THE EIGHTH INTERNATIONAL TARTU CONFERENCE ON CANADIAN STUDIES

“NATIONAL AND CULTURAL IMAGINING: FORTY-FIVE YEARS OF MULTICULTURALISM”

October 15, 2016 at the University of Tartu, Estonia

Venue: The Main Building of the University of Tartu
Ülikooli 18 Room 139 (on the ground floor in the right wing)

PROGRAMME

08:30-09:15  Registration
Foyer (cloakroom on your left upon entering)

09:15-09:30  Opening of the Conference
Beth Richardson, Chargé d’Affaires and Deputy Head of Mission, Embassy of Canada
Tanel Lepsoo, Vice-Director, College of Foreign Languages and Cultures, University of Tartu

09:30-10:30  Plenary Session: Theory and Practice of Multiculturalism
Chair: Eva Rein

Daniel Weinstock
Institute for Health and Social Policy
Faculty of Law, McGill University, Canada
Canadian Multiculturalism: Juridical, not Political

10:30-11:30  Session I: History and Controversies of Multiculturalism
Chair: Eva Rein

Roberto Perin
Glendon School of Public and International Affairs, York University, Canada
The Architect of Canadian Multiculturalism: Jaroslav Rudnyckyi and the Ukrainian Diaspora

Marcel Martel
Département d’histoire, York University, Canada
Aux origines du multiculturalisme et de l’interculturalisme : des politiques nées dans la controverse (the paper will be given in English)

11:30-12:00  Break

12:00-13:00  Session II: Diversity of Fictional Worlds I
Chair: Kristina Aurylaitė

Rūta Šlapkauskaitė
Department of English Philology, Vilnius University, Lithuania
A Curious Incident with a Dog: The Human Animal and Its Other in Andre Alexis’ Fifteen Dogs

Milda Danytė
Department of English Philology, Vytautas Magnus University, Lithuania
Margaret Atwood’s Denial of Autobiographical References in Her Fiction: the Case of Moral Disorder

13:00-14:30  Break
14:30-16:30  Session IIIa: Language and Discourse  
Chair: Milda Danytė  

Ekaterina Isaeva  
Centre « Moscou-Québec »  
Département d’études régionales de l’Instiut des relations internationales, Université d’Etat des Sciences Humaines de Russie  
L’image de la terre dans le roman Amerika de Sergio Kokis  
The image of earth in the novel Amerika by Sergio Kokis  
(the paper will be given in French with examples in English)  

Jonathan Roper  
Department of Estonian and Comparative Folklore, University of Tartu, Estonia  
Vernacular Theorizing on Language in Newfoundland  

16:30-17:00  Break  

17:00-18:30  Session IV: Diversity of Fictional Worlds II  
Chair: Rūta Šlapkauskaitė  

Eva Rein  
Department of English Studies, University of Tartu, Estonia  
History, Memory and Trauma in Estonian Canadian Fiction: K. Linda Kivi’s If Home is a Place and Arved Viirlaid’s “Saatuse sõlmed” [Knots of Fate]  

Edgars Ošņš  
Latvian Association for Canadian Studies, Riga, Latvia  
Coming of Age in Multicultural Toronto: Second-Generation Immigrant Narratives  

Kristina Aurylaitė  
Department of English Philology, Vytautas Magnus University, Lithuania  
Forms of Contact: First Nations Canadian Jordan Abel’s Erasure Poetry Book Un/Inhabited  

18:30-18:40  Closing of the Conference
ABSTRACTS

Ilmar Anvelt
Department of English Studies, University of Tartu, Estonia
Pierre and Justin Trudeau

It rarely happens in democratic countries that members of the same family become heads of government, one of the exceptions being India. Approximately a year ago Canada also got a new Prime Minister, Justin Trudeau (b. 1971) whose father Pierre Trudeau (1919–2000) was the Prime Minister from 1968–1979 and 1980–1984. The report will view the life and work of both Prime Ministers.

Kristina Aurylaitytė
Department of English Philology, Vytautas Magnus University, Lithuania
Forms of Contact: First Nations Canadian Jordan Abel’s Erasure Poetry Book Un/Inhabited

This paper proposes a discussion of Canadian Nisga’a poet Jordan Abel’s (b. 1985) book of erasure poetry Un/Inhabited (2014). In Un/Inhabited, Abel uses as his source material a collection of ninety one popular novels of the Western genre, which he subjects to several forms of erasure in order to radically transform and defamiliarize the original texts, undoing their loaded ideological messages. This kind of writing undertakes what Julia Kristeva calls “productive violence.” I argue that, appropriating the colonial procedure of erasure, Abel, in a gesture of decolonial violence, effectively destroys the selected novels, depriving them of the original form and message, and placing them in a different ideological context. What he creates instead, though, is not an alternative ideological structure, but a process, an attempt of an Indigenous subjectivity to negotiate a place in contemporary cultural space.

Milda Danytė
Department of English Philology, Vytautas Magnus University, Lithuania
Margaret Atwood’s Denial of Autobiographical References in Her Fiction: the Case of Moral Disorder

Margaret Atwood has published a number of collections of short stories, but Moral Disorder (2006) is the first that both she and critics have identified as what are known as “short story cycles” or “linked short stories”. Even though the earlier and last stories in the collection are narrated by an unnamed first-person character, while the central seven describe a woman called Nell, using third-person narration, it is easy to see that in general the book concerns the same woman’s life from childhood to old age. It is also hard to ignore the way that family members, other relations and major events link up with those in Atwood’s own life. Yet, as previously in her career, Atwood shows a distinct repugnance to admitting any autobiographical basis to her fiction, and suggests that if it does exist it is not significant.

The recent movement in theory on autobiography has been to emphasize the ambiguity of distinctions between this genre and that of fiction, Atwood’s novels and some stories have often used material from her own life, especially in her creation of characters clearly based on her father and her mother. Moral Disorder, however, is far more explicit than any earlier works in revealing not only events in the lives of family members but also in showing the difficulties that Atwood experienced in relations with them. The portrait of the mother in particular is far less vague and sentimentalized than in earlier fiction. This paper pays special attention to the representation of the mother and mother-daughter relations in this collection, keeping in mind earlier fictional and non-fictional presentations of her mother by Atwood.

Ekaterina Isaeva
Centre « Moscou-Québec »
Département d’études régionales de l’Institut des relations internationales, Université d’Etat des Sciences Humaines de Russie
L’image de la terre dans le roman Amerika de Sergio Kokis

The image of earth in the novel Amerika by Sergio Kokis
(the paper will be given in French with examples in English)

Sergio Kokis, écrivain québécois d’origine brésilienne, décrit dans son roman Amerika, publié en 2012, une aventure des gens de Lazispils, petite bourgade d’une région de Livonie (Lettonie) qui au début du XX-ième siècle suivent le pasteur luthérien Waldemar Salis vers le Brésil. Une commission ayant pour mandat de recruter des immigrants pour le ce pays offre gratuitement des terres pour les mettre en valeur et on paie le voyage. Durant notre communication nous présenterons pourvue d’exemples de verbalisation au niveau de la langue et du discours l’analyse de l’image de l’Amérique qui se focalise à travers le roman de S. Kokis et qui est composée de différentes parties parmi lesquelles la « terre promise » et le « paradis terrestre ». Le concept des terres nouvelles existe dans la conscience européenne depuis le Moyen Age. Après la découverte de l’Amérique par Christophe Colomb, la description de la terre exotique est présente dans les récits de voyages, mémoires ainsi que dans les relations des missionnaires. Ceux-ci, venus pour évangéliser le continent américain décrivent en
détail la spécificité de la terre, son relief, sa nature, ses ressources naturelles qui représentent souvent la terre de l’Amérique comme Paradis terrestre. Le personnage du pasteur Waldemar Salis qui mènerait ses paroissiens en Amérique, loin du joug du tsar, de la langue russe et de la fausse foi est comparé par S. Kokis à Moïse qui avait mené son peuple du joug du pharaon vers la terre promise.

**Marcel Martel**
Département d’histoire, York University, Canada

**Aux origines du multiculturalisme et de l’interculturalisme : des politiques nées dans la controverse**
*(the paper will be given in English)*


Cette communication s’intéresse aux origines du multiculturalisme et aux réactions souvent hostiles à cette politique, notamment chez les groupes francophones nationalistes au Québec et ailleurs au Canada. En nous intéressant aux réactions de divers acteurs sociaux, nous analyserons les propos et les prises de position de ces acteurs. Aussi nous cernerons l’opinion publique, en nous intéressant notamment aux sondages d’opinion sur la problématique de la diversité culturelle. En même temps, nous tracrerons les origines de la politique québécoise dite de l’interculturalisme. Et pourtant, bien des experts affirment que le multiculturalisme et l’interculturalisme sont des politiques qui présentent de nombreuses similitudes.

**Kristina Minkova**
School of International Relations, St. Petersburg State University, Russia

**“We Must Rise Together or We Shall Fall Together:” Canada in Building the Post-War System of International Relations**

The paper discusses the position taken by Canada in the international multilateral trade negotiations of 1946–1947 ended with signing of the General Agreement on Tariffs and Trade. These negotiations, which took place after W. Churchill’s Fulton speech, revealed exclusively pragmatic and unbiased position of Canada towards the activity of the USA, the USSR and the Great Britain on the international stage. It is shown that it was Ottawa’s position that played the crucial role in the tariff concessions made by Britain after months of negotiations with the United States during the discussions on the draft Charter of the International Trade Organization and development of the General Agreement on Tariffs and Trade.

**Edgars Ošiņš**
Latvian Association for Canadian Studies, Riga, Latvia

**Coming of Age in Multicultural Toronto : Second-Generation Immigrant Narratives**

It is well-known that the ethnically and culturally heterogeneous urban spaces of multicultural Toronto have often been chosen by Canadian writers of immigrant origin as the preferred arena for unfolding racial, cultural and generational conflicts. Modern Canadian fiction presents an amazing variety of human characters making their lives happen in this vibrant global city. The present paper will explore the familial and societal engagements and tensions, the changing educational environment and the struggle to find a valid mode of self-expression in Ann Y. K. Choi’s novel *Kay’s Lucky Coin Variety* (2016). This Korean-Canadian girl’s coming-of-age story, set in the seventies and eighties of the past century, transcends the limits of ‘becoming-a-Canadian’ narrative, reaches out to global diaspora, indicating new possibilities for social and cultural dialogue in the post-national urban community. Yu-Rhee (mostly known as Mary) succeeds at liberating her creativity, finding her voice as a writer.
**Roberto Perin**  
The Glendon School of Public and International Affairs, York University, Canada

**The Architect of Canadian Multiculturalism: Jaroslav Rudnyckyi and the Ukrainian Diaspora**

Although Prime Minister Pierre Trudeau enunciated the policy of Multiculturalism in a speech given in the House of Commons in 1971, Jaroslav Rudnyckyi can justly be considered its architect. A linguist who taught during the Second World War in the German Reich, Rudnyckyi immigrated to Canada in 1949 quickly obtaining a university professorship in Manitoba, a province that boasted a large and well-established population of Ukrainian origin. Part of a postwar refugee cohort who were well educated and highly politicized, he founded the Slavic Studies Department at the University of Manitoba as well as the Canadian branch of the Ukrainian Free Academy of Sciences. Fifteen years after his arrival, he was appointed a member of the Royal Commission on Bilingualism and Biculturalism by Prime Minister Lester Pearson. In a statement published as part of the Commission’s official Report, the professor enunciated a multicultural vision for Canada that not only dealt with language rights, but school curriculum, higher education, broadcasting, culture, and generally the place of people of non-British and non-French origin in Canada. The paper explores the premises and reasoning behind Rudnyckyi’s vision.

**Eva Rein**  
Department of English Studies, University of Tartu, Estonia

**History, Memory and Trauma in Estonian Canadian Fiction: K. Linda Kivi’s If Home is a Place and Arved Viirlaid’s “Saatuse sõlmed” [Knots of Fate]**

There is no doubt that Multiculturalism policy has made a great contribution to Canadian literature becoming more inclusive in terms of embracing the nation’s diversity (Young 2001). However, the authors of Estonian descent in Canada and their works remain little known outside the Estonian diaspora. One very obvious reason for this is that most of this writing is in Estonian with very few translations made into the official languages of Canada. Another one is the literary identity of the authors, including the question whether their works belong to the heritage or host culture and literary tradition. The present paper argues that at the core of this relative neglect is the lack of adequate appreciation of the works both in the context of Canadian writing and current critical theory. On the example of K. Linda Kivi’s *If Home is a Place* and Arved Viirlaid’s short story “Saatuse sõlmed” [Knots of Fate] the paper suggests an approach to Estonian Canadian fiction that takes as its starting point Asma Sayed’s call for a globalectical reading, in the terms of Ngugi wa Thiong’o, of comparative Canadian literature (2014) and relies on trauma theory in an analysis of the experience of the first and second generation protagonists. Exiled from their ancestral homeland as a result of the Soviet occupation of Estonia during the Second World War, both protagonists experience in Canada a protracted negotiation of their identity and belonging. This need to re-invent themselves as well as re-imagine their relationship with Estonia and Canada over and over again stems from the upheavals of history and conflicting, often traumatic memories. At times unique, at times universal, Estonian Canadian experience forms an integral part of Canadian experience in the inclusive sense of how we understand Canada and its diversity today.

**Jonathan Roper**  
Department of Estonian and Comparative Folklore, University of Tartu, Estonia

**Vernacular Theorizing on Language in Newfoundland**

English as spoken in Newfoundland has been a topic of ever-growing academic attention and discussion since at least as early as the 1890’s. Yet reflection upon, and topicalization of, Newfoundland English is not only the purview of professional linguists, such as those who drew up the *Dictionary of Newfoundland English* (1982), or the published authors who drew upon it (such as Annie Proulx (1993)), it is also something everyday people do at both a meta and an enacted level.

Everyday noticing, and commenting upon, local linguistic difference, e.g., in neighbouring communities and among earlier (or subsequent) generations, was something I came across again and again during fieldwork in western Newfoundland in the mid-2010s. Such observations were also accompanied with vernacular theorizing as to why this should be so. In this paper, a couple of the more pressing examples will be discussed. Firstly, a vernacular discussion of what the correct words and title of a family version of the traditional song are (a discussion which chimes with other aspects of local linguistic (and other) ideologies). And secondly, the use the playfully insulting (and usually punning) nicknames for neighbouring communities (‘St Agony’s’ for ‘St Anthony’s’) as seen in the stories used to explain such nicknames to outsiders.
Rūta Šlapkauskaitė
Department of English Philology, Vilnius University, Lithuania

A Curious Incident with a Dog: The Human Animal and Its Other in Andre Alexis’ Fifteen Dogs

This paper considers the intellectual premises of posthumanist philosophy as an analytical lens through which we may read Andre Alexis’ novel Fifteen Dogs as a subtle critique of the Anthropocene as well as a revaluation of human and nonhuman animal subjectivity. Insofar as the novel foregrounds the experience of canines endowed with the burden (or bliss) of human consciousness, it invites us to examine the biopolitical, ontological, and metaphysical implications of our narrative engagements with animal-kind. While reading the novel as a site of recalibrating the cross-species experience of difference, hierarchy, intimacy, and transcendence, the paper also takes into account the literary paradox wherein imagining animals opens creative opportunities for human imagination and conventions of thought, a feat that both celebrates nonhuman identities and deprives them of agency.

Daniel Weinstock
Institute for Health and Social Policy
Faculty of Law, McGill University, Canada

Canadian Multiculturalism: Juridical, not Political

In the first part of the presentation, I will distinguish four theories of multiculturalism, all of them rooted in the works of prominent Canadian political philosophers. Three of them are located firmly within the liberal tradition. The first, associated with the work of Will Kymlicka, claims that multiculturalism is a direct implication of liberalism’s emphasis on autonomy and freedom of choice. The second, recently developed by Alan Patten, claims that it is rather a result of liberalism’s commitment to neutrality. A third theory, which I have developed in my work, sees multiculturalism as resulting from the exercise of individual rights. Finally, a theory that stands in opposition to mainstream liberalism, that of Charles Taylor, grounds obligations toward cultural minorities in considerations to do with recognition. These theories are not just different at the level of theory. Rather, they support different kinds of policies. After having carefully distinguished them, I ask myself the questions: which theoretical model best accounts for the practice of Canadian multiculturalism? Has there been change with respect to this question over time? I argue that whereas multiculturalism was at first a policy-driven set of practices, it has since 1982 and the advent of the Charter of Rights been defined and largely by the Courts, on the basis of their interpretations of individual rights contained in the Constitution. I identify advantages and problems associated both with the early, and with the post-1982 model.