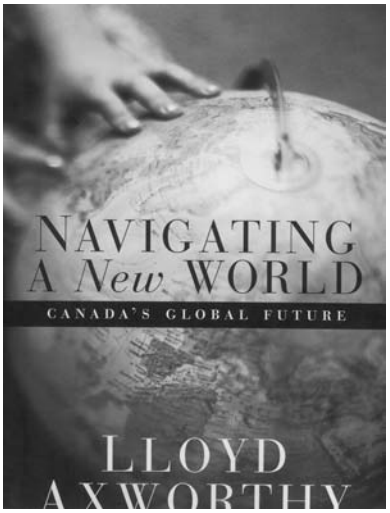
concerns for character- and citizen-building are subjugated to more commercial and competitive values and the reputation of universities for objective and unbiased teaching and research is impaired. Most importantly, the philosophical underpinnings and social mandates of universities suffer if their activities follow only what is lucrative.

As might be expected, the rise of academic entrepreneurism has not met with universal enthusiasm on campuses. Universities' attempts to commercialize rarely seem to meet with approval from either faculty or students. Some complain that universities have turned into knowledge factories where intellectual ideals are routinely compromised for the sake of money and senior administrators respond more to political and market forces than to faculty, students, and staff. For others, learning and research come to be valued in terms of their ability to be translated into cash or merchandise, and not in other ways, such as aesthetic, intellectual, or recreational pleasure. The dangers in this are readily apparent: the idea that there are other kinds of value than the economic eventually gets downplayed or even lost. And, once essential values are sacrificed they become difficult to restore. This remains the single most compelling argument against unfettered academic commercialism: envisioning universities as economic agents rather than educational institutions threatens to change their character in ways that limit their freedom, sap their effectiveness, and diminish their integrity. Although not all ties with industry are suspect and universities need not refuse every opportunity to earn financial reward from their work, commercial ventures are decidedly risky…not only in themselves but also to the academic standards and scholarly values that universities maintain and to the integrity and independence they hold.

Tom Nesbit is the Director of the Centre for Integrated and Credit Studies, Continuing Studies, SFU.

Navigating A New World: Canada's Global Future by Lloyd Axworthy

—Nancy Harris



For those who have been fortunate enough to hear Lloyd Axworthy speak, his account of a viable and just place for Canada in a rapidly shifting global politic is a continuation of his regular public speaking theme. While he describes the way he sees us—individuals who give shape to this country—we hear his voice, consistently courageous and inclusive as he points out the path that runs through challenging bureaucratic processes, international opposition and made-in-Canada partisan politics to a place where Canadians can lead with their best skills. This is not a comfortable text. It is weighed down with our failure to act out of humanitarian intent. Mr. Axworthy articulates his desire to see Canada move ahead using "soft power"—advantages of wealth, good education and a generally secure stable society—to establish humanitarian intervention in the context of traditional state sovereignty. Defining sovereignty as the responsibility to protect must, Axworthy states, become accepted international behaviour. The imperatives for the use of soft power are the atrocities committed around the world.

With an excellent reputation at home and on the world stage, Dr. Axworthy can now be found at the Liu Institute at the University of B.C. This is an ideal time to document an impressive public life. Still, one might ask to whom this navigational instruction is addressed. Given that Axworthy has retired from politics, his opinions now might have greater acceptance in the broad Canadian community than they did while he was in public office. This is one of the problems in Canada. We love to find politicians incredible and hold their ideas suspect of political agenda. If there is a challenge outside the boundaries of Canada to resolve major issues without resorting to a partisan or protectionist politic, there is an equal challenge within Canada to do the same. The challenge within Canada's boundaries is one that could be addressed in public dialogue. When Axworthy criticizes "Canadian academics [who] tend to be detached and at times disdainful of involvement in the political process" (p. 32), I see an opportunity for universities to be part of community-based dialogue. While this concept might seem a natural fit for intellectual interest it must be appreciated that universities have their own internal dynamics and inside/outside political mechanics that need to be retooled for a discussion intended to build solutions. Many academics struggle with the uncertainty of where to begin community-based discussions involving politics and stand mute as a result of that struggle. In addition, it must be acknowledged that universities are entities that market a product, that product being credit courses. Any project involving community outreach requires funding.

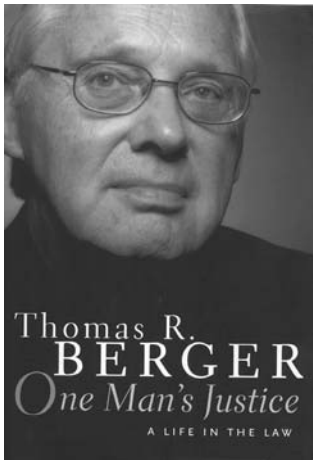
A solution might be found in Dr. Elizabeth Jareg's commentary quoted by Axworthy. When asked if it is possible for young people caught in the tragedies of Uganda to recover, she emphasizes the "importance of being accepted back into the

community, and then being given something useful to do" (page 22). A community-based initiative facilitated by an Institute for the Humanities attached to a university might explore how the university community could discover something useful to do. The concept of community articulated by Dr. Jareg seems to have a holistic character; it is a collection of all people coincidentally gathered in a particular place. Dr. Jareg is referring to a Ugandan village, with all of its integrated components. It is her hope that the young people from this village can be reintegrated back into their community. In contrast, "community" in Canada can often mean a collection of people bound together by a particular concern or interest. We see in Canada groups of people gathered to lobby various levels of government. We also see a community of concerned individuals, organizations, business interests, NGO's and government bodies able to raise funds to develop or re-develop community in areas such as those described by Axworthy. Various differences in our definition of "community" create challenges: one must ask where the Canadian community might be. Is this "political" enough to satisfy Axworthy's criticism of lack of academic involvement? That question can only be answered when we see the discussion about community participation unfold with all that it entails.

From my point of view, the value of this book cannot be found in a political or economic assessment of statements made. Canada's ability economically to sustain the bureaucratic infrastructure through which decision-making information is collected and presented, maintaining Canadian consulates and establishing a peace keeping presence aside, the value is in the answer to the question, does this book kindle the imagination of Canadians as to Canada's place in the global arena? Key to Canada's ability to navigate in this new world is an political leadership. When Axworthy states that this is the choice that Canadians must make, and then asks if we are ready for such an undertaking, we can identify his intended audience. I hear Axworthy speak to me as a member of a community geographically described by electoral boundaries. Axworthy goes into great detail building his case for the need to do things differently, to change the focus of discussion so that real solutions are developed. He builds his case as he gives an account of his time in Sudan and Uganda and Bosnia, Cambodia, Croatia, Rwanda; these are areas we are familiar with from news accounts of horrible atrocities. His description of the Ottawa Process on Landmines and the challenges in getting 143 signatures on a treaty banning the manufacture, use and export of anti-personnel land mines illustrates the moral imperative and the confidence that that imperative can be met. It builds in the reader a confidence that even as the quiet neighbour to a superpower there is opportunity for Canadians to have a place in the world, to participate with our own agenda.

The overwhelming concerns for many Canadians are issues of autonomy given our economic, cultural and social proximity to our neighbour. Axworthy points out in his discussion of American "Treaties and Transactions: Rules or Power," that there *is* opportunity to negotiate sustainable solutions. Given the complexities of NAFTA, the challenge becomes one of ensuring that a Canadian design would be part of this evolving North American fabric. In his account of relationships between the U.S. and Mexico one begins to see the consistencies in Axworthy's Canadian design. Our relationship with the US and Mexico must be navigated with the same skills and instruments as those required in the broader expanse of the world stage. The choice of tools is a political one. Canadians must make decisions at the polling station based on sound information regarding our country's potential at home and internationally. It is imperative to lead with what Axworthy refers to as soft power because the alternative would be the loss of Canada to an overwhelming US agenda.

Nancy Harris is an associate of the Institute for the Humanities who works in the field of conflict resolution and bridge building in the development of her company, "Project Continuum."



One Man's Justice: A Life in the Law by Thomas R. Berger

—Philip Bryden

Few Canadians can lay claim to a legal career as remarkable as that of Tom Berger. In addition to more than thirty years of practice as a lawyer, Berger had a brief career as a politician (serving as a Member of Parliament, a Member of the British Columbia Legislative Assembly and Leader of the British Columbia New Democratic Party). He spent twelve years as a justice of the British Columbia Supreme Court. He also served as a commissioner of inquiry in places as far flung as the Mackenzie Valley, Alaska and India. *One Man's Justice* is Berger's account of his life in the law, and a fascinating account it is.