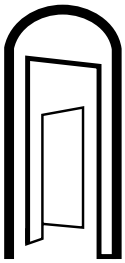

THE KILLAM TRUSTS

2002 KILLAM ANNUAL LECTURE

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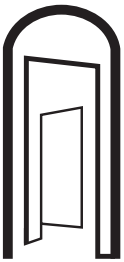

THE KILLAM TRUSTS

2002 KILLAM ANNUAL LECTURE

Building a Civil Society: A New Role for the Human Sciences

Dr. Martha Piper, D.Sc., LLD

President and Vice-Chancellor, The University of British Columbia;
Director, Canadian Genetic Diseases Network;
Director, Protein Engineering Network Centre of Excellence (PENCE);
Member, Canada Foundation for Innovation;
Board Member, Advisory Council on Science and Technology;
Member, Canada Millennium Scholarship Foundation

Published by the Trustees of the Killam Trusts

Izaak Walton Killam

Born in 1885 at Yarmouth, Nova Scotia

Died in 1955 at his Quebec fishing lodge

Dorothy Brooks Killam, née Johnston

Born in St. Louis, Missouri in 1899

Died in 1965 at La Leopolda, her villa in France

FOREWORD

More than any of the seven that preceded it, Dr. Martha Piper's 2002 Killam Annual Lecture created an instant "buzz" from one end of Canada to the other. The Trustees of the Killam Trusts (who sponsor these Lectures) know this first hand, having visited all six "Killam institutions", from the Atlantic to the Pacific, during the week following the Lecture.

We do not know for certain why this year's Lecture struck such a chord, but we put forward three possible clues. First, Dr. Piper's message is timely: a plea for more government support for research in what she calls "the human sciences", the goal being to build "the civil society" in Canada. In recent years, all governments, but particularly the federal, have stepped up their funding for research in "hard sciences", which for this purpose embraces the health sciences, the natural sciences and engineering. And although more needs to be done there, governments have surely taken on board the key point that the economic and industrial future of Canadian society – to say nothing of a large swathe of our intellectual life – depends on this support. But, by comparison, governments have neglected support for the human sciences; and this year's clarion call from one as respected in Canadian academic and governmental circles as Martha Piper – a "hard scientist" at that – bids fair to tumble down any walls of opposition there may be left.

A second reason is the style and comprehensiveness with which Dr. Piper presented her thesis. Starting with a gentle, personal touch, she slowly builds the case to a crescendo of objective analysis. If we don't know who we are and where we are going, she asks, how will we know when we get there? How will we even know where "there" is?

A third reason why Dr. Piper's message has been so widely and readily received, we believe, has to do with the growing maturity

of the Killam Annual Lecture series itself. Now in its eighth year and with a distinguished lineage of Lecturers, opinion leaders in government, academic and business circles are beginning to look forward to each year's insights. So, for instance, among the 160 guests at this year's Lecture at the National Library in Ottawa were a number of senior government figures, and as well the heads of some of the federal granting councils. And, of course, out in force were the Deans and Associate Deans of Graduate Studies of all Canadian universities, who were meeting in Ottawa for their annual conference. (CAGS has become a kind of "partner" of the Killam Trusts in the presentation of the Killam Annual Lecture, and we are most grateful for their collaboration.)

If the Killam Annual Lecture has indeed become a well recognized platform from which eminent lecturers can speak out on issues facing Canadian research universities, that would please the Killam Trustees greatly. For it was with this objective in mind that they started the series back in 1995.

And if Martha Piper's brilliant and stimulating 2002 Killam Annual Lecture leads Canadian governments and Canadians generally to think more favourably about support for research in the "human sciences", that too would fit our purposes admirably. Except for Björn Svedberg's 1999 Lecture, which touched tangentially upon it, Dr. Piper's theme stands out because it singles out the human sciences for sustained attention in a way that previous Killam Annual Lectures have not. In short, it's time!

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For copies of this or any of the seven previous Killam Annual Lectures, you can write to Christine Dickinson, Administrative Officer of the Killam Trusts, at the address on the outside back cover. The Lectures are also found on our new Killam website: www.killamtrusts.ca, or (for a time) on our former website: www.dal.ca/killamtrusts

For a list of the previous Lectures and Lecture titles, see inside the back cover.

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The Killam Trusts

The Killam Trusts were established through the generosity of one of Canada's leading business figures, Izaak Walton Killam, who died in 1955, and his wife, Dorothy Johnston Killam, who died in 1965. The gifts were made by Mrs. Killam both during her lifetime and by Will, according to a general plan conceived by the Killams during their joint lifetimes. They are held by five Canadian universities and the Canada Council for the Arts. The universities are The University of British Columbia, University of Alberta, The University of Calgary, Montreal Neurological Institute of McGill University, and Dalhousie University.

The Killam Trusts support Killam Chairs, professors' salaries, and general university purposes; but the most important part of the Killam Program is support for graduate and post-graduate work at Canadian universities through the Killam Scholarships. In each of the Killam universities and at the Canada Council, they are the most prestigious awards of their kind.

The Canada Council also awards annually five Killam Prizes, in Health Sciences, Natural Sciences and Engineering, and beginning in 2002, Social Sciences and Humanities. Worth $100,000 each, these are Canada's premier awards in these fields.

To date, close to 5,000 Killam Scholarships have been awarded and 63 Killam Prize winners chosen. The current market value of the Killam endowments approaches $400 million.

In the words of Mrs. Killam's Will:

"My purpose in establishing the Killam Trusts is to help in the building of Canada's future by encouraging advanced study. Thereby I hope, in some measure, to increase the scientific and scholastic attainments of Canadians, to develop and expand the work of Canadian universities, and to promote sympathetic understanding between Canadians and the peoples of other countries."

John H. Matthews
W. Robert Wyman, LLD, Chancellor Emeritus,
The University of British Columbia
M. Ann McCaig, LLD, Chancellor Emeritus,
The University of Calgary
George T.H. Cooper, QC, Managing Trustee

Trustees of the Killam Trusts
November 2002

Martha C. Piper, Ph.D.

President and Vice-Chancellor, UBC

Since 1997, Martha C. Piper has served as the eleventh President and Vice-Chancellor of The University of British Columbia (UBC), one of Canada's largest and most prestigious research universities. Dr. Piper is deeply committed to working with students and faculty in strengthening UBC's position as an international leader at the forefront of learning and research.

Born in Lorain, Ohio, Dr. Piper received her B.Sc. (1967) in Physical Therapy from the University of Michigan, her M.A. (1970) in Child Development from the University of Connecticut, and her Ph.D. (1979) in Epidemiology and Biostatistics from McGill University.

Upon completion of her Ph.D., Dr. Piper was appointed Director of the School of Physical and Occupational Therapy at McGill University. In 1985, she joined the University of Alberta as Dean of the Faculty of Rehabilitation Medicine, and was appointed Vice-President Research in 1993. The portfolio was expanded in 1995 to include External Affairs.

Martha Piper's teaching and research interests have focused on early identification of the developmentally delayed infant and assessment of specific approaches used in the treatment of physically and mentally handicapped children. Dr. Piper has published extensively in her field and, in 1995, co-authored the book *Motor Assessment of the Developing Infant*.

Martha Piper's commitment to the advancement of research has identified her as a leader in the research community. She has served as a Board Member of the Alberta Research Council, the Canada Israel Industrial Research Foundation, the Edmonton Economic Development Board, Telecommunications Research Labs, the Centre for Frontier Engineering Research, and the Interim Governing Council of the Canadian Institutes for Health Research. She is a Board Member of both the Protein Engineering Network of Centres of Excellence (PENCE) and the Canadian Genetic Diseases Network of Centres of Excellence (CGDN). Prime Minister Chrétien appointed Dr. Piper to the National Advisory Board on Science and Technology in 1994 and, in 1996, to the Board of the Advisory Council on Science and Technology (ACST). In 1997, Dr. Piper was appointed as a Member of the Canada Foundation for Innovation. In 1998, she was appointed to the Board of Directors of the Association of Universities and Colleges of Canada, and became a Member of the Canada Millennium Scholarship Foundation. In 2001, Dr. Piper was appointed by the Premier of British Columbia to the B.C. Progress Board.

Martha Piper has been awarded four honorary degrees: a D.Sc. from McGill University in 1998, an LL.D. from Dalhousie University in 1999, an LL.D. from the University of Toronto in 2001, and a D.Sc. from the University of Western Ontario in 2002. In 1998, Dr. Piper was named B.C. Business Communicator of the Year by the B.C. Chapter of the International Association of Business Communicators. The Martha C. Piper Research Prize is awarded annually to a faculty member at the University of Alberta.

The 2002 Killam Lecture

Building a Civil Society: A New Role for the Human Sciences

October 24, 2002

Dr. Martha C. Piper

I would like to take this opportunity to thank the Trustees for inviting me to deliver the 2002 Killam Annual Lecture. It truly is an honour to be associated with the Killam name—one that has been dedicated to advancing research and graduate studies in Canada for almost 50 years. As a representative of one of the five universities that directly benefits from the Trust, I am particularly grateful to the Killams for their vision for research and scholarship in this nation.

I am also especially indebted to several individuals who contributed significantly to this lecture: Drs. Patricia Clements, Allan Tupper, and Indira Samarasekera who inspired and questioned my thinking; and, Dr. Herbert Rosengarten who discussed ideas, challenged assumptions, and identified flaws. To each of them I express my sincere appreciation.

In preparing this lecture I was reminded of Dorothy Killam's instructions as articulated in her Will:

"My purpose in establishing the Killam Trusts is to help in the building of Canada's future by encouraging advanced study. Thereby I hope, in some measure, to increase the scientific and scholastic attainments of Canadians, to develop and expand the work of Canadian universities, and to promote sympathetic understanding between Canadians and the peoples of other countries."

It is in the spirit of the words "to promote sympathetic understanding between Canadians and the peoples of other countries" that I deliver the 2002 Killam Lecture this evening.

This summer, on a lazy day in August, while my husband and I were listening to CBC's Sunday Edition and lingering over a cup of coffee, I found myself listening to a poem that carried me back to my childhood and awoke vivid memories of my father. It was called *Death of a Hat*:

> Once every man wore a hat.
> The ballparks swelled
> With thousands of straw hats,
> Brims and bands,
> Rows of men smoking
> And cheering in shirtsleeves.
> Hats were the law.
> They went without saying.
> You noticed a man without a hat in a crowd.
>
> My father wore one to work every day
> And returned home
> Carrying the evening paper,
> The winter chill radiating from his overcoat.
> But today we go bareheaded
> Into the winter streets,
> Stand hatless on frozen platforms.

Listening to this simple poem, I was surprised by the way it led me to reflect upon my past life and my sense of self. Perhaps it was no more than my father had worn a hat. But perhaps it was that as a child my father had been a symbol of order, of respect, of tradition, of a time when all seemed secure: when one knew the name of one's neighbours, and children played safely in the streets and parks.

As it turned out the poem had been written and was being read by Billy Collins, the Poet Laureate of the United States. He spoke about his ambition to arouse a new level of public interest in poetry, of creating a culture of excitement about poetry. With great enthusiasm he described a program he had initiated entitled "Poetry 180". To match the 180 days in the school year, he had selected 180 poems and posted them on the Library of Congress website, with the hope that they would be read daily in public high schools—read over the PA system, just read without any discussion, to be listened to, thought about and absorbed by students; becoming a feature of students' daily lives.

As Billy Collins spoke, I realized that I had just experienced the process he had envisioned: I had heard a poem read, it had become a part of me—conjuring up a time that I could remember, affecting how I thought about myself, and leading me to think about how wearing a hat and the death of that tradition reflected a change in our society.

I am not here to suggest that the wearing of a hat is the definition of an orderly society—or that we should return to the days where "hats were the law"; rather I want to press the point that poetry, and philosophy, and history, and all of the other human sciences are critical to our ability as individuals to reflect on our mores, values, and heritage, and influence the ways in which we translate those reflections into actions that will form the core or centerpiece of any civil society.

I am keenly aware that the very term 'civil society' is a source of some dispute among moral philosophers and political scientists. Civil society has meant different things to different people at different times: thus, the Greeks and Romans saw it as based in natural reason, while Christian theologians saw it emanating from divine law. And what we understand as 'civil' in the workings of our

society may differ radically from the understanding of those belonging to other cultures and religions.

While I am not a philosopher, please allow me to offer a simple working definition for the purposes of this talk: I am defining a civil society as a vigorous citizenry engaged in the culture and politics of a free society. In this definition, the key agent of influence and change is neither the government nor the corporation, but rather the individual, acting alone or with others to strengthen civic life. In turn, how individuals think about themselves and others, the values they espouse and enact, become the essential features of a civil society.

There is much to suggest that this kind of civil society, one based on mutual respect, tolerance, and trust, may be at risk. Those who question the status of its health point to such indicators as rising crime rates, increasing homelessness and drug addiction, illiteracy and poverty, concerns about human security and immigration, declines in voter participation, or the decline of our cities as evidence of a civil society in crisis.

Over the past year, the foundations of civil society have been shaken by several major events that have acted as 'wake up calls'. September 11 and the recent attacks in Bali raise serious questions about how far one must go to defend a civil society without compromising the very values that it represents. The Enron scandal, and other similar crises in the business community, have shaken our belief in the probity of the capitalist system, as we learned of the massive frauds that had been perpetrated on the marketplace and robbed thousands of small investors of their life's savings. Cataclysms like these inevitably pose a threat to our notions of a civilized society—one in which individuals can express themselves without fear, exercise their individual human rights, and live in healthy, safe, respectful, and economically strong and trusting communities.

The fact that American society did not collapse after September 11, that the marketplace, though shaken, held and recovered, speaks well of the fortitude of a society that derives its legitimacy from the moral conviction of its citizenry. I was struck by how, on that fateful September day last year, Americans remembered the true meaning of words like citizen, community, and public servant and relied upon firefighters, mayors and elected officials, policemen, volunteers, friends, and family to assist them in a time of urgent need.

That foundation of moral conviction was sadly not so apparent during the recent revelations about stock market crime. While some observers conclude that an overhaul of the market system, along with its laws and regulatory practice, is required to remedy the corporate scandals, others believe that we are dealing with something more serious, a breakdown in human values; that traditions of trust and civic value have given way to a culture of greed and self-serving.

Still, we often presume that it is up to the government to make sure that the values of a civil society are protected. Our daily newspapers are filled with accounts of issues like increasing violence, disputes over aboriginal land claims, the ethics of human stem cell research, and the controversies around the legalization of marijuana or gay marriages. Yet while government often speaks to such issues, these concerns seem to garner little attention in the national innovation agenda, the new knowledge economy, or our ability to achieve our economic and productivity goals.

Why is this? Why is it that the public concerns we hear about daily are largely focused on what I would call civil society issues, but that the policies proposed for the creation of a thriving society are often focused on economic goals? Are these two areas—civil society and economic well-being—not related? It might reasonably be argued that economic prosperity must come first if we are to produce the resources required to develop the social capital associated

with a civil society; however, the question I would like to ask this evening is how important is a civil society to the building of an innovative and productive society in the twenty-first century? Can we achieve the goals of strength and prosperity without a secure foundation of the values embodied in what we call civil society?

This summer the Brookings Institution released a provocative and informative study that addresses some of these questions. Entitled *Technology and Tolerance: The Importance of Diversity to High-Technology Growth*, this landmark study asserts that the leading indicators of a metropolitan area's high-technology success are to be found in its levels of tolerance and cultural diversity. It concludes that diverse, inclusive communities are ideal for nurturing creativity and innovation. The study theorizes that people in technology-related businesses are drawn to places known for diversity of thought and open-mindedness, and that such a mix stimulates creativity and innovation.

Why would this be? Why would social and cultural diversity actually be important for creativity and innovation? Maybe it is not that complicated. As was pointed out over and over again in the NRC Millennium Conference on Creativity and Innovation, talented people are naturally drawn to places that are culturally diverse, inclusive, tolerant of new ideas and radical thinking, places that provide them with opportunities to engage with others and derive the inspiration necessary to spark creativity and innovation.

The Brookings study states that cities must begin to combine their goal of providing a better business environment with strategies aimed at improving their social and cultural diversity. The authors cite Austin, Texas as an example of a city that is taking an integrated approach to the capturing of high-technology talent. The region has made significant investments in research and development, higher education, and business incubation. But alongside this, the region has also made considerable investments in its social programs and

its cultural lifestyle, including the sponsorship of film and music festivals. Austin Mayor Kirk Watson has been the driving force behind a powerful strategy that aims to capitalize on the "convergence," as he puts it, of technology, talent, and tolerance.

I was intrigued by the findings of this study. The traditional thinking is you must first establish a strong and innovative economy in order to have the resources to afford the quality of life that will build a civil society. The Brookings Institution study suggests just the reverse—that is, in order to have an innovative economy, you must first have a civil society—one that is tolerant, culturally diverse, and humane—that in turn provides the stimulus for creativity and innovation.

In an *Atlantic Monthly* article entitled "Beyond the Information Revolution," Peter Drucker approached the same question from a slightly different perspective. In forecasting what knowledge workers would require, he accurately predicted the recent crisis in the high-tech sector associated with the over-inflation of its stocks. He stated that bribing knowledge workers through stock options would simply not work. Rather, he foresaw the need for a different approach to motivate such workers in the future: *"When this can no longer be done by satisfying knowledge workers' greed, as we are now trying to do, it will have to be done by satisfying their values."*

It seems odd to be invoking human values as a means of improving productivity; Marx, after all, saw human values *sacrificed* in the name of productivity. Common sense might tell us that, regardless of what people may say, the prospect of a good salary, of increasing personal wealth, is a stronger motivating force than "human values." Yet current research suggests otherwise.

The Conference Board of Canada's most recent *Performance and Potential* report states that over the past three decades Canadians' values have shifted from being materialistic to becoming post-materialistic—that is, our values are moving away from the pursuit

of material goals toward post-materialistic priorities—priorities rooted in the individual's aspirations to belonging, freedom, self-esteem, and quality of life.

This observation is supported by the research of John Helliwell, an economist at UBC and a research fellow at the C.D. Howe Institute. He analyzed data recorded over 20 years from people in 50 countries and concluded that Scandinavians, among the highest taxed people in the world, with the highest per capita investment in social programs, have the highest sense of well being. This finding, coupled with the Conference Board's recent ranking of Sweden as the overall leader in Innovation, demonstrates that the honouring of human values results not only in an increased sense of well-being but also a stronger culture of innovation.

At one level, we could argue that we Canadians already have a map to build for ourselves the kind of society that encourages humane values, teaches the importance of mutual respect, and promotes tolerance in every sphere: the Charter of Rights and Freedoms, embedded in the Constitution Act of 1982. There the notion of a tolerant and diverse society—a truly civil society—is expressed through the fundamental freedoms enjoyed by all Canadians:

- freedom of conscience and religion;
- freedom of thought, belief, opinion, and expression, including freedom of the press and other media of communication;
- freedom of peaceful assembly; and
- freedom of association.

The Charter thus enshrines basic human rights, and admirably reflects the aspirations of a free and democratic society.

Yet as we all know, despite some undoubted successes, it has not succeeded in eradicating injustice; it has not brought solutions to the lands claims disputes, or solved the horrendous problems of pov-

erty on northern reserves; it offers few answers to the questions about drug and alcohol abuse in our cities; it was unable to prevent the set of events at Concordia University where violence and confrontation threatened free speech.

I don't want to suggest that Canada is in imminent danger of moral collapse or that the forces of disorder are about to triumph. This country is recognized elsewhere in the world for its support of democratic rights and individual freedoms, for its adherence to law and order, for its efforts to create a truly multicultural and tolerant society. Our record of leadership in building consensus to develop the International Landmines Treaty and our support for the International Criminal Court are widely acknowledged.

But even as we pride ourselves on such achievements, there are those who argue our influence on the world stage is waning. And a walk down to Hastings and Main in Vancouver provides a sober reminder that poverty, homelessness, drug abuse, and mental illness are only a five-minute walk away from the upscale souvenir shops and restaurants of Gastown; that in the heart of one of the most affluent cities in the world, we can see the dreadful reminder that somewhere, somehow, something is wrong.

Perhaps all that is needed is a strengthening of political will and the application of extra funding. Surely those who govern us could, through the allocation of appropriate funds, find common-sense solutions. But experience tells us that one person's 'common-sense solution' is another's recipe for disaster. Is there a 'common-sense solution' that will prevent crime and violence? Or help us to develop a fair immigration policy that will reinforce our multiculturalism without creating suspicion and division? Or avoid the modern curse of urban blight? Is common sense enough even to help us *identify* the problems and questions that face us? Do we all know, for example, what exactly our defense officials mean when they speak about the creation of a 'North American defensive pe-

rimeter'? Are we all agreed about the right way to handle the many challenges of an aging population?

Clearly, we need more than just common sense to guide us to solutions. Political will, program funding, the law—all these tools are necessary in the search for solutions, all are being applied, yet the answers still elude us. Vancouver's downtown east side is an excellent case in point: over the last ten years every level of government—municipal, provincial, federal—has channelled large amounts of money through social agencies in an attempt to bring some hope and improvement to the citizens of that neighbourhood, but to little effect. What are the causes of their failure?

It would be foolish of me to pretend that I knew the answers. But my guess is that our failures in the social realm stem from a failure of understanding based on informed inquiry. We cannot truly achieve the ideal of a civil society until we possess the kind of deep, extensive knowledge born of research that would enable us to better understand ourselves, identify our values, define the problems, apply the solutions, and construct the prosperous and humane society we all seem to aspire to.

If we are going to achieve this goal, the building of a civil society, I would like to suggest that we need to build our understanding along three lines of inquiry in the human sciences: first, we must encourage knowledge and scholarship that will enable individuals to better understand themselves, their values, and the roles they play as citizens; second, we must pursue knowledge and scholarship that will assist us to define our Canadian identity and our role as global citizens; and third, we must advance knowledge and scholarship in those areas that bear on legislation, public policy, and social programming.

A. Knowledge and scholarship that will enable individuals to better understand themselves, their values, and the roles they play as citizens: Whether it is through the study of English poetry or French theatre, the Greek Classics or Asian religions, the history of nations or individuals, the disciplined study of the human sciences enhances our understanding of ourselves and informs our citizenship. This disciplined study acquaints us with the cultural achievements of the past and provides the stories, myths and legends that inspire our creativity. It forms the basis of our education system and contributes strongly to our sense of social order, justice and human rights.

As Martha Nussbaum notes in her book *Cultivating Humanity* the rigorous study of the humanities produces free citizens, citizens who are free not because of wealth or birth, but because they can call their minds their own; citizens who have looked into themselves and developed the ability to separate mere habit and convention from what they can defend by argument; citizens who have ownership of their own thought and speech. From the study of past civilizations and the history of ideas, from the examples provided by literature and philosophy, we derive a sense of value and tradition, and of our own place in the continuum of human history. In assimilating these ideas, and making them our own, we transform them and build upon them to strengthen and improve the freedoms we have attained over many centuries.

But while we pride ourselves on these freedoms, we must not be complacent, for indeed they are fragile. We must be continually vigilant to demand educational and political systems that are fitted for freedom. Whether it be our increasing concerns about the threats to free speech, or the challenges associated with denying human rights in the name of security, the need for 'free citizens' with free minds has never been greater. In his award winning novel *A Fine Balance* Rohinton Mistry focuses on what we have and what we are constantly in danger of losing. It is this *fine balance* that the study

of the humanities addresses; it is this *fine balance* that a civil society attempts to maintain.

B. Knowledge and scholarship that assist in defining both our Canadian identity and our role as global citizens: As we grapple with our interconnectedness with the rest of the world, we are challenged to define who we are, what we stand for, and what we mean by 'being Canadian.' Whether we are speaking of our health care system, border security, multi-culturalism, a common currency, Canadian sovereignty, or aboriginal land claims, it is critical that we have a strong sense of who we are and what values we embrace as Canadians. Research and scholarship in the human sciences—whether it be in Canadian literature, history, political science, or demography; Canadian film, theatre, or music; Canadian sociology, geography, or aboriginal studies—research, discovery, and dissemination are essential if we are to understand who we are and define our Canadian identity.

But knowing who we are is not enough—we must also understand others. For if we are to live in one small, interconnected world, we must assume and fulfill our responsibilities as global citizens.

Global citizens. I am reminded of the Greek philosopher Diogenes, who when asked where he came from, replied "I am a citizen of the world." He meant that he refused to be defined simply by his local origins and group affiliations; he insisted on defining himself in terms of more universal aspirations and concerns. The Stoics who followed his lead developed his image of the *kosmopolites,* or world citizen, arguing that each of us dwells, in effect, in two communities—the local community of our birth and the broader community of human argument and aspiration.

It is the values inherent in these two communities coming together within an individual that I believe constitutes global citizenship. In other words, we need not give up our special affiliations and identities, whether national or ethnic or religious; but we do need to

work to make all human beings part of our community of dialogue and concern, framing local or national politics within a broader structure of respect for all human beings.

Lester Pearson, in the 1950s, warned that humans were moving into "an age when different civilizations will have to learn to live side by side in peaceful interchange, learning from each other, studying each other's history and ideals and art and culture, mutually enriching each others' lives. The alternative, in this overcrowded little world, is misunderstanding, tension, clash, and catastrophe."

Pearson was clearly calling for the study of the human sciences as they applied to other cultures around the world. And while it may have taken us 50 years to heed Pearson's advice, it is increasingly clear that we no longer have the luxury to wait another 50 years to act. Whether it be the events of September 11 or the flashpoints of Kashmir, the Koreas, and the Middle East, Pearson's call for "learning through studying" has never before been so compelling.

C. Knowledge and scholarship that informs the creation of public policy and develops the social programs on which our civil society is built: Just as we translate our health research findings from the bench to the bedside, we must translate our research findings in the human sciences into public policy and social programs. Interdisciplinary research in the human sciences is critical not only to advance our understanding of some of the most pressing social problems we face as a nation, but also to provide the basis for good legislation and informed public policies that are translated into effective social action.

Examples abound. How do we prevent crime in our inner cities and violence in our schools? What public policies are appropriate to fighting terrorism while at the same time recognizing human rights? Should marijuana be legalized and if so what are the effects of such legalization on other areas of our life? On what basis should we negotiate free trade with other nations? How do we secure equal

opportunity for aboriginal peoples while ensuring that their culture and traditions command respect?

These kinds of questions challenge us every day. As experience has shown us time after time, lasting solutions may only be found after thoughtful inquiry, the kind of inquiry we commonly associate with think tanks, policy forums, and university research. Out of such disciplined inquiry can arise the coordinated policies that in turn are translated into action by elected officials, municipalities, social service agencies, and NGOs. Research in the human sciences is as important to our advancement as a civil society as research in biochemistry is to the advancement of our health. And knowledge transfer in the human sciences—the transfer of findings into policy and programs—is as important as technology transfer is in the engineering and natural sciences.

The question we now must ask is how we might best structure our efforts to support research and scholarship in these three lines of inquiry in the human sciences. How might we best encourage the kind of research that we believe must form the basis of a civil society, and in turn make possible the economic prosperity that we associate with innovation and technological strength?

Let me suggest a three-pronged approach. First, we need to contemplate significant changes in post-secondary educational programming; second, we need to 'renew' the Social Sciences and the Humanities Research Council, or SSHRC; and third, we should consider the creation of a human sciences equivalent of the Prime Minister's Advisory Council on Science and Technology.

First, post-secondary education. It is well understood that a sound education is the foundation for a strong and prosperous society. But if we are to create what I have been calling a 'civil society,' we must put more emphasis on what we may learn from the human sciences about the world we live in and our responsibilities as members of that larger community. Some universities have experimented in

introducing students to the great historical debates about social values and civic responsibilities by creating “foundation years” for all students, a combined program of courses in the humanities, the sciences, and the social sciences. More recently, we have seen the development of 'service learning', the process by which students may combine academic study with active involvement as volunteers in social and community services.

Whatever steps we take in curriculum development, we need to do more than add a few new courses or impose more requirements on already overburdened students. We need to develop an integrated approach that relates academic study to the needs of society: that encourages in our students a stronger sense of social purpose and instills an awareness of one’s responsibilities as a citizen and a member of the global community.

Second, a renewal of SSHRC. SSHRC, or the Social Sciences and Humanities Research Council, was established in 1977 as the federal agency in support of university-based research and training in the social sciences, humanities, education, law, business, and fine arts—the human sciences. Over the years it has played a significant role in advancing our understanding of the human knowledge and skills Canada needs to improve the quality of our social, economic, and cultural life.

In recent years SSHRC has attracted much debate. Advocates argue that SSHRC is underfunded and undervalued—requiring a significant increase in funding in order to support more graduate students, provide a foundation for our educational efforts and make a significant contribution to the public good. Critics argue that SSHRC has had a marginal impact, if any, on the well-being of our society, that its work is often irrelevant and trivial: that despite large expenditures of public money, it does little to enhance the quality of our lives or strengthen our economy.

Few people in this room, I am convinced, would find such a view defensible, yet we would be wrong to dismiss it as unworthy of our attention. We must take seriously the skepticism that others have about the importance of supporting research in the human sciences. I want to respond to this skepticism by making the case for an *increase* in the support for research in the human sciences, and by suggesting several ways in which we might renew our current SHRCC efforts.

The need to increase the funding to SHRCC is legitimate. Let me be clear. I applaud and support the government's recent investment in research, whether it be the establishment of the Canada Foundation for Innovation, the Canada Research Chairs, Genome Canada, the restoration of funding to the granting councils, or the funding of the indirect costs of research. All of these investments and more are required if we are to achieve the laudable goal of being in the top five innovative countries. What I am advocating this evening is not a pulling back or reallocation of this investment. Rather I am suggesting that an *additional* investment in the human sciences is required if we are to reap the full benefit of the returns on these other investments.

My model here is health research, where the argument has been advanced that a minimum of 1% of the investment made in health expenditures should be invested into health research. Correspondingly, I would suggest that 1% of all public expenditures on 'civil society' programs should be invested into research in the human sciences. Consider the amounts invested in social welfare, the corrections system, national defense, foreign affairs, heritage and culture, and Indian and Northern Affairs, to name a few broad areas. Why would we not consider investing a minimum of 1% of those expenditures into critical research that would permit us to better understand those expenditures and the programs they support?

Along with increased funding I would consider restructuring SSHRC to reflect the nature and importance of research concentrating on the formation of a civil society. This restructuring would involve a commitment to network scholars across the country, in academies, colleges, institutes, or alliances that focus on some of the most pressing 'civil society' issues. Such academies would be interdisciplinary in nature and involve graduate students and scholars in a variety of disciplines from a variety of universities. We might construct academies around themes such as Aboriginal Affairs; Democracy and Human Rights; Poverty, Unemployment, and Social Welfare; Language, Literature, and the Performing Arts; Education and Training; and Immigration and Multi-Culturalism, to offer but a few examples.

As with the Canadian Institutes of Health, each of the academies or alliances would have three thrusts of research: basic research that focuses on how individuals better understand themselves, their values, imagination, and creativity; research that defines our Canadian identity and role as global citizens; and research that informs legislation, public policy, and social programming. In addition, I would suggest a significant commitment be made to the transfer of the findings of these academies into both the public and private sectors. Advisory groups could be established with representation from government, the private sector, labour groups, and social agencies in order to receive and apply the findings as appropriate.

Let me also suggest that we consider changing the name of SSHRC—to focus on the outcomes of the research rather than the academic disciplines that inform the research. Attention should be directed towards the goals and outcomes, rather than the process. Hence, I would advocate a name that emphasizes what we are building—a civil society. Whether it be the Civil Society Research Council, the Canadian Academies for Civil Society Research, or something else, I think it is important that the public understand

what the research is focused on doing, rather than identifying the disciplines involved in conducting the research.

My third and last proposal for action calls for the creation of a human sciences advisory body to the Prime Minister. The creation of a Prime Minister's Advisory Council on a Civil Society, analogous to the Prime Minister's Advisory Council on Science and Technology, would promote continuing discussion at the national level on matters that have too often been relegated to local, occasional, ad hoc consideration, prompted by a prison riot here or a poverty march there. Such a council, comprised of leaders in humanities and social science research, the creative and performing arts, business, industry, and labour, would advise the government on the measures that need to be taken to move Canada closer to the ideal of a civil society.

The suggestions I have put forward this evening may not meet with everyone's approval; nevertheless, I hope I have persuaded you of the overriding need to re-invest as a nation in the human sciences. As we move forward as a democratic country entering the twenty-first century within an increasingly complex global environment, it behooves us to remain on guard for everything we value and respect. Much of what we cherish as a nation—our values, our social programs, our multi-culturalism, our tolerance for diversity, our influence on the world stage—are critical to our advancement as an innovative society. But we must also recognize that these qualities and characteristics, these concepts that we identify as "Canadian," may be at risk: not only because of external threats but also because we do not fully understand the components that contribute to their sustainability. If we commit to building a civil society we must of necessity commit to investing in the human sciences so that we may better understand who we are and what we value as Canadians.

Yesterday we received the wonderful news that Yann Martel of Montreal has won this year's Booker Prize. Almost as pleasing is the fact that three of the six nominees for this year's Booker Prize

were Canadians: Carol Shields for *Unless,* Rohinton Mistry for *Family Matters* and Yann Martel for *Life of Pi*. The nominations were not only a tribute to Canadian fiction but also an acknowledgement of Canadian writing's increasingly diverse roots. Ms. Shields was born in Chicago; Mr. Mistry in Bombay; and Mr. Martel in Spain. Each in their writing draws from and reaches out to the world—interpreting life events from a perspective that is both Canadian and multicultural. So may it be with the human sciences—defining who we are and contributing to our sense of self as Canadians—advancing our culture and heritage within a global environment—and providing the spark of creativity and innovation that will allow us to excel as an innovative, civil society in the twenty-first century.

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