

---

Summer 1982

## Book Review

North Carolina Journal of International Law and Commercial Regulation

Follow this and additional works at: <https://scholarship.law.unc.edu/ncilj>



Part of the [Commercial Law Commons](#), and the [International Law Commons](#)

---

### Recommended Citation

North Carolina Journal of International Law and Commercial Regulation, *Book Review*, 7 N.C. J. INT'L L. 445 (1982).  
Available at: <https://scholarship.law.unc.edu/ncilj/vol7/iss3/10>

This Book Review is brought to you for free and open access by Carolina Law Scholarship Repository. It has been accepted for inclusion in North Carolina Journal of International Law by an authorized editor of Carolina Law Scholarship Repository. For more information, please contact [law\\_repository@unc.edu](mailto:law_repository@unc.edu).

## BOOK REVIEW

**ETHNICITY IN CANADA: THEORETICAL PERSPECTIVES.** By Alan B. Anderson and James S. Frideres. Toronto: Butterworths, 1981. Pp. 334. Bibliographies. Index.

In *Ethnicity in Canada: Theoretical Perspectives*, co-authors Alan B. Anderson and James S. Frideres take a broad approach to the cultural, racial, religious, and linguistic traditions of the peoples of Canada, the very heart of that country's noted cultural diversity. The authors focus, not on the traditions of any particular group, but rather on ethnic relations and the role of the ethnic minorities in Canadian society.

Ethnic persistence, not assimilation, has been the general rule in Canada.<sup>1</sup> Unlike immigrants to the United States, who, at least according to popular history, were absorbed into the mainstream of the Anglo-Saxon culture, ethnic groups in Canada have retained their individual traditions and created pronounced regional variations in Canadian culture. Thus, whereas the United States has traditionally been viewed as the great "melting pot," Canada, because of its ethnic heterogeneity, has long been described as a "cultural mosaic".

Critics, however, have charged that the "cultural mosaic" theory consists chiefly of myth. In *Ethnicity in Canada*, Anderson and Frideres examine that charge at length and conclude that, although perhaps slightly discredited in recent years (like the American "melting pot" theory), the notion of a Canadian "cultural mosaic" remains an essentially accurate description of contemporary Canada.

The ethnic diversity that underlies the "cultural mosaic," however, makes difficult the formation of a national (as opposed to regional) identity. The authors state that Canadian history has so far been one of unity in diversity, with the accent on the latter.<sup>2</sup> In fact, the failure to develop a truly pan-Canadian ethos is one of Canada's greatest problems. Anderson and Frideres readily demonstrate that, from the viewpoint of the social scientist, Canada is not even a "nation" in the

---

<sup>1</sup> One reason for ethnic persistence in Canada simply may be that, nationally, every ethnic group in Canada is a minority; not even the French and the English, the so-called "charter" groups, constitute a majority of the population. Another theory espoused by some writers is that the traditional bilingual-bicultural framework has fostered ethnic diversity. For a general discussion of these issues, see A. Anderson and J. Frideres, *Ethnicity in Canada: Theoretical Perspectives* 105-10 (1981).

<sup>2</sup> Id. at 81.

traditional sense of that word. Absent are most of the criteria associated with nationhood: common race, language, and religion. Furthermore, even the factor of common territory contributes little to pan-Canadianism; the land area is so vast<sup>3</sup> and its terrain so varied that regionalism, not nationalism, flourishes.

Although nationalism is weak in Canada as a whole, one province, Quebec, is a nation-state in itself. Quebec possesses all the elements that the Canadian state lacks. The French-Canadians, comprising some eighty-one percent of the entire population in Quebec, have spent over 350 years in Canada, and thus, according to the authors, have developed a distinct common heritage. Moreover, virtually all French-Canadians in Quebec (the Franco-Quebecois) speak French as their mother tongue. Finally, unlike most ethnic groups in Canada, the French-Canadians, for the most part, adhere to a common religion (Roman Catholicism). Thus, Quebec is marked by a common ethos, a certain cohesiveness, that sets it apart from the other provinces individually and from Canada in general.<sup>4</sup>

Once Anderson and Frideres have established the empirical absence of pan-Canadianism, they abandon objectivity for intuition and proceed to articulate a tentative, emergent national spirit: "Yet the Canadian state does cohere in certain respects; there is something of a *raison d'être* for Canada, something of a Canadian pride and sense of identity...."<sup>5</sup> Ironically, that patriotism is so elusive that it can be defined only by reference to negatives: it is "pride in being Canadian and *not* British, French, or American. . . ."<sup>6</sup>

Certain portions of *Ethnicity in Canada* are probably too technical for most readers. Part One, for example, entitled "Defining Ethnicity," contains a detailed and laborious examination of the various theoretical approaches to the study of ethnicity. Similarly, Part Four, "Minority Responses and Outcomes," examines the sociological models used to analyze intergroup behavior. Such material, although presented with admirable cogency considering its inherent abstruseness, is of value only in the context of sociological analysis.

Fortunately, once the theoretical underpinnings are established, the authors concentrate on analysis, not theory. Part Two, "Ethnicity in a Changing Canada," provides an introduction to Canadian biculturalism, multiculturalism, and immigration. Part Three, "Canadian Ethnic Re-

---

<sup>3</sup> Canada is the second largest country in the world. *Id.*

<sup>4</sup> However, the authors make it clear that the result of Quebec's unique cohesiveness is not necessarily separatism. In a 1979 referendum, the notion of sovereignty-association, which the authors define as an "independent Quebec economically associated with the rest of Canada," *id.* at 92, was rejected by a vote of 59.5% to 40.5%. The authors interpret this as an indication that the Parti-Quebecois no longer enjoys the same popular support that it once did; in fact, the existence of the party may be one factor in the gradual upsurge of nationalism. *Id.*

<sup>5</sup> *Id.* at 83.

<sup>6</sup> *Id.* (emphasis in the original).

lations," studies group conflict, racism in Canadian history and contemporary Canada, and dominant social control mechanisms applied to ethnic minorities in Canada. In Part Five, the authors conclude with a discussion of the policy implications of Canadian ethnicity. All of these sections are marked with superb clarity and insight. Furthermore, *Ethnicity in Canada* is carefully organized so that the reader may skim the thornier portions without sacrificing those of more general interest; comprehension of the analytical framework is not a prerequisite to understanding and enjoying the actual analysis.

Finally, Anderson and Frideres are painstakingly thorough in all respects. Each of the book's five main parts begins with a brief, concise overview of the chapters within that section, and each chapter has its own comprehensive bibliography. *Ethnicity in Canada* is a well-written, insightful work and a valuable recent addition to the veritable wealth of literature on Canada.

—PAUL ABBOTT PARKER



## Appendix

### Mexico: Tax Credits<sup>1</sup> for Industry<sup>36</sup> Sectoral Priorities

Geographic Location of Investment	Small Enterprise <sup>2</sup>	Priority Activities		Non-Priority Activities	Purchase of Machinery and Equipment Made in Mexico	Employment Created by Additional Work Shifts
		Category 1	Category 2			
Zone I: Preferential Stimuli	25% (Inv.)	20% (Inv.) 20% (Emp.)	15% (Inv.) 20% (Emp.)	None	5%	20% (Emp.)
Zone II: State Priorities	25% (Inv.)	20% (Inv.) 20% (Emp.)	10% (Inv.) 20% (Emp.)	None	5%	20% (Emp.)
Rest of Country	25% (Inv.) <sup>3</sup>	20% (Inv.) 20% (Emp.)	10% (Inv.) <sup>3</sup> 20% (Emp.) <sup>3</sup>	None	5%	20% (Emp.)
Zone III: Ordering						
A. Controlled Growth	None	None	None	None	5%	None
B. Consolidation	25% (Inv.) <sup>3</sup>	20% (Inv.) <sup>3</sup> 20% (Emp.) <sup>3</sup>	10% (Inv.) <sup>3</sup> 20% (Emp.) <sup>3</sup>	None	5%	20% (Emp.)

Source: *El mercado de valores* (April 3, 1979), p. 352. Translation and minor adaptations were made by the author. Taken from *Plan nacional de desarrollo industrial, 1979-82*, p. 181.

Note: The percentage indicated is multiplied by the amount of additional investment (Inv.) in structures and in new machinery and equipment directly related to the productive process. The tax credit is granted at the time the investment expenditure is made. For employment (Emp.), the percentage shown is multiplied by the number of additional full-time-equivalent workers times the annual minimum wage for the economic zone in which the beneficiary firm is located; this credit is available for two years.

<sup>1</sup> These tax credits take the place of exemptions currently in effect for several kinds of taxes—import duties, stamp tax, gross receipts tax, and business income tax—and of tax deductions such as accelerated depreciation. They may be used to pay any federal tax not dedicated by law to a specific purpose.

<sup>2</sup> Firms with fixed assets no greater than 200 times the annual minimum wage for the Federal District (Mexico City).

<sup>3</sup> Available only for expansion of capacity in existing lines of industrial output.  
Reprinted in Ventana Associates, Inc., Mexican Industrial Plans: Implications for United States Policy 25 (1981) (Prepared for the U.S. Department of State and Commerce and the Office of the U.S. Trade Representative).

