

## Chimo No. 33

Chimo  
The Newsjournal of the Canadian Association for  
Commonwealth Literature and Language Studies

*Editors*  
**Gary Boire & Rowland Smith**

*Production & Editorial Assistant*  
**Roza Cunningham**

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The Editors, *Chimo*, CACLALS, Department of English,  
Wilfrid Laurier University, Waterloo, ON, N2L 3C5, CANADA  
(519) 884-1970 Fax: (519) 746-2472

[rsinith@mach2.wlu.ca](mailto:rsinith@mach2.wlu.ca) or [gboire@wlu.ca](mailto:gboire@wlu.ca) of July/04 [gary.boire@lakeheadu.ca](mailto:gary.boire@lakeheadu.ca)

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Please address all membership correspondence to Gary Boire, Secretary/Treasurer.

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## Chimo

**The Newsjournal of the Canadian Association for  
Commonwealth Literature and Language Studies**

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## From the President

The Brock conference was a successful gathering at which there were some 62 participants registered for the CACLALS sessions. The Joint Plenary Session with ACCUTE, at which Helen Tiffin spoke, was very well attended and represented a significant sharing of intellectual interests among members of the two Associations. Over the last month, I have been in contact with Marjorie Stone, the current President of ACCUTE, to discuss joint sessions at next year's meetings in St. John's. We hope to offer a plenary shared by CACLALS, ACCUTE and ACQL.

Once again we welcome suggestions from members who wish to set up panels at next year's meetings. The panel, at the Brock meetings, run by graduate students from the University of Alberta, was just the kind of enterprise we are looking for.

The word "members" presents something of a problem. Although our current membership list has 279 people listed, only 134 had paid their 1996 membership dues at the time of writing. Some of those had not paid dues (according to our records) for two years, 58 had not paid dues for three. This is absurd. One cannot enjoy the benefits of belonging to CACLALS without paying the membership dues (in relevant categories) common to all. There were even paper readers at the Brock meetings who had not paid their dues (and still have not!). There were people who received CACLALS travel grants who still have

not paid their dues for 1996. This cannot continue. As SSHRCC support dries up, we must rely increasingly on our own funds. To do this we must have appropriate revenue. From now on we will not accept paper proposals from anyone who is not a paid-up member. This seems to be the only way to ensure that members who have paid their dues are not being exploited by others who have not and who have no intention of doing so.

A mail ballot for one position as graduate student representative on the CACLALS Executive was held over the summer because two students were nominated at the AGM for one position. A clear winner emerged, and CACLALS congratulates Heather Smyth on her election. Such an election is obviously healthy for any organisation, but the numbers involved proved perplexing. Fifteen people, out of a total student membership of 38, cast ballots. What should we make of that phenomenon? Is representation on the Executive important to graduate students? Is the number voting this year merely a blip on an otherwise enthusiastic screen?

The saga of the next ACLALS triennial continues. You will recall that, at the Colombo triennial, ACLALS invited West African ACLALS (dominated by Nigeria) to host the next triennial in 1998. That invitation was rescinded by a vote of the ACLALS Executive after the execution of Ken Saro-Wiwa and the suspension of Nigeria from the Commonwealth. At that point ACLALS was left without a host for the 1998 triennial. An offer from the University of Natal in Durban had been rejected by ACLALS in Colombo because the offer was from a university, not a regional ACLALS branch. After the rescinding of the Nigerian invitation, the University of Natal in Durban was asked to reorganize a Southern African ACLALS (SAACLALS) and re-offer. This has so far proved impossible. Furthermore it has also proved impossible to organise a new West African ACLALS (WAACLALS), without Nigeria, to host a conference in Ghana. I was in Durban in August and met with the leaders of the move to hold a triennial in Durban in 1998. I urged them to make one last effort to reorganise SAACLALS and make a bid for the 1998 conference. If such a proposal was not made by the end of October, I indicated that I would support the seeking of an alternative venue. I have passed that view on to Ranjan Goonetilleke, the continuing ACLALS Chair in Sri Lanka, who asked ACLALS Executive members for suggestions as to our next step. If no bid emerges from SAACLALS, I have suggested that either European ACLALS (EACLALS) should be approached or else ACLALS should investigate whether the bid from Malaysia, rejected in Colombo, was still on the table. The problem with the Malaysian proposal (which I supported in Colombo) is that many ACLALS Executive members see it as inappropriate that three triennial conferences, covering nine years, should be held in the Indian Ocean/Pacific rim area: Sri Lanka (1995); Malaysia (1998); Australia (2001)--already applied-for as part of the federation-centenary celebrations.

Let's hope there will be a resolution to report by the time the next issue of Chimo goes to press.

**Rowland Smith**

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## Conference Reports

The *1996 Learned's* evidenced the tension between the public demand for accountability and the academic protectiveness of freedom to pursue knowledge. The daily coverage in the *Globe & Mail* was mildly cynical in its comments of the *900* academics gathered to discuss esoteric topics with what the reporters felt were ridiculous titles. The accommodation of public concerns by "the guardians of the nation's intellectual heritage" seemed to the media rather funny, especially since it felt this group had earned its stripes

by distancing from the general public in order to reach superior intellectual heights. It was quite obvious that the reporters had not attended any of the CACLALS sessions, for if it were relevance they desired, our sessions were where the public and private domains intersected; this is where social and political realities were probed. CACLALS may have at least-confused the public call for accountability and relevance.

Yet, may I say that the conference organization demonstrated rather a shortsightedness in marginalizing CACLALS. Our sessions were pushed to the edges, far away from ACCUTE, to the corners of the Biology building: a strange and wonderful maze of corridors which demanded energetic circuitousness. How to find "H" when our journeys ended in "F" was the question. Being far and away from ACCUTE was no great problem unless a body wished to attend an ACCUTE session immediately following one of ours (or vice versa). At the risk of incurring the wrath of the organizers, I say this was no subtle message - especially since we had to trek a fair distance in search of food and drink. I believe CACLALS should request a more suitable location for our sessions in future.

Moving on to pleasanter matters, there was sufficient variation in the program to indicate lively debate. A "Professional Performance" by the UNB graduate student group began the sessions, followed by Ted Chamberlin on "Dances with Daffodils: Wordsworth and the West Indies" who investigated ways of listening to and reading postcolonial poetry, drawing connections between West Indian criticisms of colonial poetry and conservatism in Wordsworth's time. (Meanwhile, Victor Ramraj who was to chair this session, was stranded at an airport, sad, counting his toes ....)

In the next session (on Ondaatje and Rushdie), John Ball who began by imploring his listeners not to vilify him or burn the conference program, spoke of Rushdie's fiction and non-fiction in binary terms of inclusivity vs. exclusivity, and interrogated such categorization through satire, specifically the Menippean grotesque. Two companion papers by Laura Moss and Annick Hiliger explored intertextuality in *The Moor's Last Sigh* and *The English Patient*.

Among other interesting papers which followed was Rosemary Jolly's on "Contemporary South African Literature and the Question of Literary Critical Ethics": a stimulating and, might I add, a deliberately arousing paper. Having recently returned from South Africa, Jolly cited newspaper accounts to demonstrate limitations of judgemental writing. Her comments on the superiority of the colonized, ambivalence of critical judgements, and the non-recognition of the cross cultural contexts of the EuroColonial disabled binary oppositions, promoting a nonpartisan response. One cannot instinctively identify with the Other, she stated, merely because of a respect for difference. Jolly's stance that multicultural disclosure does not work in South Africa led to a conclusion that postcolonialism is at a dead end if all differences are deemed the same. The question: "Is fetishizing of difference the solution?" elicited some interesting comments, including Helen Tiffin's interjection that a degree of sharing is still possible through literature. [Jolly's paper calls for a followup: maybe at the next CACLALS?]

"Where do we go from here?" is a question we need to address in CACLALS as "Commonwealth" becomes obsolete and "Post-Colonial" increasingly problematic in terms of the diversity in this subject area. Susan Gingell's paper, for example, on "Contemporary First Nations Female Intersubjectivity" expressed concerns of women claiming voice and struggling to move outside of their definition and objectification by patriarchal colonial discourse. Such revision of the theory of the female postcolonial subject, focusing on First Nations texts: *Voices in the Waterfall* and *Bear Bones and Feathers*, while clearly relevant to Commonwealth Studies, should draw interested participants from related societies and associations just as Sam Durrant's re-negotiation of the distance between postcolonial theory and post-modernism.

Relevance to current political debate was apparent in papers such as David Leahy's "Who Was/Is That Wo/man: Post/Colonial Homosexual Panic in Derek Walcott's Pantomime" and

Rick Lee's *Shades of Desire: Imagining/Imaging Black Male Bodies*, which visually demonstrated related concerns. Using the November 1995 issue of *Advocate Men* as well as Mapplethorpe's photographs, Lee investigated stereotypical representations of black male identities. Contemporary cultural phenomena was the *subject of* several papers: Heather Smyth's examination of Caribbean stereotypes in travel brochures as sites for counter discourse, Guy Beauregard's paper on "The Chinese Entrepreneur in Canada: Stereotyping in an Age of Global Capitalism", and Mathilda Gabrielpillai's discussion of "Post-Colonial identity at the East-West border: Reading Singapore Identity through the Michael Fay caning incident".

The joint session with ACCUTE and *the* Special Session on Scholarly Publishing in the Post-Colonial Literatures need special mention. Helen Tiffin's paper, "Literature and the Logic of Western Medicine" should indeed have been attended by the doubting Thomases of the newsworld. Speaking of leprosy as the ultimate disease-maker of Otherness, she connected the stigma with imperialism and its palimpsestic inscription. As a third-world immigrant, I found this paper particularly interesting in its direct application of certain dis/eases to evil, punishment, and value judgements based on Christian ethics and morality.

The Special Session on Scholarly Publishing with Diana Brydon, Frank Davey, Ann Wilson, and Victor Ramraj (who by this time had found his way to us) was well attended. It is mildly interesting that Frank Davey (outgoing President of ACCUTE) commented that in the tough global publishing market there was an unfortunate emptying of the term "post-coloniality" and that while individuals who pursue post-colonial studies are recognized, departments of post-colonial studies are not, due to English Studies being more interested in humanity than ideology. Diana Brydon, on the other hand, spoke of the category of Nation as essential for post-colonial literature, with Victor Ramraj following this with the history of *Ariel*, its editorial policy, funding issues, and copyright. *Ariel* has resisted a doctrinal approach, Ramraj stated, stressing its pluralistic approach. Ann Wilson, citing her experience as guest editor of a special issue of *Modern Drama* on post-colonial drama, spoke about the strategies for questioning "What is Canadian" in editorial policies and historical specificity. During the question period (unfortunately after Davey's hurried departure to an ACCUTE session at the other end of the compound), a very pertinent query was voiced: "Can any work exist outside ideology? Is there a place outside from which you can look within?"

The CACLALS AGM was attended by a cross section of the membership. Rowland Smith spoke of the new Humanities and Social Sciences Federation of Canada and outlined the effects this would have for CACLALS. He revisited the move by CACLALS last year to protest Ken Saro Wiwa's detention and the letter sent to ACLALS in Sri Lanka regarding the pull out from Nigeria for the next triennial. The idea of social work as a valid option for credit in graduate programs was discussed and rejected on the basis that ours is text-based discipline. Craig Tapping's paper on autobiography having provided that impetus for a session on pedagogy, it was moved that Kelly Hewson organize a session on post-colonial pedagogy at the next Learned's. Further, an on-line discussion group was announced by the student members of CACLALS.

Shrinking budgets may force us to offer carefully selected papers and shorter sessions; undoubtedly, this promises an interesting slate of presentations at future CACLALS conferences.

The social activities during the conference included Dionne Brand's reading from her novel *In Another Place Not Here* which drew the attention of many, despite the steady hum in the Hospitality tent. And although I missed the President's Reception, word is that Rowland danced the polka.

Our final event was the CACLALS dinner at a downtown Indian restaurant which served excellent cuisine. The mild to moderate spices made a few of us vulnerable and very human.

Food was plentiful and whatever was left over, (not much), was passed over to one of our affable members from the West Coast sitting at the second table. Those in their adventurous years went off to a bar nearby while those of us in other categories returned to our various residences, aromatic with traces of our spicy re/past.

**Ranjini Mendis**

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## Election Results / Call for Nominees

### Election Results

As a result of our mail-in ballot held this past July, 1996, Heather Smyth, from the University of Alberta, is our newly elected student representative to the Executive for a 2-year term.

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### Call for Nominees

A vacancy for one position for a graduate student on the Executive will occur **July 1, 1997**. Would you please forward nominees to Gary Boire, Secretary-Treasurer, CACLALS, Department of English, Wilfrid Laurier University, Waterloo, ON, N2L 3C5, Canada or Fax: (519)746-2472 so that an election slate can be prepared.

The election will be held at the next AGM at Memorial University, Newfoundland, May 31-June 2, 1997. The nominees must be received no later **than January 31, 1997**.

### 1995-96 Executive Committee:

*Reports, AGM Minutes,  
& Financial Statement*

### President's Report 1995-96

In the Fall issue of *Chimo* I reported on CACLALS activities since the office moved to Wilfrid Laurier in late September. At that time I mentioned my plan to suggest to CACLALS members that the Executive change in September (every three years) following the AGM-election at the Learned Societies meetings, rather than on July 1, which is now the case. As I pointed out in *Chimo*, effective handover does not really take place until September anyway, and there is a problem with CACLALS representation at triennial ACLALS meetings, held traditionally in August on the same three-year cycle as CACLALS executive terms. We shall bring notice of motion to this year's Annual General Meeting [1996], for voting at next year's meeting [1997].

In the fall, I also reported on my motion to the ACLALS Executive to rescind the invitation to the West African ACLALS, based in Nigeria, to host the next triennial ACLALS conference. At that time, I published my letter and motion in *Chimo*; I attach a copy to this report.

Ralph Crane of the South Pacific ACLALS (Australia and New Zealand) seconded the motion, and it gained majority support among the ACLALS Executive, composed of the past ACLALS President, the current ACLALS President, and the Presidents/Chairs of all regional ACLALS groups.

It was further agreed that the term of office of the current Chair, Ranjan Goonetilleke of Sri Lanka, should be extended for at least six months, until a new locale for the next triennial could be agreed-upon, and correspondingly a new home-office be found for the organization for that three-year period (in the region chosen to host the next triennial).

A majority of members of the ACLALS Executive also accepted a motion to investigate an offer from the University of Natal in Durban to host the next triennial. The Southern African branch of ACLALS is in the process of reorganization. The new organization will be discussed at a conference in South Africa in July 1996, and office bearers will-it is hoped-be elected at that conference.

The Director of the Commonwealth Foundation has advised Ranjan Goonetilleke not to send to Nigeria the annual Commonwealth Foundation subvention to regional ACLALS groups, and to reorganize the West African ACLALS by excluding Nigeria.

In Canada, the proposed merger of the Canadian Federation for the Humanities and the Social Sciences Federation of Canada has occurred. All Learned Societies are now affiliated with the new joint body, known as the Humanities and Social Sciences Federation of Canada. The merger is a result of decreased funding to SSHRCC. The slimmer bureaucracy in one rather than two organizations is one form of cost-saving, and the proposal to concentrate future Learned Societies meetings into a shorter period, perhaps with a conference theme, is another attempt to cope with reduced central funding.

CACLALS itself has suffered from the reduction in funds provided to and by SSHRCC. This year we received only \$1397 to support members' travel costs to attend the conference. We have supplemented this total with money from our own sources (membership dues) to provide extremely modest assistance to members reading papers. The drastic reduction in funds available has meant that many members have difficulty in attending the annual meeting, even when singled out for some financial support as paper readers or panelists.

All CACLALS members owe a debt of gratitude to my assistant, Roza Cunningham, who has been stalwart in her management of the day-today concerns of the Association.

**Rowland Smith**  
*Wifrid Laurier University*

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#### **MEMORANDUM TO ACLALS EXECUTIVE COMMITTEE**

I am writing to move that the ACLALS Executive Committee formally rescind its decision to invite the West African ACLALS to organize the next Triennial ACLALS Conference and

form the ACLALS Management for the next three years.

With Nigeria suspended from the Commonwealth it is problematic to have the ACLALS Presidency housed in that country for the next three years. It is further quite unacceptable for planning to begin now (with Nigeria suspended) for a Triennial Conference to be held in Nigeria in three years time. I understand that the West African ACLALS could decide to locate the next Triennial Conference outside Nigeria; in Ghana, for example. No decision has been taken on that issue, and-I repeat-it is unacceptable to have the possibility of a Nigerian Committee planning a Triennial Conference in Nigeria after the suspension of Nigeria from the Commonwealth.

The nature of the Nigerian regime was, of course, known when ACLALS took the decision in Sri Lanka to invite West African ACLALS to organize the next Triennial Conference. Furthermore, it was known that Ken Saro-Wiwa was under arrest and charged with criminal offences. That ACLALS chose to ignore these issues is regrettable. Nevertheless, it would now be grotesquely inappropriate for a body promoting the study of Commonwealth literature and language to take no action after the execution of Saro-Wiwa and eight other activists.

While states take measured steps to express their disgust (recall of Ambassadors and High Commissioners), while the Commonwealth suspends Nigeria, while Nigeria's most eminent writers, like Wole Soyinka, urge boycott and action, it would be absurd for the body charged with fostering the study of literature and language in the Commonwealth to do nothing at all. To argue that it does not normally rescind decisions, or does not normally instruct the ACLALS organising group how or where to hold the Triennial Conference, is to embrace impotence, and ignore the obviously exceptional circumstances of the Nigerian executions and subsequent suspension of Nigeria from the Commonwealth.

I fear that the future of ACLALS is itself at issue if no action is taken to rescind the invitation to a Nigerian headed group to organize the next Triennial. Many national Associations will boycott the next conference and there is a very real possibility that ACLALS will split up. It is worth noting, in passing, that if the next Triennial is held outside Nigeria, Nigerian writers in exile would be able to attend it whereas they would be unable to attend such a conference in their native land.

I am sending this notice of motion to all ACLALS Executive members through Ranjan Goonetilleke. I imagine we can communicate among ourselves by mail, but would welcome any suggestions to do it more efficiently.

**Rowland Smith  
Chair  
CACLALS**

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AGM Minutes

**MINUTES OF THE  
CACLALS ANNUAL GENERAL MEETING**

**Held at Brock University  
on May 25, 1996, 4:00 p.m.**

Present: Lisette Bailey; John Ball; Guy Beaugard; Gary Boire; Cherry Clayton; Sam Durrant; Kelly Hewson; Annick Hilger; Jennifer Kelly; Rick Lee; Ranjini Mendis; Laura Moss; Anthony Oguntuase; Victor Ramraj; Wendy Robbins; John Schekter; Rowland



Smith (Chair); Heather Smyth; Susan Spearey; Craig Tapping.

1. *Motion* (J. Ball/V. Ramraj): That the minutes of the CACLALS AGM held at UQAM on May 30, 1995, be approved.

*Carried unanimously.*

2. *Matters Arising*: The Chair pointed out that although the UQAM meeting voted in favour of having two graduate student representatives on the CACLALS executive, the CACLALS constitution (which limits graduate representation to one member) had remained unchanged. Discussion followed. The meeting initially agreed by consensus to continue for this year ad hoc.

The meeting also agreed by consensus to have a NOTICE OF MOTION to be moved at the next AGM in Newfoundland in 1997: to amend the CACLALS constitution to include two graduate student representatives. It was understood that one student would complete the second year of his or her tenure while the other would be elected for a two year term, thus ensuring some continuity amongst graduate representatives.

The election of graduate representatives was then discussed. The meeting agreed by consensus that in future the Fall issue of *Chimo* would include a call for nominations; that the Spring issue of *Chimo* would then include a slate of nominees; and that the election of a graduate representative for a two year term (thus ensuring a staggered system) would be held amongst graduate student members at the annual AGM. This current year is anomalous, however, in that Jennifer Kelly's tenure expires July 1, 1996, well before the next AGM. It was then agreed by consensus to hold a mail ballot this year to elect a replacement for Jennifer Kelly. (See point #5 below.)

3. *The President's Report*: Rowland Smith referred the meeting to his President's Report (1995-96) (included in this issue). He emphasized that a decision on the location of the 1998 ACLALS Conference was still pending. He also drew the attention of the meeting to the recent amalgamation of the Canadian Federation for the Humanities and the Social Science Federation of Canada. In a particularly melancholic moment he concluded by observing that CACLALS, like virtually all Learned Societies, had had its SSHRCC grant cut which thus adversely affected travel grants for members. He also requested feedback from the meeting as to whether CACLALS should make its membership lists available to the Cambridge publishers of the annual International Authors and Writers *Who's Who*. Considerable discussion on a variety of topics followed the President's report.

*Motion* (W. Robbins/C. Tapping): That the meeting applaud the Chair's actions on behalf of CACLALS and endorse his call to rescind the invitation to the West

African ACLALS, based in Nigeria, to host the next triennial ACLALS Conference.

*Carried unanimously.*

*Motion* (S. Spearey/K. Hewson): That CACLALS ratify the ACLALS executive's decision to consider moving the next ACLALS triennial Conference to Durban, South Africa.

*Carried Unanimously.*

Some members expressed the hope that during the next meeting in Newfoundland CACLALS and ACCUTE could work more closely to have their meetings in proximate rooms since many members belong to both associations and wish to attend papers in both sessions. Concern was also expressed about the cost of registration at the Learned's for graduate students. The President and Secretary-Treasurer agreed to investigate these issues with the appropriate authorities.

*Motion (C. Clayton/V. Ramraj):* That the CACLALS executive release its membership list to the Cambridge Publishers of *Who's Who* for the nominal fee of \$CDN 150.

*Carried Unanimously.*

*4. Secretary-Treasurer's Report:* Gary Boire referred the meeting to his Treasurer's Interim Report (included in this issue). He cautioned that although CACLALS is currently in a relatively healthy financial state, the future holds both certain and uncertain challenges (including the likelihood of zero funding from SSHRCC). He reluctantly emphasized the need for both fiscal restraint and penny-pinching strategies in the day-to-day running of CACLALS. He also concluded his report with heartfelt thanks to both Roza Cunningham and Susan Spearey. Motion to accept (J-Ball/L. Moss).

*Carried unanimously.*

**5. Business Arising:**

i) Given that Jennifer Kelly's term will expire on July 1, 1996, well before the next AGM, the graduate students present agreed to nominate two students at the meeting and to conduct a mail ballot over the next few months. The winner of this election will replace Jennifer Kelly for a term of two years (July 1, 1996-June 30, 1998), while Laura Moss will complete her term by July 1, 1997. Her replacement will be elected as per item #2 above at the next AGM.

The two students nominated for this mail ballot are: Heather Smyth (L. Moss/S. Durrant) and Tony Oguntuase (J. Kelly/R. Lee). Each candidate agreed to provide the Secretary-Treasurer with a brief biographical profile and statement of intention which will be included in the mail ballot. (The election result is included in this issue.)

ii) John Schekter drew the attention of the meeting to the activities of the American Association for Australian Studies and invited submissions for their journal, *Antipodes*.

iii) Kelly Hewson invited members to consider a session devoted to pedagogy for the Newfoundland meeting, which met with general approval and widespread enthusiasm.

iv) Wendy Robbins suggested that *Chimo* once again include members' syllabuses for their various postcolonial courses, as well as doctoral reading lists for the comprehensive examinations in various institutions. She also agreed to explore which institutions offer credit for experiential learning and to report back to the membership during the next AGM.

v) Jennifer Kelly encouraged members to join the new LISTSERV discussion group organized at York University by Jill Didur. Members need only a current e-mail address to participate. (See advertisement in this issue.)

*6. Notice of Motion:* Rowland Smith pointed out that the current Constitution identifies July 1 as the turnover date when CACLALS shifts its operation every three years. This date, he observed, was not only inconvenient, but also unrealistic. These observations were zealously echoed by the beleaguered Secretary-Treasurer.

Rowland Smith then issued a Notice of Motion: that the words "the 1St July" in section 13 (k) of the Constitution be altered to read "September 1." The amended section 13 (k) would then read: "The new Executive Committee shall assume office on September 1 after the Annual General Meeting of the Association at which the elections have taken place." This Notice of Motion was supported by the requisite ten names.

7. Rowland Smith concluded the meeting by offering a brief tribute to John Matthews who had recently died in Kingston, Ontario. All CACLALS members are indebted to John's work which continues to stand as an inspiration and a motivation for research in the postcolonial

literatures. The meeting expressed its condolences to his widow.

8. Adjournment: Moved by V. Ramraj; seconded by C. Tapping. Meeting was adjourned at 5:30 p.m.

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### Treasurer's Report

#### BROCK UNIVERSITY LEARNEDS

MAY 25, 1996

***BALANCE FORWARD, December 31, 1995:***                   **\$3,852.41**

#### *INCOME*

**Membership Fees**   **\$2972.23**

**SSHRCC Grant (1996-98)**   **\$4646.00**

**TOTAL INCOME**   **\$7618.23**

**BALANCE**   **\$11,470.64**

#### *EXPENDITURES*

**CFH Membership**   **\$1148.00**

*Chimo 32:*

**Printing**   **\$640.36**

**Postage**   **\$392.53**   **\$1,032.89**

*Stationary, Labels, etc.*

**\$83.43**

**Brock Learneds: Participants' Travel**   **\$2,000.00**

**TOTAL EXPENDITURES**   **\$4,264.32**

**BALANCE, MAY 25, 1996**   **\$7,206.32**

The figures provided in the statement above agree with the recorded transactions with the Bank of Montreal in every respect.

**GARY BOIRE, SECRETARY-TREASURER**

*Wilfrid Laurier University*

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### Graduate Student Representatives Report

At the AGM of CACLALS in May, Heather Smyth (Alberta) and Anthony Oguntuase (UNB) were both nominated for the position of grad student co-rep (199698). There was an election by mail in July which was won by Heather. Thanks to those graduate student members who participated in the election process.

The CACLALS meetings at Brock University in May were a success for grad students. The conference proved once again to be an excellent forum for people to present their ideas, see what others were working on, and meet people from departments (students and non-students) around the country. The conference began with a Special Session on graduate student issues

which, rather than ghettoise graduate scholarship, served as a forum for discussion of issues such as the politics of grad school, the possibilities of being an activist and grad student, and professionalization. The Session consisted of a performance piece by UNB graduate students Sarah Benton, Anthony Oguntuase, Janet Hoops, Jesse Sagawa and Linda McNutt. Their music/dance/testimonial performance, entitled "Always Bring a Vegan," foregrounded racism and sexism in the academy, combining post-colonial scholarship with antiracist activism, and self-positioning as academic feminists. It was a welcome opportunity for dialogue among students. There may have been even greater attendance and even more spirited participation had the session been scheduled later in the conference than the first time slot. Thanks to the UNB group for their performance.

We hope the next year's graduate student focused session can be equally exciting. Since 1994 graduate students have been given a time slot/session at the annual CACLALS meetings in which to discuss issues that are of particular interest to us as students studying postcolonial literatures. Next year we would like to carry on the tradition of a graduate issue friendly space. We are open to suggestions on how to arrange that space. The UNB group approached us last year with the idea of a performative piece in which relevant questions could be addressed in a non-conventional manner. See our official call for papers for more details and suggestions for next year.

At the Learned's there were also many papers given by graduate students, as well as a graduate student member-organized panel on stereotypes. These presentations covered writers such as Michael Ondaatje, Salman Rushdie, Jean Rhys, Jamaica Kincaid, Wilson Harris, and Sara Jeannette Duncan, fields including South Asian women's writing and First Nations literature, and concerns ranging from confronting colonial stereotypes to bridging postcolonialism and post-modernism. Heather was involved in putting together, with Rick Lee and Guy Beauregard, the member-organized panel on Colonial and Post-Colonial Stereotypes. The panel members approached colonial stereotypes from very different directions—stereotypes of Chinese entrepreneurs of Vancouver, of black male sexuality in gay male pornography and art photography, and of the Caribbean through tourist literature—but found that the juxtaposition of the three papers raised some productive questions. The papers, and the panel idea, rose out of a graduate course on "Colonial and Post-Colonial

Stereotypes" offered at the University of Alberta last year. The panel members' experience in organizing this session suggests the possibilities open to graduate students at the Learned's and other conference settings. We would encourage other graduate students to use their experiences in graduate courses as fodder for organized panels or team presentations. The large numbers of graduate students involved in the 1996 CACLALS conference both as presenters and attendees suggests that CACLALS remains accessible to and encouraging of graduate students and their research.

Thanks to CACLALS, Gary Boire and Rowland Smith in particular, for making some funding possible for many of the graduate students to attend the conference. With cutbacks the funding was not full, but appreciated nonetheless.

We would also like to remind people that there has been an E-mail listserv established by Jill Didur at York. To join just E-mail "[listserv@yorku.ca](mailto:listserv@yorku.ca)" and say sub CACLALS-L your name. It has been relatively inactive to date but it is an excellent forum for us to discuss issues and debates and see calls for papers. There are 54 people signed on so far. So the more people who join it the merrier the conversations can be.

Finally, we would like to thank Jennifer Kelly for her two years of 'service' as CACLALS student co-rep. Jennifer was active in fighting for greater student representation on the executive board, helping to create the listserv, organizing two successful student oriented sessions at the Learned's, and sending out a questionnaire to get a sense of students goals for CACLALS.

Please contact us if you have any comments or ideas about what we, as student reps, should be doing in CACLALS.

Good luck this year.

Laura Moss ([3LFEM@qlink.queensu.ca](mailto:3LFEM@qlink.queensu.ca))  
Heather Smyth ([hsmyth@gpu.srv.ualberta.ca](mailto:hsmyth@gpu.srv.ualberta.ca))

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### Book Reviews

Review of *ARIEL* Special Issue "Postcolonialism and its Discontents."

The special two-volume issue of *ARIEL* dedicated to postcolonial theory (26.1, January 1995, and continued in 26.3, July 1995) is called "Postcolonialism and its Discontents" and is edited by Stephen Slemon, Aruna Srivastava, and Pamela McCallum. It compares favourably in scope and level of discussion to similar issues in other journals. The title, borrowed from a recent article by Graham Huggan, is a parodic identification of postcolonialism with civilization itself. Peter Hulme in his contribution expresses the problem well; what happens when postcolonialism ceases to be a wild zone, but is domesticated and served by regular commuter lines? One thing that happens is that postcolonial studies is painfully conscious of a contradiction, between its own institutionalization and its subversive intentions, between disembodied critical analysis and real suffering, between the text and the world. The conditions that make postcolonial theory possible are precisely what falsify and compromise that theory.

The contradictions between theory and its repressed are felt by all the contributors. A common strategy is to criticize a set of other theorists for papering over repressed truths with familiar formulas. However, even as she claims to peel away the accretions of her wrongheaded precursors in the name of getting back to what we should be talking about, the postcolonial critic inevitably adds yet another overlay to the palimpsest. Kalpana Seshadri-Crooks quarrels with Aijaz Ahmad; Revathi Krishnaswamy appeals to Ahmad in order to denounce Rushdie's notions of diasporan consciousness; the diasporan consciousness of *The Satanic Verses* is celebrated by Vijay Mishra. I found myself agreeing with them all.

Two articles I disagreed with, not on political grounds, but as misreadings. Alison Donnell argued a liberal position, that we must get beyond colonial dichotomies, based on an unconvincing reading of Jamaica Kincaid. At the same time I found heavy-handed and too absolute Sara Mills' denunciation of the anti-apartheid liberalism expressed by a photograph published by Amnesty International. Two articles that I disliked took opposite approaches to the question of Marxism: Henry Schwarz and Sangeeta Ray wage all-out war on Arif Dirlik. Epifanio San Juan defends an unreconstructed Marxism (and Dirlik) in an insipid political language. I found my judgement depended not on which side of a debate an article was on but on how well it argued.

My reaction is, I think, a comment on the field of postcolonial studies. The debates engaged in by these articles cannot be finally resolved: they are what define the field. The familiarity of the debates is alluded to in the title of Deepika Bahri's article, "Once More with Feeling What is postcolonialism? (26.1). Bahri's article is what it promises to be. A survey of the reasons that the term 'postcolonial' is a problem it ends with an exhortation to keep considering the question. Among the best articles in the special issue were two that surveyed and evaluated the field, taking into account the various sides of the question: "Postcolonial Differend" by Vijay Mishra and "At the Margins of Postcolonial Studies" by Kalpana Sheshadri-Crooks (both in

26.3) might serve well as discussion-starters in graduate courses.

Because the field is defined by its bad conscience, Ray and Schwarz are being disingenuous when they denounce Dirlik:

Cut loose from any responsible intellectual anchor that would allow us to consider them as usefully articulating tactics of struggle, Dirlik's remarks become mere symptoms of the intuitive dynamic of cultural consolidation and differentiation that occurs between any groups forced to share space. As such, this intervention into the postcolonial debate is less a self-conscious insertion into the theoretical genealogy of anti-capitalism than a local polemic designed to win adherents to a particular US academic cause. (26.1:148)

Victor Li recognizes how every charge of this kind will rebound on the head of the one making it: "There is, it seems to me, no way of avoiding such a performative contradiction as long as postcolonial theorists and their critics remain locked within the theoretical languages and institutional structures against which their vigilance is trained but from which their critical authority, their certification to speak, is none the less derived" (26.1:172). The clear-sighted Li himself seeks to escape the impasse by taking the middle path of hybridity but he does not fully convince me.

Lest this review become what it describes: an article that seeks a vantage point outside the debate from which to see what everyone else fails to see, an article that really just wants to be included with the others in the special issue, let me take a different tack. The bibliographies of the various articles' though they repeat many of the same items, bear witness to the sheer volume of material that all of us interested in postcolonial literature have to read. The *ARIEL* special issue as a whole is worth adding to one's "To be read" list. All of the articles prove that the authors deserve their jobs. I found it too easy, however, to agree with most of them. If I had to recommend particular articles, I would choose the ones by Rey Chow and Peter Hulme (both in 26.1).

Rey Chow's article, "The Fascist Longings in our Midst," comes first in the collection and that perhaps reflects the editors' own valuation. It stands apart from all the others as well worth disagreeing with. Chow attempts nothing less than a revised theory of fascism that involves a complicated discussion of projection from Freud to film. Fascinating if at times farfetched. The second half of her article is a bitter caricature of affirmative action that concludes that cultural pluralism is .a kind of fascism. I do not think this argument is strategically useful or logically sound (cultural -pluralism, for all its sins, does not kill people), but Chow discusses things I am unfamiliar with in new and challenging ways. She concludes with an epigram that I found suggestive:

The myth, in the days of territorial colonialism, was that (white) consciousness had to be established in resistance to captivity-even while whites were holding other peoples and lands captive-so that (white) cultural origins could be kept pure. In the postcolonial era, by contrast, the myth is that (white) consciousness must itself "surrender to" or be "held captive by" the other-that (white) consciousness is nothing without this captivity called "otherness." In both cases, however, what remains constant is the belief that "we" are not "them," and that "white" is not "other." (26.1:44)

Peter Hulme's brief article, "Including America," is the most eloquent of the bunch, and that means a great deal. I have been sceptical in the past about the usefulness of including the United States in discussions of the postcolonial, but Hulme is surely right. I think it bears repeating that "postcolonial" is (or should be) a descriptive, not an evaluative, term" (26.1:120). I especially admired his generous self-presentation that did not claim the authority of standing outside and above, but recognized his own implication. As a pioneer of colonial discourse studies, he had once thought of himself as on the wild frontier. Hulme regrets the

loss of that wildness, but recognizes the impossibility of escape.

Neil ten Kortenaar  
Concordia University

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### In Memoriam

#### Remembering John Matthews

We have, in one way or another, spent a considerable amount of time 'charting' John Matthews' career. Even whilst we were still at Queen's-to be precise, in a Kingston burger bar sometime in 1982-we decided to try to put together a history of the field in which John was preeminent and which had drawn us to Canada for graduate work: Comparative Commonwealth Studies. In retrospect this was a period when the field of Commonwealth Literary Studies was about to burgeon and emerge with what most would accept as a new name: postcolonialism. Then we were equally interested in the institutional history of Commonwealth Studies in Canada and Australia.

A result of this interest, *Australian/Canadian Literatures in English. Comparative Perspectives*

(Methuen 1987), included comparative essays by John and many of the people who have worked with him at Queens. What he probably liked most though was the lengthy introduction, where we traced the emergence of this field of comparison in the 1950s and '60s, beginning with the Dominions Project which had taken John himself to Canada from Australia in 1953, to work on a PhD at the University of Toronto (the genesis of his ground-breaking study, *Tradition in Exile*). This history brings together the careers of many eminent Canadian and Australian literary critics who worked together in those years: Bissell, Watters, Robert McDougall and Pacey from Canada; Jeffares (then at the University of Adelaide), Elliott, Hope and Inglis Moore from Australia. The personal and institutional links forged in those early years helped determine the destinations of graduate students for some generations, and they continue to be influential. Here is the proven logic on John's very special commitment to the supervision of graduate students.

One way in which John's extraordinary contribution to the field of Comparative and Commonwealth studies can be judged is by the 78 MA and PhD theses he supervised at Queen's from 1964-1991. (These are listed in an appendix at the back of his festschrift, *Re-Siting Queen's English* (Rodopi, 1992), eds. Gillian Whitlock & Helen Tiffin.)

This is the larger context, the more public history in which our own impressions of Queen's are located. There is still much work to be done to give it proper form and detail. We remember John speaking fondly of the Dominions Project, and gesturing with his pipe to the bottom shelves of a large bookcase in his office that was stuffed full of official-looking papers in carefully sorted manila folders, and saying, "The whole history is there."

But history is the work of retrospect, and at the time we were at Queen's, naturally, more subjective and contingent impressions predominated. There were lengthy periods sitting on the bench outside John's office contemplating the dangers of admission to this sanctum, dislodging that huge case of books which teetered next to the visitor's chair. We begin with the office because there was a clear demarcation between public and private in relations with John. To

graduate students, he was "Professor Matthews," and it was in his office we consulted him routinely, or at crunch times much more often. "Often" might include Christmas Eve or New Year's Day if it seemed that the elusive thesis-completion date might be reached a little earlier as a result. What was the secret by which John managed to have so many of us to last the distance, to produce successful theses in a system which has a horrendous "fail to complete" rate? This remains a puzzle, but he was prepared to see you every couple of days, even every day if need be; and if he had not had time to read your last twenty-four or forty-eight hours' writing, he would read it while you sat there and give you his commentary verbally in medias res. The effect was constant dialogue and constant encouragement. In retrospect, as we both now work with graduate students, John's commitment seems extraordinary. At the time, it seemed essential.

We might equally have begun with the pipe. Was it only for us that consultations lasted exactly the amount of time it took John to clean, pack and smoke his pipe? Even in the class-room, where the theatre was more intense, with a larger audience, the pipe measured time. There were questions that could be answered between puffs, and others which required long savouring in a swirl of contentment and smoke, and we learnt to read the gestural language of the smoking ritual as crucial for the timing of our contributions to seminar discussion.

There were three Australians who had come to Queen's to work with John in 1982 (Liz Ferrier was the third), and we had a different style to our Canadian counterparts. John eased our adaptation, privately warning against too brash and vigorous discourse. We felt like performing seals. Yet the hoops and balls he threw to us, with a look of wise mischief, were not only for the good of our intellectual agility and balance; they were also, we now realise, to assist our "socialisation." Not that John expected us to have time for socialising.

The formal relationship was abruptly transformed by the oral exam, when John enjoyed inviting you back into the torture chamber after the examining committee's deliberations with "Come in, Dr." And, then, even more momentous, "Call me John." As survivors, we came to know a different John Matthews. We came to know a succession of dogs, tattooed Great Danes all, an extensive collection of videos (a favourite episode of "Upstairs Downstairs" could be retrieved in a moment), the famous antique French clock on the mantle shelf (in the presence of which one was constantly nervous), sherry in the staff club. We came to know great generosity, and the range of John's interests, which was enormous.

The train would pull into the station and John would be there to meet it, with his pipe, and his big black fluffy hat. "Why haven't you published your thesis?" From here in Australia it is hard to imagine returning to Kingston without his welcome, without the Matthews rituals. What remains in his absence are the friendships between so many of us who are in that bibliography of completed theses, and the practice of a criticism which in many respects John would not recognise (for it has changed so much in metamorphosis from Commonwealth to Postcolonial) but which owes him a great debt. To the extent that we keep reading out and beyond our own national literatures, we remain in touch with him and his work.

### **Russell McDougall & Gillian Whitlock**

In the course of his career John Matthews supervised over eighty higher degrees in the fields of Commonwealth, Post-colonial and Victorian Studies. John taught me in three graduate courses and supervised my PhD dissertation, so it was as teacher and supervisor that I knew him best.

In these capacities John had two invaluable qualities. He was by inclination a comparativist and his grounding in national comparative literatures led him to the formulation of broad paradigms. His teaching within such frameworks was particularly stimulating. Acceptance of his models led you to consider individual texts or national traditions in new and exciting ways, while conversely, challenging John's conceptual categories involved you in detailed, eclectic and comprehensive researching to formulate a rebuttal. Either way students gained a love of ideas,



argument, and disciplinary training.

But John's greatest quality was, in my view, his genius as a supervisor. Because he enjoyed vigorous debate (even if he usually expected to win) talking to him about ideas was always stimulating. That, however, was only a beginning. His real genius lay in giving (and sustaining) the students' confidence in their own abilities; keeping them writing. At all those times during the years of a dissertation when you decide to give up-you'll never finish the research; it won't be nearly good enough; you can't write anything anyway, not even a sentence-John could get you back on track and writing again. At times he must have wondered whether you were capable of thinking the problem through; whether you could actually frame an argument; but if his confidence in you was bluff, it was convincing bluff. And where students had indeed given it up as hopeless, his support went beyond the psychological. John would persuade the student to contract to write a certain number of words per day and hand in the work every afternoon. This he would read overnight, seeing the student at 8 a.m. next morning before he or she began that day's task. This regular pattern would continue for up to six weeks, and in at least one instance, for a student who was no longer his, but who, having done a Master's degree with him, had enrolled at a major British university to pursue a PhD. Getting no supervision or support there, she had come home to give up. In this instance as in all the others, John's 'kick-start' method of overcoming thesis block was entirely successful.

What astonishes me now that I supervise postgraduate work is the sheer generosity of this procedure, because in the academic world generosity with one's time is an increasingly rare trait. But there is also a generosity implied in John's confidence in his students and in the breadth of his vision for the discipline of Commonwealth studies as a whole. It is there too in his love of both Postcolonial and Nineteenth-century British literatures (a conjunction of interests which seemed to me, in the early days of the fight for the teaching of post-colonial literatures, politically incongruent, and over which we often argued).

My memories of John reinforce my belief in the interconnectedness of private and professional lives. When I think of John, I think of a large (and he wasn't so very large), generous, multi-talented man who always poured gins so bounteous that after only half a glass, the world already seemed a better place.

### **Helen Tiffin**

John Matthews was an urger. He was an urger of ideas which he galvanised into shapes and alliances they had no intention of making. He specialised in what Paul Keating was later to call the Big Picture. What John did best in the classroom was to develop breathtaking patterns and structures which swept a whole century's worth of writing into persuasive coherence. If there were exceptions to the pattern thus created, they remained just that-exceptions. They could never threaten, much less negate, the excitement, dynamism, and consummately Attic shape of two blackboards' worth of names, arrows, swirls, influences, labels, parallels, crossovers, and mutual reciprocities. It seemed mean-minded to mention things that didn't fit-a sort of moral as well as academic pettiness.

To someone who had been used to a style of literary criticism which was strong in subtle micro-analysis of texts but only tentative and grudging in conceptualising their larger relations, John's courses had all the ozone of a town planning meeting being addressed by an extra-terrestrial: we quickly passed from establishing minimum heights of ceilings and the size of windows in the bathroom to considering how the street scape would look from Jupiter. In later years John got glummer and glummer at the spread of post-structuralist relativist readings. He needn't have; it wasn't so different from what he had been doing instinctively for thirty years.

John was an urger in another way, too-with his grad students. He had a phenomenal record of successful supervision, not because of an outstanding breadth of scholarship, or even an

outstanding diligence, but because of an uncanny knack of making students who were going through the inevitable patches of doubt about their projects believe that it was worth doing, that they could do it, and that they would soon emerge from the other end of the bleak cosmic tunnel. This was a crucial skill, as vast numbers of his former students will testify. Nowadays, he might have had a career as a Business Motivator, helping executives to unleash their dormant superpower to optimize production throughputs and achieve corporate bliss; then, it was his students who benefited.

Some teachers are born great, said Bacon, some achieve greatness through canny self-preservation, and some have early retirement thrust upon them. John Matthews belonged unquestionably to the first category: there was a happy energy in his thought and in his way of dealing with students that swept them along despite their self-doubts. Jerome K. Jerome once praised a reviewer's catalytic impact: "You always encourage a man to do his best, by showing him what is his best." John Matthews had a similar knack of invariably encouraging his students to do what they didn't know they could. Vale John.

### **Christopher Tiffin**

At the age of thirty, John Matthews was simultaneously Professor of English, Head of the Department, and Dean of Arts at St. John's College at the University of Manitoba. Perhaps as a result of this early surfeit of administrative responsibility, he remained wary of such roles for the rest of his career (and offered blunt warnings to those who assumed them). Although he later provided distinguished leadership to the Humanities Association of Canada, the Canadian Federation for the Humanities, and the Queen's Institute of Comparative and Commonwealth Studies, John remained first and foremost a scholar-teacher from the time he moved to Queen's in 1962.

That same year saw the publication of *Tradition in Exile: A Comparative Study of Social Influences on the Development of Australian and Canadian Poetry in the Nineteenth Century*. Although this pioneering comparative analysis of the literatures of former British colonies needs no gloss for CACLALS members, its sub-title's emphasis on "social influences" signals John's reluctance to embrace "postcolonial" as a replacement for "Commonwealth" in his own critical vocabulary. Influenced by what he saw as the most useful commentary in his other field of interest, Victorian Studies, John always insisted on his having engaged with "social influences" in literary study long before the arrival of rhetorics of resistance.

If he could be dauntingly dismissive in responding to critical vocabularies perceived as obscurantist, John retained his capacity to communicate with students at every stage of his teaching career. As a colleague, I always felt that he would have been more confident of my competence, if I had taken up his offer to audit his classes in Commonwealth literatures when I first came to Queen's in 1984. He remains unique in my acquaintance in choosing to teach four full courses, without additional remuneration, in order to ensure student access to subject areas he regarded as important. Such commitment was also evident in the time he was prepared to devote to students in order to encourage in their writing something of the clarity of his own.

John's engagement with graduate students is unique in the history of English at Queen's. He served on more than two hundred supervisory committees and as supervisor saw over one hundred theses through to completion, approximately forty of these being doctoral dissertations. To junior colleagues complaining of "blocked" students, he offered his recipe for "the treatment," a rigorous weekly, and sometimes daily, regime of draft submission followed by immediate supervisory review and comment focussed on the expectation of what was to follow.

Not surprisingly, the teaching strategies appropriate to the study of literatures in English outside of the Anglo-American axis served as the theme for a conference honouring John's retirement. Although he was sceptical of the conference title adopted, "Postcolonial

Pedagogies", and brought an engaged scepticism to some of the papers presented, he wrote a note to me after the conference describing it as one of the highpoints of his life. The key to this impact, in my view, was not only in the tributes paid by friends and colleagues but also in the demonstration of affection and respect displayed by students from each phase of his career who had returned to Queen's to honour him. On this occasion, Gillian Whitlock and Helen Tiffin were able to present to him a copy of *Re-Siting Queen's English. Text and Tradition in Post-Colonial Literatures*. In the fifteen essays collected in that volume, all written by former students, John could see important evidence of his career-long success as scholar and teacher in that "resiting".

**Leslie Monkman**

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## Conferences, Announcements, Calls for Papers

### **SIGN UP FOR CACLALS-L!**

Student members of CACLALS have established an electronic discussion group (CACLALS-L) on the Internet. We would like to invite all CACLALS members and anyone else interested in participating in discussion related to the commonwealth/post-colonial issues to join.

We imagine the list as a forum for discussing issues related to the study of commonwealth/post-colonial literature, theory and current events in Canada and transnationally. The list could also be a place to exchange information or ask questions about research interests, conferences and employment opportunities. Other successful formats on electronic discussion groups have included reading groups and electronic conferences. Ultimately, as an unmoderated discussion (i.e. no one pre-screens postings to the list), it would be up to participants to define the form/content of the list.

To participate in CACLALS-L you must first have an E-mail account with Internet access. To sign up to the discussion list you send an Email message to [LISTSERV@YORKU.CA](mailto:LISTSERV@YORKU.CA) with the message: subscribe caclals-l [your name]. If all goes well, you should then begin to automatically receive messages as they are posted on the list. If you experience any technical difficulties signing on the list or otherwise, please do not hesitate to contact the list manager, Jill Didur, by E-mail at [jdidur@yorku.ca](mailto:jdidur@yorku.ca)

Hope to hear from you in cyberspace!

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## CALLS FOR PAPERS

### **GRADUATE STUDENT REPRESENTATIVES**

We invite proposals and suggestions for a special session at the 1997 CACLALS conference at the Learned's, the focus of which is the particular location and politics of graduate study in

Canada in the fields of Commonwealth Literatures and Postcolonial Theories. We encourage a variety of presentation approaches, including performance or workshopping, and hope to enable dialogue among both student and faculty participants. Possible topics include: interdisciplinary and disciplinary questions; making the leap to a paying job, or the reality/possibility of other career opportunities; dealing with a tentative future in a wasteland of jobs; the politics of postcolonial theory in grad school and beyond; professionalization in neoconservative climates; issues of pedagogy; the psychology of grad school; how our work does and does not connect with political/social activism... We welcome suggestions for topics format of the session.

Proposals should be approximately 250 words. The deadline is January 31, 1997.

Send proposals or questions to Laura Moss, Department of English, Watson Hall, Queen's University, Kingston, Ontario, K7L 4N5 (or [3lfem@qlink.queensu.ca](mailto:3lfem@qlink.queensu.ca)), or Heather Smyth, 3-5 Humanities Centre, The University of Alberta, Edmonton, Alberta, T6G 2E5 (or [hsmyth@gpu.srv.ualberta.ca](mailto:hsmyth@gpu.srv.ualberta.ca)).

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### **CONGRESS OF LEARNED SOCIETIES**

The Congress of Learned Societies has asked us to publicize the fact that they only plan to send registration materials to those persons who request them. Their address is Congress of Learned Societies, Memorial University of Newfoundland, St. John's, NF, Canada, A1C 5S7; Telephone: (709) 737-4360; Fax: (709) 737-4449; E-mail: [learneds@morgan.ucs.mun.ca](mailto:learneds@morgan.ucs.mun.ca).

### **POSTCOLONIAL AND COMPOSITION STUDIES CALL FOR SUBMISSIONS**

*JAG: A Journal of Composition Theory* invites articles for an upcoming special issue devoted to composition theory and postcolonial studies. This special issue will explore the ways in which these two areas of study may most productively inform one another as well as the ways that theories of composition are-or are not-responsive to the issues raised most persistently in postcolonial studies. Articles should focus not on critiquing literary texts or on describing particular classroom technique, but rather on analyses of how concepts articulated within postcolonial studies affect, or can affect, writing and reading processes, theories of composing, theories and practices of literacy, the history and politics of rhetoric and composition, or other related issues.

Articles should be 3,500 to 7,500 words in length and use current MLA style format. Please submit two hard copies and one disk copy by January 5, 1997 to Andrea A. Lunsford and Lahoucine Ouzgane, Department of English, Ohio State University, Columbus, Ohio 43210.

### **INTERNATIONAL SEMINAR POSTCOLONIALISMS: CANADA AND INDIA February 1997**

The U.G.C. Centre for Canadian Studies in collaboration with the Indian Association for Canadian Studies will host a three day International Seminar in the third week of February 1997 to discuss the problematics of postcolonialisms in India and Canada. The Seminar will mainly focus on theoretical issues and personalities problematizing the field.

Some broad possible topics are given below:

- Towards a definition(s) of postcolonialism(s)
- The postcolonial paradigm shift
- The postcolonial and the postmodern
- Modernity and the postcolonial discourses

Those who are invited to participate will be provided hospitality including free accommodation in the University Guest House and will be reimbursed maximum up to First Class round trip train fare by the shortest route. Please send the abstract of your paper to the following address by October 31, 1996.

Dr. Om P Juneja, Director, Centre for Canadian Studies, Faculty of Arts, M.S. University of Baroda, Vadodara 390 002, Gujarat, India. Tel: 91 265 336479; FAX: 91 265 335505.

The Department of English Language and Literature, International Islamic University Malaysia requested that we bring to your attention their "English and Islam: Creative Encounters" International Conference to be held December 20-22, 1996 at Jalan Universiti, Selangor, Malaysia; Telephone 03-755-5322, 755-3122; Telex ISLAMU MA 37161; Fax 03-757-9598. Contact person Dr. Nur Nina Zubra, Fax 03-757-6045.

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## Societies, Journals, Publications

### **CALL FOR MEMBERS**

The graduate student representatives of CACLALS would like to ask those teaching graduate courses to inform their students about the benefits and pleasures of CACLALS and encourage them to join, become members of the list serv, and submit a proposal for the grad student session at the annual meeting at the Learned's. We are eager to reach students who work on post-colonial literatures and theories in order to enable a cross-Canadian dialogue among graduate students about our research and professional experiences, as well as continue our strong presence at the Learned's each year. Please announce this call for members to your post-colonial and other graduate classes, post this notice in a public space where graduate students will see it, and/or circulate it among colleagues with students who might be interested in postcolonial issues but are not yet CACLALS members. Thanks.

**Laura Moss & Heather Smyth**

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## News of Members

News from Cherry Clayton:

1. My poetry collection LEAVING HOME (Cape Town: Snailpress & Guelph: Red Kite Press, 1994) won a CNA Literary Award for debut publications in English Literature. (Award in August 1995)
2. Poems in a new anthology *The Heart in Exile: South African English Poetry, 1990-1995*. Ed., Leon de Kock and Ian Tromp. London: Penguin, 1996.
3. Guest edited special issue of *ARIEL Writing the New South Africa*. *ARIEL* 27, 1 (January 1996).
4. Presented a paper at Canadian Association for African Studies annual conference in Montreal, 2-5 May 1996 on "Identity, Resistance, and Urbanization in Lauretta Ngcobo's *And They Didn't Die*." Also chaired the panel on "Gender and Representation in African Literature."

Kelvin Jarvis recently published "V.S. Naipaul: A Bibliographical Update, 1987-1994." *ARIEL* Vol. 26:4 (October 1995): 71-85. He is also author of *VS. Naipaul; a selective bibliography with annotations, 1957-1987*. Scarecrow, 1989.

Congratulations to Modupe O. Olaogun on the arrival of a new daughter this past Spring!

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### *The Canadian Association for Commonwealth Literature and Language Studies*

The Canadian Association for Commonwealth Literature and Language Studies (CACLALS) is the only association in Canada that concentrates on the burgeoning field of Commonwealth literature (or, in its recent manifestations, International English literature, Anglophone literature, New Literature in English, World Literature Written in English, and Postcolonial literature).

CACLALS brings together critics, scholars, teachers, students, and writers who share a common interest in the Commonwealth and Postcolonial literatures and the versions of the English language they employ. And it provides members with an international context for studying Canadian literature, introducing a deeper understanding of other cultures and of Canada's multicultural tradition. The association organizes each year a three-day conference at the Learned Societies. Members, including graduate students, share their research in sessions that feature papers, panel discussions, readings, and workshops. It regularly sponsors joint sessions with other societies such as ACCUTE and ACQL in areas of common interest. At the annual conference, members and guests have opportunities to meet each other informally. The wine-and-cheese reception and the informal dinner (that often features Commonwealth fare) are both lively occasions.

CACLALS organizes triennially a major international conference at the current headquarters of the association. These conferences attract writers and academics from all over the world. They have been held in Montreal, Winnipeg, Wolfville, and Guelph. The next is scheduled for Wilfrid Laurier University in 1997.

CACLALS, which celebrated its twentieth year in 1993, is a member of the Canadian Federation for the Humanities (CFH) and an affiliate of the international Association for Commonwealth Literature and Language Studies (ACLALS). Members of CACLALS automatically acquire membership in the international body, ACLALS, which currently has its headquarters at the University of Kelaniya, Kelaniya, Sri Lanka, the venue of the tenth triennial conference of ACLALS, 14-18 August 1995.

CACLALS publishes a newsjournal, *Chimo* (the Inuit word for "greetings"), twice a year. It is distributed free of charge to members. In addition to brief articles and reviews, calls for papers, news of

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Rowland Smith

Vice-President: Academic

Wilfrid Laurier University

Waterloo, Ontario N2L 3C5

(519) 884-1970

Secretary-Treasurer

Gary Boire

Department of English

Wilfrid Laurier University

Waterloo, Ontario N2L 3C5

(519) 884-1970

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University of Calgary

Calgary, Alberta T2N 1N4

(504) 220-5470

BC & Northern Territories

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Department of English

University of British Columbia

Vancouver, British Columbia V6T 1Z1

#### Prairies

Carol Morrell

Department of English

University of Saskatchewan

Saskatoon, Sask. S7N 0W0

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Modupe Olaogun

Department of English

Concordia University

Montreal, Quebec H4B 1R6

#### Maritimes

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Department of Languages

University College of

Cape Breton

Sydney, Nova Scotia B1P 6L2

Community College

Ranjini Mendis

Department of English

Kwantlen College

Surrey, British Columbia V3T 5H8

#### Graduate Students

(2 year)

Heather Smyth

Department of English

University of Alberta

Edmonton, Alberta T6G 2E5

(2 year)

Laura Moss

Department of English

Queen's University

Kingston, Ontario K7L 3N6

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