ARTICLE PUBLISHED IN JOURNAL
Editorial Board

1) Dr. Vikas Sudam Padalkar (Japan)
2) M. Saleem, Slalkot (Pakistan)
3) Dr. Momin Mujtaba (Saudi Arebia)
4) Dr. Anupama Alvikar (Turkey)
5) N. Nagendrakumar (Sri Lanka)
6) Dr. Wankhede Umakant (Maharashtra)
7) Dr. Dixa Kalyani (Lucknow)
8) Dr. Baghlati Vinita (Pune)
9) Dr. Upadhyya Bharat (Sangali)
10) Dr. J. David Livingston (Thirupathy)
11) Dr. Kadu S. V. (Akola)
12) Jibrail Khamari (ORISSA)
13) Krupa Sophia Livingston (Tamilnadu)
14) Dr. Wagh Anand (Aurangabad)
15) Dr. Ambrose Shankar (Jalna)
16) Dr. Ashish Kumar (Delhi)
17) Dr. Lata Kumar, Meerut (U.P.)
18) Dr. Rajesh Chandra Pallival (Uttarkhanda)
19) Dr. Jyeshri Jambula (Gujrat)
20) Prof. Ghatkar D. T. (Latur)
21) Prof. Surywade Yogesh (Satara)

Advisory Committee

1) Dr. Chodhari N. D. (Kada)
2) Dr. Yallawad Rajkumar (Parli v.)
3) Dr. Yerande V. L. (Nilanga)
4) Dr. Shinde Sunil (Parbhani)
5) Dr. Awasthi Sudarshan (Parli v.)
6) Ghante Pradipkumar, Solapur (MS)
7) Punit Kumar, Lucknow (U.P.)
8) Dheeraj Kumar Pandey, Varanasi (U.P.)
9) Prof. Machale Ravinda (Parli v.)
10) Vinin Panday, Kanpur (U.P.)
11) Dr. V. Aruna, Chennai (Tamilnadu)
12) Dr. Avinene Kishor, Kuppam (Kerala)
13) Prof. Deshmukh Suryakant (Parli v.)
14) 23) Dr. Dhaigude R. B. (Parli v.)
15) Dr. Rajendra Acharya (Parli v.)
16) Dr. Manoj Kr Sharma (Haryana)
17) Dr. Arbind Kumar Choudhary (Assam)
18) Dr. Piku Chowdhury (KOLKATA)
19) Aparna D. Kulkarni (Pune)
20) Dr. Maheswar Panda (Orissa)
21) Dr. Vidya Gulbhale (M.S.)

Note: The views expressed in the published articles, Research Papers etc. are their writers own. ‘Vidyawarta’ does not take any liability regarding approval/disapproval by any university, institute, academic body and others. The agreement of the Editor, Editorial Board or Vidyawarta is not necessary. Disputes, if any shall be decided by the court at Beed (Maharashtra, India).

Interdisciplinary Multilingual Referred Journal
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>TOTAL QUALITY MANAGEMENT IN LIBRARY AND INFORMATION</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>Dr. G. Rajeshwar Kumar, Warangal-Telangana</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>SUSTAINABLE RURAL DEVELOPMENT FROM THE PERSPECTIVE</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>J.P. SINGH, ANURAG &amp; RAJESH YADAV Maharajgan</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>SEARCH ENGINES AND METASEARCH ENGINES FOR INFORMATION</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>J.Vivekavardhan, Dr.V.Chandrashekar Rao, Hyderabad</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>GROWTH OF LIS PERIODICALS IN TAMIL NADU: A CRITICAL STUDY</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Dr. B. K. Thawkar, Dr. S.S. Thool, Nagpur</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Women in A Portrait of the Artist as a Young Man</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>Vikki M. Gaikwad, Pune</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Margaret Atwood and Canadian Identity</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>Prof. Neeharika Rawat, Rajkot</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Crime and Psychosexual Disorders in the novel The Broken...</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>Mr. Yadav Prashant Patangrao, Dist: Kolhapur. (MS)</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>A Study on Retail Investor’s Preferences in Investment Behavior...</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>CA. Paresh P. Bora &amp; Dr. Dinesh B. More, Ahmednagar</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Attitude of students, teachers and parents towards sex ...</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>Dr. Trilochan Beura, Krisnagar, W.b</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>A STUDY OF THE EFFECT OF LESSON PLANNING BY TEACHER</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>Sonal D. Nalawade, S. S. Patil, C. M. Yeole, Kolhapur</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>The Terminal Decline of the Congress</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td>Dr. Sheel Bhadra Kumar</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>The Female Psyche in Anita Desai’s Writings</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>Dr. K. K. Agrwal, Saloni Chaudhary (Rajasthan)</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>राजस्थान के लिए मूल्यमय जीवन, जीवन एवं जीवनशैली की विश्लेषण</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>हृदय रत्न, अलवेका</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>सन्तरी पाठ नोक्ता, मुंबई</td>
<td>118</td>
</tr>
<tr>
<td>28</td>
<td>महाराष्ट्र राज्यातील भारतीय लघु उद्योग विकास स्वयंसेवक कार्यक्रम: निष्कर्षधारक अभ्यास</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>गोव्या गोव्या मण्डल गति, रत्नमिश्र</td>
<td></td>
</tr>
</tbody>
</table>
International Multilateral Research Journal

Instructions For Writers & Scholars.

Vidyawarta Welcomes full length research papers, short communications reviews articles in all areas of languages & social sciences.

- Articles should be in MS-Word OR Pagemaker, Font: Kruti Dev 55, ISM-DVB-TT Dhruv, Times New Roman, Size 14 OR 12. All settings should be normal.
- Graphs, Maps, Pictures, Tables etc. are expected in the proper place of Pagemaker Setting.
- Papers will be accepted in soft copy only. Articles must be self written and they should not be copied and disputed.
- In case of the publication of articles the final decision will be of the editorial board.
- All the rules and regulations of research methodology must be followed.
- Research paper must be within 2000 words (maximum 5 pages.)

‘विद्यावार्त’ इस अनुसंधानात्मक पत्नी में उच्च विद्या में संबंधित सभी पाठ्यक्रम और सर्व विषयों के लाख रचना / आलेख प्रकाशित किये जाते हैं। अपने मौसमिक लेखन MS-Word OR Pagemaker, Font: Kruti Dev 55, ISM-DVB-TT Dhruv, Times New Roman, Size 14 OR 12 में भेजें। आलेख के साथ अपना पूरा पत्र भेजें।

Harshwardhan Publication Pvt.Ltd.
At:Post.Limbaganesh, Tq.Dist.Beed
Pin-431126 (Maharashtra) vidyawarta@gmail.com
Cell: 098 60 20 32 95
075 68 05 76 96

Publisher & Owner
Archana Rajendra Ghodke
& Edit By
Dr.Gholap Topa Gangot
RESEARCH PAPER

Title: Focus on Multiculturalism in Canada.
Prof. Neeharika Rawat
H.O.D. Department of English
K.O.Shah Arts & Commerce College, Dhoraji, Rajkot
Contact No.+91 98795 79740, e-mail id: neeharika.ansh@gmail.com

ABSTRACT

In the first sense “multiculturalism” is a description of the many different religious traditions and cultural influences that in their unity and coexistence in Canada make up Canadian culture. The nation consists of people from a multitude of racial, religious and cultural backgrounds and is open to cultural pluralism. Canada has experienced different waves of immigration since the nineteenth century, and by the 1980s almost 40 percent of the population were of neither British nor French origins (the two largest groups, and among the oldest). In the past, the relationship between the British and the French has been given a lot of importance in Canada’s history.

Canada has become a post-national, multicultural society. It contains the globe within its borders, and Canadians have learned that their two international languages and their diversity are a comparative advantage and a source of continuing creativity and innovation. Canadians are, by virtue of history and necessity, open to the world.

This Paper shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

The 1988 Canadian Multiculturalism Act affirms the policy of the government to ensure that every Canadian receives equal treatment by the government which respects and celebrates diversity. The “Act” in-general recognizes:

• Canada’s multicultural heritage and that that heritage must be protected.
• The rights of Aboriginal peoples.
• English and French remain the only official languages, however other languages may be used.
• Social equality within society and under the law regardless of origins, race or creed.
• Minorities’ rights to enjoy their cultures.
FOCUS ON MULTICULTURALISM IN CANADA

It is pertinent to note that multiculturalism in Canada is the sense of an equal celebration of racial, religious and cultural backgrounds. Multiculturalism policy was officially adopted by the Canadian government during the 1970s and 1980s. The Canadian federal government has been described as the instigator of multiculturalism as an ideology because of its public emphasis on the social importance of immigration.

The Canadian Royal Commission on Bilingualism and Biculturalism is often referred to as the origin of modern political awareness of multiculturalism. Canadians have used the term “multiculturalism” both descriptively (as a sociological fact) and prescriptively (as a political ideology).

In the first sense “multiculturalism” is a description of the many different religious traditions and cultural influences that in their unity and coexistence in Canada make up Canadian culture. The nation consists of people from a multitude of racial, religious and cultural backgrounds and is open to cultural pluralism. Canada has experienced different waves of immigration since the nineteenth century, and by the 1980s almost 40 percent of the population were of neither British nor French origins (the two largest groups, and among the oldest). In the past, the relationship between the British and the French has been given a lot of importance in Canada’s history.

By the early twenty-first century, people from outside British and French heritage composed the majority of the population, with an increasing percentage of individuals who self identify as “visible minorities”. Multiculturalism is reflected in the law through the Canadian Multiculturalism Act and section 27 of the Canadian Charter of Rights and Freedoms and is administered by the Department of Canadian Heritage. The Broadcasting Act of 1991 asserts the Canadian broadcasting system should reflect the diversity of cultures in the country. Despite the official policies, segments of the Canadian population are critical of the concept(s) of a cultural mosaic and implementation(s) of multiculturalism legislation. Quebec’s ideology differs from that of the other provinces in that its official policies focus on interculturalism.

It is apt to mention that in the 21st century Canada is often characterised as being “very progressive, diverse, and multicultural”. However, Canada until the 1940s saw itself in terms of English and French cultural, linguistic and political identities, and to some extent Aboriginal. European immigrants speaking other languages, such as Canadians of German ethnicity and Ukrainian Canadians, were suspect, especially during the First World War when thousands were put in camps because they were citizens of enemy nations.

Jewish Canadians were also suspect, especially in Quebec where antisemitism was a factor and the Catholic Church of Quebec associated Jews with modernism, liberalism, and other unacceptable values. Asians encountered legal obstacles limiting immigration during the 1800s and early 1900s. Additional, specific ethnic groups that did immigrate during this time faced barriers within Canada preventing full
participation in political and social matters, including equal pay and the right to vote. While black ex-slave refugees from the United States had been tolerated, racial minorities of African or Asian origin were generally believed “beyond the pale” (not acceptable to most people).

Although this mood starting shifted dramatically during the Second World War, Japanese Canadians were interned during the overseas conflict and their property confiscated. Prior to the advent of the Canadian Bill of Rights in 1960 and its successor the Canadian Charter of Rights and Freedoms in 1982, the laws of Canada did not provide much in the way of civil rights and it was typically of limited concern to the courts. Since the 1960s Canada has placed emphasis on equality and inclusiveness for all people.

Canada currently has one of the highest per capita immigration rate in the world, driven by economic policy and family reunification. Canada also resettles over one in ten of the world’s refugees. In 2008, there were 65,567 immigrants in the family class, 21,860 refugees, and 149,072 economic immigrants amongst the 247,243 total immigrants to the country. Approximately 41% of Canadians are of either the first or second-generation, meaning one out of every five Canadians currently living in Canada was not born in the country. Political parties are cautious about criticizing the high level of immigration, because, as noted by the Globe and Mail, “in the early 1990s, the Reform Party was branded ‘racist’ for suggesting that immigration levels be lowered from 250,000 to 150,000.”

It must be remembered that immigration has played an integral part in the development of multiculturalism within Canada during the last half of the 20th century. Legislative restrictions on immigration (such as the Continuous journey regulation and Chinese Immigration Act) that had favoured British, American and European immigrants were amended during the 1960s, resulting in an influx of diverse people from Asia, Africa and the Caribbean. The number of people who are becoming immigrants is steadily increasing as seen between 2001 and 2006, the number of foreign-born people increased by 13.6%. By 2006 Canada had grown to have thirty four ethnic groups with at least one hundred thousand members each, of which eleven have over 1,000,000 people and numerous others are represented in smaller amounts. 16.2% of the population self identify as a visible minority.

Culturally diverse areas or “ethnic enclaves” are another way in which multiculturalism has manifested. Newcomers have tended to settle in the major urban areas. These urban enclaves have served as a home away from home for immigrants to Canada, while providing a unique experience of different cultures for those of long Canadian descent. In Canada, there are several ethnocentric communities with many diverse backgrounds, including Chinese, Italian and Greek. Canadian Chinatowns are one of the most prolific type of ethnic enclave found in major cities. These areas seemingly recreate an authentic Chinese experience within an urban community. During the first half of the 20th century, Chinatowns were associated with filth, seediness, and the derelict. By the late 20th century, Chinatown(s) had become areas worth preserving, a tourist attraction. They are now generally valued for their cultural significance and have become a feature of most large Canadian cities. Professor John Zucchi of McGill University states:

Unlike earlier periods when significant ethnic segregation might imply a lack of integration and therefore be viewed as a social problem, nowadays ethnic
concentration in residential areas is a sign of vitality and indicates that multiculturalism as a social policy has been successful, that ethnic groups are retaining their identities if they so wish, and old-world cultures are being preserved at the same time that ethnic groups are being integrated. In addition these neighbourhoods, like their cultures, add to the definition of a city and point to the fact that integration is a two-way street.”

The Quebec Act, implemented after the British conquest of New France in the mid-1700s brought a large Francophone population under British Imperial rule, creating a need for accommodation. A century later the compromises made between the English and French speaking Fathers of Confederation set Canada on a path to bilingualism, and this in turn contributed to biculturalism and the acceptance of diversity.

Lord Tweedsmuir the 15th Governor General of Canada was an early champion of multiculturalism; from his installation speech in 1935 onwards, he maintained in speeches and over the radio recited his ideas that ethnic groups “should retain their individuality and each make its contribution to the national character,” and “the strongest nations are those that are made up of different racial elements.”

The beginnings of the development of Canada’s contemporary policy of multiculturalism can be traced to the Royal Commission on Bilingualism and Biculturalism, which was established on July 19, 1963 by the Liberal government of Prime Minister Lester B. Pearson in response to the grievances of Canada’s French-speaking minority. The report of the Commission advocated that the Canadian government should recognize Canada as a bilingual and bicultural society and adopt policies to preserve this character. The Canadian Multiculturalism Act was introduced during the Progressive Conservative government of Brian Mulroney, and received Royal Assent on July 21, 1988. On a practical level, a result of the multiculturalism Act was federal funds began to be distributed to ethnic groups to help them preserve their cultures, leading to such projects as the construction of community centres. In June of 2000 Prime Minister Jean Chrétien stated:

Canada has become a post-national, multicultural society. It contains the globe within its borders, and Canadians have learned that their two international languages and their diversity are a comparative advantage and a source of continuing creativity and innovation. Canadians are, by virtue of history and necessity, open to the world.

This Paper shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

The 1988 Canadian Multiculturalism Act affirms the policy of the government to ensure that every Canadian receives equal treatment by the government which respects and celebrates diversity. The “Act” in-general recognizes:

- Canada’s multicultural heritage and that that heritage must be protected.
- The rights of Aboriginal peoples.
- English and French remain the only official languages, however other languages may be used.
- Social equality within society and under the law regardless of origins, race or creed.
- Minorities’ rights to enjoy their cultures.

In the Multiculturalism Act, the federal government proclaimed the recognition of the diversity of Canadian culture. Similarly the Broadcasting Act of 1991 asserts the Canadian broadcasting system should reflect the diversity of cultures in the country. The CRTC is the governmental body which enforces the Broadcasting Act. The
CRTC revised their Ethnic Broadcasting Policy in 1999 to go into the details on the conditions of the distribution of ethnic and multilingual programming. One of the conditions that this revision specified was the amount of ethnic programming needed in order to be awarded the ethnic broadcasting license. According to the act, 60% of programming on a channel, whether on the radio or television, has to be considered ethnic in order to be approved for the license under this policy.

All ten of Canada’s provinces have some form of multiculturalism policy. A total of six provinces – British Columbia, Alberta, Saskatchewan, Quebec and Nova Scotia have authorized multiculturalism legislation, while eight of the provinces – British Columbia, Alberta, Saskatchewan, Manitoba, Quebec, New Brunswick, Prince Edward Island and Nova Scotia – have an advisory council that reports to the minister responsible for multiculturalism within the province.

Canadian multiculturalism is looked upon with admiration outside the country, resulting in the Canadian public dismissing most critics of the concept. Multiculturalism is often cited as one of Canada’s significant accomplishments and a key distinguishing element of Canadian identity. Canadian supporters of multiculturalism promote the idea because they believe that immigrants help society grow culturally, economically and politically. Supporters declare that multiculturalism policies help in bringing together immigrants and minorities in the country and pushes them towards being part of the Canadian society as a whole. Supporters also argue that cultural appreciation of ethnic and religious diversity promotes a greater willingness to tolerate political differences. Journalist and author Richard Gwyn has suggested that “tolerance” has replaced “loyalty” as the touchstone of Canadian identity.

Critics of multiculturalism in Canada often debate whether the multicultural ideal of benignly co-existing cultures that interrelate and influence one another, and yet remain distinct, is sustainable, paradoxical or even desirable. In the introduction to an article which presents research showing that “the multiculturalism policy plays a positive role” in “the process of immigrant and minority integration,” Citizenship and immigration Canada sums up the critics’ position by stating: Critics argue that multiculturalism promotes ghettoization and balkanization, encouraging members of ethnic groups to look inward, and emphasizing the differences between groups rather than their shared rights or identities as Canadian citizens.

Canadian Neil Bissoondath in his book Selling Illusions: The Cult of Multiculturalism in Canada, argues that official multiculturalism limits the freedom of minority members, by confining them to cultural and geographic ethnic enclaves (“social ghettos”). He also argues that cultures are very complex, and must be transmitted through close family and kin relations. To him, the government view of cultures as being about festivals and cuisine is a crude oversimplification that leads to easy stereotyping.

According to a study conducted by The University of Victoria, many Canadians do not feel a strong sense of belonging in Canada, or cannot integrate themselves into society as a result of ethnic enclaves. Many immigrants to Canada choose to live in ethnic enclaves because it can be much easier than fitting in with mainstream Canadian culture.

Canadian Daniel Stoffman’s book Who Gets In questions the policy of Canadian multiculturalism. Stoffman points out that many cultural practices (outlawed in Canada), such as allowing dog meat to be served in restaurants and street cockfighting, are simply incompatible with Canadian and Western culture. He also raises concern about the number of recent older immigrants who are not being
linguistically integrated into Canada (i.e., not learning either English or French). He stresses that multiculturalism works better in theory than in practice and Canadians need to be far more assertive about valuing the “national identity of English-speaking Canada”.

Canadian Joseph Garcea explores the validity of attacks on multiculturalism because it supposedly segregates the peoples of Canada; multiculturalism hurts the Canadian, Québécois, and Aboriginal culture, identity, and nationalism projects; and, it perpetuates conflicts between and within groups. Oxford sociologist, Reza Hasmath, argues that the multicultural project in Canada has the potential to hinder substantive equality in the labour market for ethnic minorities.

Despite an official national bilingualism policy, many French commentators from the Province of Quebec believe multiculturalism threatened to reduce them to just another ethnic group. Quebec’s policy seeks to promote interculturalism, welcoming people of all origins while insisting that they integrate into Quebec’s majority French-speaking society. In 2008, a Consultation Commission on Accommodation Practices Related to Cultural Differences, headed by sociologist Gerard Bouchard and philosopher Charles Taylor, recognized that Quebec is a de facto pluralist society, but that the Canadian multiculturalism model “does not appear well suited to conditions in Quebec”.

Through the decades of 1960—on, while there is an evidence of literary return to older forms of expression and fundamentalist redefinition of ethics, writers more characteristically, each generation, embraced social justice and reformist causes: for women’s rights “Women’s movement” for gay and lesbian equality “Homo sexuality” against colonialism, against increasing poverty, children’s literature—and enterprise that the flourished at this time, ranging from nonsense verse to problem—centered novels for young adults addressed some of these same issues of Race, Gender, Alcohol, Drug abuse, Social identity, Science writing, Social history, Life writing, Environmental and Echo critical inquiry and other forms of “Creative non-section” also frequently combined discovery with protest. Critiques of social arrogance in one decade (Foreign wars, racism) morphed into critiques of other disparities in the next (discrimination by sex, gender, ethnicity, and economics). Margaret Atwood embraced the new nationalism of the 1960’s and 1970’s (with the CENTENNIAL celebration in 1967), but 30 years later tempered her observation in distortion. Robertson Davies’ Jungian novel expressed one pervasive understanding of myth and phycology. Robert KROETFCH’s poems and tales deconstructed such conventions and rerouted the epic in everyday vernaculars experience. Language and literary form again became subject for analysis and theoretical discussion, as in the work of Marshal McLuhan and Northrop Frye as well as territories for dispute, as men Nicole BROSSARD’S Critiques of French grammar influenced Semitist writer in English or when, in much 21st century friction conventional vulgarities became normative speech. The WRITERS UNION OF CANADA formed in 1973 reflecting writers’ Numbers and endeavouring to help deal with the challenges they face.

Other writers addressed cultural, social, political alternatives in Canadian Society, some of which were long lasting, others deriving from more recent changes in population, technology, language and communication. Many writers sought a balance between criticism of social practice (racism, passive dismissal, restrictive legislation) and celebration of social potential. Several METIS (among them Thomas KING, Thomas HIGHWAY) variously critiquing the residential school system, protesting ignorance and abuse and finding comedy in both traditional tales and contemporary life. The poet Robert BRINGHURTS translated great classic Haida oral tales, Al
PURDY created poetry out of the rhythms of ordinary speech. George Eliot’s CLARKE and Wayde Compton called attention to BLACK writing in Canada and increasing numbers of writers (including Rophinton MISREY, Michael ONDAATJE and Waydon CHOY) drew on their Asian heritage both to reflect on adaptations to difference and to dramatize the challenges and rewards of a fractured or shared history. Literally scores of accomplished writers emerged during the last decades of the 20th century and the early years of the 21st, testifying to the continuing vigour of the literary community.

JOSEF ŠKVORECKÝ

A Czech-Canadian writer and publisher who spent much of his life in Canada, Škvorecký was awarded the Neustadt International Prize for Literature in 1980. He and his wife were long-time supporters of Czech dissident writers before the fall of communism in that country. Škvorecký’s fiction deals with several themes: the horrors of totalitarianism and repression, the expatriate experience, and the miracle of jazz.

Born on Sept. 27, 1924 in Náchod, Czechoslovakia, Škvorecký graduated in 1943 from the Reálné gymnáziu in his native Náchod. For two years during the World War II he was a slave labourer in a German aircraft factory.

After the war, he began to study at the Faculty of Medicine of Charles University in Prague, but after his first term he moved to the Faculty of Arts, where he studied Philosophy and graduated in 1949. In 1951 he gained a Ph.D. in Philosophy. Between 1952 and 1954, he performed his military service in the Czechoslovak army.

He worked briefly as a teacher, editor and translator during the 1950s. During this period he completed several novels including his first novel The Cowards (written 1948-49, published 1958) and The End of the Nylon Age (1956). They were condemned and banned by the Communist authorities after their publication. His prose style, open-ended and improvisational, was an innovation, but this and his democratic ideals were a challenge to the Communist regime. Škvorecký kept writing, and helped nurture the democratic movement that culminated in the Prague Spring in 1968. After the Soviet invasion of Czechoslovakia that year, Škvorecký and his wife, writer and actress Zdena Salivarová, fled to Canada.

In 1971, he and his wife founded 68 Publishers which, over the next twenty years, published banned Czech and Slovak books. The imprint became an important mouthpiece for dissident writers, such as Václav Havel, Milan Kundera, and Ludvík Vaculík, among many others. For providing this critical literary outlet, the president of post-Communist Czechoslovakia, Václav Havel, later awarded the couple the Order of the White Lion in 1990. He taught at the Department of English at the University of Toronto where he was eventually appointed Professor Emeritus of English and Film. He retired in 1990. It must be remembered that in Canada, he is considered to be a Canadian author despite the fact that he is mostly published in Czech.

Most of Škvorecký’s novels are available in English: the novels The Cowards, Miss Silver’s Past, The Republic of Whores, The Miracle Game, The Swell Season, The Engineer of Human Souls which won the Canadian Governor General’s Award, The Bride of Texas, Dvorak in Love, The Tenor Saxophonist’s Story, Two Murders in My Double Life, An Inexplicable Story or The Narrative of Questus Firmus Siculus, his selected short stories When Eve Was Naked and the two short novels The Bass Saxophone and Emõke. A recurring character in several of his novels is Danny Smiricky, who is a partial self-portrait of the author.
He wrote four books of detective stories featuring Lieutenant Boruvka of the Prague Homicide Bureau: The Mournful Demeanor of Lieutenant Boruvka, Sins for Father Knox, The End of Lieutenant Boruvka and The Return of Lieutenant Boruvka.

His poetry was published as a collection in 1999 as ...there's no remedy for this pain (...na tuhle bolest nejsou prásky). His non-fiction works include Talkin’ Moscow Blues, a book of essays on jazz, literature and politics, an autobiography Headed for the Blues, and two books on the Czech cinema including All the Bright Young Men and Women.

Škvorecký wrote for films and television. The feature film The Tank Battalion was adapted from his novel The Republic of Whores. Other features, written for Prague TV, include Eine kleine Jazzmusik, adapted from his story of the same name, The Emõeke Legend from a novella of the same name, and a two-hour TV drama Poe and the Murder of a Beautiful Girl, based on Edgar Allan Poe’s story The Mystery of Marie Roget. Three very successful TV serials were made from his stories: Sins for Father Knox, The Swell Season and Murders for Luck.

A film version of the novel Pastor’s End was produced in 1968, but was never shown and went straight into locked Communist archives due to the fact that its author “illegally” fled the country. Prominent in his writing for radio was a long-running monthly series on literature for Voice of America. From 1973-1990 he wrote over 200 of these shows covering notable literary works and discussing literary themes. He died on January 3, 2012 in Toronto, Ontario from cancer at the age of 87 years.

Among his numerous literary awards are the Neustadt International Prize for Literature (1980), the Canadian Governor General’s Award for English Language Fiction (1984), the Czech Republic State Prize for Literature (1999) and the Prize of the Comenius Pangea Foundation “For Improvement of Human Affairs” (2001) which he received with the Polish film director Andrzej Wajda.


Main Works

Novels

• Konec nylonového viku (End of the Nylon Age), 1956 (banned by censors)
• Zhabilci (The Cowards), 1958
• Lvíèe (The Lion Cub; translated into English as Miss Silver’s Past), 1969
• Tankový prapor (The Tank Battalion; translated into English as The Republic of Whores), 1969
• Mirákl (The Miracle Game), 1972
• Prima sezóna (The Swell Season), 1975
• Konec poruèíka Borùvky (The End of Lieutenant Boruvka), 1975
• Poštih inženýrka lidských duší (The Engineer of Human Souls), 1977
• Návrat poruèíka Borùvky (The Return of Lieutenant Boruvka), 1980
• Scherzo capriccioso (Dvorak In Love), 1984
• Nevista z Texasu (The Bride from Texas), 1992
• Dvi vraždy v mém dvojím životì (Two Murders in My Double Life), 1999
• Nevysvìtitelný poštih aneb Vyprávìní Questa Firma Sicula (An Inexplicable Story, or, The Narrative Of Questus Firmus Siculus), 1998
• Krátké setkání, s vraždou (Brief Encounter, With Murder), 1999, with Zdena Salivarová
• Setkání po letech, s vraždou (Encounter After Many Years, With Murder), 2001, with Zdena Salivarová
• Setkání na konci éry, s vraždou (Encounter at the End of an Era, With Murder), 2001, with Zdena Salivarová
• Obyejné Životy (Ordinary Lives), 2004

Novellas
• Legenda Emőke (The Legend Of Emőke), 1963
• Bassaxofon (The Bass Saxophone), 1967

Collections of Short Stories
• Sedmiramenný svícen (The Menorah), 1964
• Ze životy lepší společnosti (The Life of High Society), 1965
• Smutek prourěka Boruvky (The Mournful Demeanor of Lieutenant Boruvka), 1966
• Babylonínský pôlib a jiné povídky (A Babylonian Story and Other Stories), 1967
• Hookej svit (The Bitter World), 1969
• Hoichy pro pátera Knox (Sins for Father Knox), 1973
• Ze životy české společnosti (The Life of Czech Society), 1985
• Povídky tenoraxofonisty (The Tenor Saxophonist’s Story), 1993
• Povídky z Rajského údolí (The Edenvale Stories), 1996
• When Eve Was Naked, 2000

Collections of Essays
• Nápady ětenáoe detektevek (Reading Detective Stories), 1965
• O nich - o nás (They - That Is: Us), 1968
• Samožerbach (The Book of Self-Praise), 1977
• Všichni ti bystří mladí muži a ženy (All The Bright Young Men And Women), 1972 (in English translation)
• Na brigádi (Working Overtime), 1979
• Jiří Menzel and the History of the Closely Watched Trains, 1982
• Talkin’ Moscow Blues, 1988
• Franz Kafka, jazz a jiné marginálie (Franz Kafka, Jazz and other Marginal Matters), 1988
• ...in the lonesome October, 1994
• Le Camarade Joueur de jazz, 1996

M.G. VASSANJI

Moyez G. VassANJI, CM (b. 30 May 1950) is a novelist and editor, who writes under the name M.G. VassANJI. A citizen of Canada, VassANJI’s identity easily straddles three continents.

In fact, M.G. VassANJI was born in Kenya and raised in Tanzania. He attended the Massachusetts Institute of Technology and the University of Pennsylvania, where he specialized in nuclear physics, before moving to Canada as a postdoctoral fellow in 1978. From 1980 to 1989 he was a research associate at the University of Toronto. During this period he developed a keen interest in medieval Indian literature and history, co-founded and edited a literary magazine (The Toronto South Asian Review, later renamed The Toronto Review of Contemporary Writing Abroad), and began writing fiction. In 1989, with the publication of his first novel, The Gunny Sack, he was invited to spend a season at the International Writing Program of the University of Iowa. In 1996 he was a Fellow of the Indian Institute of Advanced Study in Shimla, India. M.G. VassANJI is one of Canada’s most acclaimed writers. He has published six novels, two collections of short stories, a memoir of his travels in India, and a biography of Mordecai Richler. His work has appeared in various countries and several languages.
Vassanji has been nominated for the Giller Prize for best work of fiction in Canada three times, winning twice. He has also been awarded the Commonwealth Regional Prize (Africa), and the Governor-General’s Prize for nonfiction. His work has also been shortlisted for the Rogers Prize, the Governor-General’s Prize in Canada for fiction, as well as the Crossword Prize in India. His most recent book, set in Tanzania, was published in Canada in 2012. He is a member of the Order of Canada and has been awarded several honorary doctorates.

**Themes: An Interpretation**

The focus of Vassanji’s work is the situation of East African Indians. As a secondary theme, members of this community (like himself) later undergo a second migration to Europe, Canada, or the United States. Vassanji examines how the lives of his characters are affected by these migrations: “[the Indian diaspora] is very important...once I went to the US, suddenly the Indian connection became very important: the sense of origins, trying to understand the roots of India that we had inside us” (Kanaganayakam, p. 21).

Vassanji looks at the relations between the Indian community, the native Africans and the colonial administration. Though few of his characters ever return to India, the country’s presence looms throughout his work; his 2007 novel *The Assassins Song*, however, is set almost entirely in India, where it was received as an Indian novel. Vassanji is concerned with the effects of history and the interaction between personal and public histories. Public history is memory and folk history, as well as colonial history, all three of which are interrogated in his work. The colonial history of Kenya and Tanzania serves as the backdrop for much of his work; in the *Assassin’s Song*, however, he tackles Indian folk culture and myths. It is, however, the personal histories of the main characters that drive the narrative. Vassanji’s presentation of the past is never cut-and-dried. He avoids the impression of, a simple, linear, historical truth emerging. In much of his work the mysteries of the past remain unresolved. (Kanaganayakam p. 22). He consistently refuses to be pigeonholed by nationality or faith, attempts to do which he finds offensive and malicious. Vassanji’s writings have increasingly received attention by a number of literary critics who have focused on issues such as migration, diaspora, citizenship, gender and ethnicity.

Vassanji’s work has received considerable critical acclaim. *The Gummy Sack* won a regional Commonwealth Writers Prize in 1990. In 1994, he won the Harbourfront Festival Prize in recognition of his “achievement in and contribution to the world of letters.” That year he was also one of twelve Canadians chosen for Maclean’s Magazine’s Honour Roll. Vassanji won the inaugural Giller Prize in 1994 for *The Book of Secrets*. He again won the Giller Prize in 2003 for *The In-Between World of Vikram Lall*. He was the first writer to win the Giller Prize more than once. (In 2004, Alice Munro became the prize’s second repeat winner). In 2006, *When She Was Queen* was shortlisted for the City of Toronto Book Award. *The Assassin’s Song*, released in 2007, was short-listed for the 2007 Giller Prize, the Rogers Prize, and the Governor General’s Prize in Canada, as well as the Crossword Prize in India.

In 2009 his travel memoir, *A Place Within: Rediscovering India*, won the Governor-General’s Prize for nonfiction.

In 2005, he was made a Member of the Order of Canada.

**Bibliography**

**Novels**
- *No New Land* (1991)
- *The Book of Secrets*
• Amriika (1999)
• The In-Between World of Vikram Lall (2003)
• The Assassin’s Song (2007)
• The Magic of Saida (2012)

Short Story Collections
• Uhuru Street (1992)
• When She Was Queen (2005)

Non-Fiction Collections
• A Place Within (2008)
• “[Mordecai Richler]” (2008).

REFERENCES
Wayland, Shara (1997), Immigration, Multiculturalism and National Identity in Canada(PDF), University of Toronto (Department of Political Science), retrieved September 12, 2010.