

aylor who lives just up

contestation' and chal-
t basically, the ancient
and the ecclesiastical
early post conquest
ration.

taken place are within
The development in the
rural, quaint, traditional
Quebec that is now 78
society in the process of
ning of administration,
ns. It is all taking part
ss corporate society.
ng, is not that the class
y altered, but that with
oning of the status quo,
pattern of relationships
1790, modified again
nd modified again in
r serious re-examina-
cience' of English Ca-
the period of 'contes-

bec are really social
si se pense en français,
s', is a mistaken point

What we have in fact, is a unity in duality of a structure, both social and economic and national that is a product of a particular history in which 'la conquête 1760' was combined with the fact the conqueror was precisely the country in which took place the industrial revolution and the country which became the mistress of the seas, the workshop of the world. The pattern with the combined ascendancy of 'la classe mercantile anglophone' and a state machinery which was an extension of the imperial realm, we have inherited in modified form.

If one compares the reports - today's bi and bi, and John Lambton and Lord Durham's, there are truly remarkable things that emerge from it. In 1790 Quebec City, there were 37 merchants, four of whom were French Canadian. In Volume 3 of the bi and bi report, it is stated that Quebec outside Montreal, French Canadians consist of 93 per cent of the population, they have only 20 per cent of the top managerial posts.

There is a continuity of structure from 1790 to 1970. The mercantile society became an industrial society and is now a corporate business structure.

John Porter defines an elite as that small group of individuals that occupy the major decision making positions in the corporate institutions of the corporate society. The number of French Canadian in this elite is between six and seven per cent.

And, one might also add, that 73 per cent of Quebec families earn under \$4,000 dollars per year.

— **Stanley Ryerson**

ook at unchanging

g labour

y differences of opinion
lasses. You can't lump

nationalism in Quebec,
0's. Then, there was a
was quite a phenomena.
white collar workers
ada as a whole, only 10
force is unionized. In
orkers, civil servants
time, or their former

ve always tended to put
feeling than leaders of
people dismiss the prob-
problem of intellectuals,
ons of such white collar
Quebec civil service.
workers, their leaders
alism. In their lifetime,
reaction with Duplessis
aining 'our spoils' from

ance on behalf of unions
. This has changed. In
r during the early 60's,
rdreau who were trying
granted, that is rela-
dian Labour Congress,
Now, this autonomy is
lication of the evolution

At the policy level of the unions prior to 1960, the QFL in doctrine was more wary of nationalism than the CNTU. It now takes for granted that it is in a separate province which requires different services and structures that are non-existent in the other provinces.

The president of the CNTU (CSN) Marcel Pepin, à propos to recent internal struggle this year, did suggest that perhaps separatism was inevitable. This he said in a non-hostile fashion - which is again something new.

Michel Chartrand (president of the Montreal region of the CSN) is not that far away from Marcel Pepin. Neither members of the Parti Québécois (P.Q.) Chartrand is more vocal about his nationalism. The P.Q. is not as clear as he would like it to be on social issues. The struggle between these two men within the CNTU is largely an internal struggle within the union. It is caused by the friction between the pre-1960 members which are found mainly outside Montreal, in the small town rural areas, and in the construction trades; and the civil service, urban element. It is a struggle that you will find taking place in many Quebec unions. Nationalism in this case is not a dominant factor between the two.

Many people have talked about whether the problem in Quebec is social or national. This is like the discussion about the sex of angels. The two cannot be separated. Language has been a way whereby workers and lower classes have been exploited. It is a part of the social taboos of the land. It is just as impossible to separate these two issues in Quebec as it would be to separate the economic conditions of the blacks from the colour of their skin.

