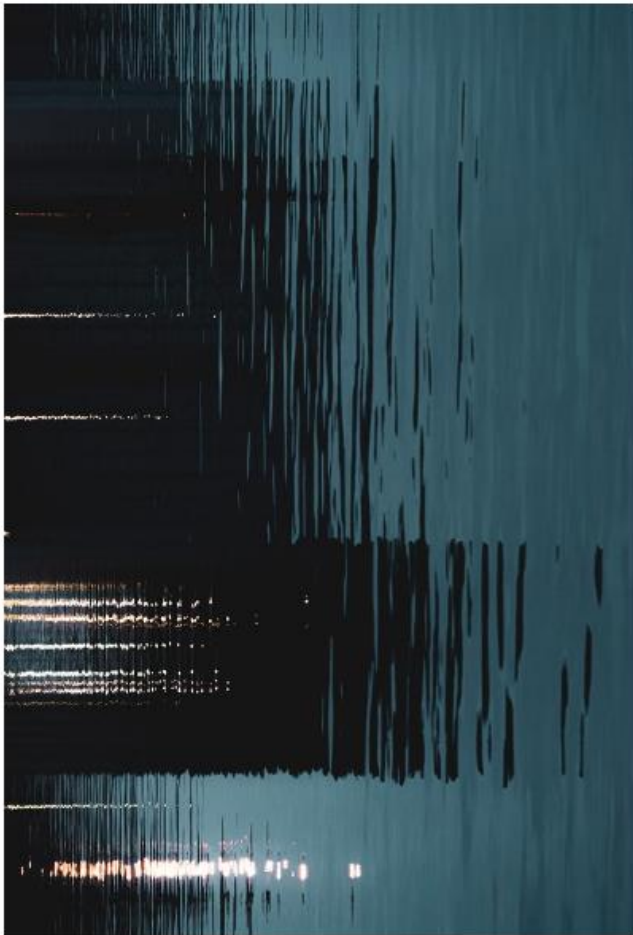




An Cumann le Léann Ceanadach in Éirinn
Association of Canadian Studies in Ireland
Association irlandaise d'études canadiennes

Canadian Anthropocene(s): Pathways to Sustainable Futures

Anthropocène(s) au Canada et développement durable: naviguer les voies de l'avenir



**9 - 11 May,
2024**

**Queen's
University
Belfast**

May 9
online

May 10 & 11
in-person

Eaton Lecture @ Queen's

The Honourable Murray Sinclair

Conference Keynotes

Dr Tracie Lea Scott
Heriot Watt University - Dubai

Dr Marc André Fortin
l'Université de Sherbrooke

21th Biennial Conference

An Cumann le Léann Ceanadach in Éirinn
Association for Canadian Studies in Ireland
Association irlandaise d'études canadiennes

Web: www.canadianstudiesireland.com
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An Cumann le Léann Ceanadach in Éirinn
Association of Canadian Studies in Ireland
Association irlandaise d'études canadiennes



21st Biennial International Conference / 21^e Colloque biennal de l'ACSI

Canadian Anthropocene(s): Pathways to Sustainable Futures / Anthropocène(s) au Canada et Développement Durable: Naviguer les Voies de l'Avenir

9 – 11 May / Mai 2024

Full Programme

(Updated May 7)

We are really looking forward to you joining us in Belfast for ACSI 2024. The online element of our conference is scheduled for Thursday May 9th (1.30pm to 5.15pm, Belfast time). In-person presentations are scheduled for Friday May 10th (11.15am to 5.00pm) and Saturday May 11th (10.00am to 1.30pm).

For each session (online or in-person) we kindly ask that the first presenter chair the session. Full details of the affiliations, abstracts and bios of each presenter will be circulated later this week.

For Online Sessions (Thursday May 9th), to best accommodate the exciting range of papers included within our programme, we ask that speakers limit their presentations to 13 minutes. This will facilitate 8 minutes for discussion of the papers' themes, facilitated by the session's chair, at the end of each session. If you have slides you would like to use in your presentation, the screen-share option will be available to you.

If you are an in-person delegate and would like to meet up on campus for the afternoon's sessions, we have reserved Room OG.074 in the Lanyon Building at Queen's for this. Tea, coffee, water and snacks will be available to purchase at the Junction Café in the Main Site Tower (a two minute stroll from the venue).

Online and in-person delegates can join Thursday's sessions on Zoom using this link:
<https://us06web.zoom.us/j/87821165426?pwd=AK29QX1SAvYoTTYyCRvsJzuS0aRcWX.1>

For In-person Sessions (Friday May 10th and Saturday May 11th) our programme includes 2 in-person keynotes (regrettably, the Eaton Lecture has been postponed) and 4 sets of parallel sessions. Registration will take place in the Canada Room within the Lanyon Building. Sessions will be in either

the Council Chamber or OG.074, both of which are also in the Lanyon Building. Friday evening's Drinks Reception will take place in the Canada Room and the Conference Dinner in the Great Hall.

For the in-person sessions, each room is equipped with a projector and an HDMI cable. If you have slides you would like to include in your presentation, please bring your own laptop or tablet, plus an HDMI adaptor. To accommodate the papers included within the programme, we ask that speakers limit their presentations to 12 minutes. This will facilitate 8 minutes for discussion of the papers' themes, facilitated by the session's chair, at the end of each session.

Wi-Fi access is available throughout the campus. Please select "QUB Guest Wifi" in your network settings to access the Wi-Fi.

Conference At A Glance

Day	Time	Event	Location	Page
Thursday	13.30	Welcome	Online	7
May 9	13.45	Session 1: Ecology, Framings, Cognition	Online	7
	14.45	Break		10
	14.55	Session 2: Displacement, Environment & Visual Cultures	Online	10
	15.55	Break		13
	16.05	Session 3 : Identity & Ecologies of Place and Environment	Online	13
	17.10	Closing Remarks		17
Friday	11.15	Welcome	Council Chamber	18
May 10	11.30	Session 4: Researching Indigenous Voices	Council Chamber	18
	12.30	Lunch	Canada Room	21
	13.15	ACSI Keynote: Marc André Fortin	Council Chamber	21
	14.00	Session 5: Reconsidering Literature & Ethics of Care	Lanyon OG.074	22
		Session 6: Debating Statecraft	Council Chamber	25
	15.00	Coffee Break	Foyer OG.074 & Canada Room	28
	15.15	Session 7: Subjectivities, Ecologies & the Socio-political	Lanyon OG.074	28
		Session 8: Histories of People & Place	Council Chamber	31
	17.00	Drinks Reception (in partnership with the Government of Canada)	Canada Room	34
	Cancelled	Eaton Lecture: Senator Murray Sinclair		35
	17.45	Book Launch	Council Chamber	34
	18.15	Conference Dinner	Great Hall	34
Saturday	10.00	Session 9: Environmental, Economic & Social Sustainability	Council Chamber	36
May 11		Session 10: Canadian Theatre	Lanyon OG.074	39
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	11.15	Session 11: Belonging, Identity & Rights	Council Chamber	41
		Session 12: Hegemonic Narratives of Identity, Region & Nation?	Lanyon OG.074	44
	12.15	ACSI & BACS Keynote: Tracie Lea Scott	Council Chamber	46
	1.30	Closing Remarks	Council Chamber	47
	1.35	Lunch	Great Hall	47
	2.30	Conference Finish		47



An Cumann le Léann Ceanadach in Éirinn
Association of Canadian Studies in Ireland
Association irlandaise d'études canadiennes

Dear Conference Delegate,

On behalf of the Association of Canadian Studies in Ireland (ACSI) we are delighted to welcome you to [Queen's and the city of Belfast](#).

Since its founding in 1845, Queen's world-leading researchers, pioneering students and inspirational alumni have been making a difference to society in Belfast and across the world. Some of its renowned graduates include Nobel Prize winner Seamus Heaney, 'Northern Ireland's Einstein' John Stewart Bell, and the father of emergency medicine James Francis Pantridge. Today, it is ranked 85 in the world for impact (Times Higher Education Impact Rankings 2023), and is a member of the Russell Group of UK research intensive universities, combining excellence in research and education with a student-centred ethos. Its vision is to be a global research-intensive university, generating internationally leading research coupled with outstanding teaching and learning, focused on the needs of society, locally and globally.

The University's Centre of Canadian Studies was established in the 1980s. It has helped facilitate an endowed lecture, the Eaton Lecture, which was funded through the generosity of the Catherine and Fredrick Eaton Foundation. The first Eaton Lecture was delivered by Frederick S. Eaton in 1994. Since then, speakers have included: Beverley McLachlin (Chief Justice of Supreme Court of Canada); Naomi Klein (author, columnist, social activist); John Ralston Saul (essayist, novelist, president of PEN); Jean Charest (Deputy Prime Minister of Canada, Premier of Quebec); John de Chastelain (General, Chief of Defence Staff, Ambassador to US); Indira Samarasekera (President of the University of Alberta); [Professor Meric Gertler \(President of the University of Toronto\)](#); and Ed Schreyer (Premier of Manitoba, Governor General of Canada). The Fredrick and Catherine Eaton Foundation also supports a fellowship scheme for academic staff and postgraduate students, designed to develop and maintain links between Queen's and the University of New Brunswick. The university has long-standing student mobility agreements with Queen's University Kingston, the University of Alberta and Carleton University, and currently welcomes over 130 students from across Canada each year for [Study Abroad](#). It is working hard to grow these connections.

On behalf of all of us participating in the conference, we would like to thank the University for hosting us, and in particular Events at Queen's (Meghan McGrath, Angela Haley, Deneen White), Public Engagement at Queen's (Maurice Macartney) and the local organising committee (Niall Majury, Dervila Cooke, Julie Rodgers and Silvia Ross).

We hope you enjoy the conference, the city and all that the region has to offer!

[The Council of the Association of Canadian Studies in Ireland](#)



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9 May 2024

Dear Delegates,

On behalf of our respective diplomatic missions, we are delighted to extend a warm welcome to all of you attending the 21st Conference of the Association for Canadian Studies in Ireland (ACSI). This first in-person ACSI conference following the COVID-19 pandemic marks a welcome return to this biennial tradition of bringing together those scholars, researchers, and experts from across the island of Ireland who focus on (or dabble in!) Canadian studies. This gathering provides an invaluable platform for fostering dialogue, sharing insights, and forging meaningful partnerships that contribute to the advancement of this interdisciplinary field.

As you well know, a centuries-long history of migration back and forth across the Atlantic has resulted in valuable ties of friendship and collaboration between governments and peoples in Canada, in the Republic of Ireland and in the United Kingdom of Great Britain and Northern Ireland. Yet despite this history, there is still so much more we can learn from each other. The expertise which ACSI members are developing on Canada's heritage, socio-economic conditions, and global contributions can play an important role informing policy debates in the Republic of Ireland and in Northern Ireland on the challenges we all have in common, such as climate change, inequality, the successful management of diverse societies, and protecting democracy, to name but a few. Likewise, the field of Canadian studies is greatly enriched by your contributions. This island's shared values with Canada, its unique history and governance models, and the rigour of its academia make it an ideal vantage point and an interesting point of comparison from which to research and analyze Canada's society and place in the world.

Our sincere gratitude and congratulations to ACSI President Prof. Niall Majury and the entire ACSI team for their dedication in organizing what is sure to be a productive conference.

Delegates, may your time in Belfast be filled with fruitful discussions, new connections, and memorable experiences. Our warmest regards from London and Dublin!



The Honourable Ralph Goodale

High Commissioner for Canada in the United
Kingdom of Great Britain and Northern Ireland



Nancy Smyth

Ambassador of Canada to Ireland

Canada



**INTERNATIONAL COUNCIL FOR CANADIAN STUDIES
CONSEIL INTERNATIONAL D'ÉTUDES CANADIENNES**

c/o Robarts Centre for Canadian Studies, York University, 723 Kaneff Tower, Room 723,
4700 Keele Street, Toronto, Ontario M3J 1P3, Canada, <http://www.iccs-ciec.ca>, kknopf@uni-bremen.de

March 20, 2024

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**The ICCS has associations in the
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Australia/Australie
Belgium/Belgique
Brazil/Brésil
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Central European Countries/
Pays de l'Europe centrale
Chile/Chili
China/Chine
Cuba
France
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Pays de langue allemande
India/Inde
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Italy/Italie
Japan/Japon
Korea/Corée
Mexico/Mexique
New Zealand/Nouvelle-Zélande
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Paraguay
Poland/Pologne
Spain/Espagne
The Netherlands/Pays-Bas
Russia/Russie
United Kingdom/Royaume-Uni
United States/États-Unis
Venezuela

Dear Participants in the 2024 conference of ACSI,

As President of the International Council for Canadian Studies/Le conseil international des études canadiennes (ICCS/CIEC), and on behalf of our colleagues in Canadian Studies on the international scene, it is my pleasure to join the organizers in welcoming you to the 21st Biennial International Conference of the Association of Canadian Studies in Ireland. It is indeed a privilege to meet in person and in this remarkable city.

The ICCS/CIEC is an umbrella organization that supports and works to advance the activities of member associations around the world. We were pleased this year to welcome the African Network for Canadian Studies. With the support of the Advancing Canada Coalition (www.advancingcanada.org), led by Nik Nanos, the ICCS/CIEC continues to lobby for funding for all Canadian Studies associations.

We are particularly grateful for the assistance of ACSI members with committee duties, evaluations, and other responsibilities. And we would still be searching for the bottom line were it not for John Maher, our indefatigable treasurer.

I invite you to consult our updated website and to explore the numerous opportunities including scholarships, conferences and other activities offered through the ICCS/CIEC. (<https://iccs-ciec.ca>)

The ICCS/CIEC is grateful for the participation of ACSI on the international scene and looks forward to on-going cooperation in our joint efforts to boost research, teaching, and networking in Canadian Studies.

On behalf of the ICCS/CIEC, I express sincere thanks to President Niall Majury, to Dr. Julie Rogers, to Dr. Dervila Cooke, to Silvia Ross and to the impressive organizing committee for a programme that promises to be stimulating, enjoyable, and inspiring.

The ICCS/CIEC wishes you the very best for a successful conference and for a pleasant and productive stay in Belfast.

Sincerely,

Jane Koustas

Jane Koustas
President

Thursday 9th May - Online Conference Day

The first day of the conference will be online. Please join us on Zoom using the following link:
<https://us06web.zoom.us/j/87821165426?pwd=AK29QX1SAvYoTTYyCRvsJzuS0aRcWX.1>

1.30pm - 1.45pm

Welcome

Niall Majury (President, Association of Canadian Studies in Ireland & Conference Organiser)
Jane Koustas (President, International Council for Canadian Studies)
Martin Dionne (Directeur – affaires politiques et publiques, Délégation générale du Québec à Londres)

1.45pm-2.45pm – Online Session

Session 1 – Ecology, Framings, Cognition

Chair: Michael Brophy

Michael Brophy (University College Dublin)

Poetry and Ecology: Hélène Dorion's Mes forêts

Abstract: Hélène Dorion is the first Quebec writer to figure on the French Baccalaureate programme, a living francophone female author placed alongside the French male heavyweights of Rimbaud (1854-1891) and Francis Ponge (1899-1988) to form the triad of poets populating the syllabus of the subject component "Poésie du XIXe au XXe siècle" in the school year 2023-2024. Within this area of study, her chosen work, *Mes forêts*, is explicitly associated with the following thematic orientation: "la poésie, la nature, l'intime". Our paper will not only examine the significance of the inclusion and pedagogical framing of Dorion's work in the Baccalaureate programme, but will also question within and beyond this context the poetry in its own right, exploring how it relates to ecology, with its key word "forêts", while remaining resolutely human-centred and intimist.

Keywords: Quebec poetry, ecology, intimism, pedagogy, transculturalism

Bio: Michael Brophy is Professor of French and Francophone Studies at University College Dublin. He has published widely on modern and contemporary French and francophone poetry, as well as on French Canadian literature and migrant writing in French. He has served as President of the Association des Etudes Françaises et Francophones d'Irlande (2009-10) and as President of the Association of Canadian Studies in Ireland (2014-16). Recent publications include the edited diaries of the French poet Guillevic and a special issue of the Irish Journal of French Studies entitled 'Présence(s) du poème aujourd'hui'. He is editor-in-chief of the Collection monographique Rodopi en littérature française contemporaine published by Brill.

Ewelina Feldman-Kołodziejuk (University of Białystok), **Justyna Wawrzyniuk** (University of Białystok)

Preserving Qaujimajatuqangit [Inuit traditional knowledge] and Inuktitut in Sheila Watt-Cloutier's The Right to Be Cold

Abstract: In *What is the Imagined North? Ethical Principles*, Daniel Chartier emphasizes the importance of Indigenous voices that provide “true knowledge of the cold world” and urges their inclusion in the research devoted to the North. One of the most vibrant Indigenous Arctic voices of today undoubtedly belongs to Sheila Watt-Cloutier, whose ethical stance permeates her autobiography *The Right to Be Cold*, published in 2015. The memoir documents more than thirty years of Watt-Cloutier's struggle as an environmental activist. Her latest efforts are directed towards combating global warming and focus on showing the human face of climate change including the potential loss of the Inuit way of life which, as the very title of her memoir suggests, relies on “the right to be cold”. While the underlying message of Watt-Cloutier's memoir and her advice to the global world is that “cultures are medicine, and [...] Indigenous wisdom is the medicine the world seeks in addressing [the] issues of sustainability”, it transpires that the key to accessing Indigenous knowledge is its language.

In her memoir, written in English, Watt-Cloutier introduces a multitude of Inuktitut words, acting as an interpreter between her peoples and non-Inuit audiences. Her repetitive use of words such as *qamutiik* (sleds), *illuvigait* (igloos), *qimutsiit* (dog teams), or *muttaq* (whale skin with a layer of blubber below) among others gives an impression of a language instruction in Inuktitut, most likely building on the notion of linguistic relativity, according to which language determines thought, or, in other words, a speaker's language influences their worldview and cognition. With that being said, the purpose of this presentation is twofold: by applying ecolinguistic and sociopragmatic perspectives to Watt-Cloutier's memoir we aim to not only establish how the autobiography shapes the Inuktitut view of non-aboriginal readers but also to ponder the consequences of the discussed framing.

Keywords: Arctic, indigenous knowledge, indigenous language, climate emergency, ecolinguistic perspective

Bios: Ewelina Feldman-Kołodziejuk, Ph.D., is an assistant at the University of Białystok, Poland. Her publications oscillate around the literary representations of motherhood and literary geography in the North American context. She is an author of several articles and book chapters. She has also co-edited two volumes of collected essays *The Fantastic and Realism* (2019) and *Jews of Eastern Poland: Between Odessa and Vilnius* (2019). In 2015, she was awarded a scholarship from the Corbridge Trust in Cambridge. In April – July 2022, she was a Visiting Fellow at The Robarts Centre for Canadian Studies at York University, Toronto. Justyna Wawrzyniuk, Ph.D., is a lecturer at the University of Białystok, Poland. Her research interests combine cognitive linguistics and sociopragmatics, with a focus on the creativity of figurative language as a means of shaping identity. She is an author of several articles and currently serves as a Principal Investigator in a two-year National Science Centre research project on constructing gender identity through metaphors.

Sayan Mazumder (Jadavpur University)

Reclaiming all my relations; A study of Jeannette Armstrong's Slash through Kerstin Knopf's Aboriginal Canada Revisited.

Abstract: The word ‘Mitakuye Oyasin’ means ‘All my relations’. This not only means one's own family but it reflects that one is related to all things. Along with the four orders of creation – the physical world, the plant world, the animal world and the human world, by using the term ‘Mitakuye Oyasin’ the writer acknowledges and communicates with the world. In the contemporary world where ‘environmental crisis’ is at the forefront of every discussion, this connection of one to every aspect of

the world gives significant insight to the sustainability and balance that all are looking for. The paper would study how the First Nation people are trying to reclaim their identity, revitalize their language, re-establish themselves in the land where they belong. The displacement, oppression, marginalisation is now being challenged in every aspect of life, which provides us the valuable lesson that everything is related. The 'New-World' has to make sure that of this 'Community' to strive forward to a better, sustainable Earth. The paper would focus on an 'Eco-critical' study of the novel *Slash* and delve into how nature plays a significant role in the life of the Indigenous, how the changing world had completely taken over the life of the protagonist, and how through his activism he regains a sense of self and 'all his relations'. The paper would also provide in-depth analysis of how this activism plays a 'healing role' which is also necessary for this world to save it from impending calamities. The novel would also be analysed through Kerstin Knoph's book, which contains essays on the current state of Aboriginal people in various segments of the society. This would contextualize the trajectory of the life of the people of First Nation and give us a better understanding of how one can proceed to make all our relations even stronger in the 'sustainable' future.

Keywords: community, future, sustainability, indigenous, culture

Bio: Sayan Mazumder is a research scholar of Jadavpur University currently doing research on Climate Fiction. He was been a part of the Centre for Canadian studies at Jadavpur University. His research area includes culture and sustainability, ecocriticism, graphic novels, indigenous literature.

Gertrud Szamosi (University of Pécs)

Canada in 8 Tongues: Translation as a Means of Transnational Literary Exchanges

Abstract: By definition, translations are transnational as they transcend national boundaries by enabling communication, cultural exchange, and collaboration on a global scale. They facilitate the movement of ideas, information, and experiences between different languages and cultures, thus fostering the development of an interconnected global world. This paper evaluates the results of an international research project conducted by eight countries: Bulgaria, Croatia, Hungary, Romania, Serbia, Slovakia, Slovenia and the Czech Republic. The participants of the Central European Association for Canadian Studies Translation Research Project collected data about the translation and reception of Canadian literature in the above countries. By the end of the project an online database was compiled, that provides an up-to-date comprehensive list of the translations of literary works, literary theory, as well as non-literary works. The paper explores the challenges of the project: from the perspective of the source culture, Canada (ethnic and linguistic diversity); from the perspective of the target cultures (cultural diversity, notable first translations); political similarities of the target cultures during communism (ideology, censorship); changes in translation policies from the post-1990s to the present; the influence of the market economy on publishing houses and editorial policies; popular writers and genres.

Keywords: Canadian literature, Central Europe, transnationalism, translation, editorial policy

Bio: Gertrud Szamosi has been a lecturer at the Department of English Literatures and Cultures of the University of Pécs since 1990. She teaches British, Scottish, Canadian, Postcolonial, and Diaspora literatures and theories in the BA, MA, Teacher Training, and Ph.D. programs. She regularly teaches at the Erasmus partner institutions and received grants from the British Council, the Scottish Arts Council, the Canadian Government, the USIS, the Soros Foundation, and others. She regularly attends international conferences and publishes scholarly papers in Scottish, Canadian, and Postcolonial studies. She has also edited a journal and a reader on postcolonial theory, a volume on Contested

Identities, and a collection of contemporary Scottish Short stories in Hungarian. She is a member of the Central European Association of Canadian Studies.

2.45pm-2.55pm - Break

2.55pm-3.55pm – Online Session

Session 2 – Displacement, Environment, and Visual Cultures

Chair: Aleksandra Idzior

Aleksandra Idzior (University of the Fraser Valley)

Honeybees in Art Practice as Reaction to a Crisis

Abstract: Over the past few decades, honeybees decline worldwide have drawn international attention. Managed honeybee (*Apis mellifera*) colonies decreased in Europe and in North America, including Canada. Bee health is a matter of public concern – the insects are considered critically important for the environment and agriculture by pollinating most of crops and wild plants. The decline of the flower-rich grassland, climate change, the spread of diseases, and the exposure to pesticides are all both local and transnational factors that can affect bee health. While these co-occurring challenges may not point to a simple story, or an easy solution, most of the recent research suggests that the reality is indeed complex.

Along with various conservation priority lists offering mechanism for streamlining bees into regional, national, or subnational conservation policies and practices, some artists have been addressing the honeybees' crucial role in ecosystem and the problem of their decline. In my presentation I focus on four contemporary Canadian visual artists Aganetha Dyck, Penelope Stewart, Sarah Hatton, and Ava Roth who utilize both the honeybees as well as their product to engage critically in evaluation of the role of bees in natural ecosystem with emphasis on human activities leading to environmental problems causing the abrupt apian atrophy (CCD – Colony Collapse Disorder). While Dyck and Roth working with honeybees are involved in an interspecies art collaboration, Stewart explores the rich metaphoric and poetic associations of the beehive, and Hutton immortalizes the dead honeybees by turning them into a still life or nature morte par excellence. I argue that in their respective artworks besides the expected visual stimuli each artist addressing the apian atrophy crisis offers --to various degrees-- complex aesthetic sensory agents (haptic, olfactory, and related to taste) commonly associated with staple crops and food consumption, however often neglected in visual arts.

Keywords: apian atrophy, honeybees, beeswax, environment, visual arts

Bio: Aleksandra Idzior holds art history degrees from Canada (PhD - University of British Columbia, MA - University of Toronto) and from Poland, her native country (MA - UAM, Poznań). Currently she is an Associate Professor, Art History and Visual Studies in the School of Creative Arts at the University of the Fraser Valley in Abbotsford, Canada. As a teacher she is committed to new theoretical perspectives and to interdisciplinary approaches. She regularly presents at academic conferences and invited lectures. She has published on utopian architecture, on visual responses to social and political crisis, as well as on representation of trauma and memory in art.

Kalina Kukielko (University of Szczecin), **Krzysztof Tomanek** (Jagiellonian University)

Portraits from the enchanted forest. The Tree Planting Project by Rita Leistner

Abstract: Rita Leistner, a Canadian photographer and socially engaged artist, has travelled the world for nearly two decades, covering various conflicts like Cambodia, Iraq, and Afghanistan. However, in this presentation, we would like to focus on a project that, for the first time in her career, is not about war. Instead of highlighting the painful sides of humanity, this project focuses on the possibilities of positive human impact on the environment. It also attempts to define the role of the tree-planting process in Canada's historical, artistic, and cultural identity. Tree planting is considered a kind of rite of passage and an important part of the national identity of Canada. Unlike logging, the tree-planting process has remained unchanged for decades because it has not been mechanized and still requires manual labor. To carry out this project, Leistner lived for several months with tree planters in the forests of Ontario, Alberta, and British Columbia, working under physically exhausting conditions and pushing the limits of photography. Tree planting is so physically demanding that few people over the age of thirty can physically handle it. However, it is very popular among students because the main season runs from May to August, coinciding with the university break. The outcomes of The Tree Planting Project, which we will discuss, include a book and a documentary film. The photographs from the project have been published in a book titled "Forest for the Trees." They are divided into two parts: the first, "Portraits," showcases the silhouettes of planters at work on the block, and the second, "Enchanted Forests," depicts the workspaces of the planters in their absence, areas where trees are systematically cut down. The film is a ninety-minute documentary depicting the daily lives of the planters, both during their stay and work in the forest and after their return to the city.

Keywords: Rita Leistner, tree planting, tree planters, engaged photography, photojournalism.

Bios: Kalina Kukielko. PhD in the humanities, sociologist, cultural studies scholar, represents the Institute of Sociology at the University of Szczecin. She has been analysing Rita Leistner's art projects for eight years. Enthusiast and promoter of Marshall McLuhan's media theory. Visiting Scholar at Concordia University of Edmonton (2019, 2022) and at the Robarts Centre of Canadian Studies (2023) in Canada. Her latest book, titled *Współczesna wojna na fotografiach Rity Leistner*, was published in 2021. Academically and privately, she is engaged in a socially-responsible fashion. She is interested in storytelling, especially textile storytelling and the communicative function of clothing. Coach and tutor. She is involved socially and voluntarily. Member of the POLITES Association in Szczecin. Krzysztof Tomanek. PhD in social sciences, sociologist, represents the Institute of Sociology at the Jagiellonian University. He has been analysing Rita Leistner's art projects for eight years. Expert and trainer in qualitative and quantitative data analysis and data visualization methods. Co-founder of the CAQDAS TM Lab at the Jagiellonian University. He is interested in social science methodology, mix methods design in social research, qualitative & quantitative methods, text mining and sentiment & topic analytics, and the sociology of sports, especially the social context of triathlon. He works on storytelling and its potential applications in qualitative and quantitative research. He is involved in community and volunteer work. Member of the POLITES Association in Szczecin.

Gwen Cressman (Université de Strasbourg)

Reclaiming a sense of place in the age of the Anthropocene through Lorraine Gilbert's photographs of the boreal forest.

Abstract: The notion of solastalgia developed by Glenn Albrecht revolves around the problem of place and how a sense of placelessness or of displacement emerges out of the large-scale destruction of our natural environments, whether near us or afar (Albrecht, 2005). Contrary to nostalgia which refers to "a regret for lost times" as well as "lost places" (Albrecht), solastalgia contends that one can lose and suffer from loss of place in the present. The "loss of place" and

sense of “dislocation” (Albrecht) induce a crisis in meaning a crisis of the imagination which have been associated with the advent of the Anthropocene (Crutzen, 2002), the Capitalocene (Moore, 2016), or even the Chthulucene (Haraway, 2016). Canadian photographer Lorraine Gilbert started photographing the boreal forests of Canada in the 1980s over several seasons as a tree planter in Northern British Columbia. Thirty years on, as the exploitation of Canadian forests has intensified and climate change has made the preservation of natural environments more pressing, if not vital, Gilbert’s interest in the fate of the forest has not waned. As the titles of some of her works suggest, *Old Clearcuts* (ongoing), *Revisiting the Old Plantation* (ongoing), *Once (Upon) a Forest*, or *Le Patrimoine*, she explores the state of nature as a dialogue between the past and the present in ways that complicate what could be the nostalgic longing for a golden age. I will argue that Lorraine Gilbert, while critical of the genre of landscape photography, explores the landscapes of the Canadian boreal forest, not in order to naturalize them, but rather to point towards forms of physical, emotional and imaginative anchoring in the land, that render place and belonging possible in sustainable ways. I will be arguing that Gilbert’s photographs reclaim a sense of place despite environmental devastation, and that the sense of “ongoingness” (Haraway, 2016) present in these photographs invites us to reinvent our relation to the land and eventually to create ways of belonging as antidotes to solastalgia.

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Keywords: Anthropocene - Solastalgia - Photography - Canada - Lorraine Gilbert

Bio: Gwendolyne Cressman is a Senior lecturer in North American studies at the University of Strasbourg. Her research interests include conceptual as well documentary photography in Canada and the United States with a special focus on issues related to landscapes, migration, identities and national memories. She has recently published an article entitled “Sensing the Border at Roxham Road” in *Intermédialités / Intermediality* and coedited a special issue on “Contemporary Ruins” in the journal *Interfaces* (2023), another on “Framing/ Unframing Spaces in the English-speaking” in *Polysèmes* (2022) as well as a volume entitled “The Poetics of Framing, Performing frames in the Visual Arts” in *Sillages Critiques* (forthcoming). She is currently working on a book project questioning national photographic traditions in North American landscape photography. She co-directs *Ranam*, a journal in English and North American studies, as well as the “Etudes Anglophones” collection at the Presses Universitaires de Strasbourg.

Camellia Paul (Jadavpur University)

Mining the Treasure Trove: Lost Languages of Indigenous Canada

Abstract: Canada’s dedication to realising the 2030 Agenda presents a unique chance to forge a more resilient and prosperous future, aligning the social, economic, and environmental facets of the Sustainable Development Goals (SDGs) in harmony. Despite Canada’s overall strides in social and

economic development, three million citizens in its diverse tapestry grapple with unmet basic needs. Indigenous groups, women, LGBTQIA+ individuals, recent immigrants, and people with disabilities are disproportionately affected by poverty, discrimination, and social exclusion within Canada. This paper seeks to spotlight the gradual erosion of Indigenous languages in Canada, a consequence stemming from the intergenerational trauma of residential schooling and suppressive language policies aimed at eradicating cultural identities. The widespread language loss among Indigenous communities has led to dire repercussions, compelling them to confront profound challenges. Examining Canada's deep-rooted history as a colony of European settlers, this paper explores the lens of Indigenous language loss and the resulting vulnerabilities. Despite over 70 distinct languages grouped into 12 language families, merely 0.6 percent of the population speaks Indigenous languages, placing them on the brink of extinction. Specifically, this discussion will focus on Halkomelem, a severely endangered dialect among various First Nations in British Columbia, and Mi'kmaq, an at-risk Eastern Algonquian language. The analysis includes the poetry of Chief Dan George, a revered Halkomelem speaker, and Rita Joe, a Mi'kmaq poet and songwriter, emphasising the anguish of losing Indigenous cultures and languages while expressing determination to preserve them. Additionally, the paper will briefly examine the life and contributions of First Nation writer and poet Beth Brant from the Tyendinaga Mohawk community, whose native language is classified as 'Definitely endangered'. To explore multifaceted themes and pertinent issues, an audio-visual presentation of the narrative "This Is History" from Brant's book "Food and Spirits: Stories" will be featured. This presentation showcases a woman-centred account of the origins of Turtle Island, an emblem of Indigenous creation stories embodying various spiritual and cultural beliefs. This narrative offers insights into shared history, national heritage, environmental awareness, intergenerational education, and Canada's history.

Keywords: Sustainable Development Goals; Indigenous language; language loss; Native poetry; Canadian creation story

Bio: Camellia Paul is a Senior Instructional Designer at LearningMate Solutions. She attained a M.A. in Comparative Literature from Jadavpur University, Kolkata and is a member of Jadavpur University's Centre for Canadian Studies. Camellia has extensive experience as a researcher and translator on a variety of academic projects, is a freelance visual artist, poet and creative writer. Since 2013 she has maintained a blog, where she regularly publishes short stories, articles, poems, and essays on diverse subjects.

3.55pm-4.05pm - Break

4.05pm-5.10pm – Online Session

Session 3 – Identity & Ecologies of Place and Environment

Chair: Evangeline Kroon

Evangeline Kroon (York University)

Harmonizing Horizons: Pioneering Sustainable and Just Governance through the Canadian Green Party and Global Environmental Perspectives

Abstract: Within the context of the current global discussion on climate change, Canada's political response to the ongoing climate crisis effects how the country is perceived on the international stage. Canada's historical and contemporary position as an energy extraction state is key to the nation's

identity and economy, influencing its political decisions. Canada's location is also uniquely precarious in that it both disproportionality contributes to, and suffers from, the consequences of global warming, and this tension is observable in current political discourse. Therefore, an examination of environmental concern in Canada as reflected in voter support for the Green Party of Canada is overdue. However, though the emergence and success of Green parties in parliamentary systems in Europe and Australasia have been well-documented since the 1980s, the Canadian Green Party has had almost no attention paid to it and very few long-term success studies or comparative articles exist that examine its growth and political tenure since its formation in 1984.

This paper turns to Canada and examines the key themes found to contribute to the emergence and success of Green parties in Europe and Australasia and compares them to the Canadian context. In analyzing where the similarities and differences lie, this project explores if human concern surrounding climate is enough to provide political support and create political change, if it is the only issue needed, and if not, what other political, social or economic factors must fall into place for a Green party to be successful in Canada?

In alignment with researching and understanding Canada, this work underscores the need to reimagine Canada's role in shaping a sustainable, equitable, and just world and emphasizes the urgency of understanding the multifaceted influences on political, social, and economic landscapes in Canada, Australasia and Europe.

Keywords: Voting, Comparative Politics, Sustainable Futures, Environmentalism, Green Parties

Bio: Evangeline Kroon is a PhD candidate in political science at York University specializing in women in politics and Canadian politics. Her current research centers on political expressions of climate anxiety and previously she has published on narratives of female violence in post-apocalyptic pop culture, an interest that remains relevant as she examines understandings of future-oriented imaginaries through the lens of climate crises. This research also blends seamlessly with her love of nature, quest for ecological sustainability and feminism. She lives and works and tries to keep her plants alive in Tkaronto, whose current treaty holders are the Mississaugas of the Credit First Nation.

Marija Glisic Dunovic (University of Belgrade)

Enclosure and Fences: Reconsidering Indigeneity in Joseph Boyden's Orenda

Abstract: This paper questions decolonizing the place by exploring the unique phenomenon of indigeneity in the Western World. Just as, it tackles the restrictions in the indigenous realm. The controversial novel "Orenda" by Joseph Boyden searches for answers to the human's discontinuity, displacement, and fragmentation. What is more, marginality and liminality puzzles are layered as well. In the novel, Boyden creates the space for echoing voices of Indigenous Peoples as holy sounds. Postcolonial theory institutionalizes margins by exerting to convert indigenous nations to the Western model, which entailed the danger of destroying ancient traditions of "the other." Above all, contrary to the plan, Christianisation and intrusive educational crusades did not induce the Indigenous Peoples to abandon their cultural values. Placing borderlines of "self" and "other" through violence and trauma consequently impacted the perception of oneself and others. The position of neutrality in this narrative of nations' rivalry is also problematized in commentaries told by three distinct storytellers and the omniscient narrator. The theme of power through conflict prevails in the novel, whereas sovereignty of place and the quest for identity anchor the counteraction. Indigenous voices are enduringly aimed to ascertain the survival of the nations as servants of the Earth and simultaneously the existence of resistance literature.

Keywords: orenda, identity, trauma, place, the Earth

Bio: Marija Glišić Dunović is a graduate philologist in English Language and Literature. She holds a Master of Arts from the University of Belgrade, Faculty of Philology. After completing her studies, she went to Canada and the USA, where she researched identity in Indigenous Literature(s). In 2014, she moved to Toronto, where she has lived ever since. Her areas of interest are American Literature and Indigenous Studies. She sees herself as a missionary promoting Indigenous Literature(s) to Serbian readers. Marija Glišić Dunović has been a member of the CEACS (Central European Association for Canadian Studies) since March 2012. She has spoken about indigeneity nationally and internationally. Her last presentation was on Indigenous Toponomastics in Canada and the United States: A Corpus-Based Approach in Reconciliation, delivered at the British Association for American Studies Rothermere American Institute at Oxford University in November 2023. She is looking forward to defending her Ph.D. thesis in spring 2024.

Christopher DesRivières (Carleton University)

Reconciling Canada's Built Heritage: Towards the Decolonization of 100 Wellington and the Indigenization of the Indigenous Peoples' Space

Abstract: Heritage is essential nationally, as it tells us who we are as a nation and how it wants to be perceived. However, heritage is fluid and morphs with the ever-changing political and cultural landscapes, particularly when attempting to create a mosaic with various Indigenous values. This case study, in the making, tackles the controversial "gifting" of the former United States Embassy (100 Wellington) to the National Indigenous Organizations (NIOs) (Assembly of First Nations, Inuit Tapiriit Kanatami and the Métis National Council). The main issue with this "gift" is that within the current settler-colonial heritage and conservation regulations, 100 Wellington is designated as a heritage building. Thus, it has strict limitations on interventions that would decolonize this building, making it the new Indigenous Peoples' Space. The Truth and Reconciliation Commission (TRC) Call to Action 79 is supposed to address that issue. However, despite an outcry by local Anishinaabeg and Indigenous activists stating that another site would be ideal, Asinabka/Akikodjiwan (Victoria Island), they must settle with 100 Wellington in the short term. The slow response from the Parliament and Senate paints a picture of the long fight coming ahead to change policies affecting built heritage and its impacts on Indigenous Peoples. The research is based on critical discourse analysis of government websites, reports, speeches and commissions, newspaper articles, academic articles and an emphasis on Indigenous literature. Indigenous research methods, such as storytelling, visiting and self-reflexivity, grounded theory, as a means to ground this research from a decolonizing framework. The findings indicate that heritage, as it stands within the Canadian legal and political framework at 100 Wellington, is too rigid even to begin compromising on Indigenous heritage values. This research captures the reality of Indigenous hurdles at 100 Wellington and Asinabka/Akikodjiwan and shortfalls by the TRC.

Keywords: Reconciliation, heritage, values, gifts, Indigenous Peoples Space

Bio: Christopher DesRivières has a college degree in Architectural Technology and has been working as a construction professional in the Nation's Capital for over 17 years. He has since acquired a Bachelor of Arts degree in Canadian Studies with a minor in Anthropology and an emphasis on Indigenous Studies. He recently completed a Master of Arts in Canadian Studies with a specialization in Heritage and Conservation. Throughout his undergraduate and graduate degrees, he has incorporated his experience as a professional contributing to the built environment into his research intending to better understand how the colonial built environment impacts Indigenous Peoples.

Britta Olinder (Gothenburg University)

Ukrainian elements in Canadian Literature

Abstract: The country of Ukraine that we did not know much about before, is now in your daily news. Before the recent mass flight due to the war we can, as a matter of fact, see that the country with the largest group of Ukrainians in the world, beside Ukraine itself and Russia, was Canada. After the Second World War the Ukrainian impact on Canadian literature has been growing with names like Vera Lysenko, Myrna Kostash and, not least, Janice Kyle Keefer. Here the focus will be on the latter with short stories about youngsters in Ukrainian families, sent to youth camps and reacting against having to learn about the culture of their origin, followed by an autobiographical account of travelling in Ukraine after its liberation and, particularly, her novel *The Green Library* (1996), which takes shape as a park in Toronto where a woman sits reading but also a park in Kiev with another woman, a poet. Not until the end of the novel does it become clear that the latter is the former one's grandmother. The action moves between the two countries and over relevant parts of history, from the medieval monk writing his story in a cave to the 1990's in a ravaged and ruined Kiev with Toronto as its counterpoint. The links and contrasts between the two countries are enhanced by the short but passionate love affairs between the main character's Canadian mother and Ukrainian father, a refugee from the war, taking shape in the past and her own with the Ukrainian boy she had met before he went back and a quarter of a century later became her guide in Kiev.

Keywords: Canada, Ukraine, history, passion, writing.

Bio: Britta Olinder, University of Gothenburg, has taught English literatures for over thirty years, has edited collections on postcolonial, especially Canadian and Irish literature and has published books and articles on Restoration drama, particularly John Dryden, on African and Australian, Indian and Irish writing but also on Canadian writers like Aritha van Herk, Janice Kulyk Keefer, Marian Engel, Gloria Sawai.

Dalibor Žila (Masaryk University)

Nouveaux lendemains : l'image de l'Anthropocène à travers trois romans québécois contemporains / New tomorrows: the image of the Anthropocene in three contemporary Québec novels

Résumé: L'apocalypse est intégrée à l'Anthropocène. Elle est un concept humain, un produit de notre imaginaire. Les fictions apocalyptiques sont là pour nous enseigner quelque chose, pour nous donner une leçon ; une vision d'un futur possible ou d'un monde alternatif. Il s'agit surtout de fictions d'avertissement, d'anticipation, de spéculation, ou encore de critique, qui explorent les implications des développements futurs. L'Anthropocène nous oblige à penser les interrelations de toutes les espèces entre eux et leurs milieux. Dans l'Anthropocène, nous nous transformons d'une espèce biologique en un facteur géologique. Notre pouvoir à cet égard est terrifiant et nous rapproche de l'extinction d'écosystèmes entiers et très probablement de notre propre extinction. Julie D. Kurtz (1981), est une autrice québécoise, membre de la tribu innue originaire de Mashteuiatsh. Son deuxième roman, *Aquariums*, a été publié en 2019. Récit d'anticipation écologique pour l'un, cette histoire analyse l'être humain et sa capacité à s'adapter et à repousser ses limites pour assurer sa survie. Le roman *Le retour de l'Ours* (2013) de l'écrivaine québécoise Catherine LaFrance représente l'un des récents livres franco-canadiens inspirés par la fin du monde. Il raconte l'histoire des habitants d'un village innu du Grand Nord canadien, survivants d'une apocalypse climatique. Elsa Pépin (1978) raconte dans son roman *Le fil du vivant* (2022) des pluies diluviennes qui s'abattent sur le Québec et de ceux qui entendent lutter féroce pour protéger leurs ressources. C'est à travers ces trois romans contemporains que nous allons analyser l'image de l'Anthropocène dans les belles-

lettres québécoises. Dans notre contribution, nous analyserons également comment les notions de survie et de l'écocriticisme, ainsi que les éléments de la fin du monde et de la promesse de renouveau, sont présents dans ces œuvres.

Abstract: The apocalypse is part of the Anthropocene. It is a human concept, a product of our imagination. Apocalyptic fictions are there to teach us something, to give us a lesson, a vision of a possible future or an alternative world. Above all, they are fictions of warning, anticipation, speculation, or criticism, exploring the implications of future developments. The Anthropocene forces us to think about the interrelationships of all species and their environments. In the Anthropocene, we are transforming ourselves from a biological species into a geological factor. Our power in this regard is terrifying and brings us closer to the extinction of entire ecosystems, and very probably to our own extinction. Julie D. Kurtness (1981) is a Québec author and member of the Innu tribe from Mashteuiatsh. Her second novel, *Aquariums*, was published in 2019. A tale of ecological anticipation for one, this story analyzes human beings and their ability to adapt and push back their limits to ensure survival. Québec writer Catherine Lafrance's novel *Le retour de l'Ours* (2013) is one of the recent French-Canadian books inspired by the end of the world. It tells a story of inhabitants of an Innu village in Canada's Far North, survivors of a climatic apocalypse. Elsa Pépin's 1978 novel, *Le fil du vivant* (2022), narrates a story of floodings in Québec and the fierce struggle of its survivors to protect their resources. It is through these three contemporary Québec novels that we will analyze the image of the Anthropocene in the French-Canadian novel. In our contribution, we will also analyze how notions of survival and ecocriticism, as well as elements of the end of the world and the promise of renewal, are present in these works.

Mots-clés: fin du monde ; roman québécois ; anthropocène ; cli-fi ; écocriticisme
Keywords: end of the world; Québécois novel; Anthropocene; cli-fi; ecocriticism

Bio: Dalibor ŽÍLA, doctorant en lettres romanes à la Faculté des Lettres de l'Université Masaryk de Brno (République tchèque). Je me spécialise en littérature québécoise. Ma thèse de doctorat porte sur l'Imaginaire de la fin du monde dans le roman québécois contemporain.

Bio: Dalibor ŽÍLA, doctoral student in Romance Literatures at the Faculty of Arts of Masaryk University in Brno (Czech Republic). I specialize in Quebec literature. The topic of my dissertation is the image of the end of the world in the contemporary Quebec novel.

5.10pm-5.15pm - **Closing Remarks**

Jane Koustas (President, International Council for Canadian Studies)
Niall Majury (President, Association of Canadian Studies in Ireland & Conference Organiser)

Friday 10th May – In-person Conference Day 1

10:30am –

Registration in Canada Room, Lanyon Building (Tea/Coffee/Shortbread available)

11.15-11.30

Welcome (Council Chamber, Lanyon Building)

Niall Majury (President, Association of Canadian Studies in Ireland & Conference Organiser)

Jane Koustas (President, International Council for Canadian Studies)

Martin Dionne (Directeur – affaires politiques et publiques, Délégation générale du Québec à Londres)

11.30-12.30 – In-Person Session

Session 4 – Researching Indigenous Voices (Council Chamber, Lanyon Building)

Chair: Cora Voyageur

Cora Voyageur (University of Calgary)

Okimawak: A gender-based analysis of First Nation chiefs in Canada.

Abstract: In the early 2010s, I published a manuscript entitled, *Firekeepers of the 21st Century: First Nation Women Chiefs* that was informed by my ground-breaking research on female, elected leaders. In that book I asked female chiefs whether they believed gender made a difference in their day-to-day experience in their role as chief. I was always asked was whether female and male chiefs had the same experiences. Unfortunately, I could not answer that question -- until now. My presentation discusses the findings of my follow-up study that investigates the experiences of 150 male and female First Nations chiefs from across Canada. Using a gender-based lens, I examine whether there really is a difference in the approach to leadership employed by research participants. I also determine whether they believe gender makes a difference in their workplace experience. I can now answer the question I could not answer before.

Keywords: First Nation, Chiefs, Leadership, Gender, Canada

Bio: Cora Voyageur is a Full Professor of Sociology at the University of Calgary and has taught variety of Criminology and Indigenous courses for the past 26 years. She developed and led the Indigenous Women in Leadership program at the Banff Centre for 16 years. She has published 12 books (three as audiobooks) and more than 60 academics articles/book chapters. Her academic research focuses on the Indigenous community and their lived experience. Her research includes Indigenous Women's Health, Indigenous Women in Leadership, Indigenous Women and Entrepreneurship, and Indigenous Women on Boards of Directors. Cora earned a Bachelor of Arts in Sociology, Master of Education and

Doctor of Philosophy in Sociology from the University of Alberta. She is the recipient of numerous teaching and research awards including the 2021 Killam Annual Professor Award. In Spring 2023 she won the Outstanding Contribution Award from the Canadian Sociological Association. She was recently awarded the Lincoln McKay Research Chair in North American Studies. She is a member of the Athabasca Chipewyan First Nation from Fort Chipewyan, Alberta and a residential school survivor. Dr. Voyageur has been a community organizer and Indigenous women's activist since her teens. She has a strong commitment to community development and has served on international, national, provincial, and community boards. Since the start of the Covid 19 pandemic, Cora has volunteered weekly with the Calgary Food Bank. Quote: Women hold up half the sky.

Brian Calliou (University of Calgary)

Indigenous Lawyers Organizing to Voice Indigenous Interests to the Canadian Legal System

Abstract: Once European settlers asserted sovereignty over North America, Indigenous peoples were soon without a voice in the political and legal institutions in the new settler colonial states. Thus, as a result of colonization and the imposition of British law, Indigenous peoples were essentially silenced – their interests and perspectives were dismissed as unimportant to the new nation-building effort. In Canadian legal history several early legal decisions were made regarding Indigenous rights and title that had no Indigenous representatives present and no consultation with Indigenous persons for their views on the matters. These early cases have become judicial precedents and make up the foundation of Aboriginal law in Canada, without any input by Indigenous peoples. The development of this legal thought and discourse on Indigenous rights created barriers to Indigenous voices being heard in the courts. Canada's legal profession historically excluded Indigenous persons and other persons of colour, along with women, from entering the legal profession. Eventually a very few Indigenous lawyers began to enter the legal profession with a more rapid growth from the late 1970s onward. As a result of that growth, Indigenous lawyers began to organize and established their own specialized Bar Association. This presentation is informed by my study of Indigenous lawyers in Canada who are associated with Indigenous Bar Association (IBA). The Indigenous Bar Association is a non-profit professional organization whose objectives include "recognizing and respecting the spiritual basis of Indigenous laws, customs and traditions" and "promoting the advancement of legal and social justice for the Indigenous peoples in Canada." To date, there has been no systematic study on Indigenous lawyers, so this research fills a gap in the study of the Canadian legal profession. I carried out a documentary analysis of IBA materials and interviewed some long-standing members to learn how and why it was formed, its structure and its work, along with their perceptions of its effectiveness and impact. My research combines the legal history, law and society, and critical Indigenous perspectives to document the historical development of an Indigenous legal culture in Canada through the influence of the Indigenous Bar Association. Indigenous lawyers' numbers have steadily increased since the 1970s and over time they recognized the divergence between their advocacy and legal pursuits and that of the mainstream legal culture. I document how and why the Indigenous Bar Association (IBA) was established as a separate breakaway group from the Canadian Bar Association (CBA). The IBA has influenced new Indigenous lawyers in the way they approach legal practice and, in this way has helped develop this Indigenous legal culture. The IBA has also had a significant impact on the Canadian legal profession and Canadian constitutional law which now accepts the legitimacy of Indigenous legal orders. This was achieved to a great extent through the efforts of Indigenous lawyers voicing Indigenous interests to the courts and legislatures. This involved story-telling Indigenous worldview, history, connection to traditional tribal lands, and aspirations for self-determination.

Keywords: Indigenous lawyers; legal profession; legal culture; voice; law

Bio: Brian Calliou received his BA (1991), LLB (1995), and LLM (2000) from the University of Alberta. Brian practiced law in Edmonton then Calgary for eight years before taking on a fulltime position as the Director of Indigenous Leadership training programs at the Banff Centre for Arts and Creativity (2003 – 2020), which helped build leadership, management and governance competencies of Indigenous leaders. He has published on Indigenous issues such as treaties, economic development, leadership, governance and management. He is currently a PhD student in law and society at the University of Victoria researching Indigenous lawyers in the Canadian legal profession and is teaching law at the University of Calgary Faculty of Law as an Assistant Professor. Brian is Cree and a member of the Sucker Creek First Nation in north central Alberta, in Treaty 8 territory. For his community work, Brian received a traditional Blackfoot name from a Siksika Elder – Apahto' Kii which means Pine as in pine tree.

Rie Croll (Memorial University - Grenfell Campus)

Ideologies Made Manifest: Violent places and a sustainable future

Abstract: Institutions such as Huronia and Indigenous residential schools (in Canada), and Magdalene laundries (in Ireland, Canada, and elsewhere) were places of human punishment and containment that operated under the affective impulses of “care and loathing” (Rinaldi and Rossiter 4). These places reflect features of the broader settler colonial project, as structures in which the ideologies of colonialism were/are made manifest. Such institutions and their affective legacies riddle our landscapes and continue to haunt those whose bodies and lives have been directly and violently reshaped by them, while simultaneously implicating and violently reshaping us all, our ideologies and our embodiment. Reparation and restitution (although problematic) reflect a movement towards understanding such things as how care and loathing came to be at play in our institutions of “care”/population control. Carving a pathway towards a sustainable future necessitates engagement with, knowing, and reorientating our relationships with our colonized places, particularly those places that cage people in the name of care.

Rinaldi, Jen, and Kate Rossiter ed. *Population Control: Theorizing Institution* McGill–Queen’s, 2023.

Keywords: Human containment, Colonized places, Magdalene Laundries, violence, affective legacies,

Bio: Rie Croll is a professor of sociology at Grenfell Campus, Memorial University and a former therapist who worked with the compound effects of gendered violence. Rie is a two-time teaching award recipient and former chair of Teaching and Learning at Grenfell Campus. Rie’s teaching interests, as with their research and social activism, are concerned with violence, both overt and symbolic, and its linkages to marginalized identities. In *Shaped by Silence* (Memorial University Press, 2019), an Atlantic Book Awards finalist, Rie exposes former laundry inmates’ intra-personal responses to symbolic and overt violence within dehumanizing carceral institutions. Rie’s current research and practice extends this focus on the Magdalene laundries through national and international collaborations with former inmates, scholars, legal representatives, and social justice advocates in probing labour exploitation and institutional violence. In 2021 Rie was awarded a D’Arcy McGee Beacon fellowship based on their Magdalene laundry research.

Jenni Makahnouk (McGill University)

Wakanda Forever: Self-Actualizing Whiteness and Blackness at the expense of Indigeneity

Abstract: This paper critically examines the dynamics of racial identity and representation within the context of contemporary cultural phenomena. Drawing on theories of racial theory and postcolonial

studies, this paper explores the ways in which the celebration of Blackness, particularly in popular culture, often overlooks or erases Indigenous identities and experiences. Through an analysis of cultural artifacts and narratives, including the portrayal of Blackness in the fictional world of Wakanda, the paper interrogates the complex intersections of race, power, and privilege. By illuminating the ways in which Indigenous voices and perspectives are marginalized or silenced within discourses of Black empowerment, the paper calls for a more inclusive and intersectional approach to anti-racist activism and cultural representation. Ultimately, the paper challenges us to confront the complexities of racial identity and to work towards solidarity and justice for all marginalized communities.

Keywords: Indigeneity, white supremacy, pop culture, black rights, indigenous rights

Bio: Jenni Makahnouk, an Anishinaabekwe from Obishikokaang First Nation, is a dynamic force at McGill University. A fourth-year Canadian Studies Major with a minor in Indigenous Studies, she leads an Anishinaabemowin language study group, inspiring all to embrace the anishinaabemowin language. As Co-Chair of the McGill Indigenous Student Alliance and Co-President for AIDS Community Care Montreal (ACCM), she advocates tirelessly for Indigenous students and Greater Montreal's communities. Beyond her activism, Jenni's passions encompass photography, travel, technology, and cinema. Her unwavering dedication and advocacy leave an indelible mark on others, fostering an inclusive future while preserving Indigenous heritage.

12.30-1.15 – **Lunch** (Finger Buffet, Canada Room, Lanyon Building)

1.15 – 2.00 – **ACSI 2024 Keynote Session 1 - Marc André Fortin** (Council Chamber, Lanyon Building)

Chair: Martin Dionne (Directeur – affaires politiques et publiques, Délégation générale du Québec à Londres)

Keynote Speaker: Marc André Fortin (l'Université de Sherbrooke)

Indigenous, Québécois, and Canadian Literatures of the Anthropocene: From the Apocalypse to Decolonization

Abstract: Literatures of the Anthropocene challenge us to rethink the role of the human in nature, but they also ask us to consider the possibility of social and political change in the face of the current climate crisis. Anthropocene Lit asks: how did we get here and where can we go? Exploring recent climate fiction, speculative fiction, and wonderworks from authors across Turtle Island, the different narrative outcomes suggest there are a variety of future possible worlds that we can aim for in the present. While dystopian visions are common, not all Anthropocene literatures consider anthropogenic climate change to be a world-destroying event. There are, in other words, posthuman, ecofeminist, and Indigenous responses that force us to consider the present state of our world and the ideological forces that constrain our ability to act and the possible world we could create by shifting our perspectives.

Bio: Marc André Fortin is Associate Professor of English and Comparative Canadian Literature at l'Université de Sherbrooke in Quebec, Canada. His publications include research on Indigenous literatures, Postcolonial literatures, Ecocriticism, and Science and Literature in collections and journals such as *Canadian Literature and Cultural Memory* (Oxford UP); *Learn, Teach, Challenge: Indigenous Literatures in the 21st Century* (Wilfred Laurier UP); *Making Canada New: Editing, Modernism, and*

New Media (Toronto UP); *Studies in Canadian Literature*; *English Studies in Canada*; *British Journal of Canadian Studies* and *Configurations*.

2.00-3.00 – Parallel Sessions

Session 5 – Reconsidering Literature & Ethics of Care (OG.074, Lanyon Building)

Chair: Renée Hulan

Renée Hulan (Saint Mary's University, Halifax)

Climate and Care in Catherine Bush's Blaze Island

Abstract: The proposed paper analyses the depiction of anthropogenic climate change in *Blaze Island* by Catherine Bush, a novel that stands out in recent Canadian writing as an example of cli-fi. It was probably a tweet by Canadian author Margaret Atwood that brought climate change fiction, or 'cli-fi,' to the attention of readers (years after it was coined by Dan Bloom to describe works like *Oryx and Crake*). Unlike the literary fiction that, as Amitav Ghosh argues, overshadows the collective with the 'moral adventure' of the modern individual, cli-fi represents the collective experience of living in the Anthropocene by mirroring the gradual, imperceptible, and often disorienting changes that come with climate change and offering a deeper engagement with it as a theme that poses related ethical and existential questions. Scientific and literary discourses meet in cli-fi, as Rebecca Evans remarks, "representing the link between documented presents and anticipated futures" (106). In *Blaze Island*, the main character Milan Wells is a climate scientist who has been hounded from his university and his home by climate change deniers. With his daughter, Miranda, Milan takes refuge on an island off the coast of Newfoundland, a fictional place bearing a resemblance to Fogo Island. It is an island threatened by tempests that are environmental, economic, social, and personal. There, Milan devises secret experiments in atmospheric manipulation until, Prospero-like, he lures both friend and foe to the island. "I do nothing but in care of thee," he dissembles to Miranda (222), quoting his literary precursor. The proposed paper will explore how, by interleaving a contemporary story with an Early Modern, Bush examines the ethics of care and other humanist responses to anthropogenic climate change. **Acknowledgement:** This research is part of "Uninhabited Islands in the Literary Culture of Atlantic Canada" funded by the Social Sciences and Humanities Research Council of Canada.

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Keywords: cli-fi, Canadian fiction, Catherine Bush, islands, Newfoundland

Bio: Renée Hulan is the author of *Climate Change and Writing the Canadian Arctic* (2018), *Canadian Historical Writing: Reading the Remains* (2014) and *Northern Experience and the Myths of Canadian Culture* (2002). Her work in support of Indigenous literary studies includes *Native North America: Critical and Cultural Perspectives* (1999) and, with Renate Eigenbrod, *Aboriginal Oral Traditions: Theory, Practice, Ethics* (2008). Recent publications include "Caring for the Future: Climate Change, Kinship and Inuit Knowledge" (in *Postcolonial Literatures of Climate Change*, 2022). She has served as President of the Canadian Studies Network-Réseau d'études canadiennes (2018-2020) and was co-

editor of the Journal of Canadian Studies/Revue d'études canadiennes with Donald Wright (2005-2008). In 2020-2021, she was the Craig Dobbin Professor at the University College Dublin.

Jenny Kerber (Wilfrid Laurier University)

Canadian Inter-regionalism(s) in Kate Beaton's Ducks: The Seen and the Unseen

Abstract: This paper will examine depictions of interregional relationships and internal migration in Kate Beaton's graphic memoir *Ducks* (2022). *Ducks* recounts a two-year period that Beaton, a Maritimer from Cape Breton Island, spent working in Western Canada to pay off student loans from her Arts undergraduate degree. Much of her time was spent in the oil sands of Northeastern Alberta, along with one year in Victoria, British Columbia. *Ducks* is undoubtedly a work of petroliterature, wherein the extraction of oil leaves a mark on landscapes and local communities, but Beaton is equally interested in exploring the ways oil shapes the possibilities and limits of solidarity among different regional groups. Through word and image, her depictions of East Coasters who go to work in Alberta elicit sympathy for those forced by economic circumstance to seek employment far from home. She situates this phenomenon within a much longer tradition of internal migration in Canada propelled by regional resource extraction and exhaustion (eg. Delisle). By focusing on the experience of blue-collar workers who hail from regions often overlooked by the echelons of economic and political power in Central Canada, readers of *Ducks* might better see shared threads between groups who otherwise seem to have little in common geographically or culturally. This capacity to enhance cross-regional understanding is likely one of the factors that helped the book to win Canada Reads, a national literary contest designed to promote Canadian literature by selecting one book "the whole country should read" (CBC Books). The possibilities for inter-regional empathy fostered by *Ducks* are also likely to become increasingly important as climate change accelerates.

However, Beaton's text also confronts the limits of regional and inter-regional solidarity, examining the fault lines between Albertans and Maritimers, and amongst Maritimers themselves. Even as the text includes depictions of unity among oil sands camp workers – whether in the often-lauded forms of altruism shown to fellow Maritimers (Palmer, Groom and Brandon), or harmonious group worksite photos – Beaton also uses the form of the graphic narrative to examine unresolved tensions within and between these groups. These tensions include misogyny, racism, and the belief that it's possible to compartmentalize oil work from other forms of environmental and social relation. In particular, I argue that Beaton's innovation upon the Early Modern "mourning page" (Joensuu and Kilpiö) points to the important role of 'unseen' agents in the book: namely, oil itself, and those who make decisions about it in corporate and government boardrooms in central and southern Canada, decisions which reverberate and darken the experiences of those who toil below.

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Keywords: Petroliterature; Graphic Narrative; Regionalism; Labour; Climate Change

Bio: Jenny Kerber is Associate Professor in the Department of English and Film Studies at Wilfrid Laurier University. She teaches and researches in the areas of environmental literature, Canada-US border studies, Indigenous literatures, and the literature of sport.

Silvia Ross (University College Cork)

Wounded Bodies, Wounded Spaces: Post-Conflict Ruins and Regeneration in Michael Ondaatje's The English Patient

Abstract: Canadian author Michael Ondaatje's Booker Prize-winning novel, *The English Patient* (1992) presents a Tuscany resonant with ruins such as those depicted in Neorealist portrayals of World War II Italy (e.g. Rossellini's *Paisà*) and at the same time reflects the writer's fascination with the region's Renaissance past, contrasted with the history of the exploration of the Libyan desert, a setting which constitutes the focus of most critical studies of the novel's setting. Yet the Villa San Girolamo and the landscape of Ondaatje's Tuscany, while embodying the physical and psychological wounds of the novel's transnational cast of characters (Hana, Almásy, Caravaggio and Kip) and the trauma of World War II, provides them with a cross-cultural meeting place and locus of temporary regeneration or 'rebirth', to use the trope so often associated with Tuscany. Through the characters' wounded corporeality and their entanglement with the ruined landscape of Florence that surrounds them, Ondaatje's novel illustrates his postmodern concern with nomadic or hybrid identities, while neglecting the local residents, thus ultimately perpetuating an aestheticized vision of postwar Tuscany as a region of regeneration.

Keywords: Ondaatje; wounds; ruins; regeneration; Tuscany

Bio: Silvia Ross (BA U of Toronto; MA, PhD Johns Hopkins University) is Head of the School of Languages, Literatures and Cultures, University College Cork. Her research concentrates on the representation of space in modern and contemporary literature, the subject of her monograph, *Tuscan Spaces: Literary Constructions of Place* (U of Toronto P, 2010) and of her current research project entitled *Subverted Sites: Textual Representations of Conflict in Tuscany*. Her research areas also include Italian women writers, travel writing, ecocriticism and ecofeminism, and questions of conflict, identity and alterity and the text. She is co-convenor of the 'Rethinking Spatial Humanities' Research Cluster of the Future Humanities Institute, UCC. For more information see: <http://publish.ucc.ie/researchprofiles/A017/sross>

Nicole Koenigsknecht (University of Vienna)

Serving bodily autonomy: food sovereignty in Jonny Appleseed

Abstract: This paper investigates how Indigenous characters in the novel *Jonny Appleseed* (2018) engage in resurgent acts of food sovereignty to (re-)generate and share Oji-Cree ways of knowing with current and future generations. Since 1492 Turtle Island's original inhabitants have engaged in a continuous struggle to protect their territories and thus their ways of life from encroaching settler occupation. Meanwhile the language of food sovereignty as a designation of efforts to maintain traditional land-based foodways has only emerged recently in the timeline of Indigenous resistance. While this analysis acknowledges Canadian-settler society's violent and voracious consumption of land, resources, and Indigenous bodies, Indigenous agency and radical resurgence remain the project's focus. The current global food system—the neo-liberal food regime—is inextricably intertwined with centuries of imperial projects. As part of a global counter-hegemonic movement, food sovereignty discourse is mobilized by Indigenous peoples, peasants, migrant workers, climate activists, and other aligned groups fighting for ecologically sustainable, equitably distributed, and culturally appropriate

food for all. In Jonny Appleseed Indigenous characters practice food sovereignty as they cultivate, prepare, share, and consume food. The novel's Two-Spirit Oji-Cree protagonist connects to his ancestors and sustains friendships through the sharing of meals on and off the rez. By partaking in nourishing food traditions Jonny can exert bodily autonomy and feel empowered in a physical body that settler-colonial society treats as deviant. In the novel resurgent acts of food sovereignty challenge Canadian settler normativity while demonstrating a path towards a sustainable decolonized future.

Keywords: Indigenous, food sovereignty, futurism, resurgence

Bio: Nicole Koenigsknecht is currently finishing her Master of Arts in Anglophone Literatures and Cultures at the University of Vienna in Austria. Her research interests include Indigenous literatures, ecofeminism, and creative nonfiction. She is a member of the Emerging Scholars Forum of the Association for Canadian Studies in German-speaking Countries (GKS).

Session 6 – Debating Statecraft (Council Chamber, Lanyon Building)

Chair: Christopher Kirkey

Christopher Kirkey (State University of New York at Plattsburgh), **Michael Hawes** (Fulbright Canada)

Canada, the United States, and the Special Relationship: International Influences

Abstract: A persistent feature of scholarly inquiries dedicated to exploring the emergence and persistence of the so-called Canada-United States special relationship is identifying causal factors and hallmark features linked to and indeed anchored in a place-based North American framework. Historical, social, political, economic, security, environmental, and cultural explanations specific to North America have dominated the discourse explaining why Canada and the U.S. developed such close ties. Colonial expansion, the critical role of migration, the intermingling of peoples, a shared commitment to liberal democratic values, ideas, institutions, and practices, the tremendous growth in cross-border economic and commercial engagement (signified most notably by the Auto Pact, CUFTA, NAFTA, and the USMCA), and the protection of the continent against security threats (most visibly in the establishment, operationalization, and mission expansion of NORAD), Federal and sub-national agreements and treaties to advance environmental protection, the pervasive presence and role of American culture, joint participation in amateur and professional sporting associations, the impact of integrated transportation networks, and the relationship between prime ministers and presidents have all been cited as crucial ingredients in facilitating a special relationship; a relationship long characterized by exceptionalism and exemptionalism. There is no question that these factors have all contributed to the vibrancy and long-term health of relations between Ottawa and Washington.

For all the emphasis placed on domestic factors as the overriding or exclusive variables underpinning the relationship, one element that has largely been absent in our understanding of Canada-U.S. engagement is the prevailing distribution of power in the international political system. We argue here that the number of great powers and who they are is arguably the most crucial element in shaping and influencing the direction of relations between the two nations. Most observers date the emergence of the special relationship to the post-1945 period. There are clear reasons for this; reasons, which are fundamentally grounded in the power distribution of the international system. In the pre-1945 multipolar world, Canada – while remaining linked to the imperial parent of Great Britain – was beginning to slowly reorient or divest itself from the dominance of its colonial ties. The United States, albeit a growing point of focus for Canada during this period, would not, until the conclusion of World War II, emerge as Canada's principal centre of international engagement. More than any

single condition, the emergence of a bipolar world and the prevailing conditions that characterize the global distribution of power and influence (with only two great powers) incentivized Canada and the United States to seek a highly collaborative, sustainable, sustainable partnership. The international system underwent a profound structural shift in 1991. Specifically, the post-World War II international political system that featured two great powers (which lasted from 1945 to 1991) changed to a system that, at least for now, can be considered unipolar (with the United States currently recognized as the sole great power). This shift has significant implications for the direction of the Canada-United States relationship.

Keywords: Canada, United States, polarity, foreign policy, relationship

Bio: Christopher Kirkey is Director of the Center for the Study of Canada and Institute on Quebec Studies at State University of New York at Plattsburgh. His most recent work is (with Richard Nimjean) *The Construction of Canadian Identity from Abroad* (2022, Palgrave Macmillan. Book volumes, chapters, and edited special journal issues and contributions include Oxford University Press, Routledge, Palgrave Macmillan, Ottawa University Press, University of Toronto Press, McGill-Queen's University Press [forthcoming], Canadian Journal of Political Science, International Journal, Canadian Foreign Policy Journal, Armed Forces & Society, American Review of Canadian Studies, British Journal of Canadian Studies, Journal of Canadian Studies, International Journal of Canadian Studies, London Journal of Canadian Studies, Quebec Studies, and the Journal of Eastern Townships Studies. He has previously served as President of the Association for Canadian Studies in the United States, and the Middle Atlantic and New England Council on Canadian Studies.

Daniel Béland (McGill University), **Shannon Dinan** (Université Laval), **Alex Waddan** (University of Leicester)

Social Policy Responses to the Great Depression in Canada and the United States

Abstract: The Great Depression was a turning point in the development of social programming in North America. This paper explores the politics of social policy expansion during the Great Depression in Canada and the United States through a dual yet integrated analytical lens that combines the insights of comparative policy analysis and global social policy. Thus, the paper focuses on the differences between these two cases as distinct entities (comparative policy analysis) as well as how they were shaped by, and influenced one another through, transnational actors and processes (global social policy). This combination of comparative public policy and global social policy adds insight to the existing scholarship on the politics of welfare state development that tends to prioritize one perspective over the other. This paper bridges these two approaches using an historical institutionalist framework, stressing how both domestic and transnational forces are mediated over time through existing political institutions and policy legacies. Empirically, the paper compares these politics in two discrete social policy areas: old-age pensions and unemployment insurance, so focusing on permanent instead of temporary social programs like public works. The puzzle we tackle is the following: why did the U.S. federal government create new programs in these areas during the 1930s while Canada did not; and, simultaneously, how these U.S. policy developments influenced Canada during and beyond that decade alongside other transnational trends and processes? As argued, in Canada, the distinct timing and pace of reform and the role of courts explain, respectively, why Canada did not implement major public pension and unemployment programs. This contrasts with the U.S, where the advent of the New Deal and, more specifically, the 1935 Social Security Act led to the creation of a federal pension program and a decentralized system of unemployment insurance. Over time, these New Deal policy developments impacted welfare state development in Canada through transnational influence.

Keywords: Social policy; welfare state; Great Depression; Canada; United States

Bios: Daniel Béland is Director of the McGill Institute for the Study of Canada and James McGill Professor of Political Science at McGill University. Shannon Dinan is an Assistant Professor of Political Science at Université Laval. **Alex Waddan** is Associate Professor in the School of History, Politics and International Relations, University of Leicester.

Stephen McBride (McMaster University)

(Re-)Discovering the Canadian State

Abstract: Canada's economic development has often been depicted as "statist", in contrast to the allegedly free market United States. Historians and political economists packaged a broad range of policies into successive but distinct "National Policies", involving an active state. However, the era of neoliberal globalization saw significant changes in how these activities were conducted and the notion of an activist state, as traditionally understood, faded in Canada as elsewhere, though even in that period the Canadian state remained heavily involved in influencing and managing trade and investment, both domestically and internationally.

The 2008 Global Financial Crisis, and more pointedly the 2020 pandemic, has led to speculation on the demise of neoliberalism and globalization and a partial revival of state activism. Internationally, the role of states as ensembles of political power operating with delineated territories may be undergoing transformation as a new state capitalism emerges that is more mercantilist than liberal. Examining actual policy measures, projected future measures, and the official discourse and narratives surrounding them, this paper asks to what extent these developments have led to a rediscovery of past patterns of state activity in Canada – use of federal spending power, industrial strategies, and state owned enterprises, albeit tied to new public purposes such as short-term crisis management, and longer term greening the economy, ameliorating various social conditions such as affordable housing, and addressing inequalities of all kinds. Alternatively, does the evidence indicate that such efforts are temporary and will be succeeded by restoration of neoliberal 'normality'? Either way, it is clear that the Canadian state faces a much more challenging environment in which to navigate, one in which its domestic challenges are magnified by developments in the international system, including its relationship with the US and other major powers, like China.

Keywords: statism, state capitalism, mercantilism, crises, policy change/continuity

Bio: Stephen McBride is Professor and Canada Research Chair in Public Policy and Globalization in the Department of Political Science at McMaster University. Books include *Private Affluence, Public Austerity: Economic Crisis and Democratic Malaise in Canada* 2011; *Paradigm Shift: Globalization and the Canadian State* 2005(winner of the Weller Prize, 2007); *Not Working: State, Unemployment and Neo Conservatism in Canada* 1992 ,winner of the Smiley Prize, 1994; and, most recently, *Escaping Dystopia: Rebuilding A Public Domain*, published by Bristol University Press in 2022 .

Wayne Austin Hunt (Mount Allison University)

How the Politics of Canada's relationship to the land will be transformed by technology, war and geopolitics

Abstract: Analysts tend to view partisan power relationships through a traditional lens. Who wins and who loses at election time? What policies will they promote? But a narrow, institutionally focused approach will fail to capture the broader dynamics of political change set to transform Canada. This

is a process that will take place both at the level of domestic politics and at the broader level of Canada's place in the world.

Internal politics in Ottawa will be defined by Justin Trudeau's embrace of a "supply and confidence" arrangement with the New Democratic Party. This will likely last for the entire duration of the present parliament. Both parties will push a green agenda – one that is socially inclusive and broadly progressive in its aims. Their main opponent, Pierre Poilievre of the Conservatives, will push populist initiatives. As an election nears, Poilievre's adversaries will paint him as the "northern Trump", as a politician who will instinctively oppose any movement toward a sustainable future. This raises deeper questions. How will new technologies like generative artificial intelligence transform Canada's relationship with the land? Will we join the mid-sized countries like the UK & try to be an "AI Superpower" or will we continue to focus on extractive industries? As an open society with high levels of immigration, how will Canada come to terms with the human and environmental costs of the wars being waged around the planet? And following from this another question arises: what are the broader costs for Canada of a geopolitical transformation that will see the likelihood of military confrontations – both direct and indirect - with China and Russia increase in the future? © Wayne Austin Hunt

Keywords: Generative artificial intelligence, geopolitics, political leadership, elections, interstate conflict

Bio: Wayne A. Hunt is a full professor of Politics and International Relations at Mount Allison University in Sackville, New Brunswick Canada. He has published in the fields of comparative politics, Canadian politics, liberalism, political leadership, the human impact of new technologies. He was the Principal Investigator in a project funded by the Gorbachev Foundation and the Canadian International Development Agency examining the role of media as a platform for civic engagement in Russia and in Canada.

3.00-3.15 – Coffee break (tea/coffee & shortbread available in the Foyer of OG.074 and in the Canada Room)

3.15-4.45 – Parallel Sessions

Session 7 – Subjectivities, Ecologies & the Socio-political (OG.074, Lanyon Building)

Chair: Rosalind Silvester

Rosalind Silvester (Queen's University Belfast)

Animal voices in Ying Chen's 'Ahimsa'

Abstract: In Ying Chen's 'série fantôme' published between 1998 and 2013, the narrator conveyed multiple subjectivities in diverse and imaginative ways, whether by remembering past lives, or encountering her double, or transforming into a cat. This latter perspective from below allowed her to reflect on the actions and values of human beings and revealed her suitability to life as a feline, with its approximation to a 'bare life' (Agamben). In 'Ahimsa' (2023), the third work of her new cycle of novels, the Chinese Canadian author reprises the narrative representation of animals, this time through the conceit of reincarnation, and gives voice in turn to a rat, fly and snake who reveal their mutual connection with 'le Maître' in their past life. This enlightened being, identified in the text's

description as Mahatma Gandhi, lived and preached according to ‘ahimsa’, the principle of pacificism, compassion and respect for all living things. The individual stories of their respective relationships with ‘le Maître’ and their longing to meet with him again, for very different reasons, are interspersed with his teachings of non-violence and cooperation and an ecocritical discourse on urban expansion, environmental damage, climate change and the disappearance of species. The creatures play out their former human roles while also assimilating animal characteristics as they wait for a figure that does not appear. In the movement between past and present, human and animal, several key questions emerge from this Beckettian scenario and are the focus of the paper: Are the animals merely anthropomorphic symbols of human beings? Or do they possess individual traits that confer to them an existence in their own right? Rather than a ‘bare life’ then, do these animals display a full life? Can Chen’s text be read as a morality fable, one that touches on important socio-political and eco-ethical issues?

Keywords: Ying Chen, Ahimsa, animals, fable, ecology

Bio: Rosalind Silvester is Senior Lecturer in French Studies at QUB and has research interests in contemporary literature, migration studies and the environmental humanities, especially in relation to francophone Chinese writing, installation art and film. In 2010 and 2019, she organised international colloquia in this field, with the Nobel Laureate Gao Xingjian and the installation artist Chen Xuefeng as the respective keynote speakers. She has published articles on Ying Chen, François Cheng, Dai Sijie, Ya Ding, Gao Xingjian, Chen Xuefeng, Shen Yuan, Huang Yong Ping, Chen Zhen and Wang Du, a monograph on ‘Ying Chen’s Fiction: An Aesthetics of Non-Belonging’ (2020), and an edited book on francophone Chinese verbal and visual art to be followed in 2024 by a special journal issue on francophone Chinese creativity.

Dervila Cooke (Dublin City University)

Fighting for the transmission of Indigeneity and Indigenous languages in Québec: Naomi Fontaine and Joséphine Bacon, following An Antane Kapesesh.

Abstract: Naomi Fontaine rose to literary stardom in 2011 as a young Innu author in Québec with the publication of her poetic novel Kuessipan: à toi, in the midst of the process of Canada’s Truth and Reconciliation commission, as part of what has come to be called the Indigenous Resurgence. She has since published two more novel-length texts, and several important articles and prefaces about “really listening” to Indigenous voices. In 2023, she starred in, and directed, a play of her 2017 novel Manikanetish. Her adaptation of the novel for the theatre sought to fuel the recent upswell in Indigenous creativity and to increase its visibility and scope (this play also means that there is now finally a play about Innus in Québec, and one starring Innu actors). Fontaine writes in French, the colonial language, and emphasises the fracture of linguistic and cultural transmission, as well as the importance of maintaining and using the Innu language, seeking to give Innu-speakers a sense of linguistic pride and belonging. The titles of her works have all been in Innu-aimun to date, and I will analyse her very deliberate and careful use of fragments of the language in her literary work. My paper will set Fontaine’s work alongside work by Joséphine Bacon, an Innu elder, who is celebrated for her bilingual anthologies of poetry in Innu-aimun and French. I will also look at writing by An Antane Kapesesh, who wrote two major works in Innu-aimun in the 1970s, later translated to French and recently published in new editions (one with a preface by Fontaine). My explorations come in the context of Québec’s very recent Bill 96 (la loi 96) which seeks to reassert the primacy of French in Québec. An emphasis on French as the language of social cohesion is not always appropriate for those with an Indigenous background, whose rights to language transmission and protection are not to the forefront in Bill 96.

Bio: Dervila Cooke teaches in French and Francophone studies at SALIS (Dublin City University). Her research interests lie primarily in highly contemporary studies in French-speaking culture, mainly for France and Québec. Dr Cooke edited the 2016 thematic issue of the journal *Comparative Literature and Culture* on new work on immigration in contemporary writing in France, Québec and Ireland. Her initial research focused on the work of French writer Patrick Modiano, on whom she has published widely, including a monograph on his (auto)biographical fictions,, and a special text-image issue of *French Cultural Studies*. As of 2024, she has two monographs forthcoming with Palgrave MacMillan on narratives of dual culture youth in France and Québec. The first of these is focused on Indigenous, Migrant and Allophone Youth in Québec, while the second is focused on Life Writing and Transcultural Youth by authors of dual culture in France. Dr Cooke has a strong interest in Canada, particularly in Québec. She has been secretary of the Association of Canadian Studies in Ireland since summer 2018. In April 2016 she received the Prix de la délégation québécoise (Irlande) for a project on memories of childhood in recent autobiographical writing in Québec.

Isabelle Fournier (Trent University)

L'enfer est pavé de bonnes intentions : analyse de l'inaction climatique dans l'écodramaturgie québécoise

Résumé: L'analyse littéraire des pièces de théâtre *Pétrole* (2020) de François Archambault et *J'aime Hydro* (2017) de Christine Beaulieu, révèle que, malgré la bonne volonté des protagonistes qui voudraient soutenir une production énergétique plus « verte », un constat alarmant s'impose : plusieurs de leurs bonnes intentions ne font que paver le chemin de l'enfer climatique. Ainsi, à partir du cadre théorique de la psychologie climatique, nous examinons la représentation des « dragons de l'inaction » (Gifford, 2011) dans ces deux œuvres théâtrales, afin de mieux comprendre les raisons du manque d'engagement écoresponsable des intervenants et l'échec de la transition énergétique.

Mots-clés: écodramaturgie, inaction climatique, psychologie environnementale

Bio: Isabelle Fournier enseigne la littérature québécoise et la traduction à titre de professeure adjointe dans le programme d'études françaises et francophones de l'École d'études canadiennes à l'Université Trent, au Canada. Ses recherches portent sur les diverses représentations de la déshumanisation et de la considération éthique, allant des entités non humaines jusqu'aux êtres posthumains, et ce, à partir d'un vaste corpus d'œuvres littéraires québécoises. Son plus récent article sur le sujet de l'écocritique, « Impact environnemental de la surconsommation sur les écosystèmes de la science-fiction québécoise : "augmenter le niveau de richesse dans le respect de l'environnement" (François Legault, 2018) », a été publié dans la revue *American Reviews of Canadian Studies*.

Mohamed Mahiout (poète et photographe)

"Seing sur Terre", l'anthropocène par la photographie.

Résumé: « Seing sur Terre » est un projet de photographies aériennes réalisées en survolant différents pays du monde (Canada, France, Australie, Algérie, Japon, ...). L'objet photographique de ce projet est le sol. Plus précisément, les tracés que l'on peut y voir en prenant de l'altitude. Cela rappelle la pratique de l'archéologie aérienne qui inventorie, selon la trajectoire de la lumière du jour, des reliefs apparaissant au sol. Les *mark soil*, ainsi nommées par Kenneth Saint Joseph, archéologue, géologue et pilote de la Royal Air Force, témoignent d'une activité de l'homme, de traces d'occupation humaine qui ont modifié la stratigraphie naturelle du sol.

Empruntant la même technique d'observation, les photographies de « Seing sur Terre » mettent en

valeur ces tracés par un contraste noir et blanc. Conçues dans une esthétique non-figuratives, elles interpellent l'observateur dans sa volonté d'identifier le sujet. Elles suscitent sa curiosité et l'orientent vers une réflexion portant à la fois sur la genèse et l'incidence de ces tracés sur l'imaginaire, la culture et la spiritualité. Ces tracés révèlent le caractère scriptural (seing signifie signature en ancien français) du sol dans une poétique qui affirme l'anthropocène comme manifestation à la fois immanente et transcendante. Peut-on envisager l'homme comme unique acteur de l'anthropocène ? Son action est-elle strictement phénoménologique ? Existe-t-il des structures inconscientes de l'anthropocène que peut révéler une œuvre d'art ? Quelle est la possibilité de résonance dans ces photographies entre les structures symboliques des formes géométriques dans l'art autochtone du Canada et les tracés aperçus sur sol australien ?

Ce sont ces interrogations et moult autres auxquelles nous tenterons des possibilités de réponses en exposant et en commentant ces photographies.

Mots-clés: Art autochtone - Photographie aérienne - Mark soil - Imaginaire - Terre.

Bio : Poète et photographe, Mohamed Mahiout a étudié dans le cadre de recherches doctorales la littérature autochtone du Canada. Il a participé à plusieurs colloques universitaires à l'issue desquels des articles sont publiés. Il publie aux éd. Aden (Paris) un recueil de poésie, "Autres débâcles", et traduit vers le berbère de la poésie autochtone du Québec. Il continue de travailler sur le projet photographique "Seing sur terre". Ce dernier a été exposé en France, en Suisse, au Sénégal (off biennale de Dakar), en Algérie... Une nouvelle exposition est en cours de montage avec l'école des beaux arts du Panama. Liens : <https://medium.com/flare-photoforum/seing-sur-terre-interview-avec-mohamed-mahiout-a7254b7e4c53>

Session 8 – Histories of People & Place (Council Chamber, Lanyon Building)

Chair: Maureen Atkinson

Maureen Atkinson (Thompson Rivers University), Ed Harrison (joining us online, UNBC)

Ecologies of the Georgetown sawmill: Micro-history and the interconnected environment and cultures of a water powered sawmill on Canada's North Pacific Coast

Abstract: Decades before industrial logging and forestry forever changed the forests of Canada's pacific North Coast small wood manufacturing sawmills, cut lumber primarily for the use at Christian missions, then later for colonial enterprises. As early as late 1860s the entrepreneurial missionary William Duncan constructed a small mill which cut lumber for Victorian style houses and buildings that were popular at his mission village of Metlakatla. The first fully commercial, water powered sawmill, was established at Georgetown, some 10 km north in Big Bay in the mid 1870s. With the growth of salmon cannery industry the Georgetown sawmill produced rough cut boards that were made into wooden boxes to ship tinned fish. Beyond the localized geographic and environmental footprint of Georgetown mill, we consider the people and cultures that frequented, lived and worked, even if only seasonal at Georgetown, all as part of ecological system. Our present historical research shows how through the lens of micro history, we illustrate the wide ecological and social footprint of one small mill and how it changed through time.

Keywords: British Columbia, Ecology, Indigenous, Lumber, Mission

Bios: Maureen Atkinson holds a PhD from the University Waterloo and moved to Williams Lake BC in 2019 after almost 30 years in Northwest BC. She a member of Open Learning faculty at Thompson

Rivers University and adjunct professor at UNBC. **Ed Harrison** PhD, is a retired school teacher and also former professor for UNBC Bachelor of Education program at UNBC Terrace BC.

Rainer Baehre (Memorial University - Grenfell)

Whatever happened to the Irish in Newfoundland, 1810-1821?

Abstract: This paper offers a more detailed overview of how many Irish and English migrants arrived between 1810 and 1821. It contends that the majority Irish influx into Newfoundland during these years was distinct from the traditional arrival of migratory fishers. The numbers between 1810 and 1816 also represent the largest single body of immigrants to anywhere in North America. This paper provides more context and explanation for why this happened, apart from the lure of higher wages in the wartime, including economic and social factors that played a role in luring and keeping this “surplus population” in Newfoundland. Historians have also discussed why British merchants abandoned the migratory cod fishing trade, and how the resident merchants in Newfoundland filled the void which increasingly encompassed a growing seal and Labrador fishery. This paper offers additional and interconnected reasons for why that took place: comparative large-scale immigration, environmental crises, chronic unemployment and destitution, the merchant credit system, and geopolitics. These elements have only received passing attention in recent literature and never in terms of Malthusianism-influenced British imperial policies that included the deportation of thousands of destitute residents, as a form of poor relief, to mainland Canada and back to Ireland.

Keywords: Newfoundland Ireland 1810-1821 migration deportation

BIO: Rainer Baehre is a Professor of Historical Studies and Social Cultural Studies, Grenfell Campus, Memorial University, Newfoundland. My research interests include Canadian and Newfoundland colonial history with a particular focus these days on migration and impact of British migration to British North America with a focus on environmental, social, and cultural history.

Albert Braz (University of Alberta)

The Orange Windigo: Thomas Scott in the Twenty-First Century

Abstract: The Ontario Orangeman Thomas Scott has long been known as one of the most ignoble figures in Canadian history. So toxic was his image by the turn of the twenty-first century that the bestselling graphic novelist Chester Brown felt compelled to deny him a voice, in order to shelter his readers from Scott’s putative virulent tongue. However, Scott has been undergoing a transformation in the last two decades, thanks mainly to Indigenous writers and scholars. The historical Scott owes his notoriety to getting himself killed by Louis Riel’s Métis provisional government at Red River in 1870. The Anglo-Protestant expansionist is usually held responsible for somehow infiltrating the mind of the Franco-Catholic Riel and leading him to make his fatal political error, sanctioning Scott’s summary execution. But recently writers, historians, and journalists have begun to question what exactly was the nature of Scott’s transgression that would warrant his death—even suggesting that he may not have been just a xenophobe but a windigo. More significant, some of them have charged that it was not Scott but Riel who was responsible for the devastating consequences of the Orangeman’s killing. As I will show in my paper, the rehabilitation of Scott, which is only partial, is less about him than about Riel, reflecting a growing discomfort with aspects of the Métis leader’s character, notably his chronic inability to tolerate opposition to his views.

Keywords: Louis Riel; Red River Resistance; Canadian expansionism; Religious conflict; Historical revisionism

Bio: Albert Braz is a professor emeritus of Comparative Literature and English at the University of Alberta. He is the author of *The False Traitor: Louis Riel in Canadian Culture* (2003), *Apostate Englishman: Grey Owl the Writer and the Myths* (2015), and *The Riel Problem: Canada, the Métis, and a Resistant Hero* (forthcoming 2024). He is also the co-editor of *National Literature in Multinational States*, with Paul D. Morris (2022).

Leah Palmer (University of Galway)

Inuktitut, English, and the World: Contested histories of language, place, and people in the Canadian Arctic

Abstract: From the high Arctic to the River Thames, speakers of English and Inuktitut encountered one another in many times, places, and contexts during the period from the late sixteenth to early twentieth centuries. These encounters of people and language resulted in an abundant body of writing about Inuktitut, unfolding over genres as diverse as private journals, travel writing, maps, popular newspapers, ethnographies, learners' dictionaries, and folk tales; often made in by or consultation with Inuit native speakers of Inuktitut. This paper seeks to explore these texts of English-Inuktitut language encounter. It discusses the Inuktitut native speakers who translated, interpreted, and gave vital linguistic information about their own language. Furthermore, it investigates early attempts by British, American, and Canadian travellers to the Arctic to understand Inuktitut, in a context where 'understanding' did not just mean understanding to communicate, but also understanding a grammatical structure vastly different from Indo-European languages, and understanding language on a broader philosophical level, where grammar, vocabulary, history, and culture were inseparably intertwined. Situations of language encounter between English and Inuktitut reflected and informed major shifts in philosophies of language, place, and people. In its exploration of major trends in the history of language encounter of an Indigenous language, this paper contributes to continued efforts to challenge the philosophies and processes of language marginalisation, and seeks to expand our understanding of the history of the Canadian Arctic, by countering dominant narratives of European exploration into an empty Arctic. This paper is the work-in-progress of a first year PhD student based at the University of Galway, Ireland.

Keywords: Inuktitut; archives; Canadian Arctic; language encounter; sociolinguistics

Bio: Leah Palmer is a first year PhD student at the University of Galway, Ireland. She is working as part of the IRC-funded Pathways project 'Exploring the Arctic Archive: Recovering Documentary Visual and Literary Sources of the Circumpolar North in the Long Nineteenth Century', with a focus on nineteenth-century language archives of Inuktitut. Her research interests are in Indigenous languages, language archives, language maintenance and revitalisation, ecolinguistics, language demography, and histories of encounter in the Canadian Arctic. She completed her MPhil degree in Polar Studies at the Scott Polar Research Institute (University of Cambridge) in 2022, and has a Bachelors degree in Linguistics from the University of Cambridge.

Kevin McMahon (Trinity College)

The Path to Rights: Violence Canada, Northern Ireland, and the United States

Abstract: This paper will consider the comparative violence of rights movements in Canada, Northern Ireland, and the United States in the late 1960s and early 1970s. Typically, the Civil Rights movement in the United States has been understood as relatively peaceful while those in Canada and especially Northern Ireland quickly were defined more by violence. However, new research by historian

Elizabeth Hinton in her book *America on Fire: The Untold History of Political Violence and Black Rebellion Since the 1960s* forces a reconsideration of that conclusion. In this paper, I will consider Hinton's work in conjunction with a review of the literature on rights movements in Canada and Northern Ireland. Finally, I will consider whether this new calls for a new understanding of the violent nature of rights movements in these three countries during this period.

Keywords: Rights, Violence, Ireland, Canada, USA

Bio: Kevin J. McMahon is the John R. Reitemeyer Professor of Political Science at Trinity College in Hartford, Connecticut. He is the author of two award-winning books, "Reconsidering Roosevelt on Race" and "Nixon's Court," both published by the University of Chicago Press. His most recent book, *A Supreme Court Unlike Any Other: The Deepening Divide between the Justices & the People*, will be published by the University of Chicago Press in April 2024.

5.00-5.45 - **Drinks Reception** (Canada Room, Lanyon Building)

We gratefully acknowledge the Government of Canada in hosting this drinks reception and also for its continuing support for both the Eaton Lecture at Queen's and the activities of ACSI.



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5.45-6.10 – NEW TO THE PROGRAMME - **Book Launch** (Council Chamber, Lanyon Building)

Chair: Julie Rodgers

Speaker: Dervila Cooke

Indigenous and transcultural narratives in Québec: Ways of belonging
(2024) Palgrave Macmillan

[This book](#) focuses on modes of cultural belonging in Québec. It looks at recent literary memoir, autobiographical fiction, and documentary testimony. Through four in-depth case studies of cultural creators, one Indigenous and three non-Indigenous, Dervila Cooke discusses multicultural and ethnically diverse society in Québec, examining current tensions, challenges, and opportunities. Works studied range from Abia Farhoud's first novel in 1998 to Anita Aloisio's 2022 documentary film *Calliari, QC*. Topics include the desire for freedom to self-ascribe and enact cultural identity, self-reinvention through fiction, expressions of Indigeneity in Naomi Fontaine, the term "Québécois", especially after Bill 21, and the thorny question of integration of immigrants, discussed in relation to Akos Verbovcy's *Rhapsodie québécoise*. As with the companion volume on France, societal factors are discussed, here relating to the cultural renaissance of Indigenous writing, Farhoud's Libano-Québécois context, and language laws in Québec, including the foundational Bill 101 and the more recent Bill 96. The book centres on four adult creative practitioners from Indigenous and other minority ethnic or cultural groups in Québec, combines close textual analysis of literature and artistic production with perspectives on societal issues, and discusses questions of testimony, self-determination and reinvention, and cross-cultural connection

6.15PM – NEW TIME & LOCATION - **Conference Dinner** (Great Hall, Lanyon Building)

6.00-7.30 – CANCELLED - **ACSI Keynote Session 2 – 2024 Eaton Lecture at Queen's** (Great Hall, Lanyon Building)

Senator Murray Sinclair LLB CC MSC IPC

Join us in the Great Hall on Friday, 10 May for the 2024 Eaton Lecture, featuring a specially recorded conversation with the Honourable Murray Sinclair, former Co-Chair of the Aboriginal Justice Inquiry of Manitoba and Chief Commissioner of Canada's Indian Residential Schools Truth and Reconciliation Commission (TRC). This will be followed by a panel discussion on reconciliation and related themes, featuring Linda Ervine, Koulla Yiasouma, former Children's Commissioner, and Professor Kieran McEvoy of the School of Law. The discussion will be chaired by broadcaster and journalist Mark Devenport. This is a public event hosted by the Centre of Canadian Studies at Queen's, the Senator George J. Mitchell Institute for Global Peace, Security and Justice at Queen's, Public Engagement at Queen's and the Association of Canadian Studies in Ireland. The event will be recorded and the video recording posted online afterwards by Public Engagement at Queen's.

Saturday 11th May – In-person Conference Day 2

9.45 –

Tea/Coffee/shortbread available on arrival (Canada Room, Lanyon Building)

10:00-11.00 – Parallel Sessions

Session 9 – Environmental, Economic and Social Sustainability (Council Chamber, Lanyon Building)

Chair: Jérôme Gosselin-Tapp

Jérôme Gosselin-Tapp (Université Laval)

Environmental measures and territorial autonomy: a case study of the conservation of woodland caribou in Québec / Politiques environnementales et autonomie territoriale : étude du cas de la protection du caribou forestier au Québec

Abstract: Cette présentation propose une étude de cas du débat entourant la protection du caribou forestier au Québec en 2022 et 2023. Cette étude examine les modalités de l'exercice des prérogatives québécoises en matière de politiques environnementales, en analysant notamment les relations entre le gouvernement fédéral, le gouvernement provincial québécois et les nations autochtones dont le territoire traditionnel se situe dans la province. Il sera principalement question des rapports de force et des jeux de pouvoir qui caractérisent la protection des espèces menacées au Canada, de même que les arguments mis de l'avant par les différents groupes concernés. Cette conférence cherche à voir dans quelle mesure, dans le contexte écologique et politique actuel (mondial et local), l'incapacité du gouvernement québécois d'adéquatement protéger ses milieux naturels et sa biodiversité compromet la légitimité de ses revendications autonomistes au sein du Canada. Ce faisant, en étudiant ces dynamiques sous l'angle de l'autonomie territoriale des minorités nationales dans un État multinational, cette étude entend aussi clarifier, plus généralement, les facteurs qui influencent la légitimité des revendications formulées par le Québec, en tant que nation interne du Canada, au nom du droit à l'autodétermination.

Keywords: autonomie territoriale, Québec, caribou forestier, politiques environnementales, peuples autochtones

Bio: Jérôme Gosselin-Tapp est professeur adjoint en philosophie politique contemporaine à la Faculté de philosophie de l'Université Laval. Il est responsable de l'axe de recherche en éthique politique, sociale et économique de l'Institut d'éthique appliquée de l'Université Laval (IDÉA). Son dernier ouvrage (*Refonder l'interculturalisme. Plaidoyer pour une alliance entre les peuples autochtones et la nation québécoise*) est paru aux Presses de l'Université de Montréal en 2023. Il est aussi coauteur avec Michel Seymour de *La nation pluraliste* (Presses de l'Université de Montréal, 2018) qui a gagné le prix de l'Association canadienne de philosophie en 2019.

Annette Salles, Donal Mullan, Gemma Catney (Queen's University Belfast)

Resilience and adaptation of First Nations communities in Canada to changing winter road infrastructure in a warming climate.

Abstract: In Canada's North, winter roads serve as vital lifelines for remote First Nations communities, connecting them to essential resources and services. Constructed over seasonally frozen lakes, rivers, and land, temporary roads are the only means to transport food, fuel and building materials in large volumes. Winter temperature increases have already led to shorter operating seasons and less lake ice thickness. Limited meteorological data, a lack of economic or political relevance and the provincial jurisdiction over winter roads have so far discouraged broader research, leaving a knowledge gap about the historical correlation of climate data with winter road seasons and the ability to project their future. In addition, scientific studies rarely include the existing traditional environmental knowledge without which the adaptive capacity and resilience potential of Indigenous communities cannot be fully understood and realised. Producing a map of all Canadian winter road systems, using reanalysis data to analyse temperature trends, and a one-dimensional lake model as proxy for freezing trends all aim to explore the natural science base. Surveys and extended interviews in a Manitoba First Nations community complement the study in a decolonising approach, following the concept of Two-Eyed Seeing. Comprehensive mapping shows that most winter road tracks have recently been rerouted to avoid lake surfaces despite the difficult terrestrial underground. Temperature increases are highest in January, while modelled ice thickness has decreased between up to 14% between 1950 and 2022. Shorter winter road seasons have resulted in food insecurity, educational deprivation, and a housing crisis in many remote First Nations communities, worsened by the intergenerational trauma of residential schools and legislative hurdles to self-determination. For Indigenous communities in Canada, cryosphere services are not limited to winter road infrastructure, they include traditional food harvesting, cultural connectivity and identity. Without a profound connection to the land, change observations remain inconsequential, adaptive measures and resilience unobtainable.

Keywords: winter roads, remote First Nation communities, resilience, lake ice thickness, decolonisation

Bio: Annette Salles, postgraduate research student at Queen's University Belfast since 2021; M.Sc. Climate and Environmental Sciences (Augsburg University, Germany) - Thesis: Arctic Glaciers Record Weakening Jet Stream Dynamics, see also <https://doi.org/10-1038/s41558-021-01275-4>; B.S. Physical Geography, Minor in Anthropology (Louisiana State University, USA).

Tracie Lea Scott (Heriot Watt - Dubai)

Women and Work in Rural Communities: Does methodology matter?

Abstract: Political, social and economic differences between rural and urban communities have arguably increased over the last several decades. The 2021 federal political map of Alberta with conservative candidate dominating rural areas, with an oasis of Liberal held ridings in Edmonton and Calgary stands as a stark illustration of the current divisions. This is the result of many factors, however one significant difference between urban and rural communities is in income and employment – particularly women. The Government of Canada reports that 'rural incomes tend to lag behind those of urban communities, and unemployment levels tend to be higher. Education levels also drop the further a community is from an urban centre' (2023). A 2006 report on Canadian women in rural, remote and northern communities reports that 'greatest gender gap [in workforce participation] is evident in rural areas, where the participation rate of women was 11.6% lower than the rate for men (Government of Canada, 2006, p. 3). Whilst there is a wealth of quantitative statistical data on women's participation in the labour force, the reasons for these differences are often not fully accounted for. This paper will examine whether different methodological approaches would be beneficial not only to understand the factors impacting rural women's participation in the

work force, but also to begin to build resources for communities and governments to support women's work and entrepreneurship in rural areas of Canada.

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Government of Canada. 2006. A Profile of Canadian Women in Rural, Remote and Northern Communities. Available at: <https://cfc-swc.gc.ca/abu-ans/wwad-cqnf/wnc-fcn/profile-eng.pdf> (Accessed: 10 February, 2024)

Keywords: Women; Labour participation; Entrepreneurship; Methodology; Canada

Bio: Tracie Lea Scott is an Assistant Professor at Heriot-Watt University Dubai. She has been working in the area of law and Indigenous peoples in Canada relating to self-government and land rights for almost twenty years. She published *Postcolonial Sovereignty? The Nisga'a Final Agreement* in 2012, based on her PhD research at Birkbeck College, University of London. While still an active member of the British Association for Canadian Studies, she currently teaches on law and business courses in Dubai.

Christina Keppie (Western Washington University)

The Ethnocultural Vitality of the French Borderlands in Maine

Abstract: Following a special panel on Le Québec acadien at the 20th biennial conference of the American Council of Québec Studies (ACQS), a man in his thirties stood up, identifying himself in English as one of the many people living “in the brackish waters where Maine, Québec, and New Brunswick meet.” In Acadian Studies, this region is known as l’Acadie des terres et des forêts and was the host region of the Congrès mondial acadien in 2014. The Congrès, sponsored by the Société nationale de l’Acadie, is a cultural festivity whose role is to bring Acadia into the globalized world through the intermediary of patrimonial tourism. Since its inauguration in 1994, the Congrès has also become an arena for ideological debate on the meaning of Acadie and notions of community membership. A socio-cultural analysis of the 2014 Congrès hosted by l’Acadie des terres et des forêts painted a grim picture of the inclusion of Maine as a valued and active member of the Acadian community (Keppie 2016).

The attendance by the man at the ACQS conference panel was, he explained, part of his “quest for identity”: “I am French but I have no identity [...] I live on the border of Maine and New Brunswick but when Québec gives us money, we say that we are Québécois [...] when New Brunswick gives us money, we are New Brunswick Acadians [...] the Congrès mondial acadien of 2014 did not represent us. They (the organizers) do not know us [...] we do not know who to be.”* These words initiated the current research project, grounded in ethnographic methodology. Preliminary fieldwork conducted in Maine in 2018 documenting 1) the importance of French language maintenance and revitalization and 2) the Acadian membership serves as a foundation for “An Ethnocultural Vitality Examination of the French Borderlands in Maine.” This presentation will detail the project’s initial steps, such as an overview of the socio-cultural context of the borderlands community living the so-called ‘brackish waters’ of Northern Maine, pulling from selected content analyzed from ten transcribed oral testimonies collected during 2018 fieldwork. Using this socio-cultural context as a springboard, this presentation will also discuss the current project’s objectives and measures to study the ethnocultural impact of

the 2014 Congrès mondial acadien and cultural tourism on the borderlands community, some ten years later.

*Citation written verbatim and used with permission of anonymous participant.

Keywords: Borderlands, Identity, Acadia/Acadian, Ethnocultural vitality

Bio: Christina Keppie is the Director of the Center for Canadian-American Studies as well as a Professor of French and Linguistics in the Department of Modern and Classical Languages. She received her PhD in French from the University of Alberta in 2008 before moving to Bellingham. She is committed to innovative teaching. Some of her favorite projects have resulted in student productions of French Acadian plays, sociolinguistic original research projects on the effects of study abroad experiences in French second language acquisition among students in Western's French program, and a successful summer global learning program to Montreal, Quebec. Dr. Keppie's primary research focus is cultural and ideological identity of Francophone minorities of Maine and Eastern Canada, which she approaches through an ethnographic framework.

Session 10 – Canadian Theatre (0G.074, Lanyon Building)

Chair: Lindsay Thistle

Lindsay Thistle (Wilfrid Laurier University)

Theatre as a Site of Subversion and Celebration: History as a dramatic subject in VideoCabaret's The History of the Village of the Small Huts

Abstract: Founded by Michael Hollingsworth and Deanne Taylor in the late 1970s, VideoCabaret is one of Canada's most prolific theatre companies known for its wild, unconventional, "rock and roll" production style. Hollingsworth later began a one-of-a-kind epic play series, which chronicles over four hundred years of Canadian history—The History of the Village of the Small Huts.

This paper analyzes VideoCabaret's unique scenographic approach and its treatment of the dominant, or the traditional, textbook version of Canadian history with particular interest in critiquing Canada's history as a British colony and its relationship with Indigenous Peoples. The script is created with a unique scenographic design in mind. Costumes become exaggerated, clown-like portraits of the real figure that they represent. The show takes place in a black-box theatre with oversized, grotesque, or two-dimensional props. Actors come and go from the lights without being seen to appear or exit, much the same way these figures come and go in Canadian history. Such an approach contrasts the stark black box with the chaotic happenings of the play.

Through an analysis of scripts and production style, our initial inclining is to label these plays as subversive – which certainly they are – but they are also more complex. Overall, this paper examines how this play series interacts with the audiences' assumptions of what Canadian history is and how it's told. This paper will also show how VideoCabaret's productions both construct and challenge narratives of Canadian history, and by extension, ideas about Canadian identity, myth, and culture.

Keywords: Canadian theatre, VideoCabaret, history as a dramatic subject, myth and identity

Bio: Lindsay Thistle holds a PhD in Theatre and Performance Studies from York University in Toronto. Her research focuses on the dramatization of history with a particular interest in representations of war and their changing connections with ideas of Canadian identity and culture at different points in

time. She is a sessional faculty member in the Department of English Literature at Trent University and the Communication Studies Department at Wilfrid Laurier University where she teaches courses on Canadian theatre, film, television, literature, creative industries, and cultural policy. She also completed a postdoctoral fellowship through the International Council for Canadian Studies at the University of Silesia in Poland and a doctoral fellowship with Osgoode Hall Law School.

Moira Day (University of Saskatchewan)

First Métis Man of Odesa: Liminalities, Ruptures, and Reconnections of Voice and Community in Ukraine and Canada

Abstract: As post-colonial countries growing to autonomy under the shadow of powerful neighbours, Canada, Ukraine, and Ireland share some intriguing historical, political and cultural connections. Irena Makaryk suggests that an increasingly nationalistic early 20th century Ukraine, no less than Canada, drew on the Irish Renaissance as a model for its own national theatre movement. Canada has also historically built on large waves of immigration from both countries, though its unique status as the world's largest Ukrainian diaspora outside of Russia, has greatly intensified Canada's engagement with Ukraine since the invasion of 2022. With the arrival of over 185,753 Ukrainian refugees in eighteen months - more than the first wave of 170, 000 that arrived between 1891 and 1914 ("Ukrainian Canadians"; Umansky) – the narrative of what it means to be Ukrainian in Canada, and the related issues of cultural and intercultural connection, suppression, and survivance, have also become more complex, especially in a time of war. This paper will explore those issues in relation to three recent Canadian plays exploring the war in Ukraine, with a particular focus on *First Métis Man of Odesa* (2023) as written and performed by Métis-Canadian playwright Matthew MacKenzie and Ukrainian actress, Mariya Khomutova. In the course of tracing the couple's real-life transatlantic romance and marriage from the turbulent post-Maidan and COVID years (2018-2022) to the start of the full-scale invasion (2022-), the play functions as a fluid aesthetic exploration of the larger cultural intersections between Ukraine and Canada, Ukrainian-Canadian and Métis-Indigenous communities. It also becomes an increasingly complex personal and artistic journey through the harrowing issues of rupture, trauma and voice in the context of historical and contemporary colonial violence. As Ukrainian-Canadian author, Myrna Kostash puts it, "How do you tell a story that isn't yours? Or how indeed, to tell your own story?"

Keywords: Theatre, Russo-Ukrainian war, Ukrainian-Canadian, Métis-Indigenous

Bio: Moira Day is a professor emerita of Drama at the University of Saskatchewan (Canada). A former book editor and co-editor of *Theatre Research in Canada / Recherches théâtrales au Canada* she has published and lectured widely on Canadian theatre, with a particular focus on women and prairie theatre prior to 1960.

Pavína Studená (Masaryk University)

From Earthly Bonds to Rural Revival: Aging Narratives in Elizabeth Hay's Snow Road Station and Samuel Beckett's Happy Days

Abstract: The paper analyses representations of female ageing in Elizabeth Hay's novel *Snow Road Station* (2023), which reflects on Samuel Beckett's play *Happy Days* (1961). The protagonist, 62-year-old actress Lulu Blake, who embodies the character of Winnie in Beckett's play, faces the challenges of her ageing and commencing sociocultural invisibility. It is the rural Ontario landscape, with its fields and lakes encircled by winding country roads as it changes throughout the seasons from snow-covered to leaf to an autumnal blaze of colour, where Lulu finds refuge and inspiration for her thwarted aspirations.

Through Lulu's introspective journey, interwoven with reflections on Winnie, Hay's text addresses specific issues of women's ageing, including societal pressures on appearance and the taboo of older women's sexuality. Lulu and Winnie navigate not only the physical but also the metaphorical entrapments of ageing, Lulu's existential entanglements, unreliable memory, and profound search for meaning intertwine with Winnie's plight. The characters, driven by the human need for companionship, seek connections through friendship, reminiscence, and dialogue. While Lulu cannot entirely break free from the metaphorical state of being half-buried in the mound of earth, she manages to transform the earth from a confining element into a tool of liberation. Her decision to leave the city and embrace rural life not only symbolizes a personal transformation but also contributes to a broader discussion on sustainable living.

The direct connection between Snow Road Station and Happy Days, embodied by Lulu's dual identity as both an actress and an ageing woman, adds a layer of intertextuality that enriches the exploration of the aging process in a uniquely Canadian context that resonates with themes of landscape, sustainability, and the evolving dynamics of community life.

Keywords: women's aging; personal transformation; landscape; sociocultural invisibility; metaphorical entrapments.

Bio: Pavlína Studená holds a Master's degree in English Language and Literature from the Faculty of Arts of Masaryk University in Brno, Czech Republic, where she continues her doctoral studies in Literatures in English. Her research explores the portrayal of aging in contemporary Canadian fiction, particularly through female characters who employ the power of irony to navigate the challenges of aging and confront sociocultural stereotypes. Her research interests include female Bildungsroman and artist's novel, postcolonial, feminist, and age studies. Beyond university, she embraces the spirit of adventure, finding relaxation in the thrill of travel and the tranquillity of hiking trails.

11.00-11.15 Coffee break (Tea/Coffee/shortbread available in the Foyer of OG.074 & the Canada Room)

11.15-12.15 – Parallel Sessions

Session 11 – Belonging, Identity & Rights (Council Chamber, Lanyon Building)

Chair: Raymond Blake

Raymond Blake (University of Regina)

Sustaining the Nation: Prime Ministers and Rhetoric

Abstract: This proposed paper for ASCI Conference takes a cultural approach to sustainability. As a nation-building project, Canada and its leaders have indeed been preoccupied with creating a sustainable future by exploiting the land and its resources. Such strategies have come without sufficient regard for the long-term sustainability of resources (note the recent depletion of marine life, fur-bearing animals and forestry products) and the damage unleashed to the environment by fossil-fuel extraction. In the process, minorities, particularly immigrant Indigenous Peoples and newcomers have been ignored and marginalized. Canadians leaders have also being concerned with the sustainability of the nation-state itself which has been challenged at various times – and continues to be challenged -- by regionalism and economic disparity, province-building as a counter to nation-

building, French-English divisions, Indigenous-state relations, and questions of class among others points of conflict and division. Yet, for much of the period since the Second World War, prime ministers have attempted to build a national story and create a national narrative that binds the nation and its diverse peoples to create a sustainable future by overcoming a variety of challenges. Prime ministers, regardless of political party have pretty much shared the same story of Canada through their speeches and in their rhetoric, or at least until Justin Trudeau. Although his story of Canada remains a work in progress, he is the first prime minister to describe Canada as the world's "first post-national state," telling The New York Times Magazine, "There is no core identity, no mainstream in Canada." This paper is based on my forthcoming book that considers how prime ministers have attempted to sustain the nation by building stories that fosters respect for the diversity of human beings, recognizes the importance of reconciliation, and builds a shared citizenship and identity.

Keywords: Prime Ministers; national identity; rhetoric; sustainability; national stories

Bio: Raymond B. Blake, PhD FRSC, is professor of history at the University of Regina and a Fellow of the Royal Society of Canada. He has written widely on Canadian history, focusing on nationalism, citizenship, and identity as well as 20th century politics. His new book, *Canada's Prime Ministers and the Shaping of a National Identity*, will be published by UBC Press in May 2024.

Léonard Bédard, Jérôme-Gosselin-Tapp, Frédérique Côté, Sacha-Emmanuel Mossu
(Université Laval)

Par-delà l'obligation d'exploiter le territoire. Autodétermination des communautés locales et transition énergétique au Québec

Abstract : Reprenant les conclusions de notre article qui paraîtra bientôt dans la Revue canadienne de science politique, cette conférence examine la thèse selon laquelle les communautés locales du Québec auraient une obligation morale d'exploiter les ressources du territoire au nom de la transition énergétique amorcée dans le contexte de la Stratégie canadienne sur les minéraux critiques (Canada, 2022). Cette idée, avancée par l'industrie minière et le gouvernement provincial québécois, entrevoit l'opposition des communautés locales à l'égard des projets miniers comme un cas de « NIMBY ». En raison des besoins grandissants en minéraux critiques nécessaires à la transition énergétique mondiale, cette opposition citoyenne contreviendrait à un devoir de justice environnementale globale. Pour répondre à cette accusation, nous questionnons la conception territoriale se dégageant des pratiques minières au Québec avec des cadres conceptuels issus de la philosophie politique.

D'abord, nous montrerons de quelle manière la logique du free mining dans le régime minier canadien accorde une priorité à l'exploitation du territoire. Cette logique permet, selon nous, de défendre que la non-exploitation du territoire contrevient à un devoir de justice environnementale en reconnaissant une plus grande valeur à l'extraction des minéraux critiques du territoire qu'à l'usage de ce dernier par les communautés locales, au nom de la transition énergétique. Ensuite, nous suggérerons que la résistance citoyenne s'arrime plutôt à une volonté d'autodétermination des communautés locales sur leur propre territoire. Ainsi, habiter un territoire et développer un lien particulier avec celui-ci permettraient de se réclamer d'un droit d'usage prioritaire qui déplacerait le fardeau de la justification de son exploitation des communautés à l'État québécois.

Pour conclure, nous proposerons de résoudre ce dilemme normatif en fonction de l'efficacité du projet de modernisation énergétique. Plus exactement, nous défendrons que la logique de développement économique et les lacunes du droit de l'environnement québécois permettent de trancher en faveur du droit à l'autodétermination.

Keywords : Droits miniers, Minéraux critiques, NIMBY, Québec, Droits territoriaux

Bios : Jérôme Gosselin-Tapp est professeur adjoint à la Faculté de philosophie de l'Université Laval. Frédérique Jean est candidate à la maîtrise en philosophie à la Faculté de philosophie de l'Université Laval. Sacha-Emmanuel Mossu est candidat au doctorat en philosophie à la Faculté de philosophie de l'Université Laval. Léonard Bédard est candidat à la maîtrise en philosophie à la Faculté de philosophie de l'Université Laval.

Soeren Taylor (University of Toronto)

Rhetorical impediments to nation-to-nation relationships: Towards Land Back in our lifetimes, a settler perspective on Canadian diplomatic racism

Abstract: This paper examines some ideological mechanisms evidenced in Canadian rhetoric that maligns land and water defenders as radical and disruptive, despite Wet'suwet'en chiefs and other nations' leadership demonstrating time and again that they are ready and willing to engage in negotiations with the Canadian government. In Canada, a state founded on resource extraction and forcible dispossession of Indigenous people(s), the need for dialogue is oft-cited. I argue that rhetoric calling for dialogue is deployed as a tool of dismissal, deflection, and false contrition, while state violence against Indigenous lives—both structural and direct—continues. The ideological legitimization of violence is a primary condition of possibility for its exercise: epistemically unjust rhetoric serves to indemnify and excuse material violence, which may be construed, for settler audiences, as progress rather than usurpation. Yet among Canada's young people there exists a critical mass who question such framings, who recognize abuse when we see it, and who expect our governing bodies to pursue settler-Indigenous political relations that move past our present state of widespread diplomatic racism. We do not accept the segregated health outcomes resulting from our governments' actions. Also, we fear for our own health if settler environmental management continues unchecked. I bring my history and philosophy of science training to weigh competing claims about the environmental ramifications of Coastal Gas Link, the Ring of Fire, and Chemical Valley, arguing that Indigenous environmental sciences would secure the conditions for livable futures for all, whereas the evidence shows that colonial development will accept grave, foreseeable harms as collateral, and misrepresent the risk. I ask how corporate media sanction this. Finally, drawing on experiences of second-track diplomacy and the youth climate movement, I ask what conditions will support the realization of a good-faith nation-to-nation posture in our lifetimes.

Keywords: social movements, environmental racism, diplomacy, epistemic justice, Indigenous sovereignty

Bio: Soeren ("Sev") Taylor is a writer, researcher, and organizer. Sev is a white settler with treaty ties to the Haudenosaunee Confederacy (Six Nations) and unmet obligations to Anishinaabe civilization—and all civilizations that Canadian governments expose to a range of avertible harms through resource, energy, and policing programs as well as widespread gender and sexual violence. A student of history, Sev especially benefited from Professor Lee Maracle's course on Indigenous representation in Canadian society and media. Sev also traces early modern European histories with a material culture lens, including publishing practices, in order to understand the structures of thought and affect that existed in tandem with the early days of English, Danish, and French colonial occupation, human trafficking (the trans-Atlantic slave trade and plantation system), and the initial establishment of settler institutions. Sev is a former UN Youth Representative for Pax Christi International (Bruxelles/NY) and is published in the Bulletin of the Atomic Scientists Voices of Tomorrow (under a former name: Sev is trans). Sev's article about the Green New Deal campaign was published in the Hamilton Spectator (although the Spec is no longer managed locally, and Torstar subsequently took it

down) and was called “homegrown Greta” in the comments section. They have presented work at the University of Toronto St. George Philosophy Department and with the Pugwash network in Nova Scotia, Ottawa, and Nagasaki, with an abridged paper, “U.S. narratives of nuclear deterrence in the early Cold War,” picked up for publication by the Russian Academy of Sciences. Also accepted to the 2020 Pugwash Doha conference, which was postponed indefinitely due to the pandemic. Sev also writes about art at soundtimes.substack.com.

Session 12 – Hegemonic Narratives of Identity, Region and Nation? (OG.074, Lanyon Building)

Chair: Emma Croll-Baehre

Marta Croll-Baehre (McMaster University)

Digging up Dominion

Abstract: At the base of a rotting telegraph pole along an abandoned rail line of the historic Toronto, Hamilton, and Buffalo Railway, buried under decades of detritus, shards of a clear-white insulator, embossed with the word “DOMINION,” vibrate with the ghosts of history. My paper combines the rich and resonant seams of new materialist thought, queer theory, and what Kanien’kehaka (Mohawk) multimedia installation/performance artist and cultural theorist Jackson 2bears calls a remix theory (2014), one that understands technology as animate and filled with spirits which haunt the living, in concert with my own critical contemplations to explore the hauntological legacy of the glass insulator, as both a relic of railroad colonialism and, perhaps somewhat more productively, a queer agent/force through which new stories might emerge to confront and complicate settler cartographies and temporalities. In the spirit of Stephanie Springgay and Sarah E. Truman’s *Walking Methodologies* (2018), I reflect on the embodied process of insulator hunting along select abandoned lines across Southern Ontario, such as the historic Ottawa, Arnprior, and Parry Sound Railway, which intersects with the famous “wilderness” park, Algonquin. I argue that the very presence of these phallic, yet flamboyantly skirted, objects — visual emblems of modernity and industry long since rendered obsolete and returned to nature — haunting what is supposed to be terra nullius, raises some interesting questions about so-called Canada’s ongoing settler-colonial legacy. At the paradigmatic level, insulators serve as a queer disruption of this troubling mythos of “Dominion,” and at the literal level, as a subtle rupturing of the visual rhetoric of “untouched” Canadian parklands and landscapes. From historical accounts of Indigenous peoples across Turtle Island and Australia “stealing” glass insulators from telegraph poles to make arrowheads and spearheads, to insects compromising insulating efficiency by infesting, en masse, the brightly coloured glass, which distinguished glass insulator manufacturers from their competitors, I suggest that these peculiar objects can moreover be interpreted as ghostly sites of decolonial resistance.

Keywords: queer theory, new materialism, affect, walking, visual culture

Bio: Marta Maxwell Croll-Baehre is a white settler artist, writer, and educator originally from Elmastukwek, Ktaqmkuk (Bay of Islands, NL). Their cross-disciplinary scholarly and creative practices centre questions of identity and embodiment, space and place, animacies and hauntings. They are currently completing their PhD, titled “Double Trouble: Untwining the Uncanny Twinship Mythos in the Gothic Imaginary,” through the Department of English and Cultural Studies at McMaster University. They were awarded ACQL’s Barbara Godard prize for Best Paper by an Emerging Scholar in 2021.

Emma Croll-Baehre (McMaster University)

On Twins as ‘Exceptional’ Citizens and the Changing Shape of Canadian Homonationalism(s)

Abstract: This paper offers an analysis of Sara Quin and Tegan Quin's memoir *High School* (2019) in conversation with Keith Maillard's novel *Twin Studies* (2018), arguing that twin people and twinship more broadly have become paradigmatically interwoven with queerness within Western cultural consciousness. I explore this phenomenon as an extension of homonationalism, the way in which particular nation states rely on the recognition of certain queer(ed) subjects over 'others' to reinforce their colonial agendas (Puar 97). Twins whose intimacies have long-troubled reproductive (hetero)sexuality under individualism, have become the new 'queer(ed)' subjects whose lives and narratives are as such readily appropriated by the culture industry. The rise of twinfluencers within a digital era marked by multiplicities, 'doubles,' and "minute gradations of difference" (King 7) indeed punctuate this cultural turn toward intimacies marked by relative 'sameness.' My exploration of *High School* and *Twin Studies* serves to underscore how twins, who are frequently used as sites of mediation and meaning-making within nationalist discourses, often affirm national 'exceptionalism' and 'exceptional' citizenship, including normative queer subjectivities. These narratives offer distinct commentaries on the role of 'queer twins;' while the Quins' memoir critically unsettles the myth of 'Canadian' sexual exceptionalism, I also recognize that the twin indie pop duo are frequently employed within 'Canadian' popular culture as figureheads for the 'Canadian' homonation. Maillard's text importantly punctuates the way that his 'queer twin' characters at once challenge and are folded into white liberal 'Canadian' identity. This double reading seeks to underscore the changing shape of 'Canadian' national identity and the bounds of its 'exceptional citizenship' which rely not only on the appropriation of certain profitable identities or subjectivities, but moreover of novel forms of non-reproductive relationalities which nevertheless reproduce and safeguard its cultural and political ideals.

Keywords: Twins, Queerness, Canadian Literature, Life Writing, Homonationalism

Bio: Emma Croll-Baehre (they/them) is an identical twin, Vanier Scholar, and PhD Candidate through the Department of English and Cultural Studies at McMaster University. Their research deals with the emergence of twin cultural productions, considering the spectacularization of twinship in the digital age, twins' queer(ed) potentiality, and the legacies of enfreakment and medicalization which continue to shape twins' self-framing practices.

Janne Korkka (University of Turku)

New ways of remembering in Western Canadian writing

Abstract: In studying Canada and Canadian literature, the need to craft discourses which allow negotiating climate change and build sustainable futures is linked to a continuing need to interrogate national/colonial narratives which once hegemonically defined ideas of what Canada and Canadians are. New ways of remembering are equally important as new ways of imagining futures. In search of new strategies of remembering, Western Canadian author Robert Kroetsch's "Stone Hammer Poem" (1975) focuses on a single piece of stone, once a hammer used by First Nations buffalo hunters and later found by an immigrant farmer. The speaker of the poem, his grandson, tries to grasp a discontinuous story which began here:

This stone maul / stopped a plough / long enough for one
Gott in Himmel. ("Stone Hammer Poem", 5)

The stone hammer is not of the stock glorified in museums of colonization as repositories of memory but something unearthed in ordinary work. The "Gott in Himmel" does not suggest awe at the history unearthed, but irritation as work gets interrupted, and the farmer later unceremoniously "lost the

stone maul” (7). Yet the stone hammer stops colonial hegemony and becomes the focal point of the lives of three generations of a Prairie settler-farmer family, dismantling hegemonic narratives in favour of voices which speak of Prairie space and the trace of the Indigenous peoples and animal species which had been pushed out of sight.

Markotić (2017, 5) notes that Kroetsch’s poem “celebrate[s] a way of cataloguing found, non-literary material—thus cataloguing a then-absent rural history”, a history which does not correspond to hegemonic colonial narratives. I will discuss the ways in which Kroetsch’s poem and other Western Canadian writing engages with such hegemonic narratives, revealing overlooked forms of narrative agency that are other-than-colonial and other-than-human. I propose that new strategies of remembering and looking forward can be formulated by engaging with the mundane, uncertain, discontinuous narratives proposed by such forms of agency.

Keywords: Canadian literature, the Prairies, Robert Kroetsch, remembering

Bio: Janne Korkka is Senior Lecturer in English at the University of Turku, Finland. His research focuses on contemporary Canadian fiction, poetry and non-fiction, in particular writings that engage with Western and Arctic Canada. He is the author of *Ethical Encounters: Spaces and Selves in the Writings of Rudy Wiebe* (Rodopi 2013) and co-editor of *Thinking with the Familiar in Contemporary Literature and Culture ‘Out of the Ordinary’* (Brill 2019) and *Exploring Canada: Exploits and Encounters* (Peter Lang 2022). He has published articles in various research anthologies on Canadian writing and journals including *English Studies* and *The Journal of Commonwealth Literature*. He is President of the Nordic Association for Canadian Studies (NACS) since 2015.

12.15 – 1.30 – **ACSI-BACS 2024 Keynote Session 3 – Tracie Lea Scott** (Council Chamber, Lanyon Building)

Chair: Cora Voyageur (Professor of Sociology, University of Calgary)

Keynote speaker: Tracie Lea Scott (Heriot Watt - Dubai)

Contrary to continuing reports the sky is actually not falling: First Nations and Doing Business in Canada

This keynote speaker is jointly sponsored by the Association of Canadian Studies in Ireland and the British Association of Canadian Studies. We are delighted to partner in this event.



An Cumann le Léann Ceanadach in Éirinn
Association of Canadian Studies in Ireland
Association irlandaise d'études canadiennes

Abstract: The pre-existing rights and title of First Nations in Canada has been an area of ongoing concern, and in some instances existential anxiety, for businesses in Canada. While resource development has been a focus for these discussions, the concern about the impact of recognising Aboriginal title and rights goes far beyond this one industry sector. The unsettling of settler colonial property law regimes through the recognition of Aboriginal title and rights has impacts on any businesses that operate on, near and through Indigenous land. This paper will explore some of the legal debates around Aboriginal title and rights since the spectre of Aboriginal title and rights have

been recognised by the courts. This paper will explore the discourse surrounding Indigenous rights and business from the early cases confirming pre-existing Aboriginal title to the implementation of modern treaties.

Keywords: Aboriginal title; Aboriginal rights; Canada; Business; Constitutional law

Bio: Tracie Lea Scott is an Assistant Professor at Heriot-Watt University Dubai. She has been working in the area of law and Indigenous peoples in Canada relating to self-government and land rights for almost twenty years. She published *Postcolonial Sovereignty? The Nisga'a Final Agreement* in 2012, based on her PhD research at Birkbeck College, University of London. While still an active member of the British Association for Canadian Studies, she currently teaches on law and business courses in Dubai.

1.30-1.35 – **Closing Remarks** (Council Chamber, Lanyon Building)

Niall Majury (President, Association of Canadian Studies in Ireland & Conference Organiser)
John Maher (Treasurer, International Council of Canadian Studies)

1.30 – 2.30 – **Lunch** (Finger buffet in the Great Hall, Lanyon Building)

2.30pm - Conference Finish