

**NACS-XII Exploring Canada: Exploits and Encounters
Abstracts**

The Nordic Association for Canadian Studies, Stefansson Arctic Institute and The University of Akureyri

Akureyri, Iceland, 8 – 11 August 2018

Keynote 1: Aritha van Herk (University of Calgary)

Encounters of Writer/Explorers: Surprise and Ambush

Writers seek both inspiration and stimulation in their voyages toward those places that discomfit their usual expectations. Given the multiple landscapes and regions of Canada, Canadian writers who journey to a part of the country unfamiliar to them frequently discover much more than and much that is different from what is expected. While eager to be ambushed by the places that they encounter, they are paradoxically startled by their own in flagrante delicto of experience. When they set out to chronicle the complexity of their discoveries in their writings, that enigma both fuels and frustrates the text that results, and the shape of the event and its rendezvous with words becomes itself a myth and a monster. For example, Robert Kroetsch's encounters with the north in his fiction and his essays depict that surprise with a skill and receptiveness unusual for most who "visit" the north as consumers and "experience collectors." Most memorably, in "Why I Went Up North and What I Found When He Got There," Kroetsch addresses the "found narrative" of north, and how it recites both "dream and reality." My paper will explore that surmise in light of my own research on place-writing and how places are exploited and explored, in literary and in literal ways.

Panel 1: Indigenous knowledge

Karim Tiro and Roy Wright

Land, Language, and the Founding of Tyendinaga Mohawk Territory

In 1784, Mohawk leader John Deserontyon negotiated with British officials over the acquisition of a tract of land along the Bay of Quinte, in present-day Ontario, where his band would settle. The British crown had promised the Mohawks a new home after the American Revolution. While land negotiations were not uncommon in early America, the documentary record of this negotiation is exceptional because it included a map drawn by Deserontyon and several letters written by him in the Mohawk language. By analyzing the Native-language terminology that was used, we are able to access indigenous conceptions of landscape and land tenure, as well as mathematical concepts like quantity and area. Such concepts played critical roles in treaty-making between Natives and Europeans. Methodologically, this project also demonstrates the value of interdisciplinary linguistic and historical research.

Chris Brown

Beating Around the Bush: Decolonizing the Narratives of the Indian Agent

This paper examines of the role of the Indian Agent in Northern Canada during the 1960s through the intersection of biography and critical reflection. As the grandson of a former Indian Agent, I have developed an ambivalence towards my grandfather's relationship to the North: on one hand, I grew up listening to his adventurous narratives about life as a Scottish immigrant in the Arctic, while on the other, my scholarly work has introduced me to discourses concerned with the colonial forces that haunt Northern Indigenous communities today—forces in which my grandfather, as an Indian Agent, played a direct part. This paper interweaves these discourses with my grandfather's narratives in an attempt to mediate his conflicting identities. By exhuming the "long-bak[ed] process of history" (Foucault 79), the figure of my grandfather comes to reflect the greater issue of Canada's reluctance to "reveal[] ourselves as vulnerable" (Regan 28) in accepting our colonial past.

Works Cited

- Foucault, Michel. "Nietzsche, Genealogy, History." *The Essential Foucault: Selections from the Essential Works of Foucault, 1954-1984*. New Press, 2003.
- Regan, Paulette. *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada*. UBC Press, 2010.

Lauren Beck

Indigenous Knowledge and European Efforts to Map the Northwest Passage before 1800

Europeans desired a circumpolar route to establish trade networks with Asia. Their involvement and reliance upon Indigenous peoples is manifested across three phases of cartography focused on Canada's north. This presentation will examine three maps from each of these phases (Lok, 1582; Dobbs, 1744; and Meatonabee and Idolyatsee, c. 1768) and meditate upon the European recognition of the Indigenous authority and desire to collaborate. These intercultural collaborations, however, should not be viewed as magnanimous attempts to further anything but a European monopoly, whether British or French, in Canada's north. Scholars today need to seek out the presence of Indigenous knowledge on maps such as these ones prepared for western reader-viewerships rather than overlook their contribution to historical cartographical and geographical knowledge or alternatively study that knowledge as some siloed epistemology rather than one produced within a tenuous and difficult intercultural environment.

Panel 2: Immigration

Antoine Bilodeau with Clayton Ma, Stephen White, Luc Turgeon and Ailsa Henderson

Inclusionary or Exclusionary? National Identity and Views about Immigration in Quebec

Although to a more limited extent than other countries, Canada is experiencing a backlash against immigration and ethnic minorities. What is the impact of this backlash on ethnic minorities' political engagement? Existing research suggests that perceived discrimination is associated with lower political engagement among ethnic minorities in many Western democracies. A few studies, however, suggest that the effect of discrimination might not just be one of demobilization. For instance, Valdez (2011) observes that while discrimination would be associated with lower engagement in electoral and more formal forms of activities, it would be associated with higher engagement in non-institutional forms of activities.

This paper re-examines the relationship between perceived discrimination and political engagement. It makes three contributions. First, it examines whether the pattern described above can be replicated for Canada. Second, it examines whether perceived experiences of discrimination in certain spheres of life exert a stronger influence on political engagement than in other spheres. And third, it examines whether ethnic consciousness serves as a mediating factor accentuating the link between perceived discrimination and political engagement; if existing studies tend to show that it is the case for demobilizing ethnic minorities in formal institution, we do not know whether this might accentuate the mobilization at the margins of the political system. Data are drawn from the Provincial Diversity Project in 2014 at the same time that the debate over the Charter of Values was unfolding, that includes a special sample of 1600 visible minority Canadians.

Alina Deja-Grygierczyk

Exploring Entangled Eastern-European Encounters in Canada

East-European stories have so far been unfashionable in the discussions surrounding transculturalism and diaspora in Canada. The aim of this presentation is to explore the complex Eastern-European encounters in Canada, their successes and failures in particular, and to explain why East-Europe seemed to be a problem for Canadians, especially the ones associated with the region, in the context of both the Canadian politics and the one from behind the former Iron Curtain.

In my presentation, I will refer to the interviews, which I conducted with the Eastern-European writers living in Toronto, to explore how insidious the absence of stories can be, how destructive to the very possibility of building bridges between ethnic solitudes in Canada. The relationship between various ethnic groups in Canada is crucial as such a perspective makes it possible to free the diaspora from the stereotypical relation with the ethnic majority.

Marta Kijewska-Trembecka

Canada Means Well-Being: Two Centuries of Polish Emigrants' Experiences of "Exploring" Canada

The Polish ethnic group, called Polonia, belongs in Canada to the so-called old ethnic groups. Until 1967, Poles belonged to the category of not preferred but acceptable immigrants. According to the 2011 census, around 270,000 people of pure Polish descent and around 750,000 people of partial Polish ancestry lived in

Canada. Significant numbers of emigrants from Poland began to arrive in Canada in the mid-19th century and the last major immigrant waves were in the 1990s. Until the Second World War, it was almost exclusively peasant emigration, while in the post-war years the emigrants were partly politically (including DP's) and partly economically motivated. An important role was played by the emigrants of the early 1980s, who constituted a so-called Solidarity Movement wave. Polish immigrants have always been loyal to their new homeland; Canada has never had a problem with Poles, but Polish ethnic group has never played significant role in Canadian social, political or cultural life. At the same time, the Polish Diaspora in Canada has always maintained strong ties with Poland. In Polish, the word *kanada*, written in lowercase, is a synonym of well-being.

Panel 3: Literature I

Jennifer Andrews

Rethinking Anthropomorphism, Ecology, and the Performance of Citizenship in Christina Sunley's *The Tricking of Freya*

American writer Christina Sunley's 2009 novel, *The Tricking of Freya*, examines how a legacy of poet skill and a hidden story of mental illness shape a prominent Icelandic family who has immigrated to Gimli, Manitoba. Freya Morris, a photographic printer in her late twenties living in New York City, probes the complex relationship between her Icelandic family ties, which draw her back to Canada on a yearly basis, and a life of precarious labour south of the forty-ninth parallel. In doing so, Freya reveals family secrets that fundamentally change her world—namely that her unmarried aunt, nicknamed Birdie, who has suffered from life-long manic depression, is her unacknowledged biological mother. Using Rosi Braidotti's exploration of animals in *Nomadic Theory* as a springboard, this paper investigates how birds and their female human namesake in the novel offer a way through "becoming animal" to "destabilize the axis of natural difference" (81) that has shamed Birdie into giving her newborn child to her sister, who raises Freya in the U.S. Sunley's text also considers how the migration of the "Goolies" (which from the word "gull") to Canada, a nickname given to Icelanders by Anglos cultivates and perpetuates the marginalization of citizens, refusing to merely replicate and affirm Canada's relentlessly celebratory vision of national inclusiveness. Sunley's stance as an American and thus, an outsider to Canada, enables her to critique claims of Canadian exceptionalism through a powerful fictionalized portrait of one community's immigrant experiences in Canada.

Works Consulted

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Lee, Christopher. 2016. *Ingenious Citizenship: Recrafting Democracy for Social Change*. Duke UP.

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David Eso

Nowlan, Macewen, Newlove: Trans-Canada Planoterrestrialism and the Fools' Union

A provocative yet understudied literary-network formed in 1970 under the auspices of the Flat Earth Society of Canada. Despite its satirical function, this group exemplifies late-twentieth-century resistance to the boost in technocratic worldviews ignited by triumphs of space-exploration. Outliers to the Canadian literary canon, poets Alden Nowlan, Gwendolyn Macewen, and John Newlove found common-ground through a performative "planoterrestrialism" that ranged from Atlantic shores to the Pacific coast in letters, lectures, tractates, and media appearances. Beyond the comedic power of this "Fools' Union," the FESC poets shared a visionary impulse that would reshape sensibilities related to humans' planetary inhabitancy. Each poet variously resists revises a scientifically-dictated Anthropocene in favour of dramatically personal or arcanelly mystical (i.e., poetic) forms of abiding. The proposed paper unearths archived FESC documents that prompt re-readings of geographic metaphors at play in each poet's work.

Keynote 2: David Laycock (Simon Fraser University)

Populism in Canada and Europe: Ideology, Strategy and Party System Change

Panel 4: Society & Politics I

Christopher Kirkey and Michael Hawes

New Explorations in the Direction of Canadian Foreign Policy: The Focus and Strategy of Prime Minister Justin Trudeau's Government

Drawing on scholarly literature grounded in Canadian foreign policy and international relations, this conference paper explicitly examines new explorations in the direction of Canadian foreign policy under Prime Minister Justin Trudeau. To what extent is Ottawa's external engagement with the international community, in the post Stephen Harper world, the product of new progressive commitments, and to what extent do these new exploratory directions reflect the recent shift in the international distribution of power from a Cold War, bipolar world (1945-1991), to a unipolar period (post-1991)? This paper argues that the Trudeau government's foreign policy behaviour is consistent with the state of the current international political system, which is indeed unipolar, and that the defining characteristics of a multipolar world would pose fundamental difficulties for the successful pursuit of Canadian foreign policy. We further consider the constraints and incentives for state actors, specifically Canada, arising from multipolarity. Finally, we examine what various forces (economic, security, environmental, and human) means for Prime Minister Justin Trudeau and the exercise of Canadian foreign policy. What priorities should guide the Canadian government in an international system dominated by a multitude of challenges? How is Canadian foreign policy being shaped by the emergence of multiple high profile transnational developments (e.g., trade, defence, migration)?

Danita Burke

Accountability and Representativeness: Northern Indigenous Peoples and ENGOs in Arctic Politics

Environmental non-governmental organizations (ENGOs) frequently market their work as helping to promote minority voices in political discourse, such as indigenous peoples on Arctic issues. With ENGOs often targeting audiences residing far from the Arctic, it can be difficult for those not familiar with the region or the peoples there to decipher whose interests are actually being represented in ENGO campaigns. Using the literature on non-governmental organizations, this paper will engage with the debate about ENGO legitimacy, focusing on the core points of contention in the literature: accountability and representativeness. Focusing the Supreme Court of Canada's 2017 ruling *Clyde River (Hamlet) v. Petroleum Geo-Services Inc.*, this paper will argue that the growing independent political voices of indigenous communities and peoples have resulted in a push against outside actors claiming to represent their interests, but a continued willingness to engage with these actors (e.g. Greenpeace) when such engagement is seen as beneficial to their own campaigning efforts.

Kim Richard Nossal

Northern Approaches: The Harper Government's Arctic Policies Reconsidered

Between 2006 and 2015, Stephen Harper and the Conservative government embraced an active policy towards the Arctic. The Harper government's Arctic policies have triggered an intense debate among scholars over how we should understand the evolution of Canadian policy towards the Arctic during this period. Some have argued that Harper's policies were driven by a broader commitment to a neocontinentalist/neoconservative agenda. Others have suggested that the Arctic initiatives were driven by domestic politics and efforts by the Conservative party to attract southern votes by appealing to Canadian symbolic interests in the Arctic. Others still have suggested that Harper's Arctic initiatives were not particularly innovative or original, but represented a continuation of an historical — and non-partisan — embrace of Arctic policy as a national Canadian projection. This paper will argue that Canada's Arctic policies during the Harper Conservative era mostly reflected the prime minister's own personal interest in the Arctic, which can be seen most clearly by the degree to which these initiatives did not survive the defeat of the Conservative government in the October 2015 elections.

Panel 5: Literature II

Uwe Zagratzki

Striking many chords – Selected Canadian World War II Novels

Despite its relative sovereignty since 1867, Canada remained a firm part of the British Commonwealth of Nations and a faithful ally to the United Kingdom. This is nowhere better revealed than by Anglo-Canada's support of the British cause in two world wars. However, while there were no doubts to give unflagging support between 1914 and 1918, political relations had grown more complex by the end of the Thirties, which showed in Anglo-Canada's attitude towards the British ally.

Several English Canadian authors have responded to the numerous domestic and general questions aroused by the wars in their fiction. Their literary output helped create images of the war which point to post-colonial literary strategies on the one hand and show the ongoing difficulty in overcoming traditional patterns set by mainstream canons on the other. The paper deals with Colin McDougall, *Execution*, Rudy Wiebe, *Peace Shall Destroy Many*, Earle Birney, *Turvey* and Hugh MacLennan, *Two Solitudes*.

Megan Kuklis

Ignoring Canada: Lack of Landscape within Canadian Young Adult Fiction

Margaret Atwood argues that Canadian literature is Canadian because of our relationship to the wilderness that surrounds us; that the act of surviving where we is channeled through our writing. If this is the case, why would Canadian young adult fiction writers choose to set their works outside and away from their own country? I will examine the representation of the Canadian landscape within young adult fiction by comparing two science fiction/fantasy texts published nearly thirty years apart. In *The Summoning* by Kelley Armstrong and *Keeper of the Isis Light* by Monica Hughes, the Canadian landscape is obscured and repackaged into a generic American landscape and a new dangerous planet, respectively. I will demonstrate that the lack of Canada in these works reveal our hidden inferiority complex; how the very idea of "Canada" is uncomfortable for those who live here.

Graham Boldt

In-Between Places: Spatial Creation in Frangione's *Espresso*

Canadian society is a conglomeration of many distinct minorities and thus resists uniform definitions. For this reason, critics are turning, more than ever, to the landscape itself as the potential progenitor for the Canadian experience, but even this becomes problematic upon reflection.

Take, for instance, the dramas of Lucia Frangione. Though the Vancouver playwright has always called Canada home, Frangione's plays are heavily influenced by her Italian heritage. The rocky Cascadia landscapes described in her drama *Espresso*, thus, often echo the dry hillsides of a second-hand Italy, recalled by her Poppi and Nonni. Indeed, the aesthetic creation of place in *Espresso* is an intriguing study, requiring the combined methodologies of performance, literary, and regionalist criticism. At its heart, my study suggests that even the Canadian landscape—the theorist's last haven for a homogenized national experience—is understood as a series of Canadas, dependent upon one's cultural heritage. While my study does little to solve the country's identity crisis, it models the sort of multi-valent perceptual awareness necessary to meaningfully navigate regional identification.

Panel 6: Explorations

Eavan O'Dochartaigh

"Breathing Time:" Illustrated Periodicals on the Franklin Search Expeditions (1847-59)

In the mid-nineteenth century, thirty-two maritime expeditions took part in the search for Sir John Franklin and his crew, who had vanished in the Canadian Arctic in a bid to discover the Northwest Passage. In the metropole, the extreme darkness and isolation of the Arctic in winter were well-known features that were used to exemplify the "horrors" of the region, which became associated with peril and the sublime. However, the search expedition members themselves produced extensive cultural material that often shows winter in a more benign light. By examining the richly-illustrated "Queen's Illuminated Magazine and North Cornwall Gazette" produced on the Belcher expedition (1852-54), I show how Arctic exploration proved to be fertile source of humour for those on board and how the illustrated periodicals provide an important counter-narrative to the "savage grandeur" of the polar regions.

Judit Nagy and Mátyás Bánhegyi

Exploring the Exploration of Canada as a Topic for the English Classroom

Due to recent events and developments including Canada's sesquicentennial celebrations, research on Frobisher's expedition and the Erebus, Canada's Arctic Mission and the International Polar Year, there has been intense interest in the historical, geographical and cultural contexts of the exploration of Canada. As a result, a wealth of materials discussing these topics has been published, which can serve as excellent raw material for tertiary-level classes delivered in English (Canadian Studies, cultural studies, history, geography, language development).

The first part of the paper will discuss how to select exploration-related materials addressing considerations with reference to task type, level of students' English proficiency, group size, students' interests, pedagogical aims to be realized and competences to be developed. The second part will demonstrate how such resources can be turned relatively effortlessly into useful teaching materials, and will briefly introduce some activities developed by the presenters which focus on the topic of Canada's exploration.

Victoria Jackson

Behaving Badly: Children's Pranks as Critique in Wendat-Missionary Encounters

From 1623-24, Recollet missionary Gabriel Sagard spent a year living amongst the Wendat in what is today Ontario, Canada. As with most early encounters between the French and the Indigenous peoples of Canada, misunderstandings and breaches of etiquette were commonplace as both peoples learned to understand one another. While adults often took pains to be polite, Wendat children were recorded in missionary writings as "very naughty" and disobedient, and on a number of occasions were reported as responsible for a series of pranks performed at the priests' expense. Using examples from Sagard's writings, I suggest that these pranks may have been more than just youthful mischief, and may have been intended as a critique of the visitor's social skills (or lack thereof). In so doing, Wendat children helped people negotiate early contact relationships between Indigenous peoples and missionary newcomers.

Panel 7: Society & Politics II

Andrea Hossack

Caregiving in Rural Eastern Ontario

With rapidly accelerating technological, institutional and social change, reconciling the cultures of urban and rural becomes an exercise in cross-cultural translation, understanding and ingenuity. This challenge can be seen through a second lens, one that is also a pressing societal phenomenon in Canada – a rapidly ageing population. Alongside economic growth in this democratic and caring society, the institutions formed as a construct to serve those caring ideals fail to pull a specific population along for the ride; Canada's elders are increasingly isolated and depressed. This phenomenology occurs across multiple distinct regions of Canada; this paper focuses on the specific cultural landscape of eastern Ontario, a traditionally agricultural territory. With post-institutional thinking, a new generation of caregivers must be appealed to; they do not have an inherent reverence for *what has always been*. One cultural landscape – a former agricultural college campus – could address the multi-layered problem, but awaits new thinking.

Joseph T. Jockel

Security to the North: Canada and the Modernization of the North American Aerospace Defence Command (NORAD)

The Trudeau government, in its recent defence white paper, *Strong Secure Engaged*, promised to "Modernize NORAD to meet existing challenges and emerging threats to North America, taking into account the full range of threats." What might that entail? Significant NORAD modernization can take either of two paths. The first, and one that this statement seems to point towards, entails enhancing the responsibilities and roles of the current binational command, aligning them thereby more closely to those of its twin, USNORTHCOM. Another path leads to downgrading NORAD, i.e., ending its status as a command at the four-star level and limiting it to its original responsibility of defending against air breathing threats. Both paths will be explored in this paper. So will two other options: keeping NORAD unchanged for now and getting rid of it entirely.

Irwin Lipnowski and Austin McWhirter

Optimal Public Policy for Government-Operated Gambling

Government-operated gambling activities have been viewed as essential to finance government services, as necessary to foster tourism and regional development and even as a key to eradicating poverty in first nations' communities. Since the provinces assumed monopoly control of gambling in 1992, their net revenue from gambling has increased five-fold to over fifteen billion dollars. This paper provides a framework to formulate the optimal public policy for government-operated gambling. The oft-stated goal of "harm-minimization" masks the possible trade-off between an increase in social harm (H) and the government's incremental net revenue (R). Using simple graphical tools, we identify the efficient feasible combinations of H and R and indicate how the optimal combination of H and R can, in principle, be determined in both the short-run and the long-run. We then utilize the body of research on gambling and its effects to qualify the appearance of this trade-off in the real world.

Panel 8: Representations I

Giorgio Baruchello

From Ontario to the United Nations: An Introduction to the Thought and Influence of John McMurtry, FRSC

An elected Fellow of the Royal Society of Canada, a long-time philosophy professor at the University of Guelph, an Honorary Theme Editor for Unesco's *Encyclopedia of Life Support Systems*, the *maître à penser* of Peter Joseph's *Zeitgeist* movement, and a vocal gate-keeper for Canada's environmentalism, John McMurtry is one of the most famous and influential philosophers in today's Canada. Although his notion of "civil commons" is nowadays a standard category of thought in the human and social sciences at large, his overall philosophy and original theory of value (called "life-value onto-axiology" or LVOA) are not as commonplace. My presentation offers therefore an introductory outline of it and adds to it relevant information on its influence in Canada's public affairs and institutions.

angela rawlings and Libe García Zarranz

Encountering Sustainability in Contemporary Transnational Ecopoethics: Transformative Action and Response-able Pedagogies

Theorizing, a form of experimenting, is about being in touch... Touching is a matter of response. Each of "us" is constituted in response-ability. Each of "us" is constituted as responsible for the other, as the other.

- Karen Barad

Learning to see mosses is more like listening than looking... To me, a good experiment is like a good conversation. Each listener creates an opening for the other's story to be told.

- Robin Wall Kimmerer

...an ecopoethics praxis

- angela rawlings

Drawing on feminist, queer, and Indigenous philosophy (Barad 2012; Haraway 2016; Kimmerer 2003), this collaborative paper seeks to unravel how response-ability and transformative action can become vehicles for experiential and ecosystem-activating knowledge acquisition. angela's contribution to the paper will elucidate artistic practice-as-research methodology aligned with sustainability education's experiential knowledge acquisition and transformative action. From Canadian composer and acoustic ecologist R. Murray Schafer's sound exercises to Native American and bryologist Robin Wall Kimmerer's attentive and professional touching of moss, a shared and extended practice of becoming-with accumulates in the more-than-human encounters championed in such pedagogy. Becoming-with as transformative action is a key to actualize and lengthen our contemporary encounters with sustainability. Libe's part of the paper will examine the ecopoethics of Icelandic Canadian multimedia artist and educator angela rawlings, focusing particularly on *The Great White North* (2015) and the collective project *The Great Canadian Writer's Craft*. rawlings' cross-border experimentations with genre, language, and place radically transform the notion of *encounter*, opening up ethical spaces for the creation of a responsible and sustainable "ecopoethics praxis" (rawlings 2012).

Veronika Schuchter

Exploring Water (and) Bodies in Gwen Benaway's *Passage*

In her second collection, Anishinaabe and Métis poet Benaway follows the water across the Great Lakes and by means of simple and yet effectually refined verse, she sketches a personal poetics of rejection, violence, movement, and progress. Through her watery voyage, she discovers anew her relationship with the land and water while also encountering a self that is both new and has always existed because "the water in me / is still mine".

In this paper, I want to trace the narrative voice's paths alongside Canada's waterscapes and these transformative encounters' energy, ultimately revealing a text that holds great feminist potential, most notably by Benaway practicing radical acts of self-acceptance towards its end since "nothing is more beautiful / than a woman who knows / exactly what she wants / and what I want / is myself".

Panel 9: Literature III

Natalie Boldt

Al Purdy and "Margaret's *Malahat*"

My presentation explores Al Purdy's personal relationship with and professional opinion of fellow Canadian writer Margaret Atwood using Purdy's contributions to a 1977 *Malahat Review* Special Issue on Atwood as a point of departure.

Though Purdy's contributions (a poem and an anecdotal essay) are not in themselves particularly notable, in my research I came across a series of letters between Purdy and the issue's guest editor Linda Sandler in which the former refused to lend his voice to the issue, suggesting that he did not like what Atwood was "becoming." His comments in these letters—and elsewhere—complicate a straightforward reading of Purdy's *Malahat* "tributes" and are, moreover, incredibly perplexing given that Purdy and Atwood were friends and regular correspondents from the late 1960s until his death in 2000.

This presentation investigates the possible reasons behind Purdy's reticence to contribute to the *Malahat*, linking them, in part, to Purdy's complex feelings about "poetic persona" and the paradox of literary celebrity during a nuanced period in Canada's social and political and, more specifically, cultural history.

Jane Ekstam

Postmodernism and Post-Margaret Atwood: The State of Canadian Literature Today as the Past Meets the Present

My paper discusses postmodernism in Canadian literature, and more particularly, its representation in the writings of Margaret Atwood, Leonard Cohen, Timothy Findley, Michael Ondaatje and Aritha van Herk. It contrasts Atwood's optimistic view of the future of Canadian literature with Alex Good's bleak assessment of the current state of the Canadian publishing industry. Are we to believe Good's claim that "Our fiction has suffered from too great a deference to an orthodox Establishment – a tired phase now, but one that has stuck around long enough to become a cliché only because it's grounded in truth" (*Revolutions*, 2017), or will Canada take up the challenge posed at the end of Atwood's lecture: "If you are twenty, you are the age I was in 1960. You're entering your experimental decade. Make new life forms! Create new fossils for future generations to unearth! Plunge in!" (*The Canadian Writing Landscape of the 1960s*, 2017)?

Gerd Bjørhovde

Exploring Canada through its Literature

In November 2017 I published the book *Å Canada - en reise i litteratur, kultur og natur* (Orkana). This is a book I had been planning to write for a long time, after many years of fascination with the country, but also years of frustration with how little Norwegians seem to know about Canada. *Å Canada* is a book intended for a general reading public, richly illustrated with maps, graphs and historical images, aiming to give an overview of Canada's history as well as brief presentations of its geography and political system. At the same time my ambition was to use introductions to and readings of Canadian literature as a way to a potentially deeper understanding of Canadian culture and mentality. *Å Canada* includes presentations and discussions of writers and texts from a broad variety of Canadian regions, from British Columbia to Newfoundland and Labrador, from the Ontario heartland to the extreme North. I have even ventured into some translations of poetry, since very little Canadian poetry has been translated into Norwegian. My paper will present some of the

challenges involved as well as some of the joys experienced and new insights gained by the writing of this book.

Panel 10: Iceland & Canada I

Vilhjalm Vilhelmsson

Icelanders and the Labour Movement in Winnipeg, ca. 1890-1900

In the spring of 1890, a group of Icelandic immigrants in Winnipeg formed a labour union. This union, although shortlived, was later hailed as an early example of how Icelanders in Canada fought to maintain their identity as a specific cultural group and to maintain dignity as such in the melting-pot of turn-of-the-century Winnipeg. As such, the union has a mythic place in the historiography of Icelandic settlement in Canada. This paper will critically engage with the story of the Icelandic Labour Union and place its history and subsequent mythological status in context, discussing notions of ethnic identity and integration as well as analysing the discourse of the members of the union and situating the union within the labour history of Winnipeg in general. The paper is based on a book chapter on the subject which will be published in an edited collection on Icelandic immigrants in N-America later this year.

Ulfar Bragason

“The Challenge of the migrant”

In the book, *The Freedom of the Migrant* (2003), the philosopher Vilém Flusser says that the migrant is forced out in a void, where meaning can no longer arise from habit or habitus. The bewildering moment can be handled in one of a number of ways: 1) The migrant can cling to the home culture as a idealized vision; 2) claim freedom from the past; 3) claim a new, ironic gaze upon both the home culture and the new place. This paper deals with the attitudes toward the preservation of Icelandic in North America. In the period 1870-1914 about 1/5 of the population of Iceland moved to the US and Canada. What ideas did these emigrants have about the future of Icelandic in the Promised Land.? Did they have an idealized vision of it, did they claim freedom from it or did they think Icelandic could be preserved - along with that they learned English - and used in a predominantly English-speaking neighborhoods.

Kristín M. Jóhannsdóttir

Continuous Tense in Canadian Icelandic Narratives

In narratives, tense can be used to anchor events to the timeline of the narration and the continuous use of tense can be used to measure how well a narration is structured. The goal of this paper is to establish how Icelandic Canadians construct their narrative in time and whether shifts between tense are random, indicating a problem, or driven by some logical reason. Such explorations can shed light on what happens when two languages come into contact as Icelandic and English in Canada. The results show a tendency of the heritage speakers to shift to past tense whenever they use an achievement verb; something they don't do in their own English narratives and is not done by the Icelandic speakers in the comparison group. Therefore, this cannot be English influence on the language and must be explained by internal changes in Canadian Icelandic, due to loss of Icelandic structures.

Friday 10 August

Keynote 3: Daniel Chartier (Université du Québec à Montréal)

Is That a New World? Exploring or Living in the North: Ethical Principles

Panel 11: Society & Politics III

Mary I. Ingraham

Cultural Extractivism: Reconciliation or Resurgence?

Questions of resource access and ownership lie at the heart of many settler-native disputes. Although the buzzword of postcolonial agenda in contemporary Canada, 'reconciliation' of inequities to indigenous individuals and communities may neither be possible nor desirable for communities marked by decades (if

not centuries) of cultural extractivism. For Michi Saagig Nishnaabeg scholar Leanne Simpson, resource extraction threatens not only lands, but entire lifeways of indigenous peoples, making 'reconciliation' another place for assimilation. In considering Simpson's distrust of cultural extractivism, this presentation examines Pierre Bélanger's multimedia work *extraction* created for the Venice Biennale 2016, exposing its expression of an alternative, collaborative space that revitalizes rather than subsumes indigenous practices. Viewed through Simpson's lens of 'resurgence', *extraction* magnifies the socio-cultural, political, and environmental impacts of resource extraction, acknowledging indigenous agency and blatantly placing its voicings alongside the images, text, audio-visual materials, media, and individuals co-present in this work.

Leah Sarson

Intersecting Sovereignities and Overlapping Governance: Indigenous Politics and Canadian Foreign Policy

Contemporary International Relations scholars and practitioners generally recognize that substate governments affect the state's international affairs; however, there is less acceptance of Indigenous governments as global actors that meaningfully impact the state. After all, the expectation would be that central governments, with considerably more resources and power, would be unlikely to face a challenge from an Indigenous government. Thus, this paper asks: under what conditions can Indigenous governments erode the authority of the state in the international sphere? Applying paradiplomacy theory, this paper argues that by undermining international perceptions about the state, Indigenous governments can alter the space in which a state develops and executes international policy. Stories from several Indigenous communities in Canada's mining sector demonstrate that Indigenous governments are engaged in a cumulative process in which domestic and international expressions of political autonomy reinforce each other while also producing new opportunities to express that autonomy in both environments.

Lisa Monchalin

Decolonizing Criminology in Canada: Indigenous Elder Wisdom on Methods of Crime and Justice

This paper deconstructs mainstream criminological approaches, arguing that they continue state oppression and injustice. To change the current state of criminology, a new theory and framework must be adopted. To build this, it must come from true experts of these lands—not from those upholding the system that continues to oppress and exploit. My paper presents initial results from interviews with Indigenous Elders from various nations across "Canada" on what constitutes crime, and how crime was traditionally dealt with. It is argued that expert knowledge on crime and justice is not something "new" brought over from explorers, but have been here since time immemorial. The aim of this work is (1) to disrupt and change the power structure and injustice propagated by mainstream criminology, (2) re-shape criminology in Canada by re-writing it from the perspective of the true and original experts on crime and justice of these lands—Indigenous Elders.

Panel 12: Literature IV

Albert Rau

***Indian Arm: A Play of "encounters"* by Hiro Kanagawa**

The play is an adaptation of Henrik Ibsen's *Little Eyolf*, however this time not set in Norway, but on a remote homestead, overlooking Indian Arm, an inlet, North of Vancouver. The play takes place in the 21st century instead of at the end of the 19th. Alfred and Rita's cabin is on native land and their existence seems to be at stake, when a member of the indigenous family who leased the land to Rita's father more than fifty years ago now wants the land back. Rita feels humiliated that she has to prove her right to live where her father was given permission to build the house. Yet, she only finds herself in the same position as the First Nations, who have been pleading in court that they really had homelands before the white came. In this intense play, the lives and personalities of the characters are painfully revealed.

Yulia Gordina

Normal Canadians? Not Even Close! Slavophilia in Canadian Narratives

The overwhelming majority of contemporary North/Western media uncritically reactivate very Orientalist notion of Eastern Europe that had originated during the Enlightenment presenting this region as nations, cultures and peoples struggling between the civilized and the barbarian. In this paper, I analyze the

complicated production of Eastern otherness/similarity and North/Western hegemony in Canadian narratives. The focus on two works of acclaimed Canadian author and film-maker David Bezmozgis, the short story "Natasha" (2005) and the film of the same title (2016) as well as the science fiction thriller television series *Orphan Black* (2013-2017), highlights the construction and racialization of Eastern European Other through such stratification insignia as body type, religion, "values", etc.

Judit Nagy and Sangjun Jeong

Diasporic Explorations: Korean Canadian Immigrants' Convenience Store Stories

Through the analysis of Ann Y. K. Choi's novel *Kay's Lucky Coin Variety* (2016), Ins Choi's play *Kim's Convenience* (2012) and its CBC TV adaptation, the paper examines representations of the Korean-Canadian convenience store experience, typical of the first wave of Korean immigration to Canada. More than a mere backdrop to the works discussed, this experience is informative of the way Korean-Canadians have shaped their identity. Consequently, the conflicts between the convenience store owner first-generation immigrant parents and their children are a focal point of the paper. Growing up in Canada, Mary/Yu-Rhee, Josh/Chun-ha, Janet and Jung challenge the world view and norms of their parents, who left Korea to provide a better future for their children, became entrepreneurs under structural constraints, believe in traditional Korean values and attempt to help their children maintain their Korean identity while struggling to adapt to the host culture.

Panel 13: Representations II

Richard Baker

Framing the Frontier: Hollywood Depictions of American Exploits in the Canadian Wilderness

Hollywood has long framed Canadian space as a rugged and dangerous wilderness with a nearly limitless supply of natural wealth. This wilderness setting provides an ideal backdrop for a parade of larger-than-life American men: gangsters who come north to swindle the locals; gritty cowboys who act as agents of civilization. Canada provides a wilderness stage upon which these men are able to strut and strive. Canadians themselves fade into the backdrop as the heroes and villains engage in their momentous exploits. Canada is thus reduced to a kind of primordial backdrop against which American characters ultimately bring order to chaos and visit justice upon evil-doers. In this sense, Canada serves as a foreign setting for Hollywood to universalize those frontier dramas that have long been fundamental cultural tools for re-inscribing dominant notions of American virtue and national identity.

Gale Zoë Garnett

Cinema In 'The Nordic Country from North America'

Theatre and writing are my crafts, but film is my whiskey – my magic. Canadian author and arts activist, John Ralston Saul calls Canada 'A Nordic country in North America'. Nowhere is this truer than in the Canadian/Nordic addiction to cinema at The Toronto International Film Festival, which happens every autumn. It began in 1974, as a home-town event called *Festival of Festivals* for international film-makers and Canadian audiences. I started attending in 1981, shortening hours re the rest of my schedule to screen as many as five films daily. TIFF is now equal to Cannes as a place to see and sell screenings from everywhere, offering formats from short films and documentaries to animated, plus big-budget blockbusters and TV series.' Nordic film is always well attended in venues, large and small, Canadian directors include David Cronenberg, Atom Egoyan, Denis Villeneuve, Patricia Rozema, Denis Arcand, James Cameron, Sarah Polley. John Greyson and Clement Virgo and honorary Canadian, Guillermo Del Toro create films, utilizing Canadian casts and crews, show internationally, including at my Swedish winter rescue, Visby's Folkets Bio. Visby's Rumblewood Films has a huge black and white photo of David Cronenberg on its wall. Their one other huge photo is of Sven Nyquist. Canadian actors, including Christopher Plummer, Donald Sutherland and Graham Green, are world-stars. Nordic actors, notably Denmark's Mads Mikkelsen, film frequently in Canada, where he shot three seasons of *Hannibal [Lector]*, having become known in Canadian 'art houses' with films such as *After the Wedding* and *Valhalla Rising*. Thanks to Canadian TIFF programmer, Steve Gravestock, I first viewed a favourite film, *Sami Blod*, Fridrik Tor Fridrikson, for years was the Icelandic Film Industry, bringing Baltasar Kormakur's *Reykjavic 101* to Canada and the US. And directing Einar Mår Godmundson's Booker Prize-winning novel, *Angels of the Universe* to the world as a film.

Madeleine Danova & Danail Danov

"Exploring" Canada: Cultural Appropriations of the Canadian North in Bulgaria

The paper looks at the works of Canadian writers who are usually associated with the creation of the imagined space of "the North" and their translations in Bulgaria. The concept of the North as a vital part of Canadian identity is analysed through its appropriations in Bulgarian culture and the stereotypes it has created in Bulgarian popular imagination. The material used is based on the data collected by the Translating Canada Project of the CEACS. The analysis relies on the ideas of Margaret Atwood from her study of the image of the North in *Strange Things: The Malevolent North in Canadian Literature* (1995), in which she explores the enigma of the Canadian North and the "Grey Owl syndrome" of white writers who turn primitive. The paper incorporates in the analysis and some more recent studies such as Grace's *Canada and the Idea of North* (2007), in which the central idea is "the discursive formation of North". This idea is used in the critical analysis of the cultural re-fractions of the "explorations" of Canada as the country of the North in the translations of such writers as Ernest Thompson Seton in Bulgaria.

Keynote 4: Ryan Eyford (University of Winnipeg)

Beyond the Grave: Reconstructing the Lives of John and Betsey Ramsay

In September 1876, a thirty-five-year-old Cree woman named Betsey Ramsay died of smallpox at Sandy Bar on Lake Winnipeg. She was the first victim in an epidemic that also claimed her three young sons, her father and mother, and most of the other residents of her settlement. Betsey's husband John later had a marble headstone placed on his wife's grave. Today that marker still stands, alone in a farmer's field, surrounded by a picket fence. A rich folklore has grown up around the site; however, the stories told about Betsey Ramsay's grave say almost nothing about the woman whose name is inscribed on the headstone, and tell only part of her husband's story.

This paper traces the various ways in which John and Betsey Ramsay's story has been told by both Indigenous people and white Canadians over the past century. It also provides new insights into their histories by connecting scattered pieces of evidence in fur trade, church, and treaty records, oral histories, and white settler memoirs. John and Betsey Ramsay were among the many Indigenous people in the Northwest who attempted to adapt to rapidly changing conditions brought on by upheavals in the fur trade, the establishment of Christian missions, and the advent of Canadian colonization.

Panel 14: North I

Sarah Pickman

Canadian Arctic Exploration as Military Strategy: Vilhjálmur Stefánsson's Provisioning Expertise

Vilhjálmur Stefánsson is remembered today, among other achievements, for his role in founding the Cold Regions Research and Engineering Laboratory in 1961. Yet his collaborations with military researchers extend back much further. This paper will examine the brief but intriguing history of Stefánsson's involvement with the Harvard Fatigue Laboratory, which operated at Harvard University from 1927 to 1947. In the early 1940's the Laboratory worked on contract for the U.S. War Department, researching effective ways to prepare soldiers for combat under polar conditions. Stefánsson provided his first-hand expertise of Canadian Arctic diets to the Laboratory's physiologists, who, acting on the explorer's advice, organized trials of pemmican-based diets on soldiers. Drawing on correspondence from the Harvard Fatigue Laboratory archives, this paper will consider the broader meanings of adapting knowledge and technologies honed under the conditions of Arctic exploration for a "Southern" audience with very different goals.

Rachel Hurst

"A sight never to be forgotten": Edwin W. Mills' Photographic Exploration of Canada's Eastern Arctic aboard the *Nascopie*, 1937

In 1937, Hamilton businessman Edwin W. Mills travelled as a tourist aboard Hudson's Bay Company's (HBC's) iconic ship *Nascopie* for its annual supply run to posts in Canada's Eastern Arctic. He wrote several articles which appear in his unpublished bound volume *Arctic Cruise 1937*. This presentation focuses on his photograph album of the journey, reading it in relation to his written texts as well as feminist and decolonial theoretical analyses of Arctic exploration. I argue that Mills' documents support the corporate narratives of

the HBC in the interwar period, which emphasised the adventure of the fur trade and Arctic exploration in order to generate nationalistic pride in the HBC as it shifted its operations from its fur trade division to retail operations. I focus on the figures of the brave masculine explorer and the ethereal Indigenous woman as they are used to construct fantasies about the Arctic in the album.

Peter Bakker

The Basque Connection: from Europe to Canada, from Canada to Iceland

In 1615, 32 Basque sailors were killed by the local Icelanders in the Westfjords in Iceland. They were whalers from families who used to visit Labrador and Newfoundland for whale-hunting and other economic activities. Due to political, economic and biological events, whaling in North America had become less attractive for the Basques, and they explored other parts of the Arctic.

I will relate the Icelandic massacre to developments in Canada around 1600, and compare the contacts of the Basques with the indigenous and colonizing populations of Canada, with the contact with the Icelanders in the 17th century (cf. Barkham 1987). Whereas the contacts with the indigenous populations were largely peaceful, the relations between the Basques and the French in Canada were tense, and the contacts with the Icelanders ended, after a brief peaceful coexistence, catastrophic (Irujo & Miglio 2015).

Panel 15: Archives & Records

Carol Mowat

Tryggvi J. Oleson: Reading Opposing Traditions into Canadian History

The purpose of this paper is to locate historian Tryggvi Oleson in Canadian historiography as national history ceded precedence to regional and other forms of history writing. In *Early Voyages and Northern Approaches 1000 – 1632* (1963), Oleson prefigures new approaches to history while contributing to the *Canadian Centenary Series* (1963-88). Morton and Creighton (eds.) found their bifurcated series of regional and national histories plunged into controversy with its first volume. Referencing a tradition of sources more familiar to mediaevalists than to Canadian historians and reading the archaeological evidence of the northeastern Canadian Arctic in opposition to the accepted views of the time, Oleson claimed that Canada had a recorded mediaeval history. Pálsson (2005) disproved genetic heritage between Copper Inuit and Icelanders, negating one aspect of Oleson's theory. Graham A. Macdonald (1988) reviewed Oleson's ideas and Patricia Sutherland (2009) re-interpreted Eastern Arctic archaeological evidence, opening the question of his position in Canadian historiography. W.L. Morton opened the field of regional history with *Manitoba, A History* (1957), believed in the pluralism of Canadian experience, and gradually altered his writing toward the national history project. Oleson was his colleague at the University of Manitoba, having completed his editorship of volumes 4 and 5 of *Saga í Vesturheimi* (1940-53), and attained a full professorship in 1957, a singular candidate for the writing of a national history, based on regional experience.

Jordan Bolay

Becoming Lost: Exploring Absence Through Western Canadian Literary Archives

When an author revisits their archive and repurposes a text from their *fonds*, the writing is not found, but "becoming found" (Jason Wiens, quote). Comparably, we, as scholars and archivists, find a presence of politics within an author's *fonds*. In our pursuit of archived text, presences are becoming found as we repurpose a text's genealogy for our analyses. But we also discover unanticipated absences, traces of texts that ought to exist. By seeking such documents, expecting them, and making demands of them under the assumption of their presence, we incite their becoming lost—we reify their absence. The archive's inability to affirm a reading politicises its gaps, whose significance gain complexity as the absences expand. This paper explores archival absence through a Derridian lens, using a failed genetic criticism of Guy Vanderhaeghe's regionalist early fiction as a case study.

Katelin Parsons

Prairie scribes? Immigration and Manuscript Culture in the Canadian West

A growing body of scholarship explores the phenomenon of handwritten literature in pre-modern Europe. In Iceland, print technology was reserved almost exclusively for religious texts until the late eighteenth century, and popular literature seldom saw commercial publication before the mid-nineteenth century. Dissemination of literature in hand-copied form within informal social networks enabled engagement with writings never intended for a publishing house or a censor's scrutiny.

This paper examines the relevance of late pre-modern manuscript culture to our understanding of immigrant literacies in the Canadian West. Handwritten books brought as personal possessions provided immigrants with a space for encountering a literary past not officially sanctioned by the authorities who controlled printed output, and the sagas copied in them describe immigrant experiences very unlike the exploration and settlement narratives that characterize migration as the act of filling empty, unwritten landscape.

Panel 16: Iceland & Canada II

Viðar Hreinsson

Exploring the Themes of Cold and Winter in the Poetry of Stephan G. Stephansson (1853-1927)

The poetry of Stephan G. Stephansson uses images of winter and cold to stress the creative essence of harsh natural forces against which strong rebellious individuals contend. His poems describe the beauty of winter, shifting shapes of snowstorms, sleigh-rides and surveying excursions in Canadian forests. Both an acceptance of cold conditions and a railing against the northern natural forces is evident. In 1895 he published the poem *Heimskautafararnir* ("The Polar Explorers") in the journal *Öldin*. The poem, seemingly modelled on the tragic Franklin exploration for the Northwest Passage, describes the camp of dead and dying explorers. Some had starved to death – their corpses bearing marks of human teeth, but two of them still alive. Their only consolation was that they had reduced the numbers of impassable tracks towards truth. The paper presents an analysis of the poem and its philosophical context, exploring modern approaches to knowledge and nature.

Guðrun Björk Guðsteins

Stephan G. Stephansson's "Northwest Passage"

Stephan G. Stephansson (1853 – 1927) was the Poet Laureate of Icelandic immigrants in North America. He gave voice to the complex identity and experience of the migrant and the pioneer settler. Having left northern Iceland with his family in the first group departure of the mass emigration phase of 1873-1914, first to settle in Wisconsin, and then in North Dakota, his final settlement in Markerville in Alberta was his third and final claim of unbroken land. From the outset, Stephansson embraced his new environment with a sense of homecoming mixed with challenge. This paper argues that in Canada, Stephansson discovered and explored his own "Northwest Passage" as a poet, and examines how he defined the North in his poetry as the locus of freedom, agency, and wilderness spacious enough to allow room for thought and imagination - the qualities traditionally assigned to the West.

Panel 17: Representations II

Magnus Thor Thorbergsson

Icelandic-Canadian community theatre as a platform for exchange

The paper looks at one of the hidden histories of immigrant community theatre: that of Icelandic-speaking amateur theatre in Canada from the first known performances around 1880 to the early 1950s. During this 70 year period, Icelandic Canadians enjoyed a vibrant theatre culture, which included a bountiful of original plays, a touring network between Manitoba, Saskatchewan and North Dakota, competitions between regional amateur groups and visiting artists from the homeland. The paper investigates the cultural infrastructure of these activities, looking at its routes, networks and organizing structures, as well as possible points of intersection and encounter with other communities. As an examination of exchange, movement and involvement in amateur community theatre, the paper asks what role theatre plays in the exploring, imagining and constructing of community and ethnic identity through regional and transnational exchange.

Britta Olinder

Different Ways of Exploring Canada in Marian Engel's Work

Marian Engel's *Bear* is usually examined from other viewpoints but what I find of special interest is the writer's manner of exploring the Canadian landscape and history, not least its history of settlement as documented in the first house owner's book collection. The sense of discovery is also strong in the main character's wanderings on the island as well as during her journey to it. In the earlier novel *Monodromos* or *One-Way Street* Canada is explored from a very different point of departure, here in contrast to Cyprus, its people, traditions, climate and history. Engel's last published novel *Lunatic Villas* presents a lively picture of urban Canadian life with a very unorthodox family in its centre.

Aubrey Hanson and Dustin Louie

Restorying Indigenous Women's Experiences in Contemporary Canadian Cities

Responding to *Exploring Canada's* invitation to address Aboriginal affairs, this presentation will examine experiences of urban Indigenous women in the Canadian West. With a context of historical colonialism and present-day marginalization, Indigenous women are disproportionately subject to violence and sexual exploitation. As Indigenous scholars our work is grounded within decolonizing principles (Smith, 2012) that resist dominant epistemologies, methods, and discourses. We look to scholarship on urban Indigenous experiences in order to challenge deficit frameworks that posit Indigenous people as out of place in Canada's cities (Newhouse & FitzMaurice, 2012) and Indigenous women as targets of violence (Razack, 2002). Building upon such scholarship, we describe urban Indigenous experiences as cross-cultural: young women moving between reserves and cities are bridging multiple understandings of place. Through research in sexual exploitation prevention education, alongside literary narratives, this presentation locates sites of resilience in order to re-story Indigenous women's experiences in the city.

Panel 18: North II

I. J. MacRae

Arctic Dreams and Nightmares: Life Writing in the Canadian Arctic

This paper takes up Inuit first-person voices in a number of texts: Anthony Apakark Thrasher's carceral narrative *Skid Row Eskimo*, Alooook Ipellie's powerful book of illustrations and stories *Arctic Dreams and Nightmares*, and the three-generation women's stories told in *Saqiyuq* (meaning 'winds of change', including the life narratives of elder Apphia Apphia Agalakti, her daughter Rhoda, and her granddaughter Sandra). The purpose of this paper is to 'explore' Arctic Canada by considering Inuit voices and experience directly, and to address a range of issues in the humanities and social sciences, including colonization, climate change, suicide, addiction, religious transformation, the commercial ban on sealing, the creativity of the graphic arts, and so on. My title comes from Ipellie's beautiful, terrible book that treats cultures in collision and contact in the Canadian Arctic. Bringing these texts together in dialogue provides a means to understand, interpret and illustrate important transformations in the Canadian North over the last several generations.

Allison McFarland

North

"North" is an excerpt from *Marianne's Daughters*, a novel(la) that follows a woman and her three (mostly) adult daughters as they navigate their overlapping lives and lies. In this excerpt, the middle daughter, Tess (short for Teslin), travels to her namesake, a small rural town in the Yukon. "North" accompanies Tess as she drives, and juxtaposes her thoughts of inadequacy with the space her absence creates between her siblings and their mother back in Calgary. Removed from her comfortable environment and surrounded by an incredible landscape, the Yukon inscribes itself onto Tess and alters her perceptions of her familial relationships. 'Home' becomes not a place to travel to or from, but somewhere Tess must create—as she does in her car as she drives. "North" follows traditions of 'going north' in regionalist Canadian writing, particularly those tracks left in the snow by Aritha van Herk, Rudy Wiebe, and Robert Kroetsch.

Nikola Tutek

Shaping an Image of Europe: Half Way Over Iceland

This paper deals with George Bowering's short story "Discoloured Metal" from his 1994 collection of short prose *The Rain Barrel*. Analysis of the short story is focused on four main points: a possible approach to shaped short prose, cultural issues regarding Canadian appreciation of Europe, the position of Iceland as a 'place in between' (Iceland is mentioned in the story; its important role for the narration), and, how do the notions of Canada-Iceland-Europe function in a multimodal, shaped short prose on the level of semantics of the text. In the end of the paper there are possible conclusions on how Iceland as a neutral territory, a place to refill (not just kerosene), functions in Bowering's short story (literary approach), and how does that reflect the perception of Iceland and Europe in Canada (cultural studies).

Panel 19: Place & Space

Aislinn McDougall

Constructing Cst. McDougall, a Ghost of Banks Island: Negotiating Sovereignty and Community in the Sachs Harbour R.C.M.P. Detachment

In 1953, the RCMP built a detachment in Sachs Harbour to serve its emergent community of inhabitants. Although the detachment has been considered a "colonization experimen[t]" of the High Arctic Relocation to "fulfil a sovereignty objective" (Marcus 21), Sachs Harbour had been "established" as a "settlement" by part Inuvialuit whaler, Fred Carpenter since as early as 1937 (Macdonald 13) and inhabited by Inuit trappers for decades prior. While the detachment's inauguration is a concrete footnote in Sachs Harbour's history, its first constable, Daniel C. McDougall, remains its ghost, scarcely accessible save from letters, photographs, poetry and primary school textbooks. This paper investigates Cst. McDougall's contributions to Sachs Harbour's community by exploring the conditions and nature of its development, and negotiating its contemporaneity to the High Arctic Relocation. Bridging biography and national history, this project places community and sovereignty in conversation as a means of characterizing the North and the individuals who shaped its legacy.

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Kurt Korneski

Region, Place, and Politics in Nineteenth-Century Newfoundland

Newfoundland and Labrador was the last province to enter into Confederation with Canada. Historians have examined the history of relations between Newfoundland and Canada. They have also examined how tensions between Newfoundland and the British, French, and Americans shaped the island's politics and political institutions. Few have analyzed how regional divisions among Newfoundlanders shaped the debates, policies, and institutions that came to pass on the island in the nineteenth century. Using the history of a region on the island's south coast as a case study, this paper explores such divides.

Kit Dobson

Bridging North

What stories does a bridge bear? This paper investigates the 1952 bridge built across the Athabasca River in the town of Athabasca, Alberta, examining events such as the "ceremonial" log-cutting at the bridge's opening by the town's Mayor and the Chief of the nearby Calling Lake Reserve. As a descendant of settlers of that region, I examine the bridge as a technology with multiple dimensions, from its economic and practical impacts upon farmers north of the river to its cultural impact upon the Ukrainian-Canadian writer George Ryga, who worked on the construction crew that built the bridge and lost either one, two, or three fingers in the work. This historical and literary paper addresses the NACS 2018 conference themes of cross-cultural encounters between settlers and Aboriginal peoples, as well as cultural geographies from a regional framework, at the place where the prairies give way to the Northern Boreal forests.