

CANADA IN THE AMERICAS

Session A1: Business I

Judy Haiven, Saint Mary's University

Wal-town: Canadian Activists battle Wal-Mart

In 2006, a major trade union stepped forward to help fund a Montreal-based group of self-described culture-jammers launch a cross-Canada crusade against Wal-Mart. Two things were unusual about this: first, the union is a major US-based union which operates in Canada, and a union which seldom sanctions any political action. Second, the young people were not traditional trade unionists, or even working people.

However, the trade union movement has been fighting US giant Wal-Mart's presence in Canada for years, and more recently has stepped up efforts to organise unions in the stores. In this presentation, I will discuss the current labour relations situation with workers and their unions demanding union recognition from Wal-Mart. I will also present the culture-jammers' attempts to thwart the huge company and the links between them, anti-US animus and organised labour.

A Hallsworth (Surrey), T Hernandez (Ryerson) and T Lewington

“Springtime for ASDA?” – property dimensions of the WalMart growth strategy: US-Canada-UK

This paper studies the relationship between corporate growth and property profits in Canada and the UK but drawing on the “dead WalMart” phenomenon of the USA.

The paper suggests that low-cost sites plus the possibility of Sale & leaseback to REITs have fuelled the replication in Canada of the “dead WalMart” phenomenon of the USA. In the UK groups such as Tesco have taken the bulk of the uplift in store values from property price rises. Latecomer ASDA WalMart needs planning liberalisation in order to repeat its Canada-USA growth strategy in the UK.

Session A2: Multiculturalism

Mukesh Bhatt, University of London

The Gujarati Diaspora in Canada

Gujaratis (originating in Western India) are a significant, if often invisible ethnic minority which contributes to the economies of many countries in the Commonwealth, including Canada. They are usually multi-stage immigrants into Canada from other Commonwealth countries, and via the United Kingdom, with extensive familial and other trans-national connections. This paper attempts a review of studies conducted of the Gujarati Diaspora with a particular focus on studies within Canada, and is expected to contribute to a map of the basic interactions of the Gujarati Diaspora in Canada at a trans-national level, with their host populations, and with the First Nations, given population centres in Toronto, Vancouver and Edmonton. This will be placed within the wider context of the law and social psychology of multi-cultural host and migrant contact, with a bias towards Canadian and South Asian Studies. The review is being conducted as part of an acculturation orientation study based on the work of Bourhis and co-workers, and is being supervised by Professor Sachdev at SOAS, and Professor Everson at Birkbeck.

Ruth Kircher, University of London

English vs. French – An Investigation of Past and Current Language Attitudes in Québec

It has been repeatedly observed in the linguistic literature that for a long time, anglophones and francophones living in the Canadian province of Québec had far more positive attitudes towards English than they had towards French (see e.g. Lambert et al. 1960; Genesee & Holobow 1989; Laur 2001). This is generally assumed to be due to the fact that the country's two official languages, English and French, do not enjoy the same power of attraction: the French language cannot possibly compete with the instrumental value of English, which is not only the language of social and economic advancement in Canada and the United States, but also the global lingua franca of our times. Furthermore, as English is the mother tongue of a minority of the population in Québec but that of a majority in the rest of Canada, the language question in general, and the issue of language attitudes in particular, naturally constitute a significant part of everyday life for many Canadians, and especially for most Quebecers. However, since the early 21st century, no more studies appear to have been published in this field. This paper explains the necessary socio-historical background, briefly summarises previous studies, and then outlines the author's work in progress in order to examine current language attitudes in Québec. Finally, the paper will present some preliminary results of this work and explain why only the combination of both a direct and an indirect method of attitude elicitation will yield results that reflect the complexity of the linguistic (and social) situation in Québec.

Session A3: Cities I

John Mercer, Syracuse University

Canadian Cities in Continental Context

Given a range of causal processes -- encompassing economic, social and governance, and ones too readily subsumed under the sweep of 'globalization', a convergence type argument concerning cross-national differences between Canada and the United States has gained some currency. In this paper, I challenge the singular, continental scale concept of 'the North American city' by demonstrating persistent but also changing Canada-US urban differences and the variation among the cities within each country. Drawing on the work of Michael Adams, I begin with a brief look at the increasing difference in social values between the two countries, as revealed in a series of surveys (1992, 1996, 2000) in each country. This is an instructive and empirically rigorous development of notable comparative research upon North American values, associated with, for example, Lipset. Next, I present findings on differences and similarities in urban form for Canadian and US cities before turning to a discussion of differences and similarities in the processes that make cities. On urban form, the key topics are: population and household change; urban transportation; housing; and planning and local government fragmentation. On the large scale processes, the focus is on economic restructuring; immigration, 'race' and ethnicity; and inequality and poverty. From this array of evidence, including both survey based social values and urban area attributes, the convergence argument that posits increasing homogeneity within North America and for its cities in particular is not well founded.

Session B1: Aboriginal Studies

David Stirrup, University of Kent

“bound up in northern earth”: refiguring the (Native) American border

In her second memoir, *Books and Islands in Ojibwe Country*, Louise Erdrich describes her journey from Minnesota into the upper lakes region in order to trace the heritage of her youngest daughter. This is, in many senses, a journey of self-discovery. There are two sequences in the book I particularly want to explore: firstly, describing the Anishinaabe language in its intimate relationship with the landscape (of Southern Ontario and Northern Minnesota), she goes on to claim that the true American writer needs to know this language in order to adequately describe the land, with the apparent absence of irony that this deft effacement of the border zone represents; and secondly, on returning to the US, she is questioned by border guards, not about the eagle spike she has in her car, as she anticipates, but about the maternity of her daughter, thus reimposing/enforcing the territorial definition of the two nations, not to mention the patriarchal and even ethnic hierarchy to which she bears witness. I wish, in this paper, to explore the multiple border crossings that these moments in her journey represent. Ultimately what I want to do is consider the book as an intervention into the more common narrative of origins and transitions that is localised to the American Southwest; as an intervention into border theory in other words. As it deals with patrimony, Erdrich's own maternity, her role as writer and relationship with the country of her birth and the land of her ancestry, the book intersects with three key areas of discourse that I hope are relevant to the conference themes—namely borders (both cadastral and metaphysical), indigenous identities (I will address the ways it coincides with themes in the work of Thomas King, Eden Robinson, and Lee Maracle among others), and nationalism.

Mark Anderson, University of Regina

“Project Runaway: Canada's Press, Aboriginals, and Colonialism”

Canada's mainstream press has long aided and abetted Canada's colonial project. The consequent imagery, touting alleged Aboriginal inferiority on a variety of levels and in myriad poses, has remained largely unscathed since Confederation, our research shows. This paper, which constitutes a version of the introduction to a book-length study nearing completion (with Dr. Carmen Robertson), explores the nature of the relationship between press content as it pertains to Canadians of Indigenous heritage and the cultural project of colonialism, what one scholar has referred to as Canada's “frontier complex.”

Carmen L. Robertson, University of Regina

The '69 Position

As the seeming last nail in the colonial coffin, in June 1969, then Minister of Indian Affairs Jean Chrétien released the White Paper Statement of Government of Canada on Indian Policy. The paper, drafted as part of the Trudeau government's vision of a Canada free of special status, called for the assimilation of First Nations people through the abolition of the Indian Act and treaty rights. This move sparked First Nations groups across the nation to form a united voice of opposition to challenge the government's plans, resulting in the release of the National Indian Brotherhood's so-called Red Paper. The public response to the White Paper as framed by Canada's newspapers offers insights into Canada's colonial landscape. This paper provides the basis for an analysis of media coverage of this pivotal event in Canadian history.

Session B2: Panel 1: GRECF

Daniel Laforest, University of California Santa Cruz

Les contours mobiles d'une ville littéraire. Québec et la représentation de sa périphérie.

Avec les 400 ans de Québec, on remet en scène le destin d'une ville à forte teneur symbolique sur la carte nord-américaine. Cette célébration, bien qu'elle s'appuie sur les aspects usuels d'un passé muséifié, souhaite à bien des égards une appropriation, voire un repositionnement de l'identité contemporaine de la capitale. Dans les discours qui le justifient, le 400ème de Québec s'imagine le point de bascule capable de séparer nouvellement les épisodes du récit historique déjà en place. Le temps, ici, semble la seule valeur. Québec voudrait être une ville qui incarne la temporalité moderne du continent américain. Mais c'est pourtant d'un espace réel qu'il s'agit. Un espace urbain de plus en plus distendu, étalé, périphérique, qui depuis longtemps ne correspond plus à l'imagerie d'une ville à la concentration bouillonnante, encore moins à celle d'une enceinte habitée par la seule historicité française. Il est une américanité contemporaine de Québec que peine à appréhender le récit consensuel de la célébration : elle a pour nom banlieue. Pourtant d'autres récits, moins visibles, sont traversés par cette américanité. La littérature, en quelques occasions, a su rechercher en Québec les signes du développement périphérique qui forme une large part de son histoire moderne. Quels sont ces signes? Comment la représentation littéraire propose-t-elle avec eux des moyens d'appropriation parallèles, et peut-être plus réalistes, de ce lieu aux contours mouvant résumé par le nom Québec? On retracera dans cette conférence quelques traits forts qui caractérisent la périphérie urbaine — officiellement appelée « communauté urbaine » — de Québec à travers une sélection d'oeuvres littéraires contemporaines, notamment celles de Pierre Morency, Jacques Poulin et Olga Duhamel-Noyer.

Session B3: Literature I

Susan Billingham, University of Nottingham

Not Without History: The Poetry of Gregory Scofield

Gregory Scofield is well placed to comment upon Canada in the Americas. Identifying as Métis and Two-Spirit, Scofield draws upon personal experience as activist and street worker to remind Canadians that colonialism cannot safely be relegated to past history. In *The Gathering and Native Canadiana*, Scofield recuperates Métis heritage in a manner reminiscent of Maria Campbell. Poems such as “Answer for My Brother (Who Are the Métis)” and “Policy of the Dispossessed” reclaim the name *katipâmsôchik*, The People Who Own Themselves, against a history of displacement, marginalization and appropriation. At the same time, he engages with his in-between status as neither Scots nor Cree, the apparent tourist or wannabe at the powwow (“Call Me Brother”). Scofield’s poetry also charts his recovery of *Âyahkwêw*, the sacred function of the two-spirit. His powerfully-charged lyrics range from sensual, homoerotic love poems through painful meditations upon the exoticization of the Native “buck” and the internalization of shame – at the risk of ostracism from Native communities still struggling with homophobia in the face of a growing HIV/AIDS crisis. Defying readers’ discomfort with the “wrong image” of Native people (domestic violence, alcohol, drug overdoses, suicide attempts), Scofield joins writers like Lee Maracle and Eden Robinson in offering visceral, hard-hitting “songs from the urban rez.” As he comments in “At Wounded Knee,” “White visitors have trouble with this monument / Not with the past, but the crushed / Beer cans left by modern-day warriors” (*The Gathering*). Scofield “acts out” the

loud-mouth Indian whose “English is lousy enough / to be honest.” This paper analyzes the work of Gregory Scofield as a timely, topical dissection of contemporary Canadian society, inflected by his interstitial position as both Métis and Two-Spirit.

Christian Riegel, University of Regina
“Doubled Identity: Joan Crate and the Beothuk”

Canadian Metis writer Joan Crate’s 2001 volume of poems, *Foreign Homes*, reflects themes of self and place, innocence and experience, location and dislocation, and memory and recollection. Largely autobiographical in nature, the first and third (and final) sections of the volume explore the speaker’s difficult first marriage and the tragic fall of her former husband into alcoholism and drug addiction, her reflections on her new relationship and marriage, and the forming of a family and home life, as well as investigations of family and ancestry. The middle section, titled “Loose Feathers on Stone: for Shawandithit”, gives voice and space to Shawandithit, reputed to be the last Beothuk; she died in 1829. The Beothuks were a First Nations tribe of Newfoundland who were lost to disease and genocide.

In this paper I will examine the relationship of the middle section to the more overtly autobiographical sections of *Foreign Homes*. “Loose Feathers on Stone” provides a post-colonial, and thus a political, force to the other sections, establishing the relationship between the arc of an individual life to the larger colonial forces that have shaped and formed that life. For Crate, the forces of European colonization that marginalized, diseased and ultimately eradicated, a completely distinct First Nation two hundred years previously are the same forces that have an impact on her sense of self and identity, in addition to her material well-being in the present moment. Crate establishes these connections thematically, but also formally through a double-voicing technique that, I argue, itself thematizes the way in which Crate conceives of how identity is multiply and historically formed.

Ewa Urbaniak- Rybicka, Adam Mickiewicz University
“On the outside and the inside at the same time”- (de) constructing sameness and difference in Ann Marie MacDonald’s *Fall on Your Knees* and *The Way the Crow Flies*

Ann Marie MacDonald’s novels trace the construction of racial and national difference in Canada displaying the history of challenging and accommodating her variously inferiorised protagonists. The narratives about the interaction between a variety of Canadians, with their ethnic roots in the Old World, the First Nations, the francophone and the anglophone communities, are set at the beginning of the twentieth century and in its second half. MacDonald’s characters oscillate between the center and the margin as they are perceived interchangeably as belonging and not belonging to a given group or a community, their racial or ethnic difference being perceived by various subjects as either attractive or repulsive. At home “everywhere and nowhere”, othered protagonists with hybrid identities such as Lebanese -Canadian *Materia Mahmoud*, the Piper sisters of Lebanese and Scottish Canadian origins from *Fall on Your Knees* and the eccentric Froelich family of Jewish-German Canadians and Métis foster children together with the English-French Canadian family of Jack and Mimi MacCarthy suffer from rejection and momentary assimilation, to finally enjoy the recognition as well as acceptance of their differences, race and nationality increasingly perceived as unstable social constructs. Their private and individual stories run parallel to those of Canada constructed around what Daniel Francis calls “consensual hallucination” of unity. The novels criticize the official policy of multiculturalism showing a painful process of gradual accep-

tance and accommodation of the multicultural nature of Canadian society. MacDonald's micro histories mirror the macro processes which have made Canada a contemporary North American and a western hemisphere society.

Session B4: Transport

Marionne Cronin, University of Toronto/Imperial College London

“Technology and Place: American aircraft design and the Canadian North”

During the interwar years, Canadian prospectors and mining developers were busily engaged in pushing back the country's northern frontiers. Vital to this expansion, aircraft played an indispensable role in supporting these activities and the interaction between aircraft and the North produced a new form of aviation: bush flying. In the beginning, airlines and pilots relied on foreign-designed and foreign-built aircraft, originally intended for purposes other than wilderness transport. By 1937, however, Canadian aviators were able to select Canadian-designed and built aircraft conceived specifically for this work. Intriguingly, before the indigenous Canadian bush-plane's emergence, two of the most successful bush aircraft were designed by the American aircraft manufacturing firms, Fairchild and Bellanca. How was it that these American aircraft, built so far away from the Canadian North, were so well-suited to use in the Canadian Shield? By exploring the flow of technology from the United States to Canada, this paper will explore the relationship between technology and place. It will trace the significance of use-context and locus of production in shaping technological design in an effort to understand how American designs became Canadian aircraft. This discussion raises the issue of national styles of technology, allowing us to probe both the concept's limits and utility when considering the emergence of a Canadian technology through the interaction of technology and place.

Malcolm Fairweather, State University of New York

Snowmobiling: A Canadian Pastime with Deep Canadian Roots.

As a boy, Joseph-Armand Bombardier had the dream of developing a machine that could travel over the snow. Although the first snow machines were developed outside of Canada, it was Bombardier's genius and perseverance that produced the technologies that gave rise to the snowmobile, as we know it today. Working from his small garage in Valcourt, Quebec, he founded the company that not only became a major diversified, multinational corporation but one that also gave rise to a winter recreational activity and a touring/racing industry that generates billions of dollars in revenues every year in Canada, as well as other snowy regions of the world. Furthermore, snowmobiles not only allow Canadians to get out of doors and enjoy the long winter season but they also permit loggers, surveyors, geologists, ecologists and other natural resource professionals access into regions where roads do not exist. The snowmobile has become woven into the fabric of Canadian society, so much so, that some people find unusual ways to extend its use into the summer months.

Markku Henriksson, University of Helsinki

Political and Commercial; Trans-Canada Highway and Route 66 as Reflectors of Their Nations' Character

Trans-Canada Highway is the longest highway in the world, while the United States Highway 66 is undoubtedly the most famous highway. This presentation claims that Canada as a country is more

of a political concept, as the United States is more of an economic concept, and that this is also reflected well on the nature of these two highways.

We can probably argue endlessly about the differences between Canada and the United States. Most people, I think, would agree that Canadians have more respect for authority while the USians generally distrust authority. Canadians are cautious and evolutionary, USians dynamic and experimental. Canadians are elitists and oligarchic, while their southern neighbors are more egalitarian and democratic. There is more social liberalism in Canada, and economic conservatism in the United States. While “Frontier individualism” is common in the States, Canadians are more collective in their attitudes.

Some would also emphasize economic reasons behind the founding of the United States, while more political reasons led to the founding of Canada, and even today the US likes to look at the world and herself with more economic terms, while Canada’s problems are more political in their nature. This history and presence shows well when traveling the Trans-Canada Highway or US Route 66, particularly when looking at the sights, historical markers, and other “must stops” along the road – or, when talking to the people by the road, or looking at the commercial material related to each highway.

Session CI: Panel 2: Aboriginal Studies

Roy Todd, University of Leeds

Indigenous Youth and Urban Governance: towards ‘practical decolonising’?

Urban indigenous youth are commonly typified with reference to a range of social problems that tend to reinforce social exclusion. Difficulties in gaining affordable housing, high rates of unemployment, high incidence of placement in care, health issues problems of living on the streets and negative encounters with the criminal justice system are amongst the issues that concern aboriginal youth in urban communities and have prompted their involvement in political action. Recently there has been a turn away from direct action by aboriginal youth leaders towards involvement in governance through participation in youth organisations, creation of new publications, use of electronic media, and other forms of collective action on behalf of indigenous youth. Such new initiatives by indigenous youth, within a context of recent urban policy developments supported by the state at local, provincial and federal levels, are leading to new possibilities for urban indigenous governance. Some indigenous youth are identifying the processes involved as ‘practical decolonising’. This paper, drawing upon interviews, observations and statistical data, examines the structures and mechanisms of new partnerships in urban governance involving indigenous youth in a major Canadian city. It also explores the interpretations of decolonisation by indigenous urban youth. At a policy level, the findings raise questions about the consequences of initiatives in urban aboriginal governance involving aboriginal youth and their potential contribution to the sustainability of urban aboriginal communities. These findings also relate to the intersections of theoretical accounts and explanations of social exclusion, decolonisation, governance and the life-course transitions of indigenous youth.

Tracie Scott, Birkbeck College

The use of history in Aboriginal land claims

This paper will trace the use of history in the Canadian cases that have been instrumental in the recognition of Aboriginal land title. Through this exploration it will be argued that the way that

history is understood within these cases is fundamental to understanding the decisions rendered. It will be argued that in these cases there are competing historiographical paradigms that both shape the arguments being made, and ultimately the results rendered. This paper will explore these paradigms with a view to understand how our understanding of Canada's past is having an irrevocable effect on Canada's future.

Iresh Sachdev, University of London, Denise Y. Arnold & Juan De Dios Yapita
Indigenous Identity and Language: some considerations from Bolivia and Canada

The focus of this paper is on indigenous identity and language in Bolivia and Canada. In both these contexts there is great reluctance to treating indigenous peoples as those with internationally recognised juridical rights. The original inhabitants of North and South America have been referred to by a variety of labels (stemming from their distinct colonial histories) including "Native," "Indian," "Indigenous," "First Nations," etc. These group labels, when chosen and/or accepted, represent core symbols of culture and express meaningful identities. Moreover, identity may be formed, experienced and communicated through such labels. Education is an important means by which such labels are accepted and identities are formed. In this paper the relationship between identity, language and education are explored amongst indigenous communities in Bolivia and Canada. The Bolivian situation, where Aymara and Quechua speakers constitute a majority of the population, and where Spanish is replacing these languages at the national level, is discussed first with reference to the appropriateness of the language education policies and identification. The Canadian situation, where indigenous peoples are in a small minority, and where English and French are the national languages, is considered next. The discussion is extended and complemented by a small-scale social psychological study in Bolivia (amongst Aymara in Tiwanaku) and Canada (amongst Fisher River Cree in Manitoba and Haida in British Columbia). Overall, having considered the Bolivian and Canadian contexts, it is argued that the education and linguistic survival of indigenous peoples must clearly engage with self-determined categorizations in their appropriate socio-structural and temporal contexts.

Colin Samson, University of Essex

Terra Nullius: The Hidden Justifications for Environmental destruction of Indigenous Territories in Canada and the US

The paper will introduce work I have done in the Schefferville area of Quebec and contrast the unilateral extinguishment of indigenous rights there with similar processes in the 'national sacrifice areas' of the US Southwest. Although both states claim to be observing protocol affirming underlying indigenous sovereignty and land title, each has moved to confiscate land for resource extraction or military use inconsistent with any concept of indigenous rights. Hence, both Canada and the US governments fall back on the doctrine of terra nullius, which holds that there are certain populations who by virtue of their racial or ethnic status do not possess the same rights as Europeans. Hence, their lands are effectively terra nullius, empty of peoples with property rights.

Session C2: Literature in French

Julie Rodgers, University of Liverpool
Old World and New World: BACS

Yuan and Sassa are in love, but for Yuan, Shanghai, his native city, has become alien and he no longer feels that he belongs there. He thus makes plans for a new life in Montreal which will involve leaving his fiancée behind, for, unlike Yuan, Sassa does not see how abandoning one's roots, no matter how suffocating they may be, could promise happiness. As soon as Yuan arrives in Montreal he begins to write fervently to Sassa in the hope of persuading her to join him in his newly adopted country. However, as the novel unfolds, the distance between them widens and expands well beyond the geographical, rendering it increasingly unlikely that the love affair will survive.

While the relationship between Yuan and Sassa is indeed the central thread of the novel, it would be wrong to brand *Lettres Chinoises* (Ying Chen, 1993) a simple love story. On the contrary it is an insightful discussion of departures, arrivals, feelings of exile, liminality and uprootedness. It examines the encounter of unfamiliar cultures and looks at the conflict between the inability to let go of the old and the desire to embrace the new. The epistolary form of the novel is apt in that it emphasises the constant toing and froing of the characters between the two worlds, Shanghai and Montreal, the old and the new. Yuan has chosen the new world but remains attached, through his love to Sassa, to the old. Similarly, Sassa cannot forsake the old world and yet her heart belongs to Yuan who is now part of the new. The text is full of contrasts: static/fluid, immobile/mobile, traditional/modern, which serve to heighten the push and pull between the old and the new in the novel. That the relationship between Sassa and Yuan has disintegrated by the end of *Lettres Chinoises* could indicate the underlying and eventually insurmountable incompatibility of the old world and new world, struggle as they might to conjoin.

Thomas Snell, University of Newcastle

Situating the Place of First Nations within the Americas through Vocalisations in the Literature of French-Canada

This paper draws on my ongoing Ph.D. research into the representations of indigenous peoples' Identity and Alterity in Francophone literature from Canada. In this paper, I will analyse how the voices in endogenous narratives (by which I mean native narrators, articulating from within) offer different perceptions to the vocalisations in exogenous narratives (outside narrators, exemplifying native Alterity) in selected works by French-Canadian writers. This will be done to consider the place autochthones' voice within the Americas

My paper will use a postcolonial approach to examine how narratives use voices and vocalisations to make different representations of autochthones in French-Canadian literature. This is particularly significant when we consider that Canada's Indigenous Peoples (aka. First Nations) have long held a minority voice which has been repressed throughout the Americas. I am interested to explore the significance of the minority voice's articulation within contemporary francophone literature and the ways in which this is tackled by different narratives. Moreover, my paper will move on to consider the significance of First Nations' minority voices being expressed in one of the Americas' minority languages (i.e. French rather than English or Spanish); the related 'violence of literacy' in terms of a voice being inserted into a coloniser's language; and, the move from the Oral Tradition of the Americas to expression in the written word. In this way, my paper hopes to situate the autochthones' voice of French Canada within the wider vocalisations throughout the Americas.

To achieve this, my paper will examine the different narrative approaches taken by indigenous Canadian authors (Bernard Assiniwi [Cree], Michel Noël [Algonquian]); well-known French-Canadian writers (Jacques Poulin) and some lesser known, recently published works from Québec (such as Line Rainville's *Saisons Atikamekw*). In so doing, I hope to further highlight the differences between the endogenous and exogenous representations of the realities faced by Canada's First Nations in relation to the situation of other Indigenous people throughout the Americas. My paper will conclude having demonstrated some of the significant differences between how the Exogenous (those outside Native Canadian societies) vocalise and represent autochthones compared and contrasted with the ways French-Canada's indigenous writers have constructed their own endogenous voice to articulate their cry for First Nations' national identity.

Rosemary Chapman, University of Nottingham
Constructing Canada: the Journalism of Gabrielle Roy

This paper will propose an analysis of Gabrielle Roy's series of reportages published in the Montreal-based *Bulletin des Agriculteurs* between 1941 and 1945 in terms of the insight they provide into Roy's relationship with Quebec and with Canada. While cultural identities, in Stuart Hall's words, 'come from somewhere, have histories', they are also constructed as part of a future project, that is to say, they are going somewhere. In some respects Roy's reportages are coloured by the particular forms of colonialism and neo-colonialism experienced by the Francophone minority in her native Manitoba. Yet her vision of 'Canada' is more about the future than the past. In this light Roy's decision to move to Quebec is not a return to origins as such, nor is it simply a choice of living within a francophone province. Rather her years as a professional journalist in Montreal enable her to explore the territory and communities of Canada. In imagining and constructing her country for her readers, Roy is choosing the elements of a personal and a shared identity. The series of articles evoke a number of spatial relationships which have been generated through the interactions and connections between the peoples of North America and which will recur in a variety of guises in her later literary work.

Session C3: Panel 3: Canada: the road to globalisation?

Malcolm Fairbrother, University of Bristol
Why Did Canada Globalise Its Economy?

Among the world's wealthy democracies, Canada's recent economic globalisation—its opening to increased trade and direct investment—stands out for being especially deep and rapid. The policy change that most contributed to the substantial internationalisation of Canada's economy was made by Brian Mulroney and his Tory government in 1985: the decision to negotiate a free trade agreement with the United States. But despite the important consequences of that decision, its clear reversal of previous Canadian policy, and abundant public and scholarly interest in the issue of North American free trade, existing accounts have yet to produce a satisfying explanation of why it happened. This paper summarizes the leading explanations of why countries choose to reverse previous policies of restraining rather than fostering globalisation, and then examines each one in light of the Canadian case. Arguments about exogenous institutional changes; the rising influence of economists and their ideas; increasing financial constraints; secular trade growth; diffusion through competition; and the onset of U.S. protectionism are not compelling. More convincing are arguments about the changing preferences of the private sector. Why the preferences of Canadian

business people changed over time is harder to say, though the likeliest reason appears to be the secular emergence of multinational firms based in Canada.

Tim Rooth, University of Portsmouth

Canada, the Americas and the World: economic linkages in the new era of globalisation

To what extent has the geographical distribution of Canadian trade and investment responded to the twin forces of globalisation and the powerful regional influence of the NAFTA? The late twentieth century resurgence of globalisation implied increasing economic openness, an absence of barriers to trade and finance, rich information flows and, arguably, diverse patterns of trade and capital investment. By several measures Canada meets these criteria well. Yet globalisation has co-existed with strong regional groupings, including NAFTA, which potentially offset diversity by giving institutional reinforcement to the continental pull of North America. This paper examines recent trends in the pattern of Canadian international trade and investment in the face of these contradictory impulses, looking particularly at links with the rest of the continent.

Teresa Gutiérrez-Haces, National Autonomous University of Mexico

“Canada chooses its regional belonging”

Since the 90's, Canada develops an international policy based on the construction of niches in Latin America, thanks to its belonging to NAFTA and its OAS' membership. This strategy looks fundamentally to give to Canada a position as a first line interlocutor in the Americas.

The momentum of this policy started to weaken since 2001, basically for four reasons: First, the Canadian Doctrine of Human Security, central element of its international policy, is turning into a source of conflicts with some countries of the Americas, these fact produce some misunderstandings and cool down the relationship.

Secondly, the pressures by the Canadian entrepreneurs pushing for an economic international policy to reinforce their presence in Asia reduced their interest into the Americas.

Third, the domestic conflicts during the past liberal administrations have drawn Canada into an international lethargy.

Finally, the anti-terrorist policy of the United States restricts the extension and contents of the Canadian international policy beyond North America.

During July 2007, the first minister Harper declared that one of the three main priorities of his international policy will be the Americas. This decision implied the acknowledgment that Canada belongs and actively participates in a region different from its traditional interests.

As a result of this decision, some hypothesis could be developed and will be analyzed in this paper: First, it can be asked if Canada is genuinely engaged in the construction of their own international policy in the Americas, or is only trying to build an extension of the American policy.

Secondly, it will be discussed if the revalorization of the Americas represents the reflection of the Canadian pragmatism trying to find the needed counterweights to its relations in North America, particularly complicated after 09/11.

Thirdly, this paper pretends also to elucidate if the new position of Canada in the Americas, could be related with a long term political and economical bet, as a result of the increase of Latino population in Canada. The latino-americanisation of Canada, implies the reconsideration that this population must turn into a subject with political voice, and also the recognition that its presence is a compensatory factor to the aging of its population.

Session C4: Politics

Wayne Hunt, Mount Allison University

Climate Wars – How The Search For A ‘Clean-Tech’ Solution Is Reshaping Politics

Electoral cycles in what has been called the “Anglosphere” of western democracies (the US, Canada, Australia and New Zealand) will be dominated, in the short term, by wars of an old-fashioned type, namely the continuing conflict in Iraq and the role of NATO in Afghanistan. But a long-term issue, involving the war-like mobilization of resources in a hitherto unprecedented manner, has the potential to transform politics in a far more fundamental manner. That issue revolves around the question of how societies adapt to the human-induced impact of climate change. The immediate challenge is geopolitical: How do you bring China onside? Or India? At this point, it is important to put the philosophic foundation in place so that discussions can proceed from first principles. When the science on the subject moves faster than our understanding of the complex interrelationships between humans and their natural surround, men and women struggle to articulate their unease. In liberal societies, they reach first for the language of autonomy, individual rights, fairness and equity. But this language does not equip us to deal with the hard questions posed by the need to look across the generations, both to the welfare of people yet unborn and to the health of the planet itself. And as it is with the general population, so too it is with governments.

Of necessity, all concerned fall back into familiar modes of thought, with the right advancing market-driven solutions, while their opponents are more willing to use state power. The innovative leaders on this file are those who go against type. Governor Schwarzenegger is a case in point. He has committed California to deep cuts. He told a 2007 UN Summit that his state “is changing the dynamic.” This paper examines how California’s Silicon Valley-led enthusiasm for “sustainable entrepreneurship” through clean technology (a.k.a. “clean-tech”) will shape the next federal election campaign in Canada. The paper argues that there is a place in the broader debate for the type of strategic leadership that Canada can bring to these discussions. Canada’s history of managing diversity within a rapidly evolving system of “open federalism” will allow it to frame a number of micro-initiatives – originating at lower levels of government – into a larger narrative. But in order to sell its story to the world, Canada needs to get its own house in order...

Bruce Muirhead, University of Waterloo and Greg Donaghy, Foreign Affairs Canada

“Interests but no Foreign Policy”: Canada and the Commonwealth Caribbean, 1941-66

Canada’s relationship with a decolonizing Commonwealth Caribbean has not attracted much attention. Consequently, the evolution of this relationship since 1945 remains largely overlooked in the literature, which still tends to emphasize the well-documented pre-war period or to offer brief, prescriptive analyses of contemporary policy. Yet, Canadian-Caribbean relations after 1945 deserves more study. In 1964, for instance, Canada exported more to this region than it did to India, and ranked third as a destination for Caribbean exports. Nor can the region’s later importance as a source of immigrants be overstated. This paper begins to address this gap, tracing the Canadian government’s reaction to political and economic changes in the Commonwealth Caribbean from the early days of the Second World War until the mid-1960s, when Canada and the area’s newly independent states met to fashion a mature relationship. During this quarter century, Canadian policy-makers were often divided over the significance of Caribbean decolonization and their appropriate response. Rarely, and then only briefly, did Ottawa show any signs of developing a coherent strategic vision for its relations with the Caribbean. The result was an inconsistent and

incremental approach, seeking largely to meet Canada's immediate economic and political interests. As Klaus Goldschlag, a senior Canadian diplomat once quipped, "In the Caribbean we have interests but no foreign policy."

Diddy R. M. Hitchens, University of Alaska Anchorage
Canada and the US: North American Neighbours in the Arctic

My paper will bridge both Canada's relations with the US and with the US Arctic State of Alaska.

Session D1: Panel 4: Sense of Place in the Canadian "World" City

A Panel session will examine the significance of 'sense of place', and consider the distinctive features of Canadian cities in the Americas. Contributions will draw on the evidence of case studies which may include references to historic and contemporary links with Europe and other world regions: how these are reflected in urban cultures, creativity and the built environment, as well as identities and images of Canadian cities expressed in literature, film and other media. This will lead to a discussion of how city governments and other agencies have interpreted and promoted such unique qualities as critical assets to gain a sustainable advantage in increasingly competitive global markets. The Panel will make reference to the forthcoming UNESCO/ICOMOS 16th. General Assembly to be hosted by Québec, autumn 2008: *Où se cache l'esprit du lieu?* As with the seminar/workshop, the emphasis will be on mutual learning.

Tanis Hinchcliffe, University of Westminster
Colonial identities and images of 'England' in Victoria

Colonial identities and images of 'England' in Victoria and how this has been revised in the context of contemporary global markets to create a cosmopolitan appeal for BC and its capital.

Rachel Walls, University of Nottingham
Contested images of Vancouver and Downtown Eastside

Contested images of Vancouver and Downtown Eastside, how the city's poorest area (and historic core) is portrayed in literature, film and other media.

Isabelle Caron, Université de Bretagne Occidentale-Brest
Urban space and representation: The postcards of Montreal as a liue of its planning

From 1897 to 1945, the city of Montréal has been depicted in a large number of postcards. Those representations were very popular and thus influenced the perception of the constructed landscape and especially the intended one.

Those postcards represented Montréal through many themes: the City Beautiful concepts (the ideal civic beauty of the City), modernity, religion, heritage and tourism. The intended landscape of Montréal has been influenced by those themes. The circulation of those postcards influenced, among others, architects, landscape architects and planners in their work. However, this paper is not concerned with the verification and the validation of the supposed influence, rather, it aims at constructing the intelligibility of the latter. Thus, I argue that the postcards are considered as a

token expressing the collective imaginary view of the anticipated urban planning of the city.

Moreover, this paper examines the nature of those graphic representations and their relations to the City Beautiful movement in Montréal. Hypothetically, the postcards, produced before 1945, have shown gardens, parks and tall-buildings, in order to express a project inspired by the City Beautiful design principles, although it has not been fully achieved.

The analysis considers a representative sample of postcards of the above mentioned period. First, I develop a set of criteria to cluster the postcards in three groups: gardens, parks and tall-buildings of Montréal. Second, I study the formal features of these groups: spatial organisation, colours, alterations, touching up and authoring content (titles, photographers' and editors' names, mottos, etc.). Third, by examining the interactions among these properties, I reveal a similarity between the intended urban space of Montréal and the City Beautiful ideal of harmony. These interactions comprise the scales of the represented graphical elements (buildings, cars, pedestrians, lampposts, etc.), spatial contiguity and position, the photograph viewpoint, complementarity and contradiction among the various alterations, etc. Finally, I discuss my results, point out the limits of my model and its future developments.

Ceri Morgan, Keele University
TBC

Session D2: Quebec Studies

Amy Tector, Université Libre de Brussels

The Wounded Soldier as Canada: Representations of disabled soldiers in Canadian Fiction of the First World War

The First World War has been mythologized as the birth of Canadian nationhood. Canadian soldiers of the Great War were valorised as the embodiment of the new nation, representing all that was brave, noble and true about Canada. Yet over 130,000 soldiers were disabled or sickened as a result of their war service.

My paper will examine how contemporaneous Canadian novelists portrayed the contradiction between the ideal of the strong Canadian soldier and the reality of the weakened veteran of the war. Novels of the period were usually emphatically pro-Canada and pro-Empire, yet a counter-discourse runs through many of the books, subtly questioning whether the British Empire and Canadian sovereignty were worth the bodily sacrifice of the soldiers.

Representations of the wounded, whether the lamed protagonist of Basil King's *City of Comrades*, (1919) the amnesiac hero of Ralph Connor's *Treading the Winepress* (1925) or the badly disfigured Robert Hollister from Bertrand Sinclair's *The Hidden Places* (1922) are laden with meaning and offer insight into how their authors viewed the development of the Canadian nation.

By using Disability Studies to unpack the meaning of the men's "broken" bodies, I will explore the connection between the soldier-hero, his disability and questions of nation.

Robert Cupido, Mount Allison University

History on the Move: Reviving the Fête Nationale and Reimagining La Patrie, 1924-1939

The study of collective memory—of how representations of the past are constructed and received, and used to underpin group identities—can enlarge our understanding of the ways in which diverse and even antagonistic groups can coexist within a single state. More specifically it can help us to

address the riddle of Canada's continuing social and political cohesion in view of the chronic and at times violent conflict between its English-speaking majority and Francophone minority. My paper charts the evolution of the annual celebration of June 24--St. Jean-Baptiste Day--during the interwar decades, when it became institutionalized as the official *fête nationale* of the province of Quebec and, I would argue, served as the catalyst for the creation of a vibrant, more populist and secular form of French Canadian nationalism. For the first time, the observances of June 24 became explicitly devoted by its organizers to the task of inspiring the French-Canadian masses with "l'amour de sa nationalité," and framing a response to the increasingly vexed question: "Qu'est-ce que la Patrie?"

The centrepiece of the revived *fête* was the traditional procession or *défilé*, which during these years was transformed into a spectacular moving pageant, organized around a series of grandiose themes, presenting painstakingly detailed representations of the history, values and aspirations of the French-Canadian people. Historians have conventionally associated these patriotic spectacles with the reactionary, anti-modern clerical nationalism of Abbé Groulx and the "Dark Ages" of the Duplessis era. A close reading of the revamped *fête* of the twenties and thirties reveals, however, a more nuanced celebration that both reflected and contributed to the gradual accommodation of French-Canadian nationalism to the forces of modernity in Quebec society. Rather than forcing Francophone memory and identity into the straitjacket of a messianic Catholic anti-modernism, these complex, multi-layered spectacles allowed all the disparate elements that went into the making of French-Canadian society in the first half of the twentieth century--clerical and secular, rural and urban, industrial and agricultural--to unite under the banner of an increasingly pluralistic *patrie*. And far from cultivating a defensive, parochial laager mentality, the reformed *fête* made a conscious effort to appeal to local Anglophones and visiting American tourists.

In an age of mass spectacle, the annual *fête nationale* offered an ideal vehicle for defining and disseminating a collective sense of French-Canadian identity, for interpreting and mediating new experiences, especially those associated with social and economic modernization. While clerical nationalists inveighed against the consequences of industrial development and urbanization, and the corrupting influences of modern popular culture, the rich, eclectic and usefully ambiguous visual syntax of the reformed *fête* communicated a broader, more subtle range of meanings. It helped to construct a more pluralistic conception of the nation, in which a secularized version of history joined religion and language as the supreme repositories of French Canada's collective identity. The huge, lavish, explicitly didactic processions, inaugurated in Montreal in 1924, were dominated by floats and tableaux representing soldiers and explorers, politicians and patriots, artists and poets, lumberjacks and fur traders. But the veneration of glorious ancestors was no longer linked exclusively with the defense of the Catholic faith and conservative, pre-modern values. In the 1920s, it could co-exist with the celebration of a measure of economic and social progress; or, at least, with a peculiarly French Canadian approach to progress that used tradition as cultural ballast, to ensure "l'équilibre entre les forces vives de la colonisation, de l'agriculture et de l'industrie." By anchoring the development of industrial capitalism and an increasingly secular culture in "l'histoire lointain et précieuse," French-Canadians might avoid its less desirable byproducts and consequences. The *patrie* that emerged out of the reconfigured mass rituals of June 24 tried to strike a balance between "les forces matérielles et spirituelles," adapting itself to previously shunned aspects of modern society while retaining an uncompromising attachment to its separate language, religion and history. Thirty years before the Quiet Revolution, the *fête nationale* began the process of rendering modernity more intelligible and less threatening by connecting it to pre-modern memories and traditions. It helped to construct a more confident, secure, Janus-headed *patrie* that was better equipped to achieve a *modus vivendi* with the modernizing nation-state of the interwar decades and its large,

frequently intolerant Anglophone majority, while masking the absence of any genuine consensus between the two “founding races” on the meaning of Canadian nationhood.

Neville Sloane (Independent researcher)

The Role of Quebec in the Second World War: A General Reappraisal

The unity crisis in Canadian politics overshadows studies in Quebec’s contribution to the Canadian war effort. Commentaries on Quebec’s position during the Second World War are expressed in terms of the conscription debates of 1943-44. Therefore, one is inclined to dismiss Quebec’s contribution as something of little consequence. Quebec, which holds the largest French nucleus in Canada, lacked interest in restoring the balance of power in Europe. Nonetheless, when the Second World War was declared as official on 3 September 1939, the ardently religious French-Canadians, who viewed the Nazis as the ‘enemies of Christianity’, were united in the belief that it was a just war since Neville Chamberlain’s policy of appeasement aimed to seek adjustment of German grievances. As a result of its policy of anti-conscription, Quebec was judged as not doing its part. It faced a good deal of criticism in Canada; yet, les Québécois supported the war effort as thousands of men and women worked in the war industries and volunteered for service. A French-Canadian unit, the Régiment de Maisonneuve of Montreal, was the first in Canada to fill its ranks with volunteers for overseas service. Montreal, then the financial hub of Canada, housed one of the centres of scientific research for the British Tube Alloys and the Anglo-American Manhattan atom bomb project. Quebec became “the charting ground of peace” when it hosted the First and Second Quebec Conferences in Quebec City in 1943 and 1944. These are the features that should be singled out for the benefit of Quebec. The advent of the 400th anniversary of the founding of Quebec City, presents an opportunity for a general reappraisal of the province’s role in Canadian external policy and its vast contribution to the war effort.

Session D3: Literature II

Gillian Roberts, Leeds Metropolitan University

Redrawing the Americas: Locating Canadian Literature

This paper examines the ways which Canada has been written out of studies of the Americas; however, it also demonstrates how Canada’s increasing ties to the Americas as a whole have been responded to in several works of Canadian literature. This paper focuses on three texts that grapple with Canada’s relationship to and location within the Americas: Janette Turner Hospital’s novel *Borderline* (1985); Joan MacLeod’s play *Amigo’s Blue Guitar* (1990); and Guillermo Verdecchia’s play *Fronteras Americanas* (1993). *Borderline* overlays the Canada-US border with the US-Mexico border, depicting Latin Americans crossing from New York state to Québec. The more familiar narrative of Mexicans trying to reach the US across the militarized border migrates north, implicating Canada in continental politics and economics. *Amigo’s Blue Guitar* focuses on a Canadian family who sponsor a Salvadoran refugee without fully understanding the implications of their relationship to him. And Guillermo Verdecchia’s semi-autobiographical play *Fronteras Americanas*, with its desire “to claim [his] place on the continent” (54), reveals that this location entails larger questions about the Americas, and Canada must offer more than an identification forged in relation to the US.

All three texts demonstrate ways in which Canada cannot be divorced from the Americas as a whole, and that Canada’s relationship to the Americas requires further consideration, particularly where

imbalances of power are concerned. These texts reveal that the Latin/North American border is not one that can simply be displaced onto the United States and its border with Mexico; rather, it also functions within Canada itself.

Malgorzata Camastra, University of Nottingham

Migratory patterns in *The Stone Diaries* by Carol Shields

Carol Shields is one of the best known Canadian writers, yet she was born and brought up in the United States, in Chicago. This fact in itself makes her a 'Canadian' in the Americas. Her dual citizenship is projected in her novels, where she uses multiple locations and settings. Some of the stories are set in Canada, some in the United States, but most often her protagonists freely cross the borders between these two countries (not to mention their frequent trips to the Old Continent).

In my paper I will explore these multiple locations in one of her most famous novels *The Stone Diaries*. I will examine the significance of the protagonists' travels, starting with the main heroine Daisy Goodwill Flett, who chooses to "live outside events." Her life story is told mainly through second-hand accounts of people who met her. Thus I claim that Shields's protagonists travel to make new acquaintances, to add to people and places who will later narrate their life story, for only that narration will fill in the metaphysical void left after they are gone. For Daisy "the absent are always present, [...] you don't make them go away simply because you get on a train and head off in a particular direction." For the 'absent' it will only be possible to be 'present' if there is somebody to remember them and tell their story.

As the leading theme of the conference is "Canada in the Americas" my presentation will concentrate on the significance of the need and the ease of movement across the countries as related to filling the metaphysical void in Carol Shields's *The Stone Diaries*.

Mei-Chuen Wang, University of Cardiff

History, the West and National Myth in *The Englishman's Boy*

Guy Vanderhaeghe's *The Englishman's Boy*, based on the Cypress Hills Massacre of 1873 as subject matter, is both a historical novel that reflects critically on the representation of history and a Western that exposes ideological assumptions underlying this American genre. In addition, it raises questions about the connections between history, the Western genre and the building of national identity when drawing comparison between Canada and America. This paper will explore how *The Englishman's Boy* deals with these issues in terms of its well-designed narrative structure. There will be three sections in this paper. The first section will pay close attention to how the Western genre is subverted through complicated narrative strategies. Vanderhaeghe interweaves the Western story of the Englishman's boy with the reminiscences of the production of an American Western movie in Hollywood and embeds both within the frame story of two Indian warriors. This narrative structure makes it possible to reflect critically on the Western genre from within and without, laying bare the ideological assumptions underlying this genre and exposing the link between the Western and American national identity. The second section will investigate how the novel throws into question the whole notion of authenticity in historical representation and dramatizes the power politics involved in the recounting of history. By examining different modes of representation, the novel exposes the artificial mechanisms that produce the illusion of objectivity and scientism in history, emphasizing history as a site of fierce political and ideological contestation. Vanderhaeghe also plays with some important national myths, such as the Canadian wilderness, going Indian, the Medicine Line, and the lack of Canadian national identity, drawing attention to their stereotypical

assumptions. This dismantling process is however accompanied by the reinforcement of some other national myths. Therefore, the final section will concern the deconstruction and reconstruction of Canadian national myths with the United States remaining always in the background.

Session D4 : Social Policy

Howard Cody, University of Maine

Stephen Harper and Minority Politics in Canada

Canadians elected an uncommon Conservative minority government under Stephen Harper in January 2006. Conservative minorities face serious obstacles without a small party on the right to support them, especially when the plurality electoral system inspires a self-fulfilling expectation that minorities will have a short life. Although the three previous Conservative minorities since 1957 had lasted barely one year each, Harper's minority survived into early 2008. After discussing how Canada practises minority politics compared to other countries, the paper analyses Harper's approach to his minority and his potential to reshape Canada's political culture in both domestic and foreign affairs. Harper's "open federalism" domestic strategy (to respect provinces' autonomy in their fields of constitutional responsibility) and his "Triple A" foreign policy (to enforce Arctic sovereignty, stay the course in Afghanistan, and build a new role for Canada in the Americas) are assessed in their minority context. The paper also takes up Harper's less acknowledged fourth "A" in foreign policy (standing firm with traditional allies in the "Anglosphere") and his wish to erode gradually a liberal consensus on domestic and foreign policy. The paper considers what Harper's experience suggests about minority politics in Canada and speculates on Harper's potential for long-term influence on Canada's politics, political culture, and international role.

Eric Tabuteau, Université Stendhal

Canada, the USA and the SPP: Who's left, who's right, who's wrong?

Le débat sur l'intégration continentale qui agite actuellement le Canada donne le sentiment d'une profonde fracture au sein de la société canadienne : d'un côté les partisans de l'élimination des restrictions douanières et des différences politiques avec les Etats-Unis, représentant majoritairement des intérêts privés et dont les porte-parole les plus connus sont le Conseil Canadien des Chefs d'Entreprise, le C.D. Howe Institute ou le Fraser Institute ; de l'autre les défenseurs d'une plus grande indépendance du Canada vis-à-vis des Etats-Unis, militant généralement pour le renforcement des politiques publiques et dont les membres adhèrent à des mouvements tels que le Conseil des Canadiens ou le Canadian Centre for Policy alternatives.

Mais cette vision d'une société divisée dans laquelle les intérêts privés et publics seraient irrémédiablement antagonistes est-elle bien conforme à la réalité canadienne ?

L'image d'un pays tiraillé entre un Parti Libéral seul habilité à défendre les intérêts de la Nation et un Parti Conservateur souhaitant uniquement vendre le Canada à son puissant voisin n'est-elle pas franchement caricaturale ?

La présente communication propose d'étudier dans quelle mesure les discours émanant des deux factions opposées ont tendance à simplifier et parfois déformer les enjeux des négociations portant sur le partenariat nord-américain pour la sécurité et la prospérité.

Session E1:

James G. Mellon (Independent researcher)

Reading George Grant: Lament for a Nation in Retrospect

George Grant's *Lament for a Nation* (1965) remains so many years later, and in spite of so many changes in Canada a widely-read and influential work. Originally written as a reflection on the 1963 defeat of the Government of John Diefenbaker, an event which Grant saw as symbolizing the death of the possibility of a truly independent Canada fundamentally different from its American neighbour, the work has appealed to quite different audiences for different reasons. Viewed in the context of Grant's critique of the means-oriented individualist technological society which Grant saw in modern liberalism and which he viewed as being epitomized by the United States and the spread of American technology and liberalism, some have interpreted Grant as primarily a Canadian nationalist, while others have suggested that he was primarily a conservative or even a Christian Platonist. This essay examines these interpretations, and seeks to come to terms with who Grant was, and how his intellectual legacy might be interpreted. It is a measure of Grant's influence that such issues continue to be perceived as relevant and even vital.

Patrick Imbert, Université d'Ottawa

La Croyance que la vie est un jeu à somme nulle: La critique de ce stéréotype au Canada et la diffusion dans les Amériques par les penseurs canadiens que la vie est un jeu à somme non-nulle et qu'on peut créer des situations winwin

Une partie des modes de penser contemporains repose sur la confrontation entre le stéréotype de la croyance que la vie est un jeu à somme nulle (si les riches s'enrichissent, les pauvres s'appauvrissent) et le stéréotype de la croyance que la vie est un jeu à somme non-nulle. Ce stéréotype est de plus en plus contesté dans les médias canadiens, (et États-uniens) dans le contexte de la dynamique multiculturelle et libérale contemporaine.

Du point de vue culturel et linguistique cela signifie que parler une deuxième langue ne mène pas à l'assimilation mais plutôt à être capable d'être efficace dans le contexte des échanges mondialisés. Cela signifie aussi, comme le souligne Neil Bissoondath dans *Selling Illusion* qu'il est possible et souhaitable de capitaliser les savoirs ou les cultures, de produire des significations multiples (comme on le voit dans certaines publicités ou textes littéraires), une attitude qui va à l'encontre, d'une part de la conception bureaucratique et enracinée du multiculturalisme première version (chacun dans son milieu), et d'autre part, des exclusions racistes telles qu'elles sont critiquées par exemple chez Juan Gutiérrez dans son roman *Dirty Havana Trilogy* où un personnage parle des Cubains noirs en ces termes: «What they lack in the head, they gain in the prick» (p. 217).

C'est cette conception de la vie comme jeu à somme non-nulle que transmet le Canada dans les Amériques, par exemple par l'influence des textes de Kymlicka et de Taylor sur les réflexions de Daniel Bonilla Maldonado dans son livre intitulé *La Constitución multicultural analysant la constitution colombienne*.

On étudiera donc ces stéréotypes à travers divers textes au Canada et on soulignera la diffusion du jeu à somme non-nulle dans certains milieux des Amériques.

In my paper I would like to focus on the region of Atlantic Canada. This term has been only used since 1949 when Newfoundland and Labrador joined the Confederation. It is used more in political terms than in people's minds. People in eastern Canada are more likely to refer to their region as the Maritimes which excludes the province of Newfoundland and Labrador. Despite the differences this physical separation has created between them the Maritimes and Newfoundland/Labrador, Atlantic Canada is united by a rich sense of place that has grown out of the region's history and geographic location. This region once played dominant role in transatlantic trade but today's economy lags far behind Canada's other geographic regions. The region is characterized by physical fragmentation, cultural diversity and a slow-moving economy. The region also suffers from high out-migration and high unemployment rates. Atlantic Canada is today a downward transitional region troubled by past exploitation of its renewable resources and the exhaustion of its most accessible non-renewable resources.

In my presentation I want to look at different issues Atlantic Canada is trying to overcome and also try to suggest some ways for Atlantic Canada to move up from its present situation. Emphasis will also be placed on how various affairs and events such as the "age of sail", industrialization and a chronic effort to play "catch-up" with the rest of the nation have defined this region's identity. I will also focus not only on the East-West relations but also on role and impact of the proximity of the USA particularly New England.

In my presentation I will also focus on the conditions and significance the Native American population has experienced and faced.

Session E2: Literature III

Catherine Bates, University of Leeds

The subversive function of rubbish in selected American and Canadian texts

This paper will demonstrate that the ways 'rubbish' and notions of waste and salvage function in American and Canadian society are key to an understanding of how the self is produced and negotiated. Cultural theories of dirt, dust, rubbish and junk have begun to expose the hegemonic structures in society controlling processes of selection and rejection, showing rubbish to be a constructed, wilful category rather than a natural one. For Mary Douglas '[d]irt is the by-product of a systematic ordering and classification of matter insofar as ordering involves rejecting inappropriate elements'. She argues that 'dirt is vital evidence for the total structure of thought in a culture because it is an omnibus category for everything that is out of place. To investigate what counts as dirt helps to identify the categories of the system.' Douglas's structuralist approach is supplemented by Michael Thompson's seminal work on rubbish, in which he divides objects in three categories: transient, durable and rubbish, arguing that economic and social forces, rather than the physical characteristics of an object determine where an object is placed. A vase could be counted as transient, durable or rubbish depending on whether it is understood as secondhand, antique or unable to perform its use value and taking up space. Thompson argues convincingly that these categories are controlled by the people with economic power in society; whilst Culler, using Dean MacCannel's book *The Tourist*, argues that holiday souvenirs, often designated as junk, impart value upon the places they represent and memorialise – if valued and kept rather than discarded. The subtext of all three theories is that the categorisation of junk and rubbish is tied up with the

societal pressure of ‘keeping up appearances’ involving damaging deterministic ordering. Erving Goffman has demonstrated the liberating potential of spaces in which guards can be let down and appearances do not have to be kept. He argues that everyday life consists of front and back regions, the front involving the making a certain impression appropriate to the social occasion, the back reading being where ‘the suppressed facts make an appearance’.

Within a discussion of Margaret Laurence’s *Diviners*, Daphne Marlatt’s *Salvage*, Anne Tyler’s *Celestial Navigations* and Eve Kosofsky Sedgwick’s *A Dialogue on Love*, I will investigate the ways in which modern subjectivity is involved with acknowledging the once-discarded as part of the production of a flexible self, as well as using it to understand the messy ways in which our lives should be understood as interlinked, rather than separated through damaging hierarchies. In other words, each of these texts does something with ‘rubbish’ beyond throwing it away, be that making something new, using it to find out about the lives of others, or revealing the ways in which it potentially undermines and subverts autocratic regulations of the self. Beyond the world of sanctioned ‘keeping up appearances’ there are productive, important and exciting sites of mess making and salvaging.

Britta Olinder, Göteborg University

Canada in the Americas — the issue of Keefer’s “Waste Zone”

The point of departure in Janice Kulyk Keefer’s long poem “The Waste Zone” is the Summit of the Americas held in April 19-21, 2001 in Québec City. This sharply satirical work is based on T.S. Eliot’s *Waste Land* but instead of the post-First World War existential questions it exposes the luxury and cost of the meeting of the American Heads of State, the ruthless treatment of witnesses and protestors, the economic consequences of a free trade agreement to the poor and to poor countries as first world prices would be enforced in third world economies. The accompanying notes, of equal length to the poem itself, forms an integral part of the whole and complements the broad analysis of the state of the world. Senseless consumerism and the consequences of unscrupulous commercialism are criticized. Environmental problems in the Americas and the wider world are considered as relations to First Nations. Indeed, the epigraph, taken from an Inuit legend, provides the founding metaphor of the poem in showing the wretchedness of one deceived by false promises. The work is, thus, a scathing attack on politicians in power, most notably George W. Bush. The very nature and possibility of authentic democracy in a post-national, post-industrial, corporatist world is regarded as one of the key challenges for the 21st century. And this strong political message is steeped in the structure and musical form of Eliot’s classical modernist poem!

Alex Ramon, University of Reading

Don’t Forget the Canadianess: Canadian and U.S. Responses to *Away From Her*, Sarah Polley’s Film Adaptation of Alice Munro’s “The Bear Came Over The Mountain”

This paper examines the differences in Canadian and U.S. responses to Sarah Polley’s recent film *Away From Her* (2007), an adaptation of Alice Munro’s short story “The Bear Came Over The Mountain” (2001). Produced by Atom Egoyan, and financed with a mixture of Canadian, American and British funds, the film is particularly significant not only because it is the first Munro story to be adapted for the screen, but also because it marks Polley’s debut feature as a director, following her highly successful career as an actress and political activist both inside and outside Canada. Bolstered by the presence of a major international star (Julie Christie), *Away From Her* has been, by independent standards, a creditable commercial success in both Canada and the U.S.,

becoming the first English-Canadian picture to cross the \$1 million mark in 2007, and proving, in the words of Guy Dixon in *The Globe and Mail*, that “[f]ilms about older characters dealing with aging don’t have to mean box-office death.”

Comparing such factors as marketing strategies and advertising campaigns, distribution, box office performance, and its receptions at the Toronto and Sundance Film Festivals, this paper offers a comparative analysis of the responses that the film has engendered in the American and Canadian media. Does the tendency to read the film as an “issue movie” on the subject of Alzheimer’s Disease vary amongst Canadian and American reviewers? Do Canadian critics demonstrate a more considered awareness of the context of the film, its cast, and its origins in a Munro story? Do they evince greater knowledge of Polley’s career and of Canadian cinema generally? By exploring these and other questions, the paper seeks to use *Away from Her* as a case study with which to offer a wider reflection upon the status of contemporary English-Canadian cinema, its position in domestic and American markets, and its critical receptions.

The paper concludes by advancing a comparative reading of *Away From Her* and its source material, exploring the implications of some of the alterations and amendments that the film makes to Munro’s narrative. A number of these revisions can, I argue, be read as Polley’s attempt to accentuate rather than minimize the Canadian content of Munro’s text (through the addition of Canadian-specific cultural references, the choice of music, the visual palette etc) and thus to construct a work that clearly announces its “difference” to the majority of mainstream Hollywood product and self-consciously proclaims its identity as a specifically Canadian “art” film.

Milena Marinkova, University of Leeds

Micropolitical Discontinuities in Michael Ondaatje’s *Divisadero* and Nalo Hopkinson’s *The Salt Roads*

Micropolitics has been defined by Gilles Deleuze and Félix Guattari as functioning in between and among uniform majoritarian praxes – political, linguistic or literary – and espousing intimacy and invention rather than detached observation and realist didacticism. Approximating art and politics, such an approach appreciates singularity and difference, creativity and multiplicity. In this sense, micropolitical works of art both contribute to the postmodernist dissolution of monologic textuality into heteroglossic textural propinquity, and constitute disturbing interventions in the mainstream discourses of History, politics and cultural production. Micropolitical texts are synaesthetic and indexical, thus forging a more egalitarian and interactive relationship between reader, author and work. These haptic aspects gesture at the traces of a material reality and real material bodies that the texts themselves are, thus enacting a form of witness writing, which is neither redemptive nor recuperative. Similarly to the physicality of the body, haptic writing testifies to its own insufficiency and invites the reader in her turn to become an embodied and participatory, an agentic and vulnerable witness. The agency conferred by haptic writing is of a micro rather than macro nature; however, rather than celebrating individualism haptic writing highlights a site where multiple allegiances can gain recognition without being subsumed into a uniform political stance. The present paper will explore the micropolitical ramifications of hapticity in Nalo Hopkinson’s *The Salt Roads* and Michael Ondaatje’s *Divisadero*. Crossing national borders and time periods, the two texts transcend the contemporary North American setting and encompass nineteenth- and twentieth-century France and ancient Alexandria, the First World War and the Middle Passage. The emphasis on the intimate and the interpersonal, however, resists turning these works into crude didactic treatises that sacrifice singularity and difference for the uniformity of coagulated macropolitical groupings. Instead, the multiple fluid and embodied narratives indicate ways in which the micropolitics of invention and intimacy enables political and ethical choices of non-alignment.

Session E3: History I

Colin M. Coates, York University
Translating Absolutism to New France

The 1608 founding of Québec represented not only the establishment of a permanent French population in the New World, but also the translation of French political precepts to the distant territory. The embryonic state of Samuel de Champlain's era was more fully realised after 1663 with the extension of the king's personal rule over the colony. This paper deals with the process of translating absolutistic political beliefs to New France. I examine the interplay of two phenomena. In the first place, French officials deployed practical applications of absolutistic theory and imagery to create a new political culture of the distant French colony. This state reflected the vision of the absolutistic King Louis XIV, and much of his projected innovation in state practices in metropolitan France can be perceived in this tiny colony. Secondly, writers who lived in New France attempted to depict the colony for metropolitan audiences, providing ethnological descriptions of the political structures of aboriginal society. Sometimes terming aboriginal societies 'republics', the authors wrestled with the differences between their political culture and those they encountered in aboriginal society. Writers such as Champlain, Marie de l'Incarnation, Pierre Boucher, and Bacqueville de la Potherie, and more tendentiously the Baron de Lahontan, explored the differences between French absolutistic political culture and the structures of aboriginal society. In this paper, I examine the contrast between the views of two very different political cultures, and thus provide a discussion of the difficulties of translating European political philosophy to a New World setting.

Mary Smith, University of East London
Those Other Europeans: finding belonging in western Canadian settlement narratives

Drawing on anthropological fieldwork, this paper discusses the ways in which local history in Calgary is engaged with and narrated. Thinking about oral history as testimony, the paper considers the popular trend for genealogical searching and interest in past migrations to settle in Calgary. I examine how the descendants of homesteaders (those who migrated to the western prairies under the Dominion Lands Act to establish small homesteads in the late 1870's) interpret their 'family history' in light of the relevance it has for their belonging and position in society vis-à-vis the wider Canadian society, European heritage and First Nations. Here, I am primarily concerned with the ethics of settlement and the establishment of local belonging.

Dorian Hayes, British Library
In Search of the Northwest Passage at the British Library

The fabled Northwest Passage through the archipelago of northern Canada, and between the Atlantic and Pacific Oceans, is once again making the world's front-pages. As the gradual thawing of the Arctic seas has served to confirm fears of global warming, so thoughts have turned once more to the possibility of exploiting this legendary trade route. Some experts in northern Canada now argue that the phenomenon of climate change may eventually come to represent a new phase of opportunity for development and discovery. With these new opportunities have inevitably arisen tensions, and the spectre of a new "Great Game" or "Scramble for the Arctic" as northern nations assert their right to sovereign access to the region. But, according to Canadian statesman Lloyd

Axworthy, this is also a chance for Canada to work cooperatively with Arctic partners, and to provide “a model of international governance” and “how to manage the impact of global warming” . With this in mind, and with March 2007-March 2008 designated International Polar Year, it is timely to revisit the British Library’s holdings relating to the original search for the Northwest Passage. Specifically, this paper covers the extensive manuscript collections which complement the Library’s large collection of printed books. The aim is to show how more than 400 years of Arctic exploration and innovation is reflected in the Library’s unique holdings of manuscripts, maps, and other treasures.

The Library’s collections are particularly strong for the early era of exploration. During Queen Elizabeth I’s reign, pioneers like Francis Drake, Martin Frobisher, Humphrey Gilbert, and William Baffin began to explore the Arctic seas under the British flag, while other learned men such as Richard Hakluyt and John Dee described, publicised, and drew lessons from their experiences in various manuscripts, treatises, and charts. In the years following Baffin’s pioneering expeditions in the early seventeenth century, the focus of attention shifted to exploration from the other direction. Navigators like James Cook and George Vancouver now began to probe the northwestern coast of North America in search for the point at which the coastline intersected with the northwesterly passage. Our understanding of the implications of their work is greatly enhanced by some of the British Library’s fascinating manuscripts both by and about these pioneering figures.

Paralleling events in our own time, another period of intense exploration followed the advice given in 1817 to the President of the Royal Society, Sir Joseph Banks, that an unprecedented break-up of Arctic ice was under way. Log-books, journals, charts, correspondence, and drafts by some of the leading lights of this new generation of explorers, including Sir James Ross, Sir William Parry, Lt. Frederick Beechey, and Sir Edward Belcher, are well represented in the Library’s Manuscript Collections. There is also a wealth of material covering the desperate search for survivors from Sir John Franklin’s ill-fated expedition in 1845.

Session E4: Culture I

Alice Ridout, Leeds Met University

“I am Canadian!”: The Importance of the Biographical Blurb in Marketing a National Literature

The importance of the note about the author was first brought to my attention by the example of Sinclair Ross. In his edited collection of essays and reviews on *As For Me and My House*, David Stouck notes the marked difference between early American and Canadian reactions to the novel. Stouck argues that one significant reason for the novel’s negative reception in America was that *As For Me and My House* was published in the US “with no dust jacket explanation of Sinclair Ross’s identity.” Stouck notes that “one reviewer guessed that Ross was probably a woman” and read the novel as a slightly fictionalized autobiographical record, thereby missing the complex gender politics of Ross’s adoption of a female perspective that have been the focus of so much Canadian work on the novel. In Canada, the first edition did have a description of Ross which identified him as coming from the Canadian prairies. In contrast to their American counterparts, Canadian critics welcomed him as a new and important regional voice. This paper takes this example of Sinclair Ross as a starting point from which to explore the national and gender politics of the biographical blurb. The contemporary fascination with celebrity has put paid to Roland Barthes’s claim that the author is dead. The author has increasingly been utilized as a marketing tool for their own work and no where is this more apparent than in the biographical blurb. This paper shines the spotlight on this

neglected genre to show how the biographical blurb functions to position and market literature by Canadian authors as “CanLit” in the North American and worldwide markets.

David Hutchison, Glasgow Caledonian University.

OFCOM And The CRTC – Public Service Broadcasting In A Multi-Channel World

Britain’s telecoms and broadcasting regulator, Ofcom, came into being at the end of 2003. To many observers it has always seemed similar in design and scope to the Canadian Radio-television and Telecommunications Commission, whether it was modelled directly on it – or the US Federal Communications Commission – or not.

One of the central problems of the multi-channel world, a world in which American and American-style broadcasting on the commercial model have a major impact, is how to ensure the retention of high quality, diverse public service output. This paper will compare and contrast how Ofcom and the CRTC are currently coping with this dilemma. It will focus on the CRTC’s recent difficulties in ensuring the continuation and proper direction of the Canadian Television Fund, and on Ofcom’s proposal that there should be a Public Service Publisher, separate from the existing broadcasters and financed in ways yet to be fully worked out.

It is hoped that the examination of the experiences in both countries will lead to a number of conclusions and questions about regulatory practice and its relationship to the public good.

Eszter Szabó-Gilinger, University of Szeged

Black noise, global noise or national noise. African American origins and influence in rap music lyrics

Alluding to two well-known books about hip hop culture (Black noise 1994 Rose and Global noise 2001 Mitchell, ed.), the present paper explores the linguistic possibilities and power of rap music. Rap music lyrics as a genre and a special and extremely creative means of self-expression are an interesting location for dynamic identity creation through multilingual linguistic practices. By using theories on linguistic crossing (a verbal practice when the speaker uses a language which isn’t generally thought to ‘belong’ to the speaker, Rampton 1997), recontextualization (how cultural objects which have been borrowed from different contexts are integrated in a new social context, Androutsopoulos & Scholz 2002) and code-switching (a fuzzy-edged, analytical construct, Gardner-Chloros 1995), the analysis shows that genre requirements of hip hop music allow for the multilingual recontextualization on the local level. Extracts from Canadian and Hungarian rap support the claim that hip hop outside the United States has features that are unique to non-American hip hop, displaying at the same time ‘old school’ characteristics, thus bringing forth a special, new way of artistic creation and self-expression.

Ryan Edwardson, Dalhousie University

‘Canadian Music, Beatlemania, and the Race to be British (or, ‘Cashing in on the Union Jack’), 1964-67’.

Between 1964 and 1967 aspiring musicians and assorted youths across Canada grew their hair, co-opted accents, and mod-beat style clothes, and the names of cities in Britain in hopes of appearing to be part of the new British Invasion music genre. Canadians went to such extremes that they often bordered on caricature, taking names like the Lords of London, the British Modbeats, Jack London and the Sparrows, and the United Empire Loyalists, complete with Union Jacks adorning

their clothing and record album covers. That bands outside of Britain latched onto the identifiers with a greater intensity than did their British counterparts says a lot about the act of mediation; one has only to place a group like the British Modbeats beside the Rolling Stones and the latter's use of Americana to see how the co-option of identifiers makes possible the transnationalization of pop music.

Canadians participated in the British Invasion without, and quite tellingly, coming across as being culturally heretical or betraying what it meant to be a 'Canadian' group because pop music had yet to be socially and ideologically reified as a component of nationhood. This transatlantic -- and transnational -- moment in music history offers a window into how pop music received, reified, and engaged in across national boundaries, while also revealing the degree to which Canadians had yet to embrace, incorporate, and otherwise ideologically nationalize pop music as a component and expression of nationhood as of the mid-1960s.

Session F1: Panel 5: Theoretical and Cultural Connections Between Past and Present, Old World and New, in the Work of Contemporary Female Canadian Authors

Kiriaki Massoura, University of Northumbria

The Body as a Historical Text and the Language of Story-Telling in Margaret Atwood's *The Blind Assassin* (2000)

During her lecture on 'Writing Canadian Historical Fiction' given on the 21st of November 1996 Atwood offers a summary of the historical novel:

History may intend to provide us with grand patterns...but without its...day-by-day foundations it would collapse...stories...about...the past...are about human nature, which usually means they are about pride, envy, avarice, lust, sloth, gluttony and anger. They are about truth and lies...crime and punishment...love and forgiveness and...sometimes even redemption.

In this paper I will discuss *The Blind Assassin*, a beautifully crafted and complex novel, dealing not only with human nature but also with a variety of topics that coexist with it such as class system, money, gender relations, violence, treatment of the insane and industrialism. It is largely written as a fictional autobiography by a sensible, self-controlled, observant and witty woman: Iris Chase-Griffen, the rich young heiress of button factories in Port Ticonderoga / Ontario who marries into 'new' money, loses her sister Laura in a car accident / suicide and publishes Laura's 1930s romance novella two years after her sister's death.

Iris describes the late Victorian Era of her grandparents and their mansion called 'Avilion'; she moves on to the Edwardian Era, World War 1, Depression, World War 2 and her narrative finishes shortly before her death in 1999 in Port Ticonderoga. Her narrative displays a colourful patchwork since, apart from her fictive autobiography, there are other kinds of narrative that complement and enrich the story for the reader, such as 'the story of the woman and the man and their affair, and in addition to that the story that he is telling her. And then you have a fifth one – the graffiti narratives in the washroom, which are anonymous and commented on'.

I wish to concentrate on Iris as the female creator of a fictive autobiography which rethinks and modifies historical and patriarchal constructions of femininity. I will explore the role of memory in her narrative as well as of the body she uses in order to narrate: Iris is eighty-two, so her body is marked by the aches, pains and shortcomings of an ailing heart. I will also analyse how Atwood's sharp social commentary turns to the 1920s and 1930s with the exposure of the expanding gap between 'parts of society that were very rich' and 'large segments that were poor, to the point of desperation,' the fear of Communism and the illegal child-labour in the factories that continues

today in various third-world countries. Atwood does not simply present these issues within their historical background though; on the contrary, she puts the historical through contemporary detailed deconstruction which problematises given social and cultural beliefs and then rewrites it offering a postmodern multiplicity of truths and identities.

Elodie Rousselot, University of Portsmouth
The Canadian Neo-Victorian Novel

Christian Gutleben's recent study *Nostalgic Postmodernism: The Victorian Tradition and the Contemporary British Novel* (2001) focuses on the Neo-Victorian, or 'retro-Victorian' novel, a postmodern trend which sees contemporary authors returning to the nineteenth century in their fiction, often in a self-conscious attempt to play with the narrative conventions and the social/cultural values in place at the time. Gutleben concludes that this process indicates these contemporary authors' 'acknowledgement of the unsurpassed quality' and 'admiration for, if not worship of' their Victorian literary predecessors (2001, pp. 18-19).

My paper seeks to examine this trend as it appears in the work of contemporary Canadian female writers, as not much attention has been directed at the non-British Neo-Victorian novel. I will consider in particular the claims made by Gutleben in relation to a selection of Canadian Neo-Victorian novels: *Small Ceremonies* (1976) by Carol Shields, *The Whirlpool* (1986) by Jane Urquhart and *Alias Grace* (1996) by Margaret Atwood. All three texts are set in the nineteenth century or draw from a nineteenth-century background, and all deal with the act of writing, the influence of literary predecessors and the emergence of a Canadian national and cultural identity.

My paper attempts to show how these authors' ironic re-appropriation of nineteenth-century canonical material creates fresh connections between 'Old World' and 'New', in ways which encourage a new understanding and appreciation of both. Instead of a nostalgic harking back to better (literary) days, the texts under study acknowledge the canonical position of their Victorian literary predecessors, while at the same time firmly questioning certain aspects of the cultural discourses they promoted. The use of inter-textual and inter-visual links in particular enables the authors to challenge accepted notions about their nation's past and, ultimately, to re-imagine the cultural dynamics which were at play within the Empire.

Fiona Tolan, Liverpool John Moores University
Dangerous Goodness: American Feminisms and Canadian Contexts in Carol Shields's *Unless*

Cleaning gives me pleasure, which I'm reluctant to admit and hardly ever do, but here, in my thoughts, I will register the fact: dusting, waxing, and polishing offer rewards ... I dust and polish this house of mine so that I'll be able to seal it from damage. If I commit myself to its meticulous care, I will claim back my daughter Norah, gone to goodness.

A 2002 review of *Unless* pointed to the common perception that Shields's novels: "do domestic ordinariness wonderfully (but not wider social issues)." *Unless*, Shields's final novel, makes conscious political connections between the domestic sphere and the wider female social role. But whilst it entertains – and partially countenances – second wave deconstructions of domesticity, Shields refuses simple disavowals of the domestic.

In the novel, Reta's daughter Norah sits on a Toronto street corner carrying the word "GOODNESS" around her neck. Aided by Danielle, a fiercely intellectual Quebecoise feminist, Reta comes to believe that Norah has responded to the cultural imperative on women to be selfless and good by a wilful exaggeration of ideal passivity, diminishing her self in order to embody goodness.

Norah's protest forces Reta to reconsider feminist arguments largely rooted in second wave texts by American and European women.

Unless interrogates both the political and the personal role of domesticity, juxtaposing Danielle's intellectualised view of housework – “women have been enslaved by their possessions. Acquiring and then tending – these eat up a woman's creativity”, against Reta's emotional response: “Mention a new cleaning product and I yearn to hold it in my hand”. The role of housework is ambiguous in the text: Reta compares it to meditation, yet the experience is not existential, but rather rooted firmly in feminine experience. Cleaning brings Reta into communion with past housewives, acknowledging unspoken sacrifices and frustrated ambitions, but it also shores up her crumbling world. The domestic role is not rejected in consequence of Reta's political awakening, but its ambiguous power is acknowledged.

This paper examines Shields's twenty-first century Canadian novel as a reflection on second wave deconstructions of domesticity that have been largely attributed to Europe and the United States in the mid-twentieth century. The novel, I will argue, enters into dialogue with the philosophies and politics of the seminal works of Simone de Beauvoir and Betty Friedan, as Reta tries to find a way of reaching and comprehending her daughter in Toronto in 2000. I suggest that the distance – both chronological and geographical – between the politics of these early theorists and Shields's 2002 novel, creates a space for retrospective reflection on the role of women and the capacity of feminist politics to define and shape that role, particularly within differing cultural contexts.

Session F2: Panel 6: Canadian Identities in Movement: A Panel in Honour of the Late Jeffrey Cormier, Ph.D.

Canadian political sociologist, Jeff Cormier was a frequent participant at the Annual Conferences of the British Association of Canadian Studies. It was, he said, one of his favorite conferences and annual events. Jeff died unexpectedly in the autumn of 2007 with much of his academic work on Canadian nationalism, social movements, and public intellectualism still ahead of him. This panel aims to celebrate the work of Jeff Cormier by engaging with the ideas and interests that motivated him and as a remembrance of his affection for BACS.

Hugh Mellon, University of Western Ontario
Identity

Canadians have long debated the notion of national identity. Is Canada one nation, two or many? While this perennial chestnut has endured, much less attention has turned toward the nature of provincial identities. How do these identities differ? How do governments work to maintain, even possibly create, these identities? All these questions have been understudied given the importance of provincial governments jurisdictionally and the widespread recognition of Canadian regionalism. The proposed paper will explore these questions and assess the growing provincial activism to shape and refine provincial identities. Attention will turn to the growing governmental interest in the defining and marketing of features designed to construct a provincial identity. This paper will involve looking at government image management in various provinces and at the use of political symbols in hopes of shaping perspectives. Some see this as a contemporary responsibility of government while others question the use of public funds to re-shape citizen attitudes and expectations. This point was of course much in the national news during the Chrétien era scandal investigated by Justice Gomery. The proposed paper will be a comparative provincial study of contemporary trends with reference to these national matters and evidence from other jurisdictions about the limits of government image management.

Paul Nesbitt-Larking, Huron University College
English Canadian Students and the Possibility of English Canadian Nationalism: Continuing A Dialogue with Jeffrey Cormier

This paper is situated in the ongoing work of Dr. Jeffrey Cormier. Investing himself into the core distinctiveness of English Canadian social science, Jeff wrote the influential *The Canadianization Movement: Emergence, Survival, and Success* (Toronto: University of Toronto Press, 2004). Jeff and I had been discussing a mutual interest in student politics and had expressed a will to work together in researching the social theory of student movements. While it was not possible to elaborate a framework for enquiry prior to his death, I had in mind the idea of exploring contemporary student orientations to the cultural wellbeing, political integrity and global vitality of Canada in light of Jeff's findings of the ideas and ideals of the 1960s student generation. This paper begins that journey with a review and commentary on Jeff's findings from the Canadianization era and a prospectus for research in the present.

Jacquetta Newman, University of Western Ontario
Maintaining Identities in Periods of Movement Latency: The Canadian Federation of University Women, the National Council of Women, and the Voice of Women

Within the social movement literature much is written on the emergence of movements and their mobilization, however, less attention has been paid to their existence in periods of decline or latency. Similarly, the literature on the women's movement describes that history as a series of waves with attention paid to the emergence and mobilization of the First and Second Waves but not to the inter-wave periods. This paper focuses on three organizations of the Canadian women's movement, the Canadian Federation of University Women, the National Council of Women, and the Voice of Women to examine how they functioned as abeyance structures (Verta Taylor, 1989) and agency-laden organizations (Aldon Morris, 2000) that maintained and nurtured an active women's political identity in the period between the end Canadian feminism's First Wave and Second Wave.

Session F3: Culture II

Veta Razuvaeva, Academy of Fine Art, St. Petersburg
The artistic relations between USA and Canada in second half of the XIX century:the influences by Hudson River School on Canadian romantic landscape

In this presentation the romantic tendencies in landscape painting of both countries based on represent of exemplified by works of most prominent artists of the second half of XIX century (such as G.Innes, J.F. Kensett, T. Maran, G. Reid, A. Bierstadt, L. O'Brien, H. Watson, O. Leduc, P. Whale and others) from viewpoint of conceptual and formal analysis are discussed.

I advocate an interdisciplinary approach based on:

- a) art historian and cultural method
- b) artistic and stylistic methods and historical and analytic methods of research of social, historical and culture processes in American and Canadian history.

There are some of common processes in history, art, culture of USA and Canada. The art and culture in both countries has played the important role as in formation and self-determination of the American and Canadian societies. Also, at first American and Canadian art were the eclectic collections of European schools of art. Especially of a British art

school. During of the 19th Century American and Canadian art were acquiring their own identity. It was clearly reflected in romantic painting, especially in landscape painting, of both countries in second half of the XIX century.

There is one main idea in literature and painting of American and Canadian romanticism namely «the spiritual searching for its national ideals». Of course, originally, romantic style was appeared in art by American painters of Hudson River School. Then it has been influenced on Canadian landscape painting of the Confederation period.

There is not a special research dedicated to cultural and artistic relations between two northern countries of the second half of the XIX century and combining visual descriptions, aesthetic evolution with accounts of the careers of the leading painters.

The proposals of this presentation are:

- a) to find the roots and genesis of landscape painting of both countries and define the factors which contributed to its growing
- b) to define the main tendencies of American and Canadian romanticism based on the treasures of literature and painting
- c) to determine the main types of American and Canadian landscape painting as independent historical and artistic categories.
- d) to broaden understanding of the range and the evolution of work of American and Canadian painters who are known in world of art criticism
- e) to introduce to learned community the greatest possible number of currently unknown paintings by American and Canadian masters.

Andrew Horrall, Carleton University

“We won’t tolerate dictation of the morals of the nation:” Dorothy Cameron’s 1965 trial for exhibiting obscene pictures

In May 1965, Toronto’s Dorothy Cameron Gallery staged an exhibition of graphic nudes, causing Pierre Berton to declare on opening night that the city had outgrown its dour heritage. One guest disagreed and complained to the police, who raided the gallery, removed seven pictures and made Cameron the first Canadian art dealer to be charged with exhibiting obscene material. The sequestered pictures came from a group of young painters who were challenging the perceived complacency of Canadian art. They rejected the international vogue for abstraction and the Group of Seven’s iconic wilderness, in favour of representational images of Canadian urban life. Cameron was amongst their greatest champions.

At the trial, Cameron’s lawyer called experts to testify about the pictures’ artistic merit. Their testimony was rejected. Cameron was fined and her gallery went bankrupt. Liberal Canada was shocked by the verdict. The recently founded Canadian Civil Liberties Association took on the appeal as one of its first cases, but the attempt to introduce American and British legal precedents and to cement the pictures within Western artistic tradition failed. In the judgment, the Appeal Court justices defined a purely Canadian “community standard” in order to show how it had been breached by graphic nudity, and the lesbianism that was detected in several pictures. The youngest judge, Bora Laskin, dissented. He argued that art must challenge social conventions, that Canadian society risked becoming stiflingly parochial if its judges ignored arguments made elsewhere, and that it was impossible to define a single community standard in a geographically, ethnically and linguistically diverse country. Nevertheless, in 1967 the Supreme Court refused to hear a further appeal.

This paper uses archives, court transcripts and published sources to place the Cameron case in its

wider cultural context and critically examine it as a confrontation between an emerging national aesthetic and older notions of propriety. It was one of the first skirmishes in the 1960s generational conflict, though there was no wave of similar prosecutions. Instead, Laskin's articulate dissent helped inspire Pierre Trudeau's legal reforms, and is often cited as an intellectual foundation for freedom of artistic expression in Canada.

Will Smith, University of Nottingham

Sensing Place: Visualising the Liminal in the Photography of Geoffrey James

Representations of North America are naturally complicated by contemporary ideas on perception itself. Jean Baudrillard has posited that the postmodern conditions of globalisation create a world with "no relief, no perspective, no vanishing point." This view of homogenous existence is in stark contrast to the so-called 'spatial turn' of late 20th century urban and cultural theory, which encourages a rethink of place-based identity. This paper will investigate the construction of a sense of place in two photo documents, Toronto and Running Fence, produced by the Canadian photographer Geoffrey James.

Mark Kingwell's introduction to Geoffrey James's photo-essay Toronto suggests the city, as Canada's largest, is "a microcosm of the nation at large, [and as such] it is forever afflicted by identity crisis and insecurity." Toronto then goes on to trace an identity to the city, as James is seemingly drawn to the liminal nature of its existing cultural narrative. Similar preoccupations with the liminal, bounded concepts of place are present in another of James's photo-essays. In 1998, James's Running Fence traces the border between the US and Mexico, delineating the 14-mile border fence from both sides, between San Diego and Tijuana. This paper will compare the strategies used to construct sense of place in both Toronto and Running Fence. Drawing on the picture theory of WJT Mitchell I will show how certain tropes within each narrative aid a visualising of the liminal, and how the structure of each document assists the formation of evocative pictorial discourse.

Session F4: History II

Lucille H. Campey (Independent researcher)

A neglected minority - The English immigrants who settled in Prince Edward Island during the first half of the 19th century

Although English immigrants accounted for only around 20 per cent of the 19th century British influx to Prince Edward Island, they exerted appreciable influence over the Island's economic and political life. Arriving during the first half of the century, they came from many parts of England, with settlers from the south west region being the dominant group. The paper explores the factors which caused the English to emigrate to Prince Edward Island and to choose their various settlement locations on the Island. The role played by the timber trade and the Island's important ship building industry, in stimulating emigration from different regions of England, will be considered.

While the English were clearly identifiable as a distinct ethnic group when they arrived, they and their offspring became more difficult to categorise in later years. Such people could be the Island's dominant English-speakers or just the much smaller group of people who had English ancestry. The paper will consider whether this confusion mistakenly inflated the proportion of the population who claimed English ancestry in later years. Because of its apparent invisibility English culture has received little attention. Certainly it appears bland and featureless when compared with the more flamboyant expressions of Scottish and Irish culture. And yet the paper will demonstrate that the English did leave their mark on Prince Edward Island.

Valerie Wallace, University of Glasgow

Scottish Presbyterianism and Political Radicalism in Early Nineteenth-century British North America

In recent decades historians have been preoccupied with the concept of an Atlantic world, examining the cross currents and flow of ideas which linked the Americas with Europe. An aspect of this study has been the investigation of Scottish influences in the new world but scholars have paid most attention to the reception of Enlightenment ideas in the eighteenth-century United States. This paper will chart the exportation of Scottish religious ideas to early nineteenth-century British North America, examining their influence on early Canadian political culture. Specifically it will outline the tenets of Scottish Presbyterian political theory, describing how this contributed to the emergence of a tradition of radicalism and political protest in Scotland and in Britain. Next it will track the transmission of this political theory to the British North American colonies and examine how it contributed to the development of a political reform movement in Upper Canada and Nova Scotia. Building on the work of Michael Gauvreau, this paper will suggest that the 1837 rebellion and the agitation for a more representative government in these colonies was to some extent instigated by Scottish Presbyterian immigrants.

Paula Hastings, Duke University

Colonies Annexing Colonies: Race, Nation, and the Politics of Sub-Imperialism in the British Empire, 1884-1918

With a particular focus on the movement for a political union of Canada and the British West Indies in the late nineteenth and early twentieth centuries, this paper explores the politics of sub-imperialism within the British Empire. I am concerned principally with assessing how this kind of lateral (or 'inter-colonial) relationship was negotiated in the British imperial context. How did such proposed colonial reshuffling threaten to alter the commercial, political and ideological configurations of the Empire? What did it mean for one colony to annex another – a phenomenon other historians have termed 'sub-imperialism'? How was race employed to either bolster or hinder the unionist agenda? Reframing colonial histories by attending to the important relationships between colonies of empire is significant not only for what it might illuminate about the imperial experience, but also because it will help to destabilize the nation-centered histories of Britain's former colonies. Because these histories were a reaction to the imperial structure of domination and subjugation that was constituted by the relationship between metropole and colony, the continued emphasis on this relationship in the contemporary historiography of imperial studies has made it more difficult to challenge the interpretive primacy of the nation. My paper revisits the relationship between the imperial and the national in order to understand why we find ourselves so often trapped in an interpretive framework that privileges the explanatory power of the nation.