



gressive, like a nineteenth-century jingoist waiting for the next war to start, or a twentieth-century third-world revolutionary. But culture in itself seeks only its own identity, not an enemy; hostility only confuses it. Second, contemporary Canadian culture, being a culture, is not a national development but a series of regional ones, what is happening in British Columbia being very different from what is happening in New Brunswick or Ontario. Even there we find an increasing decentralization: one reason why Montreal has been so lively a cultural centre is that there are a good many Montreals, each one with its own complexi-

ties and inner conflicts. Then again, while a certain amount of protection may be needed for Canadian writers and artists, cultural products are export products. If we look at, say, the literature that has come out of Ireland during the last century, we can see that culture, like a grain or wine crop, is produced in a local area but is not necessarily consumed there.

Politically, economically and technologically, the world is uniting; Canada is in the American orbit and will remain so for the foreseeable future. Canadians could not resist that even if they wanted to, and not many of them do want to. Culturally, both nations should run their own show, and the way to run a cultural show is to let a thousand flowers bloom, in Mao's phrase. Things go wrong when cultural developments are hitched onto economic or technological ones. That gives us, on this continent, a sub-culture dominated by advertising and distributed through the mass media. The influence of this in our lives is often spoken of, both inside and outside the United States, as an Americanizing influence. . . . However, the growth of an anonymous, mass-produced, mindless sub-culture is American only to the extent that the United States is the world's most highly industrialized society. Its effect on genuine American culture is quite as lethal as its effect everywhere else, and its main features are as Japanese or German or Russian as they are American.

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*Canada does exist in the American mind; Americans do know that the land mass to the north of them exists as a separate state. But . . . Canada has for Americans, on both a political and cultural level, no clear identity. . . . Canadian culture gets into the United States in various ways, and at certain times it is accepted and embraced but not as Canadian culture. . . . When Canadian culture arrives in the United States, in the form of persons or books or ideas, it is accepted readily as what it apparently is, a form of American culture.*

ROBERT FULFORD, editor of *Saturday Night* magazine, in 1973.

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## Inspiration from Above

Students at Ottawa's Carleton University and at Stanford University in Palo Alto, California, share a satellite video system. Signals bounced off the Canadian-built *Hermes* satellite permit two-hour classroom exchanges five times a week. Carleton

students take a Stanford course on management, and Stanford students take Carleton courses on computer communication and digital-systems architecture.