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PREFACE

Reading through this bibliography we will discover a community relatively well-studied as contemporary Jewish communities go. At the same time, the bibliography points to many lacunae remaining to be filled and to opportunities for researchers to spread their wings and enrich the community with the results of their studies. We hope the bibliography will stimulate both researchers and the community to respond to the challenge in their own way.

A word is in order about the communal context in which this bibliography must be placed. When we began the research, most students and observers of Canadian Jewish public affairs viewed the Canadian Jewish community as well-organized with institutions framed countrywide by the already venerable (for a young community) Canadian Jewish Congress (CJC). True, the context had changed in recent decades with the emergence of community federations as the roof institutions of local communities across Canada, with the CJC and the federations linked through still relatively new, but developing, mechanisms.

Today, on the publication of this bibliography, we see a very different situation. The functions and mandate of the Canadian Jewish Congress have changed, and it no longer can be said to frame the whole community in the comprehensive way it once did. Rival bodies, countrywide and local, have developed and gained strength and now compete with CJC and the Federation movement for power and place. Local federations have become stronger, and through their countrywide

instrumentality, the Council of Jewish Federations of Canada (CJFC), have generated their own power centre which, because of its fiscal clout, tends to exert considerable influence in a wide sphere.

On the other hand, the CJFC has not replaced the CJC as Canadian Jewry's roof institution. Instead, it has contributed to the development of what has become more like a market for the community than a fixed institutional matrix. In this respect, Canadian Jewry has become more like American Jewry, although still with substantial differences reflecting the two countries' generally different institutional frameworks. Canadian Jewry is still an oligopolistic marketplace, while American Jewry is far more varied and even anarchic.

One of the topics that must now be of great interest to students of Canadian Jewry is this change. Comparisons with other once highly structured communities which have become markets will be instructive. In this new looser structure, every form of Jewish expression can find an independent place and yet be integrated into the larger Jewish community. How the change came about in Canada, and how it reflects a specifically Canadian manifestation of what has become a worldwide shift are significant questions, the answers to which will tell us much about contemporary Canadian Jewry.

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