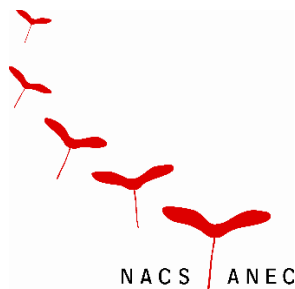


NACS-XIV 2025 Canadian Studies Conference



Aarhus University, 13-15 August 2025

Conference Programme

NACS would like to thank the International Council for Canadian Studies (ICCS) and the Embassy of Canada to Denmark for their generous support of this conference.

Wednesday, 13 August	<p>Conference Registration and Opening Reception (16:00-18:00, Vandrehallen, Aarhus University)</p> <p><i>Introductory Remarks</i></p> <ul style="list-style-type: none">• Janne Korkka (President, NACS)• Anna Branach-Kallas (President, ICCS)• Peter Mortensen (Head of Department of English, Aarhus University)• Carolyn Bennett (Ambassador Extraordinary and Plenipotentiary of Canada to the Kingdom of Denmark)
Thursday, 14 August	<p>09:00-10:30 (panels 1-2)</p> <p>Panel 1 (Building 1481-237; Chair: Janne Korkka)</p> <p>Across Arctic America: Knud Rasmussen's Inuit Imaginary (Smaro Kamboureli)</p> <p>Theorizing the Canada-US Border: The (Trans)national Dimensions of <i>Camp Zero</i> (Jennifer Andrews)</p> <p>Whaling and the Ecological Imagination in Atlantic Canadian Literature (Adam Beardsworth)</p>

Panel 2 (Building 1481-224; Chair: Mark Eaton)

Communists? Anti-Fascists? Idealists?: Remembering Canadians in the Spanish Civil War (Anna Branach-Kallas)

Canada-US Border after Trump (Emily Gilbert)

Rethinking Citizenship: Jane Rule's "Lesbian Image" and Categories of Belonging (Linda Morra)

10:30-10:45 BREAK

10:45-12:15 (panels 3-4)

Panel 3 (Building 1481-224; Chair: Kristín Margrét Jóhannsdóttir)

Human/Nature Relations in Canadian Narratives (Jonas Kristensen)

Unstable Spaces in Canadian Writing (Janne Korkka)

"In the eddies of your passing": Transcorporeal Experience in the Poetry of Christopher Dewdney and Rebecca Elson (Octavian More)

Panel 4 (Building 1481-237; Chair: Keith Battarbee)

Narratives of Displacement and Trauma: The Tuberculosis Epidemic among the Inuit of Nunavik the 1940s-50s (Ebba Olofsson, Joseph Folko)

Cultivating Community: Garden River First Nation's Agricultural Fall Fairs c.1917 - 1950s (Karl Hele)

Intergenerational and Diversity: How Does the Cooperative Mutual Support Model (MICAM) Forge Links within Quebec Society? (Marie-Laure Dioh, Lucille Guilbert, Jean Ramdé, Jacqueline Breugnot et Laurie Arsenault-Paré)

12:15-13:00 LUNCH

13:00-14:00 KEYNOTE ADDRESS (Building 1481-237; Chair: Janne Korkka)

Rob Zacharias, York University, Toronto

- Address title: "In These Tender Times": Mennonite Literary Studies After Multiculturalism

	<p>14:00-14:15 BREAK</p> <p>14:15-15:45 (panels 5-6)</p> <p>Panel 5 (Building 1481-237; Chair: Robert Chr. Thomsen)</p> <p>“What kind of an Indian are you?": Growing Up Native in Canada If You Do Not Look It as Reflected in the play <i>Café Daughter</i> by Kenneth T. Williams (Albert Rau)</p> <p>The Complexity of Inuit Art which Became the National Art of Canada (Marilena Drăcea-Chelsoi)</p> <p>Apples, Bears, Canada: Images and Representations of the “Frozen North” in Trinidadian East Indian Literature (Roxana Elena Doncu)</p> <p>Panel 6 (Building 1481-224; Chair: Keith Battarbee)</p> <p>The Linguistic Landscape of Gimli, Manitoba (Kristín Margrét Jóhannsdóttir)</p> <p>Northern Viticulture and Fermentation: Climate Action, Intangible Cultural Heritage, and Emerging Terroirs (Vanessa Ferey)</p> <p>The Surname and Family Signet Ring: In Search for Peter Gzowski's Polishness (Jolanta Szymkowska-Bartyzel)</p> <p>16:00 – 17:30 NACS General Meeting (1481-231, Nobelparken)</p> <p>Conference Dinner, 18:00 – 23.00 (Stakladen, Studenterhus, Aarhus University)</p>
Friday, 15 August	<p>09:30-10:30 (panels 7-8)</p> <p>Panel 7 (Building 1481-224; Chair: Albert Rau)</p> <p>Beyond the Olympic Modality: Collective Identity-building at the Arctic Winter Games (Robert C. Thomsen)</p> <p>Festivity as Cultural Arena: Producing an Image of Acadie (Christina Keppie)</p> <p>Panel 8 (Building 1481-237; Chair: Janne Korkka)</p> <p>Political Demonstrations in Québec in Keefer's Version of Eliot's “Waste Land” (Britta Olinder)</p>

	<p>Reimagining Home: Fictional Portrayals of the Lockdown Experience (Yvonne Völkl & Elisabeth Hobisch)</p> <p>10:30-10:45 BREAK</p> <p>10:45-12:15 (panels 9-10)</p> <p>Panel 9 (Building 1481-237; Chair: Kristín Margrét Jóhannsdóttir)</p> <p>Diversifying the White Settler Canon of Early Canadian Literature with African Perspectives (Shoshannah Ganz)</p> <p>Nature, Self, and the Beyond: An Ecosophical Reading of Jane Urquhart's <i>Changing Heaven</i> (Gertrud Szamosi)</p> <p>Panel 10 (Building 1481-224; Chair: Robert Chr. Thomsen)</p> <p>Panel session: Métis Identities: Recounting Complex, Contested, and Counterfeited Existences Speakers: Jennifer Adese, Jennifer Markides, Angie Tucker</p> <p>12:15-13:15 LUNCH</p> <p>13:15-14:45 (panels 11-12)</p> <p>Panel 11 (Building 1481-237; Chair: Albert Rau)</p> <p>From Oar to Loom: Adaptation Categories in Margaret Atwood's <i>The Penelopiad</i> (Katja Težak)</p> <p>Temporary Fixes on the World: Tamas Dobozsy, Stasio (2024) (Éva Zsizsmann)</p> <p>Panel 12 (Building 1481-224; Chair: Mark Eaton)</p> <p>"Count me in!" A Re-Examination of Contemporary Youth Politics in Canada (Aly Tkachenko)</p> <p>"You are constantly feeling guilty": Gendered Family-life and Career Trajectories of Academics in Iceland and Western Canada (Andrea Hjálmsdóttir, Laura L.C. Landertinger, Helga Kristín Hallgrímsdóttir, Þorgerður Einarsdóttir)</p> <p>Towards First Nation Control of Child and Family Services in Ontario: Temporalities of Structural Change (Hanna Rask)</p>
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	<p>15:00-15:15 Closing Remarks</p> <ul style="list-style-type: none"> • Carolyn Bennett (Ambassador Extraordinary and Plenipotentiary of Canada to the Kingdom of Denmark) • Janne Korkka (President, NACS)
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Abstracts (in alphabetical order, by last name)

Adese, Jennifer, Jennifer Markides and Angie Tucker. Métis Identities: Recounting Complex, Contested, and Counterfeited Existences. The terms reclaiming, reconnecting, and returning have become intertwined with Indigenous narratives of existence. The notions of familial and cultural recovery have been imperative in the wake of settler colonial genocide. Indigenous people have been forcefully displaced from their kinship networks through land dispossession, relocation, child apprehension, over legislation and the hyperregulation of Indigenous life. Yet, alarmingly, an increasing number of settlers in Canada and the United States have been exposed as "pretendians" and "fetis"—people falsely claiming to be "Indian" and "Métis" respectively. The papers presented by Jennifer Adese, Jennifer Markides, and Angie Tucker critically interrogate the fetishization of what it means to "be Indigenous" while upholding reclamation, reconnection, and return as very real parts of their Métis existence. Through a variety of case studies and contexts, they recount the tensions of reclamation alongside May-Britt Öhman's (2016) assertion that reclamation has become an important part of their research method.

Andrews, Jennifer. Theorizing the Canada-US Border: The (Trans)national Dimensions of Camp Zero. In *The Great Displacement: Climate Change and the Next American Migration*, American journalist Jack Bittle paints a desperate picture of what those living in the United States have faced—and will continue to face—because of climate change. The result will likely be population movement northward, to access "the frigid regions of the North" (267). Such northward migrations have long dominated the relationship between the US and Canada. Canadian-born, American author Michelle Min Sterling's 2023 novel, *Camp Zero* employs the power of fiction to portray the projected impacts of climate change on key American (and Canadian) populations. In doing so, Sterling complicates the presumption that Canada is uniformly a place of liberty for those who head North. Instead, Sterling's novel explores how legacies of colonialism and the realities of economic exploitation function between and across the Canada-US border.

Beardsworth, Adam. Whaling and the Ecological Imagination in Atlantic Canadian Literature. The history of whaling is a cruel one predicated upon rapacious, and unsustainable,

harvesting practices. By the late 19th Century whaling was one of the largest and most profitable industries in the world. Even as fleets diminished, new, more efficient technologies persecuted most whale species to the point of near extinction. With the rise of environmentalism in the 1960s, however, the whale's status began to shift—from material resource to metaphorical representation of the ecological guilt, loss, and fear caused by human exploitation. This paper proposes to explore the at times problematic reanimation of the whale as a symbol of both ecological hope and loss. By focusing on works by Canadian writers such as Farley Mowat, Michael Crummey, and John Steffler, the paper will consider how aesthetics has frequently used the whale to symbolize a Romantic "Nature" that exists outside of history and politics. The paper will argue that such symbolic constructions, while sympathetic in their depictions of species suffering, risk reasserting the anthropocentric hierarchies used to rationalize human power over the lives of non-human others.

Branach-Kallas, Anna. Communists? Anti-Fascists? Idealists?: Remembering Canadians in the Spanish Civil War. This paper explores the history and memory of Canadian volunteers in the International Brigades during the Spanish Civil War. 1,700 Canadians fought on the side of the Spanish Republic in the years 1937-1939, and approximately 400 lost their lives in Spain. The first part of the paper discusses the motivations of the historical volunteers, who were in the majority recent immigrants and working-class men, victims of the Great Depression and the Canadian's government inability to deal with the economic crisis. The second part examines the portraits of the Canadian volunteers, as depicted in selected Canadian post-memory fiction in English and French. I argue that the Canadian volunteers occupy and ambivalent space in Canadian cultural memory, distancing themselves from clearly defined ideological schools and party politics, yet voicing their resistance to the profascist and nationalist forces that developed in the 1930s in Spain, as well as English and French Canada. In conclusion, the paper explores the contested parallels between anti-fascist and anti-class struggle in the context of mnemonic connectivities between Canada and Spain.

Dioh, Marie-Laure, Lucille Guilbert, Jean Ramdé, Jacqueline Breugnot et Laurie Arsenault-Paré. Intergenerational and Diversity: How Does the Cooperative Mutual Support Model (MICAM) Forge Links within Quebec Society? This paper aims to present research findings on intergenerational relations in cross-cultural situations in Quebec. The main objective of the research was to understand how people from five identified generations (seniors, baby-boomers, Generation X, Generation Y and millennials) and from various diversities (gender diversity, ethno-cultural diversity, religious diversity, diversity linked to knowledge and life cycles) relate their life paths and the actions they take for intergenerational and intercultural living-together. Through interactions in cultural and intercultural mediation workshops, the results highlight, on the one hand, the stereotypes, prejudices and cultural filters and, on the other, the human values and civic behaviors that foster dialogue and mutual understanding between people of different generations and cultures. This research thus promotes social inclusion and intergenerational and intercultural solidarity in Quebec.

Doncu, Roxana Elena. Apples, Bears, Canada: Images and Representations of the “Frozen North” in Trinidadian East Indian Literature. Traditionally, Canada has been one of the favourite places of immigration for Trinidadian-born writers, maybe on the account of their familiarity with Canadian missionaries, who were involved in the beginning of education on the island. In 1869, Rev. John Morton and the governor of Trinidad, Sir Arthur Gordon put into practice a scheme for the building and functioning of the Canadian mission Indian schools, destined to become primary schools for the East Indian children in Trinidad. V.S Naipaul, Samuel Selvon, Neil Bissoondath and more recently Rabindranath Maharaj have referred to Canada as a place which inspired many Trinidadian writers. My paper will address these writers’ approach to, and often appropriation of Canada as a lived and living space for immigrants. From stereotyping and exoticization (the land of apples, bears, snows and ice) to criticism of its multicultural policies, Canada has managed to engage and challenge the imagination of Trinidadian writers.

Drăcea-Chelsoi, Marilena. The Complexity of Inuit Art which Became the National Art of Canada. The presence of the Inuit community in the Arctic represents one of several arguments in support of Canadian claims of sovereignty in the High North. Inuit artistic creations, drawing from the culture and landscape show great imagination and talent evolving in time and becoming more and more complex. No matter of the material chosen for expression or of the dimension (2D or 3D), Inuit art is linked to the idea of the North. Further through Canadian promotion and manipulation of Inuit Art, it has become identified with and bolsters Canada’s Arctic claims. The numerous subjects treated in the Inuit creations and the organisms, museums, galleries and events that promote Inuit art turned it into the Canadian art par excellence.

Ferey, Vanessa. Northern Viticulture and Fermentation: Climate Action, Intangible Cultural Heritage, and Emerging Terroirs. This paper explores how Nordic countries adapt viticulture and fermentation practices amid climate change, technological innovation, and an increasing focus on intangible cultural heritage, as highlighted by UNESCO’s 2024 agenda. Cold hardy grape varieties (e.g., Solaris) have enabled new wine sectors to emerge in northern regions (Molitor et al., 2022; Nesbitt et al., 2020). Concurrently, locally fermented beverages using native fruits draw on ancestral knowledge to reinforce cultural values of terroir, reflecting the intersection of heritage preservation and ecological resilience (Lereboullet et al., 2020). Canadian viticulture research offers parallel insights, with pioneering cold climate grape cultivation in Ontario and British Columbia that integrates traditional know how into modern winemaking (Van Winden & Reynolds, 2021). These developments underscore how climate adaptation extends beyond technical measures: it protects and revitalizes community identities and intangible cultural expressions. By examining such transformations, the paper illustrates how northern winemaking practices reconfigure geographic frontiers, safeguard cultural legacies, and forge sustainable agro food systems.

Ganz, Shoshannah. Diversifying the White Settler Canon of Early Canadian Literature with African Perspectives. For those of us who are trained in and teach Early Canadian literature, diversifying the white settler canon is a significant challenge. Once we acknowledge that our pedagogy, attitudes, and canon formation in Canadian literary culture is elitist, racist, and exclusionary, what can we do to move beyond the hierarchical and inherited structures that replicate a history of violence and white supremacy?

This paper will explore a pedagogical intervention into teaching a fourth-year English and Master of Applied Literary Arts course on L.M. Montgomery and Literary Tourism. The context for this course is Corner Brook, Newfoundland, a predominantly white settler town on the west coast of an island in the Atlantic off the east coast of Canada. This paper will explore how Nigerian, Ghanaian, and Newfoundland students encounter Canadian culture through L.M. Montgomery's works of fiction, and how through comparatively exploring novels about servants from Canada, L.M. Montgomery's *Rilla of Ingleside* (1920) and Nellie McClung's *The Painted Fire* (1925); Nigeria, Cheluchi Onyemelukwe-Onuobia's *The Son of the House* (2019); and Ghana, Amma Darko's *The Housemaid* (2008), students, readers, and scholars can come to understand early Canadian fiction in a global context. L.M. Montgomery's works will likewise be read and explored employing the tourism lens through visits to the sixteen sites associated with L.M. Montgomery's life and novels in Prince Edward Island.

While I will be presenting the paper, I will be sharing co-authorship with the students in the course, in an attempt to decolonize academic hierarchies and rather contribute to knowledge through collaborative and experiential practices.

Gilbert, Emily. Canada-US Border after Trump. The re-election of President Trump is already having significant impact on Canada's borders, from the threat of tariffs to the prospect of asylum seekers fleeing north from the US. At a very high cost, Canada has been compelled to introduce more and more forms of securitization, including more surveillance towers, helicopters, drones, and personnel. This appears to run counter to the country's ongoing plans for border modernization, which rely on using phone apps, smart technologies, and artificial intelligence to manage mobility and migration. In this paper I will reflect on these seemingly paradoxical pressures for more securitization **and** more digitization, with particular attention to how changes at the border are impacting on the economy, inter-provincial relations, and migration, as Canada wrestles with a neighbour that is newly antagonistic.

Hele, Karl. Cultivating Community: Garden River First Nation's Agricultural Fall Fairs c.1917 - 1950s. In 1917 the local Indian Agent organized an Agricultural Society on the Garden River reserve and started an annual fall fair. Ostensibly the Agricultural Fair's goal was to encourage farming, locals began experimenting with new crops, produced Indigenous and other handicrafts, sold bake goods and organized competitions. The Fair represented a source of income, community pride and strength, as well as a counter narrative to colonialism and assimilation. Settlers regularly attended the Fair to purchase Indian made goods, baking, and

produce. Most commented upon by reporters sent to cover the fair, and apparently a favourite of the locals, was the spectacle of Indians in costume, displays of local historical artefacts, the traditional handicrafts, and baked goods. This paper will explore how a seemingly straightforward attempt to encourage the Indians to assimilate through agriculture helped to reinforce traditional skills while opening new economic opportunities for community members.

Hjálmsdóttir, Andrea, Laura L.C. Landertinger, Helga Kristín Hallgrímsdóttir, and Þorgerður Einarsdóttir. "You are constantly feeling guilty": Gendered Family-life and Career Trajectories of Academics in Iceland and Western Canada. In this presentation we take a closer look at gendered career paths among academics in Iceland and western Canada. The two countries are interesting cases for a comparative discussion because of their similarities and divergences. Iceland is categorized among the Nordic social democratic welfare states and Canada among the liberal countries. The study draws on interviews with academics in the two countries, 13 women and 13 men. The data speaks to struggles — especially among the women — around work-life balance, competing responsibilities between research, teaching, and family commitments, gendered patterns in care and housework, and how these trends emerge and manifest in the lived experiences of the participants in the research. The findings contribute to our knowledge of how different welfare policies shape and intersect with higher educational institutional work cultures and how academics describe their daily lives, career paths, decision making around family and work in pursuit for work-life balance.

Jóhannsdóttir, Kristín Margrét. The Linguistic Landscape of Gimli, Manitoba. Signage and other semiotic devices are instrumental in regulating public spaces and demonstrating the social negotiation of language and culture. These signs constitute the linguistic landscape of a locale. Additionally, cultural artifacts such as museums, memorials, and souvenirs further enrich this landscape. This study examines the linguistic landscape of Gimli, Manitoba, which traces its origins to the block settlement of Icelanders, founded in 1875. For twelve years, the area functioned as a purely Icelandic reserve with Icelandic governance and when the reserve was opened to other ethnicities in 1887, primarily Ukrainians moved to the area, establishing a presence in Gimli almost as long as the Icelanders. Today, 25% of the population is of Icelandic descent and the Ukrainians are only 3% fewer. Nevertheless, observations of Gimli's town center reveal Icelandic names of streets, stores and memorials as well as plaques commemorating the historical significance of Icelandic culture. Additionally, the Icelandic flag in various locations, the seawall and the Viking-statue further emphasize this heritage. In contrast, references to the Ukrainian presence are minimal—a Slavic name on a bench. This enduring visibility of Icelandic culture is attributable not only to the foundational role of Icelandic settlers but also to the deliberate efforts of Gimli's officials and residents to preserve their Icelandic heritage. The visibility is both top-down and bottom-up and the strong Icelandic presence reflects historical power dynamics and underscores that even when the former dominant group is no longer in power, its influence can persist through linguistic and semiotic markers in the environment.

Kambourelli, Smaro. Across Arctic America: Knud Rasmussen's Inuit Imaginary. Knud Rasmussen may not be a Canadian author but, since the 1970s' first wave of anthologies of Inuit literature, he has been lauded as the foundational figure of Inuit literature in Canada. Although Danish critics and ethnographers like Kirsten Hastrup and Kirsten Thisted have problematized Rasmussen's double identity as Greenlander and Danish, very little is known about him and his ethnographic practices among Canadian literary critics, and most of that knowledge is marred by the unspoken desire to establish an intrinsic relationship between Inuit literature and its "creator." Reading Rasmussen's abridged narrative of his Fifth Thule expedition, *Across Arctic America* (1927), as an autoethnography and paying attention to its use of ambivalent tropes—such as anachronism and what I call negative modernity—Rasmussen emerges as an "ambassador of modernity" (K. Michelsen) and a passionate proponent of colonialism, an ambivalent portrait that invites a reconsideration of the critical discourses about Inuit literature by Qallunaat critics.

Keppie, Christina. Festivity as Cultural Arena: Producing an Image of Acadie. The *Congrès mondial acadien* (CMA), a 10-day festivity, provides an arena for Acadians to express their cultural vitality through a sense of mutual collectiveness. However, the CMA also unveils identity politics within the diaspora: "Festivities interest me [...] because they offer the opportunity to choose what story to tell" (Rudin). Critical studies of the CMA have revealed the festivity to promote a nationalistic rhetoric that privileges the Acadian communities of Atlantic Canada, which creates a false representation of the ethnocultural diversity of the Acadian diaspora. This is particularly true for American Acadians living in more rural, borderlands regions where state education policies such as Maine's 'No French' law of 1919 resulted in widespread community language loss in the St. John Valley that runs along the international Canada-U.S. border. I seek to understand how the ideology that resides within the very structure of the CMA impacts this community at an ethnocultural level. To do this, I begin by questioning how the lived experiences of English-speaking Acadians are represented and celebrated. This presentation begins by discussing the CMA through a theoretical lens of cultural tourism and economic production. It then details the results of an anonymous survey conducted in 2024 where I explore the CMA's promotion and inclusion of those who identify as English-speaking Acadians currently residing along the Canada-U.S. international border. I also discuss both economic benefits and cultural challenges the festivity brings to this unique region.

Korkka, Janne. Unstable Spaces in Canadian Writing. What kind of knowledge practices concerning spatial change are proposed in and shaped by contemporary Canadian writing? Our perceptions of the material world are based on powerful expectations of stability. That world may constantly change through small-scale alterations caused by wind, rain or human construction and cataclysmic events like floods and earthquakes alter and end human and other lives, but we still expect most of our lived space to remain stable enough for us to retain agency in our everyday actions, also in ways that imply agency over the spaces around us. Discourses of climate change challenge that agency and force us to ask: how do we negotiate the realisation that space is no longer stable? As glaciers melt and sea levels change, the Canadian Arctic and more broadly Canada as a land shaped by water in its various forms manifest this loss of stability in ways that reflect urgent global concerns. I will discuss how Canadian writing addresses spatial change and change imposed by space on human and other

selves in selected writings by Margaret Atwood and Robert Kroetsch and current Indigenous writers. I will show how their work confirms that 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. In that process, new ways of remembering are equally important as new ways of imagining futures.

Kristensen, Jonas. Human/Nature Relations in Canadian Narratives. Now more than ever, conceptions of nature in Canadian culture are valuable to understand, alone because of climate change and its projected consequences for Canada. I aim to study portrayals of nature in particular Canadian texts to gain insight into some such conceptions of nature. The texts in focus range from E. J. Pratt's *Towards the Last Spike*, to P. K. Page's "Unless the Eye Catch Fire ...," to the video game *Celeste*. I analyze these texts through the lens of the "Anthropocene", which explores humanity's central role in affecting nature. I propose the study will show that the texts predominantly, but not exclusively, separate humanity and nature, portraying nature in one of two ways: as an object—an obstacle and tool, and as a subject, unknown and uncontrollable. The study also highlights those rare instances where humanity and nature are not separated but rather joined into one.

More, Octavian. "In the eddies of your passing": Transcorporeal Experience in the Poetry of Christopher Dewdney and Rebecca Elson. Attesting to the posthumanist concern for multiplicity, inclusiveness and interdependence, *transcorporeality* (Alaimo, 2010) represents a particularly useful concept for interpreting modern poetry. By recognising the inseparability of the human and the "more-than-human" as well as the permeability of human bodies, transcorporeality echoes the fundamentally metaphorical nature of poetic perception and its "de-centering" expressive mechanisms. Drawing on these ideas, this paper will propose a comparative analysis of a selection of texts by Canadian poets Christopher Dewdney and Rebecca Elson that are exemplary of a unique perspective resulting from the artful fusion of a solid positivist-scientific understanding of the universe and a fine artistic sensitivity intent on revealing the spiritual potential of the material. In particular, the focus will be on highlighting how the awareness of the body's connections with its environment is conducive to the realignment of the individual with the biological and geological realms.

Morra, Linda. Rethinking Citizenship: Jane Rule's "Lesbian Image" and Categories of Belonging. Originally an American citizen, Jane Rule (1931-2007) was a novelist, short story writer, essayist, activist, and regular contributor to the queer international liberation periodical, *The Body Politic* (1971-1987). Rule deliberately fostered and invoked her identity and status as a lesbian writer in Canada to leverage an alternative view of authorship and citizenship that challenged political borders and the very laws that determine who—or what—could be counted within the national imaginary—ideas that were broached preliminarily in her book, *Lesbian Images* (1975). She had legal right to inclusion within the body politic, but she was in her very person at odds with, to borrow the terms of David Halperin, "the normal, the legitimate, the dominant." This paper explores how she

considered the terms and categories of citizenship, engaging in civic action and advocating an identity that transcended the US-Canada border to assert the rights and representation of an international queer community.

Olinder, Britta. Political Demonstrations in Québec in Keefer's Version of Eliot's "Waste Land". When in April 2001 the heads of all 34 American states congregated in Québec to decide about a free trade area of the Americas, this caused huge demonstrations against opening up this whole area -- or zone -- to unregulated commercial exploitation. This is the subject of Janice Kulyk Keefer's poetic sequence 'The Waste Zone' closely following T.S. Eliot's groundbreaking modernist poem. Even so political issues have become more concrete after 80 years, the history and geography of Québec form basic elements in Keefer's version as well as the plight of indigenous people. In short, the circumstances along with the spirit and ideas of the poems are as widely apart as the formal and structural likeness is striking.

Olofsson, Ebba and Joseph Folko. Narratives of Displacement and Trauma: The Tuberculosis Epidemic among the Inuit of Nunavik the 1940s-50s. The Inuit of Canada have suffered from a plethora of governmental interventions including: relocations, residential schooling, and forced hospitalisation due to the tuberculosis epidemic. The lives of those evacuated with tuberculosis and their communities were deeply impacted. The hospitalisation of Inuit had a detrimental effect on individuals through physical abuse, disconnection from language and culture, and being removed from their families and communities. This relocation also had a social impact through collective suffering; Inuit Elders recount being forced to leave their communities and the difficulties and challenges of reintegration once discharged from the hospital. These government interventions are an example of structural violence that has impacted the Inuit community. Examples of individual and collective trauma are recounted through the personal narratives of Inuit Elders.

Rask, Hanna. Towards First Nation Control of Child and Family Services in Ontario: Temporalities of Structural Change. Long criticized for continuing the legacy of Indian Residential Schools in removing Indigenous children from their kin and communities, Canada's child welfare systems are undergoing profound changes with a recent federal legislation allowing Indigenous peoples to exercise jurisdiction over their child welfare services. This paper examines the temporal dynamics of this reform that in state rhetoric has been promoted as a reversal of the systemic continuity of child removal by government institutions. Building on existing scholarship of settler state reconciliation processes, the paper interrogates their rhetoric of 'change' as linear transition away from 'past' injustices. Based on discussions and interviews with both First Nation and non-Indigenous child and family service providers in North-Eastern Ontario, the paper draws attention to a more complex dynamic of continuity and change shaping the work of dismantling colonial continuities at different fronts of the child welfare system from frontline practice to legislation and allocation of resources.

Rau, Albert. "What kind of an Indian are you?": Growing Up Native in Canada If You Do Not Look It as Reflected in the play *Café Daughter* by Kenneth T. Williams. How do native youth grow up, who are of mixed ethnic background and, especially, when they are not even visibly indigenous? Which culture do they belong to, where is their home and what are their stories? Yvette, the young central character in Kenneth T. Williams's *Café Daughter* is the daughter of a Chinese restaurant owner and a Cree mother. She is an "invisible Indian" and her mother's family challenge her with the question "What kind of an Indian are you?". Yvette grows up in a small farming town in Saskatchewan and in Saskatoon in the 1950s and 60s. Her mother died when Yvette was nine years old and she had to promise her to ignore her native background and to grow up the way she looks, Chinese. This coming-of-age play tells Yvette's story and tackles the topical discussion of how much native blood do you need to be considered an "Indian".

Szamosi, Gertrud. *Nature, Self, and the Beyond: An Ecosophical Reading of Jane Urquhart's Changing Heaven*. Nature has long been central to the Canadian mindscape and a key topos in literary criticism. While not strictly ecological thinkers, literary critics Northrop Frye and Margaret Atwood laid the groundwork for later environmental criticism through their influential theories. French philosopher Félix Guattari challenges traditional environmentalist perspectives for their dualistic separation of human (cultural) and nonhuman (natural) systems. In his view, ecology encompasses complex, interconnected phenomena, including human subjectivity, the environment, and social relations.

This paper applies Guattari's concept of ecosophical subjectivity to Jane Urquhart's *Changing Heaven*. Focusing on the wind as a central character, I examine the role of literature not as a means of reconnecting with nature but as a space for generating new subjectivities.

Szymkowska-Bartzel, Jolanta. *The Surname and Family Signet Ring: In Search for Peter Gzowski's Polishness*. Peter Gzowski is a Canadian journalism legend and the epitome of Canadianness. He began his career at Maclean's magazine, becoming at the age of 28 its youngest editor-in-chief. For years he hosted the Canadian public radio morning show *This Country in the Morning* (1971-1974) and then *Morningside* (1976-1997), accompanying Canadians at breakfast and on their way to work. Gzowski's listeners and readers called him either Mr. Canada, Captain Canada or Uncle Canada. However, considering his Polish surname, it is worth asking what place the country from which the surname comes, played in his life. The paper analyzes the intriguing place of Polishness that survived in the identity of Peter Gzowski, the great-great-grandson of the distinguished Polish emigrant Kazimierz Gzowski. The analysis is based on theoretical considerations concerning the role of surname and the importance of family stories in building the identity of individuals.

Težak, Katja. *From Oar to Loom: Adaptation Categories in Margaret Atwood's The Penelopiad*. Odysseus and his men rowing home from the Trojan war and Penelope weaving a burial shroud are well known archetypal images in literature and art, reshaped and

reshown in countless different ways. Mythological stories have been adapted through the centuries to this day and we thus encounter traces of contemporary life and belief systems in their adaptations. *The Odyssey* is filled with Odysseus' adventures at sea, but the Canadian author Margaret Atwood has put a new lens on the story; namely a story from Penelope's perspective, entitled *The Penelopiad*. *The Penelopiad* was first published in 2005 as part of the Canongate Myth Series and contains quite a few adaptational changes. The presentation will focus on some adaptation categories from literary theory such as narratological changes and Genette's transtextuality in Atwood's *The Penelopiad* and how they possibly reflect the author's contemporary context and view of the world, as is often the case in retelling myths.

Thomsen, Robert Chr. Beyond the Olympic Modality: Collective Identity-building at the Arctic Winter Games. Multi-sport mega-events, like the Olympic Games and the Commonwealth Games increasingly brand themselves on inclusivity and intercultural exchange, while, in practice, the extent of this in the 'Olympic modality' (Heine 2013) can be questioned: Contingents keep largely to themselves in national enclaves; they compete in the usual mainstream sports (meaning 'Western' sports); inter-national competition is key; and the 'cultural' elements are usually confined to opening and closing ceremonies. Consequently, small, non-dominant ethnic groups – e.g., Indigenous peoples -- must adapt to this model if they want to participate, which means often they are unable, or just not interested.

The Arctic Winter Games have since 1970 been branded by images and narratives of Indigenous sports: promotional materials invariably include photos of knuckle hop, Alaska high kick or snow snake competitions; medals come in the shape of *ulus*, etc. As such, there is little doubt about the 'Indigenous identity' of the AWG, although the games also feature conventional, non-Indigenous sports, like basketball, cross-country and alpine skiing, hockey, etc.

At its best, this very Canadian multi-sport event succeeds in real intercultural exchange between Indigenous and non-Indigenous participants, and between different cultural regions and polities. This paper explores the Arctic Winter Games as a venue for cross-cultural exchange, experiments in collective identity-building, and Indigenous self-representation.

Tkachenko, Aly. "Count me in!" A Re-Examination of Contemporary Youth Politics in Canada. From "lazy" millennials to "chronically online" Gen Z, the perception that young people are disengaged from politics has been pervasive in Canada for decades. Though electoral participation suggests otherwise, I contend that Canadian youth are politically involved in several significant ways. This article is an initial foray into Canadian youth politics, asking where youth are visible within Canadian political science. I first navigate competing understandings of who constitutes a 'youth' and advance a definition of *youth* as those aged 18-29. Following this, a review of the existing literature on youth in Canada reveals a significant dearth of research on the political behaviour and engagement of this demographic. I attempt to address this gap by examining five areas of Canadian politics in which youth have engaged in and are continuing to exert influence within and through:

social movements and civil disobedience, gender politics, Indigenous resurgence, Quebec politics, and electoral engagement.

Völkl, Yvonne and Elisabeth Hobisch. Reimagining Home: Fictional Portrayals of the Lockdown Experience. To combat the Covid-19 pandemic, hygiene measures such as hand washing and physical distancing were widely adopted, leading to a reconfiguration of both private and public spheres. These new practices also permeated works of fiction, referred to as 'Corona Fictions.' This presentation explores francophone Corona Fictions that depict lockdown experiences, focusing on how the concept of home is redefined through bodily practices. By examining emblematic literary and cinematic examples from Quebec, I will highlight how physical distancing shifts the boundaries between private and public spheres. Key questions addressed include: How does the perception of home evolve during the pandemic? How are the boundaries between private and public spheres defined and negotiated through bodily practices? This analysis underscores the impact of the pandemic on the public sphere and its repercussions on private life, while also illustrating how fiction serves as a reflective medium for these profound changes.

Zacharias, Rob. "In these Tender Times": Mennonite Literary Studies After Multiculturalism. The minority literary frames supported by official multiculturalism in Canada have been both productive but problematic, providing a frame and funding for the emergence of a host of minoritized literary traditions but also homogenizing diverse communities through the depoliticizing logic of "ethnic cultural production." Today, Canadian literary scholars have begun a conversation about what happens to such fields in the aftermath of this critique—or "after multiculturalism," as Rinaldo Walcott has recently described it—even as the literary representation of the lived reality of Canada's diverse populations continues to be a significant concern for authors and critics alike. Mennonite literary studies is grappling with a related set of questions, with scholars looking to reconsider the ways in which the contemporary field was formed and deformed by its emergence through the racialized logic of Canadian multiculturalism. This paper will begin with a brief survey of several recent projects looking to expand the critical discourse of Mennonite literary studies by broadening its geographic, methodological, and historical range, exploring what the field might become next by undertaking a critical reconsideration of the field as it had formed *before* multiculturalism. It will then describe—and look to grapple with—a surprising return to Mennonite cultural identity that can be traced across a range of recent work in the field. What might the larger history of Mennonite literary studies tell us about how the field might move into a productive future?

Zsizsmann, Éva. Temporary Fixes on the World: Tamas Dobozy, Stasio (2024). This paper deals with the latest collection of novellas by the 2012 Rogers Writers Trust of Canada Fiction Prize winner Tamas Dobozy. Stasio is a "terrible detective" with a penchant for overcomplicating cases that, typical of the noir detective genre, often fail to lead to 'satisfying' conclusions where law and justice neatly prevail over the criminal element. The

crime he starts out looking at is never as important as the other crimes he finds along the way. My paper aims at revealing the way the three novellas in the volume use a given crime as a point of departure to explore political, social, and psychological issues.

Dobozý's take on the detective mystery format is heightened by his unique prose style characterised by lyricism, crisp dialogue, well-drawn characters, and intellectual depth. Despite the typically dark nature of the content, plot, and characters, there is room for witticism and surrealism in his narratives.