analyzed in terms of its various properties. This paper focuses specifically on the career trajectories of ex-politicians in Canada, notably how the process impacts on their sense of self and relations with others, and highlights the particular difficulties experienced in the transition. Identifying disengagement as a generic process, I conclude by examining some parallels and contrasts in the experiences of ex-politicians and former haredi Jews.

**MULTICULTURALISM AND NATION BUILDING:  
SOUTH ASIAN DIASPORA DISCOURSE IN NORTH AMERICA**

**Vijay K Sharma**

University of Delhi, India

For the past couple of decades multiculturalism has been one of the major socio-cultural concerns all over, especially in the developed world. The notion of multiculturalism has been questioned, championed, debated and even maligned at various times and places. Why such a fuss? Is multiculturalism a recent phenomenon? If one goes by the current scholarly debate, the developed countries have felt concerned about what is said to be their "dominant culture", because of large-scale movement and migration to these countries from various parts of the globe, especially from the third world.

The Western perception was essentially Eurocentric. Matthew Arnold had said that "the best that has been said and thought in the world" has come from the West. One is really surprised about the smugness and insularity of such a perception, especially when movement and migration have always been "the defining socio-historical conditions of humanity," as claimed by David Goldberg in his 1994 paper. In any case, commodity flow and cultural traffic has always been the prevailing state of the human condition. In that case, one wonders whether there was ever a situation of monoculturalism.

Further, the paper proposes to define and problematize the term Diaspora (which comes originally from the Jewish commitment to the maintenance or restoration of their homeland) with reference to writers and scholars like V.S. Naipaul, Edward Said, Stuart Hall and Victor Ramraj. It claims that the diaspora writing is the product of unique cross-cultural and historical literary backgrounds, influences and traditions. Thereafter, the paper proposes to discuss the works of a number of authors who contribute to the so-called ethnic and minority traditions of North America. The efforts of these writers are to find a

cultural linguistic expression or form, which will do justice to their positioning. Despite a variety of odds, they are out to demystify their racial stereotypes and emerge with a postmodern voice of their own.

**THE REFERENDUM REVISITED:  
LESSONS FROM THE QUEBEC EXPERIENCE**

**Arthur Siegel**

York University, Canada

The federal government's actions to clarify the role of the referendum in any future attempts by Quebec province to use this route to secede from the Canadian federal union is the catalyst for a re-evaluation of the referendum experience in Canada. Ottawa's initiatives are aimed at setting parameters and clarifying the requirements that would be deemed acceptable for the federal government to enter negotiations with a province seeking to leave the Canadian federal union as it exists today.

Quebec's votes on a soft sovereignty association question and on a harder and well-disguised secession question in 1995 are examples of a specific kind of a referendum, one involving the decision of the people on a question of sovereignty: namely a self-determination plebiscite. This type of plebiscite, which incorporates the principle of popular sovereignty, was an offspring of the French Revolution. The philosophical and political base of the self-determination plebiscite has links to democratic principles, but in practice this kind of referendum has for the most part not been a democratic tool.

The paper examines the Quebec experience (1980 and 1995) in the context of a number of critical aspects raised in the Supreme Court Reference Case ruling on the secession issue in 1998. Quebec and Ottawa have focused on different parts of the Supreme Court judgement to bolster their positions on the use of the referendum in efforts to secede from Canada.

Among the issues that will be examined in the paper are: (1) the critical role of the question posed in a referendum and the clarity of the question ; (2) the clear majority concept, (3) the democracy dimension in the referendum experience in Canada and elsewhere, (4) the right

of secession in a federal union, (5) unilateralism in declaring independence and in setting referendum requirements and (6) the international dimensions of a plebiscite on separation.

These issues were discussed in my presentation to the Standing Committee on Justice and Legal Affairs when I appeared as an expert witness some 20 years ago. It is meaningful to examine them in the context of the Canadian and international experience with self determination plebiscites in recent years.

**FROM REVOLUTIONS TO EXITS: WORLD SOCIETY AND THE  
NATION-STATE AT THE END OF THE TWENTIETH CENTURY**

**John Simpson**

University of Toronto, Canada

In the 1960s and 1970s macrosocial theorists focussed attention on the causes and consequences of revolution in nation-states. This represented a turn away from the analysis of the development and modernization of nation-states that had occupied the field of macrosociology since the end of World War II and de-colonialization. Near the end of the twentieth century there was another shift among some theorists in the direction of thematizing the nation-state as a cultural construction and global fact. This shift, it is argued, privileges the notion of exits as a conceptual tool that can be applied at the individual, organizational, societal, and global levels of analysis..

**SONS ON THEIR FATHERS: IDENTITY AND COMMUNITY IN SOME  
RECENT CANADIAN MEN'S AUTOBIOGRAPHICAL WRITING**

**Patricia Smart**

Carleton University, Canada

Possibly the most notable phenomenon characterizing Canadian literary production in 1999 was the striking number of memoirs or autobiographical narratives written by men: Wayne Johnston's *Baltimore's Mansion*, Joe Fiorito's *The Closer We are to Dying*, David Layton's *Motion Sickness*, Don Gillmor's *The Desire of Every Living Thing*, Wayson Choy's *Paper Shadows* and Roy MacGregor's *A Life in the Bush: Lessons from My Father*, among others. This paper will examine a number of the above-named works in light of the conference theme of shifting/multiple identities and the longing for community in contemporary Canadian literature. Susan Faludi has recently argued that men's sense of identity in North America has become increasingly fragile as changes in family structure and economic conditions have relegated them to an often marginal role, and the growth of feminism has challenged their previous assumptions of superiority. The authors of these memoirs do not present themselves as in any sense alienated from self or frustrated in their social roles. Nevertheless, at the end of the millenium and the beginning of their own middle age, they are choosing to look back to what went before them, anchoring their identities in the lessons and stories of their fathers and other male ancestors, and the communities they represent. In almost all of the memoirs, the central figure is the author's father, and the identity of the son emerges in the interstices of the paternal narrative, in the examination of which the author finds not only the primary source of his own identity, but also values of community, region, ethnicity or nation that transcend the individual self and provide a sense of security and continuity with the past. Transmitted through the fathers' stories and silences, the unrealized dream of Newfoundland's independence which haunts Johnston's father and grandfather and the secrets of violence hidden in the family history of the Northern Ontario, Italian-Canadian, working-class Fiorito family, kindle the sons' imaginations and fashion their identities as writers. In contrast, the immense egotism and

unquenchable restlessness of writer Irving Layton, the father of David Layton, seems to deny the son his own identity and sense of place, and the younger Layton's memoir is to some extent a necessary settling of accounts between son and father. In most of these male memoirs, women are shadowy and seemingly unimportant figures. And yet the works are far from substantiating the claim often made by theorists of women's autobiography that, unlike women's narratives of self which grant a large place to the Other (parent, husband, child or lover), men's autobiographies tend towards "self-dramatizing egoism and obsessive self-reference" (Watson). Through the loving evocation of the dreams, struggles and failures of their fathers and male ancestors, these authors remain in the background of their own autobiographical narratives, situating identity in the values of community rather than the individual and providing us with previously unrecorded perspectives on Canadian history.

**SOLUTIONS SEEKING PROBLEMS: THE POLITICAL ECONOMY  
OF ATTENTION AND A PROBABLE TRAJECTORY  
OF PEDAGOGICAL TECHNOLOGY**

**Warren Thorngate**

Carleton University, Canada

Though the amount of information available to learn has risen two orders of magnitude during the last century, competing demands for attention have limited the growth of time spent on education, prompting students, teachers and their sponsors to seek increasingly efficient pedagogies to teach more to more in the same time. Enter the Internet, and the next round of promises of technological solutions to pedagogical problems. Most Canadian universities now have plans to exercise some, if not all, of their mandate via Internet mediated courses. Though appealing to a right-wing political agenda, the new medium is now accumulating a disturbing number of pedagogical failures – failures less related to the technology than to the economics of attention and the psychological and social contexts of Internet activities. The present paper reviews some of the current plans and recent failures of using the Internet for education in Canada, and plots a likely trajectory of its continued use.

**"BREATH ON A WINDOW PANE" IDENTITY, COMMUNITY  
AND NATION IN ANDRE ALEXIS'S CHILDHOOD**

**Christl Verduyn**

Trent University, Canada

Questions of identity and nation have long animated Canadian cultural expression, with recent theoretical movements such as postmodernism, post-colonialism, and feminism providing new impetus for recurring concerns about community and belonging. Canada's multicultural history layers further complexities onto the disarmingly simple questions: Who am I? Who are we? Where do I/we belong? Where is home?

Andre Alexis's award winning novel *Childhood* (1998) is a compelling and instructive exploration of these topics of interest to the 8th Biennial Jerusalem Conference for Canadian Studies. Through his protagonist, Thomas MacMillan, Alexis explores the weights and balances of family origins and background, culture and class, and gender and race in the formation of identity and the development of a sense of community in the Canadian context. In the process, he challenges assumptions about identity and community within present-day Canada.

Six months after his mother's death, Thomas MacMillan, who never knew his father, decides to write. He determines to start at the beginning, childhood, and to write about the three most important people in his life: his mother Katarina, his grandmother Edna, who raised him, and Henry Wing, who took over when Edna died. "I had a singular childhood," Thomas declares at the outset. He is less quick and decidedly more circumspect in articulating a key factor in this singularity, namely that he and his family have comprised a black minority in the majority white Canadian communities in which they have lived. Thomas's response to this fact, and to the difficulties that have ensued for his family and him, has been to downplay their Trinidadian origins - almost to the point of denial. "But for the years in Trinidad," he claims about his grandmother, "her life ... was lived in Petrolia"

and "the island ...had ceased to matter to her" (29). As for himself, "Knowing so little of my origins, of my parents, of anything at all," he argues, "how much chance is there of knowing myself" (222). Thomas develops a more temporal if not ephemeral vision of identity: "Who I am," he insists, "is a function of when I am, and when I am is only a near fact, as evanescent as breath on a window pane" (222). Moreover, Thomas adds "I sometimes have as much trouble knowing where I am in Place as I do in Time" (82).

Alexis's protagonist seeks to divest himself of the familiar coordinates of time and space that help locate our identities. He further seeks to override the significance of his family origins in developing a sense of place and identity in Canadian society. But, as Alexis's novel reveals, Thomas must explore what he has circumvented - in particular the matter of origin - an intersection of time and place. Childhood is an innovative account of this process, rich in arresting images and insights into the complexities of identity within the shifting contexts of contemporary transnationalities. "Until six months ago, I didn't think it important to look back," Thomas concedes in the final pages of his writing project - which is Alexis's novel (264). Doing so has resulted in a vital realization: "I come from somewhere" (265).

**THE COMPETITIVENESS OF CANADIAN CITIES  
AS FINANCIAL CENTRES IN A GLOBALIZED WORLD**

**Ilan Vertinsky, Dongsheng Zhou, Michael Goldberg & Thomas Lee**

University of British Columbia, Canada

The paper explores the competitiveness of Toronto, Vancouver and Montreal as regional and International Financial Centers. It also investigates the role that the financial services sector plays and may play in each city in shaping its future and the synergies and competition that exist among these cities.

Traditionally scholars have explored the patterns of growth of financial centers in general and International Financial Centres in particular, focusing on either the "derived demand" for financial inter-mediation in particular regions (see e.g. Vernon, 1960) or the "supply" side i.e. the ability of a city to produce the services of international financial inter-mediation at a competitive cost. For example, Ragazzi (1973) emphasized the importance of the existence of broad and efficient financial markets, Kindleberger (1974) considered the externalities produced by the existence of a large banking sector in terms of specialization, joint facilities and services of other supporting industries such as printing, accounting and legal services. He also emphasized the role of economies of scale that exist in financial markets due to higher liquidity and consequent lower transaction costs.

More recently Porter (1990) suggested his "Diamond Model" to provide an integrated framework for evaluating the local specific advantages of a city or a region, that create the sources of its competitiveness. These include a) factor conditions, b) demand conditions, c) related and supportive industries, d) characteristic firm strategies and the local structure of rivalry.

The past decade changed substantially the nature of competition between cities nationally and internationally. The rapid technological advances in communications and financial engineering, the emergence of new markets for services, the liberalization of capital markets and the high degree of integration of these markets across borders, as well as the domestic and international consolidation of service providers, increased the geographical

scope and intensity of competition. The process of globalization resulted in the stratification of competition into: regional/national and global competition and led to the emergence of global cities (Goldberg, 1999). Global cities serve as national/regional hubs for international flows of capital, trade and information.

We start the paper with competitive analysis of the financial sector in each city using Porter's Diamond framework. We identify alternative scenarios for future growth of each city based on its competitiveness. We then explore the synergies and competition between Canadian cities exploring alternative feasible combination of scenarios. We conclude with an analysis of the prospects of each to become a "global" city.

**BODIES OF MEMORY: MODERNIST ARCHITECTURE  
AND THE EDUCATION OF THE CANADIAN BODY**

**Patricia Vertinsky**

University of British Columbia, Canada

This paper is centred around the “Identity, Community, Nation” theme set out by the 8<sup>th</sup> Biennial Jerusalem conference in Canadian studies. Focusing upon new work on space and identity, and taking its point of departure from the ongoing series of “lieux de memoire” studies, it focuses on a unique example of post-WW2 modernist Canadian architecture, the War Memorial Gymnasium on the campus of the University of British Columbia. We argue that the discourse of architectural modernity within which this building was produced is paralleled by a discourse of the body, such that both are seen as representative sites of memory. Bringing together the discourses of architecture, technology, space, memory and the body we seek to illuminate how the “Canadian body” has been memorialized, disciplined, shaped and trained in higher education over the last half century – to illustrate and explain the complex connections between a unique architectural space as both a Canadian war memorial and through its intended production of the Canadian body as a disciplined site.

In 1951, the ‘brave new world’ of modernist architecture and its exemplification of the hallmark qualities of equity, efficiency and community were celebrated in the construction of this memorial gymnasium. Modernist architects of the time believed that architecture could assume a central role in the construction and enrichment of the social order, and in architectural terms the War Memorial Gym is understood as representative of canonical modern architecture. Recognizing that spatial and temporal practices are never neutral in social affairs, we illustrate how the enclosure and disciplining of the body in places such as gymnasias have historically been vigorous experiments in the particular shaping of new spaces within the polity of knowledge, and in the sanctioning of particular styles of behaviour. In higher education, gymnasias have represented attempts to secure authority

over the physical body as well as over the intellectual development of students – a locus for the affirmation of law, discipline and character. When they are also designed as war memorial projects, at once material and symbolic spaces, they involve aspects of gender, class, race, ethnicity, local and national identity in the construction of a ‘useable past.’ Recent studies of history and memory have insisted that the dominant or collective memory of a society is not always, nor even often, based on historical fact but on assumptions about what the past was like. We can see, therefore, how the past can become an excuse for the present, setting out what should be remembered or forgotten, justifying the social and political order and affecting the construction of knowledge. Memory spaces are political spaces, pressing us to explore how spatial concepts have infused our understandings of what fits where and how the academic landscape, echoing the rhetoric of the nation, has been articulated for the education and training of particular kinds of bodies.

**THE TRANSITIONAL IMPACTS OF MUNICIPAL CONSOLIDATIONS:  
THE RECENT CANADIAN EXPERIENCE**

**Igor Vojnovic**

Texas A&M University, USA

The research examines the transitional and short-term effects of municipal consolidation on five recently amalgamated municipalities in Canada (the City of Abbotsford, British Columbia; Aldborough Township, Ontario; the City of Victoriaville, Quebec; the City of Miramichi, New Brunswick; and the Halifax Regional Municipality, Nova Scotia). The works reviews the pre-consolidation municipal structure – financial, political, and administrative – of the former municipal members. The research then examines the changes that the municipalities expected from the amalgamation process, assesses and reviews the transitional period, and looks at the short-term effects of municipal consolidation. The study concludes with a comparison of the after-effects of amalgamation for the case-study regions with results expected from traditional literature on municipal consolidation.

The data for this study was collected from provincial and municipal legislations, tax-rate by-laws, municipal and provincial finance reports, as well as surveys and interviews with a variety of municipal and provincial officials, and mayors. The analysis shows that municipal consolidation involves a complex reorganization of intricate administrative, financial, and political structures. Many of the problems encountered, and successes achieved, were particular to the circumstances of municipalities that amalgamated. Ultimately, the success of consolidation in achieving greater efficiency and effectiveness in governance and service delivery will depend on the distinct history, as well as the spatial and economic circumstances, of the region considering reform. The five case studies, however, provide some useful lessons on how to improve the success of consolidations.

**THE FUTURE OF CHILD CARE PROGRAMS  
IN A RENEGOTIATED FEDERALISM**

**Linda A. White**

University of Toronto, Canada

The paper will explore to what extent the changed relations between federal and provincial governments, as embodied in the social union agreement, will affect future child care policy development in Canada. Two possible scenarios will be explored--one pessimistic and one optimistic--for the development of a comprehensive child care program. Both scenarios rest on an evaluation of how workable the current form of federalism, which I label "negotiated federalism," is and will be in the development of future social programs.

Governments in most countries tend not to be introducing new social programs, given fiscal and global economic constraints; child care is one new social policy area that can potentially be developed in Canada but needs federalism to work in order to happen. Given the possibility of a major federal child care policy initiative over the next few years, this case provides an excellent means to evaluate the workability of both current federal-provincial agreements to balance federal and provincial power in social policy development and the institution of executive federalism in general in developing and sustaining social programs. Indeed, child care may be the first major federal social policy initiative since the signing of the agreement on Canada's social union, and it therefore provides the first real-life laboratory for the workability of the new arrangements.

The paper will first describe in general the political, social, and economic constraints facing child care policy development in Canada; second, lay out optimistic and pessimistic scenarios regarding the possibilities for comprehensive child care program development, given new federal-provincial arrangements; and third, discuss the implications for federalism in Canada should one or the other scenarios come to pass.

## **SAND DUNE RESPONSE TO DROUGHT ON THE CANADIAN PRAIRIES**

**Stephen A. Wolfe & Donald S. Lemmen**

Geological Survey of Canada

Climate is a major factor controlling the extent of sand dune activity on the Great Plains of North America. Modelling of sand dune mobility on the Canadian Prairies of the northern Great Plains region reveals that activity is sensitive to changes in aridity, with increased dune activity predicted during periods of extended drought. In a climate with drought conditions of 1988 as normal, increased dune activity might occur in the central prairies, whereas little change might occur toward the less arid margins of the region. The most sensitive areas would be expected to feature fully active parabolic dunes.

Whereas dune mobility indices suggest that activity varies primarily as a function of aridity, the actual relationship between climate and dune activity is not as simple. Dune activation occurs as a threshold response, controlled by the duration and severity of drought as well as antecedent moisture conditions. The complexity of system response is highlighted by the fact that, on the southern Canadian prairies, dune stabilization has occurred throughout the 20<sup>th</sup> century despite an overall warming trend and several droughts during this period.

Dendroclimatic reconstruction of regional precipitation and optical age determinations of sand dune activity indicate a correlation between severe drought in the latter part of the 18<sup>th</sup> century and the last interval of regionally extensive dune activity. This drought was preceded by several decades of cumulative moisture deficits. Detailed chronologic control indicates that peak dune activity occurred several decades after the onset of drought. Relaxation times associated with dune stabilization may be much longer, with much of the present dune activity observed on the Canadian prairies being relic from this earlier period. In the 18<sup>th</sup> and 20<sup>th</sup> centuries, antecedent conditions were sufficiently moist to prevent the same threshold from being crossed during drought intervals.

These observations emphasize that, while simple response models may be useful in assessing the potential impact of drought, temporal aspects including antecedent conditions, response times and relaxation times must also be considered when assessing the impacts of climatic variability and extreme climate events on geomorphic systems.

**LIVING WITH FROZEN GROUND: THE IMPACT OF PERMAFROST ON  
DEVELOPMENT IN YELLOWKNIFE, NORTHWEST TERRITORIES**

**Stephen A. Wolfe**

Geological Survey of Canada

Situated in northern Canada on the north shore of Great Slave Lake at 62° 29'N latitude, the city of Yellowknife (population >17,000) is the largest community in the Northwest Territories and historically one of the fastest growing cities in Canada. Although it has served as the territorial capital since 1967, it owes its existence to mining; first gold and now diamonds. Yellowknife lies within the zone of discontinuous permafrost, separating northern regions where permafrost (frozen ground) is continuous from southern regions where permafrost is localized or absent.

The talk highlights the challenges that permafrost poses to development in this subarctic environment. It describes the occurrence of permafrost in Yellowknife, the impacts of permafrost on past development and potential changes to permafrost under conditions of climate warming. It also provides an overview of the geological events, features of the subarctic environment and recent human developments. It is these aspects have played a primary role in physically shaping the city and in causing permafrost related impacts.

An illustrated tour of Yellowknife describes the effects of permafrost. These include the occurrence of permafrost in peat plateaus prior to development and thaw settlement that has occurred in the last 50 years. It illustrates the historical search for stable ground and the impacts on roadways and houses constructed on unstable ground. The talk concludes with several examples of technological innovations that presently being applied to stabilize buildings and roadways in Yellowknife.

## **ELECTRICITY RESTRUCTURING IN ONTARIO**

**Sally F. Zerker**

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This paper outlines and analyses the process of deregulation in the electricity industry in Ontario, Canada, from its initial planning in 1996 until the present. At this writing, it is an ongoing work in progress. The following aspects are discussed in the paper:

- The ideological environment that inspired a newly elected conservative government to investigate the possibility of transforming the existing government-owned monopoly of the electricity industry in the province.
- The publication of a White Paper that set out the issues, the objectives, and the program that the government needs to undertake in order to transform the single electricity company into a competitive industry.
- Government produces new law as it relates to energy in Ontario, defining the various participants and their mandated roles .
- Past, present and future for the Ontario Energy Board, the agency for energy regulation.
- Establishing licenses and codes of practice for the competitive sector.
- Performance based regulation (or alternatively known as incentive-based regulation) for the monopoly sector; methodology, complexities, objectives, application.
- Some critical issues to be determined; stranded assets, rate of return for previously contributed capital, environmental protection, just and reasonable rates for consumers, service quality, and others.
- Anticipated outcomes of the market's introduction, a) in the near-term and b) once the commodity market operates competitively.