

# CHIMO



*Salmon*

*Denny Dennis*

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# Chimo



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On the cover: *Salmon*. Danny Dennis is a self-taught Tsimshian Native artist who cites mentors such as master artists Francis Williams and Robert Davidson. Unique to Danny's art are the free-flowing lines capturing the expression of "Freedom," and the infinite possibilities of where a person's spirit can lead.

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The Canadian Association for Commonwealth Literature and Language Studies

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## FROM THE PRESIDENT

### *Ayubovan (Greetings)*

A significant event took place on June 21<sup>st</sup>, 2003: the First Nation University of Canada, formerly Saskatchewan Indian Federated College, held its grand opening in Regina, Saskatchewan. On behalf of CACLALS members, I wish them strength and great success as they continue their important work.

I am delighted also to report that the first year of CACLALS on the west coast ended in a most successful conference on the east coast at Dalhousie University in Halifax, Nova Scotia from May 30 – June 1, 2003. Our papers and panels were very well attended, and many spoke well of the interesting presentations and the friendly atmosphere at CACLALS events, including the informal dinner at the end of the conference.

From the large number of proposals received this year, we were able to include thirty papers to celebrate CACLALS' thirtieth anniversary. Special thanks to Shao-Pin Luo, our on-site co-ordinator, for arranging suitable venues for the sessions and receptions; Carrie Dawson and Andy Wainwright for assisting in the initial planning stages; Kelly Hewson and Judith Leggett for blind-vetting conference proposals; Wendy Robbins for encouraging us to organize a colloquium; Susan Gingell and Shao-Pin for suggesting speakers for the colloquium; Jill Didur and David Jefferess for responding to program requests; Kristina Fagan for organizing the Aboriginal roundtable and Renate Eigenbrod for arranging guest speakers for it; Rob Fleming for seeing that the sessions at the Congress ran smoothly; all who organized panels and chaired sessions; and volunteers – Jane Shen, Tim Acton, Bruce Raskob and Murray Speer – for helping with our printed program.

A special event of this year's conference was our international interdisciplinary joint congress colloquium on "Conflict and Cooperation: Wealth and Creativity" that was attended by almost ninety participants. Diana Brydon introduced and chaired the morning session of three speakers: John Willinsky, University of British Columbia, Helen Tiffin, University of Queensland, and George Elliott Clarke, University of Toronto. This was followed by a reception, a creative reading by George Elliott Clarke, and a book launch of *Is Canada Postcolonial? Essays on Canadian Literature and Postcolonial Theory*, edited by Laura Moss. I very much appreciated Dr. Doug Owsram's high praise for the hard work that went into organizing what he observed as one of the most well attended and interesting colloquia of the Congress, and Wendy's urging, at the AGM, to "repeat the success".

My sincere acknowledgement of the three associations that supported our application: Association of Canadian College and University Teachers of English (ACCUTE), Canadian Association of Curriculum Studies (CACS), and Comparative and International Education Society of Canada (CIESC) – and in particular ACCUTE, for sharing the cost of honoraria for the speakers. We thank the Federation for their generous sponsorship of this event, and the University of Toronto Press and Wilfrid Laurier University Press for their stipends for the reception. Our appreciation also to Kwantlen University College for their generous funding and continuing support as host institution for CACLALS.

On a different note, the Federation electronic newsletter notes that the global uproar in the first half of 2003 seems to have wearied scholars. It is therefore imperative that CACLALS continues to provide a safe space for the expression of unorthodox viewpoints. We need to continue to be cognizant that “Commonwealth” literature reflects struggles of various peoples, and that we cannot recede into complacency in the face of conflict, but must strive to resist the hegemony of essentializing forces that would otherwise keep us from analyzing how the world’s powers have used, marginalized and discriminated against various peoples whose privileges and advantages are few. Next year’s conference at the University of Manitoba in Winnipeg on the theme “Confluence: Ideas, Identity and Place” should promise interesting sessions that are at the heart of postcolonial studies.

In December, the resumption of the Commonwealth Foundation Grant brought us financial relief and we have already submitted the funding application for next year as ACLALS prepares for its international conference in Hyderabad on August 4 – 10, 2004. The theme of the ACLALS conference is “Nation and Imagination: The Changing Commonwealth”. Please check the ACLALS website for more details in the coming months.

The move of ACLALS from India to a new headquarters in 2004 will be on the CACLALS agenda for discussion this year, and I have also been talking with USACLALS Chair, Amritjit Singh, regarding a joint triennial and applying for Allied Organization status at the annual conference of the Modern Language Association.

I am excited that *Postcolonial Text*, the first fully online journal from Canada, is now on the web at [www.pkp.ubc.ca/pocol](http://www.pkp.ubc.ca/pocol). It has an editorial team and board of international repute, and is now inviting submissions for our inaugural issue. The Open Journal Systems of University of British Columbia’s Public Knowledge Project made this online journal a reality with the generous gift of software and ongoing managerial assistance from John Willinsky. This free-to-read journal will provide a site for scholars from all parts of the world to access scholarly works of western and non-western

countries, and we hope to have sufficient accepted articles to press the "Launch" button before the year ends. CACLALS offered an honorary membership to John Willinsky in recognition of his valuable service to postcolonial studies.

Earlier this year CACLALS was approached by the Aid to Scholarly Publishing Program (ASPP) for committee nominations, and a number of CACLALS members agreed to participate in the Canadian and Commonwealth English Literature sub-committee.

In this issue of *CHIMO*, you will see a new feature: "Author responds to Critic" in the Book Review section. Please feel free to send your views to Susan Gingell or me.

As *CHIMO* goes into print, we have a few changes in the Executive. Rob Fleming has accepted an appointment of interim Dean of Humanities at Kwantlen University College and has resigned his position with CACLALS effective August 1, 2003. Our congratulations and best wishes to Rob as he prepares to take on his new responsibilities in January, 2004, and my thanks for his efficient work for CACLALS this past year. Catherine Nelson-McDermott from the University of British Columbia will replace Rob from August 1, 2003 as our new Secretary-Treasurer. We also have a new Graduate Student Representative on the Executive, Chandrima Chakraborty, replacing David Jefferess whose term ends this summer.

Leslee Birch will no longer be working for CACLALS and we thank Leslee for her unstinting help throughout the year, not only in conference arrangements and production of *CHIMO*, but for reducing our mailing costs by half through a special "Publication Mail" numbering and labeling system, a saving that will continue in future mailouts as well.

Special thanks to the IET Department at Kwantlen University College for help with our website and listserv, and to Jacqueline Gore and Peter Chevrier for assistance in setting up the photographs in this issue of *CHIMO*.

I hope you are enjoying this beautiful warm summer. Do stay in touch – we like to hear from you.

*Suba Pathum* (Best Wishes)

*Ranjini Mendis*

July 22, 2003

### CACLALS Conference report by Shao-Pin Luo

The 2003 CACLALS conference at the Congress of the Humanities and Social Sciences in Halifax was a great success, held May 30 – June 1<sup>st</sup> in always-welcoming and sea-charming, but only sometimes-sunny and forever-fog-enveloped Halifax.

The conference got off to a grand start with a well-attended panel on "Postures, Impostures, and Hoaxes: Identity Conflicts and Crises in Australian Literature" that not only had three engaging and thoughtful papers on the panel, but also an Australian contingent in the audience with Helen Tiffin from the University of Queensland and Anna Johnston from the University of Tasmania. Indeed, a distinctive aspect of this year's conference was its international perspective and interdisciplinary nature. In addition to participants from Australia, there were Don Randall from Bilkent University in Ankara, Turkey, and Minoli Salgado from The University of Sussex, who found us through our website.

Papers ranged from studies of particular novels, the poetry of Derek Walcott and Dionne Brand, the "bungalow" as colonial architecture, a provocative play *The Monument* by Colleen Wagner, to reflections on the phenomenon of "Canada Reads" and a critique of the postcolonial politics of food. There were also clusters of papers on diaspora studies, Sri Lankan Literature, a joint session with ACCUTE on Law and Transgression in Postcolonial Literatures, a graduate student panel and a roundtable on The Politics of Postcolonial Reconciliation, as well as our ever-popular Aboriginal Roundtable. (See Kristina Fagan's report).

The main event of this year's conference was one of the three major Congress International Interdisciplinary Colloquiums organized by CACLALS (with ACCUTE, CACS, CIESC) on the theme of "Conflict and Cooperation: Wealth and Creativity." The main speakers were John Willinsky, Pacific Press Professor of Literacy and Technology at UBC; Helen Tiffin, Professor of English at the University of Queensland and Canada Research Chair at Queen's University in July, 2003; and George Elliot Clarke, award-winning writer and Associate Professor at the University of Toronto. Willinsky's lively presentation on "Postcolonial Responsibilities of Scholarship" discussed the advantages of open-access publishing and challenged postcolonial scholars to work towards greater access to "knowledge" for the underprivileged and developing world. In her paper "These People Are Animals," Tiffin reads J. M. Coetzee's *Lives of Animals*, arguing that the foundation of racism is speciesism, urging for a re-definition of the "human," and calling for a

"sympathetic imagination" of a world that includes not only human rights but also animal rights. Halifax's own George Elliot Clarke not only read a paper on African-Canadian fiction, but entertained an enthusiastic crowd at the reception and reading after the colloquium with readings from his versatile work: a first novel *Whylah Falls*, a verse-drama (and opera) *Beatrice Chancy*, the Governor-General Award-winning poetry collection *Execution Poems*, a recent collection of poems, *Blue*, and a work in progress, a jazz opera titled *Quebecite*.

Other highlights from the conference include a call for submissions for a new on-line, open-access journal *Postcolonial Text* <http://pkp.ubc.ca/pocol> set up by CACLALS, and the launch of the much-anticipated anthology *Is Canada Postcolonial?: Unsettling Canadian Literature* ed. by Laura Moss (WLUP).

Finally, at the annual general meeting, Wendy Robbins gave a retrospective presentation, "Firing the Canon and Other Accomplishments: CACLALS at 30," to mark the 30<sup>th</sup> anniversary of our association. It not only helped us remember our beginnings but also gave hope for brighter futures. Wendy described from memory the meeting that founded CACLALS during the annual Learned Societies conference (now Congress of the Humanities and Social Sciences) held at Queen's University, Kingston, in 1973. Her first-person narrative set the "epic tale" of the founding of a "society" and the transformation of university curricula in English around the world in its literary and social context by reminding us of a few key events. These included Patrick White's winning the Nobel Prize in Literature in 1973 "for an epic and psychological narrative which has introduced a new continent into literature"—Australia. At the time, Queen's offered courses in Canadian and Australian literature only, and the library asked Wendy to make contact with booksellers and publishers in Africa and India during her world travels in 1973 – 74 so that they might expand into other literatures of the Commonwealth. No Internet. No Amazon. In fact, only 96 countries had regular black and white television service at the time.

The first international ACLALS conference at which CACLALS was to be represented occurred in December, 1973, in Idi Amin's Uganda. CACLALS' representative, Douglas Killam, fell ill *en route* and did not make it to the Kampala conference. Nor did Wendy, who had been traveling overland with a group of young tourists, all of whom ended up in the Kampala City Jail. At the next ACLALS conference in New Delhi in 1977, CACLALS' chair Cecil Abrahams led a strong contingent that included both Wendy Robbins and Diana Brydon. People were still discussing the "validity" of the new field of Commonwealth literature, though Indian writers of international stature, including Raja Rao and Mulk Raj Anand, were present.



In 1978, the first "Commonwealth in Canada" conference was held in Montreal, which provided an entry into CACLALS for Terry Goldie, whose reminiscence, emailed to Wendy, concluded her presentation, Terry Goldie recalled, "In my early association with CACLALS .., a mutual obsession with matters which seemed so inconsequential to most of my colleagues was what was most important to me."

### **"Reflections" by Shamsul Islam**

I joined CACLALS in 1977 while I was teaching at the University of Montreal on a visiting basis and the first paper I gave at a CACLALS conference was at its first triennial "The Commonwealth in Canada" held at Concordia University, Montreal, in October 1978. The paper was on "Kipling and the Raj." It was an exciting conference. I still remember meeting some of the writers who gave readings. These included Mulk Raj Anand (India), Witi Ihimaera (New Zealand), Dorothy Livesay (Canada) and Samuel Selvon (Trinidad). Prof. Cecil Abrahams (Bishops), a colourful personality, was the President of the Association with Prof. Patrick Holland (Concordia) as the Secretary.

What attracted me to CACLALS was that here was an association which had the vision and courage to explore the exciting new literature written in English outside Britain and the United States. This was a time when anything that was not British and especially something that did not belong to the established canon was not regarded as worthy of attention by the academy. CACLALS focused on the study of literature that was grounded in contemporary history and politics, encouraging cross-cultural communication that is vital to the success of a multicultural society like Canada. Here was an organization of scholars, teachers, students and writers that reflected the Canadian mosaic. Being an immigrant from the Indo-Pakistani subcontinent, I truly felt at home and soon I became quite active within the association. I represented Quebec on the Executive Committee for three terms in the late 80's and early 90's.

Among the many conferences that I attended, two stand out in my mind. One was the ACLALS Fiji Conference of 1980 that was held at the University of South Pacific, Suva. This was quite an exotic place and I developed close friendships with several members of the association, particularly Victor Ramraj and Saros Cowasjee. The other conference that left an indelible mark on my memory was the ACLALS silver jubilee conference held at the University of Kent, Canterbury, in 1989. One of the reasons I will never forget this conference is that I gave a paper on South Asian immigrants in Bharati Mukherjee's work, focusing on her novel "Jasmine." I was quite

critical of the protagonist and the kind of model of an immigrant from the third world that she presents and for that I was grilled mercilessly by the audience during the question period. Anyway, it was great fun. At Kent I also remember meeting Prof. A. N. Jeffares (Leeds Univ.) who is really the father of Commonwealth Studies. He is the one who single-handedly promoted the study of new literatures in English particularly through his *Journal of Commonwealth Literature*.

We have come a long way since 1973 and today I am happy to see that our association is thriving and our field of study has become an established discipline within the academy.

Dr. Shamsul Islam  
Dept. of English, Vanier College, Montreal

### **Aboriginal Roundtable: Oral Traditions and Literary Institutions Kristina Fagan**

This year's CACLALS Annual Aboriginal Roundtable focused on the role of Aboriginal Oral Traditions within institutions that predominantly value the written word. In fact, the Annual Roundtable is quickly becoming an oral tradition in its own right. It offers participants a chance to tell stories, informally share ideas, and speak from their experience. This year, the participants included university scholars as well as members of Nova Scotia and Newfoundland Mi'kmaq communities. I believe that the roundtable offers a model for how thinkers from both inside and outside the university can comfortably work together.

As the organizer, I opened the roundtable with a general description of the challenges involved in bringing oral traditions into the literature classroom, since neither the setting nor our typical tools of analysis and teaching may be appropriate to hearing such traditions. Jo-Ann Episkenew, of the Saskatchewan Indian Federated College in Regina, then reminded us that oral traditions are not something that only lived in the past, that they are a vibrant and continuing part of Aboriginal People's lives. Susan Gingell, Maria Casas, and Geraldine Balzer then spoke of their specific teaching experiences. Susan Gingell described the strategies that she and Maria Campbell used, while teaching a course on oral traditions at the University of Saskatchewan, to encourage students to reflect on their own experiences of orality. Maria Casas spoke of the resistance many students showed to learning about oral traditions, since they were not "real literature," in a course she taught at the University of Toronto. Geraldine Balzer, in contrast, described her

experiences teaching in the Northwest Territories, where her challenge was to teach literature to students more comfortable with oral traditions.

The final four presenters spoke about Mi'kmaq oral traditions in particular. Renate Eigenbrod, who teaches in Native Studies at the University of Manitoba, described her efforts to republish the Mi'kmaq stories collected by Silas Rand in the late 19<sup>th</sup> century, but this time with significant commentary and analysis by Mi'kmaq contributors. Chief Misel Joe, of the Conne River First Nation in Newfoundland, then spoke powerfully of his people's efforts to reclaim and legitimize their stories. He used the example of Sylvester Joe, a Mi'kmaq man who guided an expedition to find the Beothuks. Chief Misel Joe explained that Sylvester Joe's story has been much misunderstood and that he would like to write a version based in his own people's storytelling traditions rather than European history. Theresa Meuse, from the Bear River First Nation, then described her own experiences in university, where her people's oral knowledge was not seen as reliable. Her educational work and publishing, which are based in Mi'kmaq oral traditions, are an effort to create a better experience for today's Aboriginal children. Finally, Catherine Martin, a filmmaker and member of the Millbrook Band, described how her films attempt to bring oral traditions to life. She finished with a Mi'kmaq song and a chant.

The roundtable was not only a discussion of oral traditions, but also an example of how storytelling can be a powerful tool to analyze, explore and pass on knowledge.

### **"Some Reflections on Congress" by David Jefferess**

*Graduate Session* - This year's graduate session took the form of a roundtable on the idea of reconciliation. Sue Spearey, Julie McGonegal, Sara Matthews and I started the discussion off with short statements about their research and interests, including the reconciliation processes in Australia and South Africa and an event in Toronto dealing with the Palestinian/Israeli conflict. The session was well attended and a great discussion followed the initial short presentations. A discussion list has been started – if anyone would like to join, email: [postcolonialreconciliation-subscribe@yahoogroups.ca](mailto:postcolonialreconciliation-subscribe@yahoogroups.ca)

*AGM* – A number of the graduate students who have been regulars at Congress over the past few years have completed their dissertations (woo hoo!). While it is wonderful that folks are getting jobs or just moving on, a few people identified the somewhat smaller presence of graduate students at this year's Congress. It's important that CACLALS members spread the word

about the organization. CACLALS has consistently provided an enthusiastic and supportive environment for graduate research. As an outgoing Grad. Rep., I'd like to once again thank Wendy and Ranjini for their encouragement over the past few years.

*Upcoming Event* – Three graduate students at McMaster, Julie McGonegal, Sabine Milz and David Jefferess are organizing the annual English Department Taylor Conference: "The Politics of Postcoloniality: Contexts and Conflicts." The Conference will take place Friday, October 24, 2003. Please come to Hamilton for the conference; the response to the call for papers was excellent, and we think we have a great day planned. Information available at: <http://www.humanities.mcmaster.ca/~english/>

## **Abstracts of COSSH Papers**

### **Session #1**

#### ***Postures, Impostures, and Hoaxes: Identity Conflicts and Crises in Australian Literature Panel***

##### **Eustace, John**

My Uncle Jack Wrote This Introduction: Postures, Impostures, and Hoaxes in Australia

This paper is a general introduction to postures, impostures, and hoaxes in Australian literary studies. It begins by defining the terms of the CACLALS session, at once demarcating and problematizing the boundaries between postures, impostures, and hoaxes. It then provides a general chronological catalogue of the phenomena, beginning in the 1860s and culminating in the 1990s. It ends on a speculative note: it posits that the many instances of identity shifting in Australia operate as part of a broader discourse of territorial negotiation; and it attaches the spate of postures, impostures, and hoaxes that occurred during the 1990s directly to Mabo—the high court decision that overturned the founding doctrine of *terra nullius* in Australia, making way for indigenous land claims—and to the territorial anxieties that resulted.

John Eustace teaches postcolonial literature and theory at Acadia University.

### **Egan, Susanna**

The Company She Keeps: Demidenko and the Problems of Imposture in Autobiography.

I suggest that the central concern, affecting every other concern about Darville/Demidenko's novel, *The Hand that Signed the Paper*, is Darville's creation and development of the autobiographical author, Demidenko. Because autobiography requires and receives a reading quite distinct from that of fiction, "Demidenko" has challenged the very cultural paradigms on which life narratives are based. I shall examine her imposture as it slips between live performance and textual representation in order to explore the cultural value of "identity" both lived and written.

Susanna Egan is a Professor in the Department of English at UBC. Recent publications include *Mirror Talk: Genres of Crisis in Autobiography* (1999) and shared guest-editorship of *Biography* 24.1 (2001) "Autobiography and Changing Identities," and *Canadian Literature* 172 "Auto/biography (2002)."

### **Dawson, Carrie**

The Slaughterman of Wagga Wagga: Imposture and Australian Identity in the Tichborne Trials

This paper explores the ways in which the Tichborne trials of the early 1870s augmented English perceptions of Australia as the scene of secrets, lies, and silences. More generally, it considers what the identification of the Tichborne Claimant as an imposter revealed about the production, maintenance, and differentiation of English and Australian identities in the latter part of the nineteenth century. Finally, it asks how a revisitation of the Tichborne Affair might inform our understanding of current debates about literary imposture, appropriation, and authenticity in Australia.

Carrie Dawson is an Assistant Professor in the Department of English at Dalhousie University, where she teaches Canadian and Post-colonial Literatures. She has published numerous articles on literary representations of imposture.

## **Session #2**

### **Chariandy, David**

Diasporas in Conflict: Derek Walcott and Dionne Brand

The term diaspora has secured a special prominence in contemporary post-colonial and ethnic studies. The broad purpose of this paper is to point out that diaspora (no less than race or nation) supports no single meaning or agenda. In short, the term may not only allow us to evade the cycles of violent social conflict; it may itself reflect or embody social conflict.

The specific goal of this paper is to illustrate the latter point by focusing on the works of Derek Walcott and Dionne Brand. Both have invoked 'diaspora' in their works; however, they arrive at notions of diaspora that are different, if not entirely incompatible. Walcott refuses to understand 'the diasporic condition' by referring to histories of Black victimization. In contrast, Brand chooses to understand the diasporic condition through the very histories of Black victimization that Walcott seeks to transcend. However, she is also unwilling to idealize the 'lost homelands' and 'traditional customs' of the Black diaspora. At one time, it may have been important to describe Walcott and Brand as inhabiting a single cultural formation, the Caribbean diaspora. Today, it appears more important to show how the diasporas of these writers are in profound conflict.

David Chariandy completed his doctoral dissertation on Black Canadian literature at York University. He has published in *Essays on Canadian Literature* and *The Journal of Caribbean Literatures*, and he has guest edited a special issue of *The Journal of the Canadian Association of American Studies*. Currently, he is a post-doctoral fellow at The University of Toronto. In May 2004, he will join Simon Fraser University as an Assistant Professor of Black Atlantic and Postcolonial literatures.

### **Ball, John**

Dueling, Dwelling: London as Transnational Space in Catherine Bush's *The Rules of Engagement*

With its complex web of historical and geographical connections, the "global city" of London exemplifies notions of relational place-identity and transnational locale articulated by urban theorists Doreen Massey and Michael Peter Smith. Catherine Bush's novel *The Rules of Engagement* (2000) draws on these aspects of the metropolis to explore personal identity and political agency through a dialectic of dueling (as interpersonal or international conflict) and dwelling (as safe living in a conflict-free haven). In doing so, it

indirectly addresses Canada's ambivalence towards questions of global intervention that were debated nationally through the 1990s (Somalia, Bosnia) and especially since September, 2001.

John C. Ball is an Associate Professor of English at the University of New Brunswick in Fredericton. He is editor of *Studies in Canadian Literature* and has published widely on postcolonial and Canadian fiction. His book manuscript *Imagining a Transnational London: Metropolitan Life and Postcolonial Fiction* is currently under review, and *Satire and the Postcolonial Novel: V.S. Naipaul, Chinua Achebe, Salman Rushdie* will be published by Routledge in 2003.

### **Smyth, Heather**

"Dread and Creativity": The dialectics of diaspora in *A Map to the Door of No Return*

"Dread and creativity": The dialects of diaspora in *A Map to the Door of No Return* addresses the tensions in diasporic literature between the power of discourses of origins of subaltern and resistant identity, and at the same time the decreasing purchase of national frameworks for discussions of identity. Dionne Brand attempts to reconcile the merciless artifacts and memories of slavery and histories of racism with the absence of a pathway "home."

Heather Smyth is an Assistant Professor in English at the University of Waterloo. Her areas of specialization include Caribbean literature, Canadian multiculturalism, postcolonial feminisms, and postcolonial queer theory.

### **Session #3**

#### **Asante, Yaw**

From Zirigu to Ali: Resolving Ghana's North-South Conflict in Ama Ata Aidoo's "For Whom Things Did Not Change" and *Changes: A Love Story*

In this paper, I posit that Aidoo's short story "For Whom Things Did Not Change" and novel *Changes: A Love Story* are national allegories in which she reconfigures an age-old conflict between the northern and southern "nationalities" of Ghana.

"For Whom Things Did Not Change" is in Aidoo's collection of short stories, *No Sweetness Here*, which was published in 1970, thirteen years after Ghana had achieved independence from British rule. Aidoo raises the issue of "post-independence disillusionment and confusion of gender roles as they relate to

race and class,” as Ketu H. Katrak points out, but she also raises the troubling issue of the master-servant relationship that had existed between the majority of the people from northern Ghana and those from southern Ghana and continued to exist years after independence. *Changes: A Love Story* (1991) raises the question “Is Esi a trope for Ghana?”

Born in Ghana, West Africa, Yaw Asante obtained a Teacher’s Diploma in English from the Advanced Teacher Training College, Winneba, an affiliate of the University of Cape Coast, Ghana, in 1979 and an honours degree in English from the University of Ghana, Legon, in 1984. He obtained his Master’s degree in English from the University of Guelph, Ontario in 1992 and his Ph.d in English from the University of Calgary. He now teaches full time in the Department of English, Mount Royal College, Calgary, Alberta. His research interests include African literature and postcolonial theory and practice.

### **Lobe, Cliff**

The Bungalow as ‘Secret Machinery:’ Building, Memory, Empire in David Malouf’s *12 Edmonstone Street*

As an architectural structure that has appeared on every continent, the bungalow has more than one story. This paper traces the built space of the bungalow as both a “tool of empire” and as a more intimate “site of memory”—a “secret machinery”—that structures the self and grounds its (autobiographical) architectural postures in David Malouf’s *12 Edmonstone Street*.

Dr. Cliff Lobe is Assistant Professor in English, specializing in Postcolonial Literature, at the University of Lethbridge. His current research considers the linkages between architecture, cultural mnemonics, and postcolonial writing.

### **Randall, Don**

Cross-Cultural Performance in David Malouf’s *Remembering Babylon*

The paper takes up a critical controversy that begins with *Remembering Babylon*’s immediate reception in 1993. It focuses most closely on Suvendrini Perera’s 1994 article “Unspeakable Bodies: Representing the Aboriginal in Australian Critical Discourse” aiming to counter its assertion that Malouf’s novel misrepresents the aboriginal body and offers, by this means, a “discourse of happy hybridism.”



Don Randall took his PhD in 1995 from the University of Alberta. He held postdoctoral fellowships at the University of Calgary and Queen's university, before joining the Faculty of Humanities of Bilkent University (Ankara, Turkey) in 1999. His publications include *Kipling's Imperial Boy: Adolescence and Cultural Hybridity* (Palgrave, 2000) and various articles on colonial and postcolonial literature and culture. His second book, *David Malouf*, is contracted with Manchester UP and scheduled for submission to the publisher in the spring of 2004.

## **Session #4**

### **Salgado, Minoli**

#### **Territorialism and Spatial Politics in Sri Lankan Literature**

My paper will assess theoretical and literary representations of space and place in the context of the Sri Lankan civil war. Focusing on the intersection between what Lefebvre has described as 'spaces of representation' and 'the representation of space' it will consider the way in which different forms of displacement have given rise to uneven, inconsistent and mutually incompatible representations of the nation and landscape in Sri Lankan writing.

Dr. Minoli Salgado is a Lecturer in English and former convener of the MA in Colonial and Postcolonial Cultures at the University of Sussex, England. She has published on a range of subjects including translation theory, migrant identity, Indian literary nationalism, short story analysis, and chaos theory, and is herself a published poet and short story writer. She is currently on a Leverhulme Fellowship undertaking research on Sri Lankan literature in relation to spatial politics and the civil war.

### **Lesk, Andrew**

#### **"Girly-boys" and "bride-brides": Gender Nation and Sexuality in Shyam Selvadurai's *Funny Boy***

The character of Arje, the protagonist of Shyam Selvadurai's *Funny Boy*, is foremost a template upon which the nation essays its distress. Arje's struggle with his sexuality is preceded, most importantly, by his unassuming play with gender roles. The ensuing anxieties over Arje's "crossings" are voiced in an effort to conflate sex and sexuality with gender norms, and from this, with a regulatory nationhood, so that borders (racial and national) might maintain, at least in the short term, some stability and sense of order. As important as

homosexuality is to Arje's development, his eventual dismissal of his play at "girlie-boy" ironically serves to reaffirm (heteronormative) maleness as the predominant factor in the governing of nations and the struggles of terrorism.

Andrew Lesk is a recent graduate of the Université de Montréal, where he majored in Canadian Literature, with theory and Postcolonialism as secondary fields. In addition to recent essays on Sinclair Ross, John Glassco, and queer theory, he has published on Chinua Achebe, Rider Haggard, Jack Hodgins, Leonard Cohen, Willa Cather, and pedagogical aims in the university. He has organized conference panels on canonicity; on postcolonialism, gender and sexuality in Canada; and on nativism. He teaches part-time at Centennial College in Toronto, and is currently working on a book on Sinclair Ross.

### **Moss, Laura**

Mainstreaming Multiculturalism: Canada Reads *In the Skin of a Lion*

The entry for "multicultural voices" in the recently published *Encyclopedia of Literature in Canada* begins: "Alongside Canadian 'mainstream' literature created by numerous ethnic groups that arrived after the first British and French settlers" (764). The idea that Canadian literature is divided into (at least) two streams flowing in tandem does not recognize the extent to which the mainstream of Canadian literature now includes multicultural voices. Current Canadian literature is a merging of the two streams into a third hybrid stream which highlights the mainstreaming of multiculturalism. It grows out of a combination of new literary approaches to culture and identity, the shifting ethnic and cultural demographics in Canada, and the government's 1971 policy on multiculturalism. I will limit this large topic by focusing on Michael Ondaatje's *In the Skin of a Lion*. Several critics have argued that *In the Skin of a Lion* rewrites the history of Canada to include the immigrant worker and presents a kind of utopian multicultural space. In light of this argument, I will explore how the novel appeals to a popular notion of Canada as a multicultural community, how it relates to the development of a flexible notion of Canadian cultural citizenship, and how that in turn leads to my notion of the mainstreaming of multiculturalism in Canadian literature.

Laura Moss teaches African and Canadian literatures and postcolonial theory at the University of British Columbia. She has published articles on authors ranging from Chinua Achebe to Zoe Wicomb and on topics ranging from realism to resistance. She is the editor of *Is Canada Postcolonial? Theory, Context, and Canadian Literature* (WLUP, 2003).

## **Session #5**

### **Clarke, Joanna**

Canada's Apology Debates: Rewriting History and Policy, Redressing Race and Privilege

The government of Canada has responded to public and advocacy discourses of redress with official measures such as the 1988 apology to Japanese-Canadians for their internment during the Second World War and the putative apology to Aboriginal peoples in 1998 for residential school abuse specifically and colonization more generally. Drawing on discussions of discursive performativity in speech act theory from J.L. Austin through Judith Butler, this paper examines how these official moments of apology stand in tension with different constructions of Canada's past.

Joanna Clarke is a PhD candidate in the Department of English at the University of British Columbia working on discourses of apology and redress for historical injustice in Canada. She uses linguistic pragmatic as well as literary-historical approaches to examine the interactions between multiple redress discourses involving Aboriginal peoples and ethnic minorities in Canada. Her research traces the development of these discourses across multiple sites including government documents, advocacy briefs, newspaper articles, and literature.

### **McDonnell, Maureen**

Crossing the Line: An Aboriginal *As You Like It* and the Staging of Reconciliation

By casting Aboriginal actors in the roles of Rosalind and the dispossessed Duke, director Neil Armfield made *As You Like It's* debates about land ownership instantly recognizable to his Sydney audience. While theatre critics championed the Company B theatre's critique of Australian territorial issues, they overlooked how Rosalind's exile resonated with the losses of the Stolen Generation, an amnesia which suggests the lingering displacement of Aboriginal issues on the Australian stage.

Maureen McDonnell is a Ph.D. Candidate in English and Women's Studies at the University of Michigan, Ann Arbor. She is currently finishing her dissertation, "Crossing the Line: Performing Identities through English Renaissance Drama." She has been a fellow in the Global Ethnic Literature Seminar Program, part of the World Performance program at the International Institute, and a Michigan Teaching Fellow.

## **Adams, Micheline**

The Aboriginal Version: Jamaica Kincaid's "Ovando."

The Aboriginal Version: Jamaica Kincaid's "Ovando" examines how Kincaid uses an allegory told from the point of view of a Caribbean Amerindian to reveal some of the major misconceptions of the West and to interrogate the notion of the Aboriginal as victim.

Micheline Adams is a Ph.D. candidate at the University of New Brunswick. The title of her dissertation, which is under construction, is "The Treatment of History in the Narratives of Erna Brodber and Jamaica Kincaid." She is currently teaching at the College of the Bahamas in Nassau.

## **Session #6: Joint Session with ACCUTE**

*Representations of Justice: Law and Transgression in Postcolonial Literatures Panel (organized by Gary Boire; Chaired by Wendy Robbins)*

### **Cho, Lily**

Rationalizing Trade, Criminalizing Race: Reading Representations of Chinese Pirates

This paper takes up the representations of Chinese pirates in the nineteenth and twentieth century British colonial archive in order to examine the ways in which the criminalization of a particular form of Chinese subjectivity coincides with and enables British colonial trade expansion. I will consider representations of Chinese pirates drawn from two main archives: British naval and admiralty papers and the memoirs of European seamen who had sailed as captives or guests on Chinese pirate ships. I agree that these documents reveal the way in which the threat to imperialist trading relations and capitalist expansion is displaced by the threat of a racialized Asian criminality. That is, the challenge Chinese piracy in this period poses to British trading interests is contained by a consistent discursive criminalization of the indigenous Oriental.

Lily Cho is completing her PhD in the Department of English at the University of Alberta. She will be taking up a SSHRC Postdoctoral Fellowship at the University of California, Riverside, and will join the Department of English at the University of Western Ontario in 2004 as an Assistant Professor. She has written about Chinese diaspora issues by exploring the cultural significance of small town Chinese restaurants in Canada. Her current research is on the genealogy of the Pacific/passive migrant and indentured labourer.

## **Connelly, John M.**

Eros and the Colonial Subject: Jim Sheridan's *In the Name of the Father*

*In the Name of the Father*, Jim Sheridan's 1993 film, is a representation of the wrongful imprisonment by the British government of the "Guilford Four" and the "Maguire Seven," all convicted of participating in the 1974 I.R.A. bombing of a pub in Guilford, England. My focus is on the film's three courtroom sequences, in which Sheridan represents the British criminal trial as a highly ritualized blending of colonial discourses that sexualize the relationship of the state to its subject.

John M. Connelly is presently in the finishing stages of his M.A. in the department of English and film Studies at Wilfrid Laurier University, Waterloo, Ontario. His primary research interests include dramatic British literature of the nineteenth century; he is also working on projects in contemporary film and in Irish studies. John will begin doctoral studies in the fall of this year.

## **Blanc, Marie Therese**

Margaret Atwood's *Alias Grace* as a Critique of Courtroom Justice

If we view Margaret Atwood's *Alias Grace* (1996) as a "counternarrative" to the historical trial of Grace Marks (1843), it becomes clear that three types of communities are implicit in the novel: a historical community, a fictional one, and an imaginative community of readers/judges. The 'dialogue' on the subject of courtroom justice that results between today's readers/judges and the other communities illustrates at once Martha Nussbaum's and James Boyd White's communitarian belief in law as Socratic debate, postmodernist Jean-François Lyotard's sense that justice hardly depends on a final consensus, and legal narratologist Richard Delgado's support of revisionist, extralegal testimonies.

Marie Thérèse Blanc holds degrees in civil and common law from McGill University's Faculty of Law and is currently a doctoral candidate in English at McGill, where she is finishing an interdisciplinary dissertation entitled "The Other Face of Justice: Interpretative Battles within the Canadian Trial Novel." She was published in the *Ottawa Law Review*; her latest article will soon appear in *Canadian Literature*.

## **Session #7**

### ***Imagining a Different Future: The Politics of Postcolonial Reconciliation***

#### **Spearey, Susan**

**'A Room Full of Questions:' Elegy, Remembrance and Reconstitution in Ingrid de Kok's TRC Poems'**

The second section of Ingrid de Kok's *Terrestrial Things*, entitled 'A Room Full of Questions,' consists of a sequence of twelve poems that respond directly to the Human rights violations and Amnesty hearings of South Africa's Truth and Reconciliation Commission, many of which de Kok attended in person. The poems explore the ethics and aesthetics of addressing the past and the diverse affects of the transmission of harrowing stories upon victims, survivors, and perpetrators of violence, witnesses to testimony and even commission and media personnel such as transcribers and sound engineers. While the sequence is indexed towards a wish for the transformation and recovery of broken communities, traumatized bodies and decimated landscapes, the poems nevertheless register, among other concerns, the slippages between public and private ceremonies of forgiveness or repentance; the problematics of translation; the limits of 'talking cure' in the public sphere; the grotesquerie of spectacle afforded by the presence of the international media at the hearings; the inadequacy of explanations proffered; and the menacing threat of escalating cycles of revenge and retribution. Elsewhere, de Kok has argued for the restorative possibilities of a politics and poetics of elegy at times of rapid social change. This paper examines de Kok's treatment of the successes and failures of elegiac construction, whether in the public arena of the Truth and Reconciliation Commission hearings, through the language and structure of the poems themselves, or in the private sphere of personal memory, as individual and collective identities are reconfigured.

Susan Spearey teaches in the English department, and on the interdisciplinary MA in Social Justice and Equity Studies, at Brock University. Her research focuses on South African literatures of transition, and specifically on the ways that literary texts navigate narrative journeys through geographies, histories and psychological landscapes of terror; on the ways that different forms of violence are played out on bodies; and on the responsibilities of listeners and tellers of ethically burdensome tales. She teaches courses on postcolonial literature, South African literature, literary theory, theories of social justice and equity, twentieth and twenty-first-century women's writing and historiography.

## **Matthews, Sara**

### **Reconciling 'Evil:' From Eichmann to de Klerk**

This paper is concerned with the fragile work of social learning from representations that return the traumatic past in narrative. By traumatic pasts. I refer to histories of genocide and socially institutionalized violence and betrayal that constitute the problem of the national imaginary. Specifically, this paper explores journalistic accounts of reconciliation in post-apartheid South Africa as one kind of social response to traumatic history.

Sara Matthews is currently completing her doctoral dissertation, "Archive Terminable and Interminable: Pedagogy and the Return of the Traumatic in History." in the Graduate Program for Language, Culture and Teaching at York University. She recently returned from a three month research sabbatical with the Centre for the Study of Violence and Reconciliation, in Johannesburg, South Africa. Her work considers problems in learning from genocide and traumatic history from a psychoanalytic perspective. She also writes on issues of representation and interpretation in contemporary art practice, and is an art educator at the Art Gallery of Ontario.

## **De Costa, Ravi**

### **After Reconciliation**

Official reconciliation between indigenous and settler peoples in Australia lasted from 1991 until 2000, and occupied the center of national life several times during that period. It is now a concept existing largely as a rhetorical device. The promise of a reconciled national community – thought to be the basis for addressing the injustices faced by Aboriginal and Islander peoples – in fact, became the obstacle to reform. This paper will examine the development of the idea and practice of reconciliation through its relationship to two key political debates in Australia during the 1990s: Native Title and the Stolen Generations. The paper will go on to examine the concept of inter-personal reconciliation as it is manifest in the 'reconciliation movement'. A critical examination reveals its pre-occupation with consciousness-raising at the expense of social or political coherence. Also examined is the conservative government's inflexion, 'practical reconciliation', specifically formulated to disrupt indigenous claims for recognition and justice.

Ravi de Costa is a Research Fellow in the Institute for Social Research, Swinburne University of Technology, Melbourne. He completed a doctorate in 2002 that examined reconciliation and the British Columbia treaty process as policies for building 'new relationships.' Ravi also teaches a number of undergraduate politics subjects, including Indigenous Peoples and Australian

Politics. He will soon take up a Postdoctoral Fellowship at McMaster University's Institute on Globalization and the Human Condition

## **Session #8**

### **Daxell, Joanne**

In the beginning there was Yellow: Cherokee Colour Symbolism in *Green Grass, Running Water*

The main non-Native source of information regarding Cherokee religion is found in the work of the American ethnographer James Mooney. His descriptions of the meaning of colour in Cherokee religion correspond well with how colour is used in *Green Grass, Running Water*. Although King's work is not based solely on Cherokee myths and legends, and therefore needs to be interpreted according to a wider frame of reference, I suggest that it can be read for colour using Cherokee colour symbolism to shine light on the multiple meanings and interpretations that novel beckons and especially those related to a Native perspective.

Joanna Daxell holds a B.A. in French Literature and Culture from Rutgers University, and an M.A. in Comparative Canadian Literature from the Université de Sherbrooke. For her Ph.D. she is working on the Swedish immigrant experience in North American and Swedish literature. Other areas of interests include Native writing, ethnic writing, modernity and postcolonial theory. She is contributing co-editor of *Intercultural Journeys / Parcours interculturels*, a collection of critical essays (Forthcoming May 2003).

### **Andrews, Jennifer**

Working Towards a Native-Centered Criticism: Reading the Poetry of Kimberly Blaeser

In her 1993 groundbreaking essay, "Native Literature: Seeking a Critical Centre," Kimberly Blaeser contends that scholars need to "enact a tribal-centered criticism," drawing on "critical methods and voices that seem to arise out of the literature itself" (53-4). Her call to develop a new critical language poses unique challenges to academia where scholars are typically trained as Blaeser notes "to make the literature fit already established genres and categories of meaning" (54).

Employing the notions of collectivity and continuance that are integral to Blaeser's poetry, this paper attempts to enact the very reading strategies that are mapped out in her critical work. More specifically, I argue that an



intertextual analysis of several poems including "On the Way to the Chicago Pow-Wow," "Surviving Winter," "letter, from one half mad writer to another," "Where Vizenor Soaked His Feet," and "You Sure Hank Done It This Way?" provides an important framework, thereby reformulating the visions of selected Aboriginal writers and scholars.

Jennifer Andrews is an Assistant Professor in the Department of English at UNB and the co-editor of *Studies of Canadian Literature*. She has published a wide range of articles on English-Canadian and American literature; her co-authored book, *Border Crossings: Thomas King's Comic Inversions*, is forthcoming from University of Toronto Press.

### **Coleman, Daniel**

Cementing the (Vertical) Mosaic: White Civility in the Proto-Multicultural Canadian Writings of J.S. Woodsworth and John Murray Gibbon

My paper entitled, "Cementing the (Vertical) Mosaic: White Civility in the Proto-Multicultural Canadian Writings of J.S. Woodsworth and John Murray Gibbon" reads Woodsworth's and Gibbon's two profoundly influential texts to illustrate how, from early on, discourses of diversity in Canada have tended to reinforce an image of "white civility" based largely on a model of British fair play, and that the civil welcome offered to the strangers at Canada's gates fabricated and cemented them into specifically arranged positions: European (white) strangers were fitted into the hierarchy John Porter later called "the vertical mosaic," while non-white strangers were detained at the national gates.

Daniel Coleman teaches Canadian literature, with particular interests in gender studies and in critical race and ethnicity studies, at McMaster University. He has published *Masculine Migrations: Reading the Postcolonial Male in "New Canadian" Narratives* (UTP 1998) and numerous articles. He has co-edited special issues of *Textual Studies in Canada*, *Masculinities*, *Mattoid*, and *Jouvert*, as well as the recent special issue (#75 Winter 2002) of *Essays on Canadian Writing* on "Race" in Canadian literary and cultural production.

## **Session #9**

### **Williams, Jennifer and Holloway-Ramirez, Susan**

Resisting border control: the author's voice post 9/11

This paper examines works by Rohinton Mistry, particularly *A Fine Balance*, to show how Mistry's use of a genealogical approach to history enables readers to shift their interpretation of a text in light of an author's *hors texte* statements and following changes in the socio-political climate. Also, how language recruited by the state to contain dissent and transgressions can backfire by creating a greater awareness of the efforts to control.

Susan Holloway-Ramirez completed her Ph.D. in English at the University of Manitoba in August 2002. She is currently teaching full-time in Bishop Strachan school in Toronto. Jennifer Williams teaches in the English department at Kwantlen University College in Vancouver. As the 2001-2002 Sheldon Chumir Foundation media fellow, she researched ethics and whistleblowers.

### **Coates, Corey**

Such a Fine Balance: Community Matters in "*Tales from Firozsha Baag*"

Rohinton Mistry's third novel, *Family Matters*, has just been released and has received widespread acclaim. As my conflationary title suggests, now is perhaps an apt time to reflect on Mistry's early work, which has received comparatively little critical examination. *Tales from Firozsha Baag* is his first book, and it might be described as a collection of stories, a novel, or an "open novel."

In my presentation, I will consider how Mistry draws upon qualities of both stories and novels to create his first book. He observes short story tenets of unity of impression, moment of crisis, and symmetry of design, but by using recurring characters, stories within stories, and parallel and intersecting plots, he moves towards novelistic schemata. By focusing initially on a consideration of the form of *Tales from Firozsha Baag*, and then on the respective journeys of the lead protagonists, I will examine how, ultimately, Mistry demonstrates that the cultivation of community is necessary for the development and maintenance of identity, and how stories and the act of writing itself are fundamental to the very creation of that community.

Corey Coates received his PhD from the University of Toronto in 1999 and currently teaches at the University of Calgary. His research and teaching interests include nineteenth and twentieth century colonial/postcolonial literature, as well as children's, travel, and war literature.

## **Chakraborty, Chandrima**

Colonial Masculinity and Nineteenth Century Bengal: Imagining a New Hindu in *Anandamath*

British colonization of India began in Bengal in 1757 and it was here that the English-educated middleclass initiated the anti-colonial movement. The construction of the trope of the ascetic nationalist in Bankimchandra Chattopadhyay's *Anandamath* (1882) was a response to Victorian ideals of colonial masculinity and allegations of effeminacy against the Bengali middleclass. The construction of the ascetic nationalist trope in *Anandamath* had its impact not only on the politics of colonialism and nationalism, but also on the dynamics of nationhood and identity construction projects in postcolonial India.

Chandrima Chakraborty is currently working on her PhD thesis, which deals with the icon of the nationalist ascetic in Indian literature, in the department of English at York University, Toronto, Canada. Her area of specialization is postcolonial literatures. She has published reference entries for Greenwood Press encyclopedias on Indo-American and Indo-Canadian short story writers and poets.

## **Cadeau, Charmaine and Raymond, Katrine**

'How we'd win the war:' Empathy as resolution in *The Monument*

This paper examines the nature of the monument as constructed within Colleen Wagner's play in comparison with international monuments of war. Through a post-colonial feminist lens, we consider how these remembrances shape our history and reveal contemporary values regarding military action and peacekeeping.

Charmaine Cadeau completed her undergraduate degree at Trent University, and attained her concurrent B.Ed. from Queen's. She is currently finishing her M.A. in creative writing at the University of New Brunswick. Her areas of interest include Canadian poetry, autobiography, and feminist discourse.

Katrine Raymond is an M.A. student at UNB who is currently completing her creative writing thesis entitled "Preservation." She completed her Hon. B.A. at the University of Toronto and is planning to begin a Ph.D. in English Canadian literature this coming fall.

## **O'Brien, Susie**

### **Beyond the Dance of Biochemicals: The Postcolonial Politics of Local Food**

Susie O'Brien's paper, "Beyond the Dance of Biochemicals: The Postcolonial Politics of Local Food," looks at the 2000 Desert Walk for Health and Heritage (a 230 mile pilgrimage through Mexico and the Southern U.S., on which participants, mostly O'odham and Seri Indians, used native plants for food and medicine) as a model for the integration of culture and ecology through consciousness of place.

Susie O'Brien is an Associate Professor of English at McMaster University, where she teaches postcolonial literature and theory and cultural studies. Her research interests are in postcolonial literature and culture, globalization and green cultural studies. Her published work includes essays in *Ariel*, *Modern Fiction Studies*, *Mosaic*, and *Canadian Literature*, a co-edited issue of *South Atlantic Quarterly* on Anglophone Culture and Globalization and a co-authored textbook, *Popular Culture: A User's Guide*. She is currently working on a book on postcolonial ecologies.

# International Interdisciplinary Congress Colloquium on Conflict and Cooperation: Wealth and Creativity

## *Speakers*

### **John Willinsky**

**Topic of talk:** *"Postcolonial Responsibilities of Scholarly Work"*

"How do we address the postcolonial responsibilities of the academy for providing greater public and global access to the potentially powerful form of knowledge that scholarship is capable of producing? Is it by introducing a new generation to postcolonial literary experiences or in analyzing how the colonial imaginary continues to weave its literary spell? Scholarship – in its very epistemological claims as knowledge – has much to gain from the development of a global research "capacity." The knowledge that is produced within Western universities is limited by the very lack of research collaboration and coordination on a global scale. The quality of literary scholarship could be improved by measures and technologies that increase opportunities for global engagement and exchange among those who share this scholarly passion for literature. (Research undertaken in universities in Cameroon and South Africa will lead to a discussion of Open Access Publishing)."

**Dr. John Willinsky** is currently the Pacific Press Professor of Literacy and Technology and Distinguished University Scholar in the Department of Education at the University of British Columbia. A Fellow of the Royal Society of Canada, he is the author of *Learning to Divide the World: Education at Empire's End*, which won Outstanding Book Awards from the American Educational Research Association and History of Education Society, as well as of the more recent titles, *Technologies of Knowing* and *If Only We Knew: Increasing the Public Value of Social Science Research*. He directs the Public Knowledge Project (<http://pkp.ubc.ca>), which is dedicated to developing online conference, journal, and indexing systems that improve the scholarly and public quality of academic research.

### **Helen Tiffin**

**Topic of talk:** *"These People are Animals"*

"This paper considers the complex relationships between racism, speciesism, and colonial and post-colonial environmental degradation, and some of the ways in which post-colonial writers are addressing these issues. While acknowledging the importance of political activism, I argue for the crucial

role of imaginative writing in the urgent task of re-defining 'human being' in the twenty-first century."

**Dr. Helen Tiffin** is Professor of English at the University of Queensland, Australia, but will be taking up a Canada Research Chair in English and Post-Colonial Studies at Queen's University in July 2003. She is co-author of *The Empire Writes Back* (1989, 2002); *Key Concepts in Post-Colonial Studies* (1998); *Decolonising Fictions* (1993); and *Post-colonial Literatures in English: Theoretical and Comparative* (1997). She has also edited or co-edited six collections of essays on post-colonial and environmental subjects. Her current research interests are post-colonial literatures and literary theory, and representations of animals and the environment.

### **George Elliott Clarke**

**Topic of talk:** "*Voluptuous Rapine: The Viscous Economy of Vice in the Caribbean/African-Canadian Short Fiction of H. Nigel Thomas and Althea Prince.*"

"In this paper I will attempt to anatomize the ways in which Thomas and Prince treat the distribution of 'wealth' through 'vice' in the post-slavery, post-colonial economies of their imagined Caribbean societies. I hope to demonstrate that their characters, while reprehensible from conventional, mainstream perspectives, are creatively 'vicious' and 'viscous' in creating functioning, local economies that are voluptuously amoral."

**Dr. George Elliott Clarke** is an award-winning writer who is a seventh-generation Canadian of African-American and Mi'kmaq Amerindian origin. A graduate of the University of Waterloo (1984), Dalhousie University (1989), and Queen's University (1993), he is now Associate Professor of English at the University of Toronto. He has been awarded two honorary doctorates: a Doctor of Laws degree (Dalhousie 1999) and a Doctor of Letters (UNB 2000). The recipient of many awards including the Governor Generals' Award for English Poetry and the Portia White Prize for Artistic Achievement, he is also a film and television writer. He will read from his latest book *Odysseys Home: Mapping African-Canadian Literature* (U of T Press) at the Colloquium.

**SPEAKERS at the JOINT CONGRESS COLLOQUIUM in HALIFAX  
organized by CACLALS**



**Chair: Diana Brydon**



**John Willinsky**



**George Elliott Clarke**



**Helen Tiffin**

## AT THE RECEPTION



**CFHSS President Doug Owram**



**Happy George**



**Book Launch: Laura Moss**



**After the Wine**

Photo Credit: Trevor Wright, Canadian Federation for the Humanities and Social Sciences



## ***Et ego in Arcadia...* Thoughts of a dry brain in a dry season...**

**Rowland Smith**

When Ranjini asked me to write an account for *CHIMO* of my recollections of CACLALS (with comments on the changes I have seen over my fairly lengthy association with the organization), I was pleased to accept. In retrospect, however, I wonder if the recollections should rather concern the increasingly centralized organizational structure of the group of societies of which CACLALS is one, and the relationship among learned societies generally and their annual Congress.

I attended my first Learneds in early June 1966 as a recent arrival in Canada, and one firmly in the grip of new-world-immigrant euphoria. I was a very impecunious visiting fellow at Dalhousie (I was on one of two, try-out visiting research fellowships offered internationally by Dal in anticipation of the money they were about to receive from the Killam estate to set up their program of Killam Postdoctoral Fellowships), and had brought along books, paper and writing implements (no notebook computers in that era) in case I was lonely when not involved with meetings. I had no idea what to expect, but was prepared to be seen as an unimportant outsider who had better retire to his residence room with said books and paper.

I was mistaken. The meetings were held on the then-new (in fact still under construction in many places) campus of the University of Sherbrooke. I arrived for the opening late-afternoon reception, dressed-as were all the males-in jacket and tie despite the thirty-plus-degree weather. We gathered in the open air with dust from unfinished roads everywhere. The low walls around which we gathered-and waited-were to become central landscaped gardens and ornamental areas. The group seemed more friendly than I had expected. Nothing happened in the sun for several minutes and then we heard a curious, spluttering "put-put" coming closer until two tractors arrived towing flat-bed carts holding several large stainless steel milk containers of the old-fashioned variety. The very sociable students driving the tractors unloaded the cans and the party began. The containers contained ready-mixed martini cocktail-with ice. The ice was instantly broken. The party stayed on in the heat until dusk when the cans were finally empty and the groups of academics either staggered off to dinner or continued the discussions/arguments which were a feature of those days-and they involved old, middle-aged and young; distinguished and yet-to-be distinguished. I recall my delight at seeing a senior academic (not in English!) who had gained celebrity shortly before as the author of a much-discussed report arguing loudly and with much repetition with someone who appeared to be a young academic.

The whole Sherbrooke experience became part of my immigrant delight as it was replayed in the years that followed at both Canadian Learned Society meetings and meetings of the English Institute at Columbia-just after Labour Day-at which similarly egalitarian debate occurred during day-time meetings, and the regular late-afternoon reception, before attendees were let loose on Manhattan, the attractions of the city ensuring that the organizers never scheduled a conference event after late-afternoon.

Perhaps these memories are tinged with nostalgia for youth and the sense of expectation that is a feature of youth, but even as I say this I wonder whether young professionals do share a sense of expectation, or whether cynicism and professional competitiveness-academic professionalism, in fact-have replaced the shared excitement that many of us felt in those distant days. Of course, I am describing a period before the date given me as a starting point for this memoir-the thirty-year-old origins of CACLALS-but if CACLALS has changed, it has changed in keeping with the change in all learned societies and their overriding organization.

As I have said, the feature of these early meetings most immediately attractive and exciting to me as a young scholar was the easy intermingling-both socially and intellectually-of the young and old. The difference was merely one of age; it would have been inappropriate to talk of senior and junior scholars, with the sense of rank and hierarchy that those words bring. There were very few graduate students attending in those days. There were fewer graduate programs and students in Canada, and the drive to publish professionally tended to begin with a job rather than in preparation to get a job. Mingling was further facilitated by the size of the meetings which were smaller, and the custom of academic socializing which in itself has diminished at Canadian universities. Morning coffee among colleagues is as distant as ink pens, and lunch with colleagues-at a real table with cutlery-is now primarily reserved for special occasions.

This instinct for social intermingling as a part of academic life was one of the reasons that the social side of Learned Society meetings was so insistently important a feature of the days gone by. The side of the bar area-whether outdoors or indoors-became known as one of the most important factors leading to the success or failure of a conference at any given institution. And one arrived unaccompanied at the bar/social area always expecting to meet a group (and not by design) of acquaintances already there.

With the enormous growth in numbers now attending the Congress of Learned Societies, such centrality is difficult to achieve and the range of attendees has made virtually impossible the sense of inclusiveness that I am describing as a feature of earlier conferences. So too the growing professionalism-and professionalisation-of graduate students has made their

presence a strong feature of all current Congresses. And graduate students cannot enjoy the same sense of attachment to the annual event as young, employed faculty members can, knowing the certainty or at least probability of this becoming a stress-free annual event as opposed to one at which proving oneself-in the vital search for employment or employability-is an important if not dominant factor. One reason for the relaxed aura of my first Learned's is that there were plenty of jobs. That was the era of significant growth in all Canadian universities and the prospect of unemployment was rare, although there was significant competition for appropriate employment in an instinctive ranking of the desirability (based on reputation, not salary and other benefits) of the institution from which offers came (and came, and came).

I think CACLALS has preserved a sense of social cohesion quite well. I have not attended the last two meetings, but the tradition of an inexpensive (voluntary) society dinner on the last night used to be a good one at which there was a sense of the classless mingling that I find so important at academic gatherings of all kinds. By the same token, the institutional Presidents' receptions at the Congress have at times become meaninglessly amorphous given the current size of the gatherings and the concomitant loss of any sense of a center of gravity.

The fact that fewer senior (or even mid-career) scholars attend the Congress is a significant problem because it does lead to an unrealistic imbalance in the ages and experience of the majority of attendees. I can think of no easy solution. One possibility for CACLALS is to invite established scholars to sit on panels or to organize sessions themselves-and not to wait for them to offer papers in the normal fashion. The discussion panel on a general rather than specialized topic used to be a good feature of CACLALS meetings and one that produced general discussion that cut across specialized interests. So too, the major presentation (often shared with another society) by an invited senior scholar has almost always been a stimulating success.

The Congress itself suffers from success of one kind and failure of another. The central organization is much more efficient now than it used to be before the Humanities and Social Science Federations were fused. The large-scale annual Congress is now given excellent publicity and coverage both on the air and in *The Globe and Mail* supplement. The tireless lobbying carried out by the HSSFC has resulted in a significant increase of public and government awareness of what actually happens in the humanities and social science areas of Canadian universities. All this is very much to the good. But there is an element of hype in it all that bears a strained relationship to the actual feel of parts of the Congress. There are all these meetings, yes; and they are all on erudite topics; yes. But they are-in many cases-hardly ecstatically vital occasions. I chaired a session at the Toronto meetings at which the total

number in the audience equaled the number of speakers on the panel-hardly a fulfilling experience for those who had come some distance and taken time to prepare their presentations. (They did wonderfully in making the event work; but was it worth the effort?)

Many scholars argue that they now attend the specialized meetings relevant to their chosen fields of research (often in the US) rather than the more generalized Congress. As it is now constituted this is understandable, but the fact that Canadian academics do not attend the annual national meeting of scholars in the humanities and social sciences is a great pity. As a meeting of specialists the Congress is often disappointing as is the general level of presentation for specialists in any given area. When the former Learned Society meetings succeeded it was because they did not attempt to be specialist-meetings. They were an annual feature of Canadian academic life that involved social/intellectual contact among young and old in any given field – and in some cases across disciplines – and the total result was more significant than the sum of its parts – if those parts were considered to be the papers and presentations. I don't think the current Congress can make the same claim. It cannot have a common experience given the numbers attending and the range of interests covered. In this sense it falls between stools; it is neither the American-style specialized conference nor the old-fashioned Canadian generalized conference. The only way out of this impasse is, I think, for individual societies to attempt to recreate some of the generalized aura of the past. This could exist parallel to sessions of very special and particular focus.

One final word about the relation of CACLALS to ACLALS. ACLALS is no more than a three-year executive arranging a triennial conference for the members of its constituent national organizations. Those conferences can be very stimulating and offer the opportunity for both writers and scholars to meet internationally. There have been problems of organization within ACLALS from time to time and CACLALS has frequently played an important part in correcting mistakes. One such instance was the insistence by CACLALS-supported by SPACLALS (which has always been a watchdog with regard to hints of dubious behaviour)-that a triennial conference of ACLALS could not be held in Nigeria during the reign of the last military regime. ACLALS did not agree with the CACLALS position (supported by SPACLALS), and it was only after the execution of Ken Saro Wiwa that the CACLALS position was finally accepted. It is important, I am convinced, for CACLALS to continue to be scrupulous about the processes and decisions taken by ACLALS.

# EXECUTIVE COMMITTEE REPORTS

## AGM 2003 Minutes

**Present:** Diana Brydon, Maria Casas, Chandrima Chakraborty, David Chariandy, Lily Cho, Jill Didur, Renate Eigenbrod, Jo-Ann Episkenew, John Eustace, Robert Fleming, Susan Gingell, Kelly Hewson, Shamsul Islam, David Jefferess, Judith Leggatt, Shao-Pin Luo, Ashok Mathur, Ranjini Mendis, Arun Mukherjee, Wendy Robbins, Heather Smyth, Sue Spearey, Aruna Srivastava, Judy Stanley (guest), Cynthia Sugars, Robin Sutherland

Robert Fleming called the meeting to order and asked for approval of the Agenda that was circulated before the meeting. The Agenda was approved with the following change: that item number 4. (Date and Place of the next AGM) follow item number 1. (Report of the President).

### Report of the President

Ranjini Mendis gave an overview of the main achievements and events of CACLALS during the 2002-03 year. In particular, she noted the success of both the Joint International Interdisciplinary Colloquium on Conflict and Cooperation: Wealth and Creativity and the CACLALS conference at the Congress of the Social Sciences and Humanities (COSSH) 2003, thanking Shao-Pin Luo for her many efforts as CACLALS' on-site coordinator and Jill Didur for her work in helping put the program together. Ranjini also provided an overview of the development process through which the new online journal, *Postcolonial Text*, has come into being, and noted the generous assistance of Dr. John Willinsky (UBC) who co-founded the journal with her and provides on-going technical support. The online journal is readying for its inaugural issue, and Ranjini asked CACLALS members for their support both as contributors and readers. Ranjini noted that she was approached by Amritjit Singh, USACLALS Chair, who requested that CACLALS consider offering a joint conference with USACLALS every two to four years and applying to the MLA for joint Allied Organization status on behalf of ACLALS. Ranjini indicated that she would look into these possibilities and report back to the membership. Finally, Ranjini reported on the Annual General Meeting of the Canadian Federation for the Humanities and Social Sciences (CFHSS) in November 2002.

## Date and Place of the next AGM

Ranjini announced that COSSH 2004 will be held at the University of Manitoba in Winnipeg. The theme for the conference is "Confluence: Ideas, Identity, and Place."

Ranjini reminded everyone of the forthcoming ACLALS conference in Hyderabad, India on August 4-10, 2004. She also indicated that if an association from Africa does not request that the ACLALS executive move to Africa in 2004, then CACLALS may bid for the next headquarters of ACLALS.

Ranjini reminded the members that we will need to elect a President-elect at the next AGM and that we would send out a call for nominations during the year.

## Report of the Executive Officer

Robert Fleming offered an overview of membership in CACLALS, noting that total membership was approximately the same by the time of the 2003 AGM (169) as it was at the 2002 AGM (170).

### Membership (June 1, 2003)

|              |     |
|--------------|-----|
| Faculty:     | 105 |
| Students:    | 49  |
| Honourary:   | 10  |
| Institution: | 5   |

### Membership (May 24, 2002)

|              |     |
|--------------|-----|
| Faculty:     | 108 |
| Students:    | 50  |
| Honourary:   | 10  |
| Institution: | 2   |

Robert informed the membership of the executive's intention to publish the email addresses of CACLALS members in the next and subsequent fall/winter issues of CHIMO. He asked that anyone not wanting her or his email addresses published please let Ranjini or Robert know as soon as possible. Robert distributed copies of the financial report for the period October 1, 2002 – March 31, 2003 (indicating a balance of approximately \$10,000.00 in the CACLALS account as of March 31, 2003). After reviewing income and expenses with members, Robert moved acceptance of the Financial Report (seconded by Susan Gingell). Carried unanimously.

After discussing the difficulties that some non-student members of CACLALS had expressed regarding their ability to pay the \$45.00 annual membership fee, Robert introduced the following motion (seconded by Judith Leggett): "That we create another membership category for underemployed and post-doctoral members at the reduced rate of \$20.00 per year." Carried unanimously.

Members discussed the possibility of publishing CHIMO online rather than in print as a means of reducing costs. Jo-Ann Episkenew suggested that the members be surveyed on this issue. Ranjini will look into the relevant details after we receive feedback from a survey.

### **Elections of Officers: Student Representative 2003-05**

Ranjini Mendis thanked David Jefferess for his work and dedication over the previous two years on the CACLALS executive.

Chandrima Chakraborty was elected by acclamation to the position of student representative on the executive for the period 2003-05.

### **Appointment of Committees for the next year**

- |   |                                |
|---|--------------------------------|
| a. Program Chair:   | Ranjini Mendis                 |
| b. Program Assistant:   | Jill Didur                     |
| c. Conference Proposal Vetting:   | Judith Leggatt<br>Kelly Hewson |
| d. On-site Coordinator:   | Renate Eigenbrod               |
| e. Aboriginal Roundtable Contact:   | Renate Eigenbrod               |
| f. Volunteer to update Ph.d. Course<br>Descriptions and Comprehensive<br>Exams Reading Lists: | Heather Smyth                  |

### **Unfinished Business**

- a. Robert Fleming reported that CHIMOs1-30 are now available on the CACLALS website ([www.kwantlen.ca/CACLALS](http://www.kwantlen.ca/CACLALS)) through links established by the University of New Brunswick. He thanked Wendy Robbins, Robin Sutherland, and Daniel Naccarato for their work. Further issues of CHIMO will also be added to the website once problems with formatting are worked out.
- b. Ranjini Mendis reported that although to date, the host institution for CACLALS from 2002-2005, Kwantlen University College, has not been able to offer any additional financial support necessary to plan and host a triennial conference in 2005, she would continue to pursue the possibility of a triennial in 2005. An alternative to a separate triennial could be a combined triennial with USACLALS during COSSH 2005 at the University of Western Ontario. Wendy Robbins praised the senior management at Kwantlen University College for the support it has already provided and pledged to provide over the next two years. Wendy also noted that the CACLALS executive should look into the possibility of submitting an application to the Social Sciences and

Humanities Research Council (SSHRC) for Aid to Occasional Scholarly Conferences, although SSHRC refused the applications by the two previous executives.

- c. Jacqueline Wright (Manager, Membership Communications) and Wendy Robbins (Vice-President) of CFHSS addressed the AGM to call attention to several initiatives that CFHSS pursued in the previous year and will be pursuing in the coming year. Wendy reported that the new name and logo were adopted to facilitate clearer understanding in both French and English. Wendy also explained two current CFHSS projects. The Small Associations Project is hoping to develop a handbook on protocols for new and existing member organizations so that they may be run as effectively as possible. She urged Ranjini to look into creating a manual for CACLALS. The New Scholars Project is reviewing the initial offers/situations that institutions are offering to new scholars. CFHSS hopes to provide recommendations to institutions that will be seeking new scholars to replace retiring professors. Wendy reported on the success of the COSSH 2002 postcard campaign to seek more funding from the Canadian government to support graduate students. Details on the amount and distribution of new funding is available on the CFHSS website [www.fedcan.ca](http://www.fedcan.ca). Wendy requested that everyone participate in this year's postcard campaign—which is soliciting our opinions on the ways that SSHRC could be transformed to respond more effectively and thoroughly to the needs of scholarly societies and individual scholars.
- d. Wendy distributed the 2003 publication of *Ivory Towers: Feminist Audits*, which provides current data on the status of women in universities in Canada. She thanked Judy Stanley of the PAR-L Strategic Research Network for compiling the data.
- e. Jacqueline announced that COSSH 2004 will be held at the University of Manitoba in Winnipeg from May 29 – June 6. At this point CACLALS has been assigned the dates May 29 – May 31 for its conference. (Ranjini might request a change of dates so CACLALS will not overlap with ACCUTE, which will run from May 29 – June 1.) Jacqueline pointed out that June 2<sup>nd</sup> has been reserved as Federation day at COSSH 2004 in order to hold Federation meetings without interrupting the conferences hosted by individual scholarly societies. She also noted that registration for COSSH 2003 has been strong, exceeding that of COSSH 2001 in Quebec City and COSSH 2000 in Edmonton.

Ranjini thanked Jacqueline and the Federation for their responsiveness and support.



## New Business

- f. **Book Review Editor's Report:** Susan Gingell reported that the book reviews have been submitted for printing in CHIMO 46. She also noted that the Book Reviews section of CHIMO may also include reviews of relevant films in future. Susan asked interested reviewers to contact her and indicate their areas of interest.
- g. **Graduate Students' Report:** David Jefferess indicated that Tunji Osinubi could not come to the conference because he lacked funding. David commented on the limited success he has had in soliciting feedback from graduate students, prompting him to ask all members of CACLALS to consider further ways of drawing graduate students to CACLALS and of being responsive to their needs. Lily Cho concurred with David's assessment. Finally, David commented on the success of the session on "Reconciliation" that he and Julie McGonegal co-chaired and on the Graduate Student Panel that followed up on the session.
- h. **Reversal of Title: "Executive Officer" to "Secretary-Treasurer":** Ranjini Mendis presented ten signatures in support of the constitutional change necessitated by the following motion (seconded by Lily Cho): "Revert the title 'Executive Officer' replaced from 'Secretary-Treasurer' throughout the Constitution of the Association, in order to better represent the duties of that office and be in alignment with other scholarly associations." Carried with three abstentions (Wendy, Robin, Judy Stanley: non-member).
- i. **Honourary Membership:** Ranjini Mendis introduced a motion (seconded by Wendy Robbins) recommending that CACLALS offer Dr. John Willinsky (UBC) an honorary membership in CACLALS in recognition of his efforts in creating and co-managing *Postcolonial\_Text*. Carried unanimously.
- j. **Special Presentation: "Firing the Canon and Other Accomplishments: CACLALS at 30":** Wendy Robbins presented a synoptic historical overview of CACLALS' accomplishments and development over the thirty years since its inception. Shamsul Islam also shared his thoughts and recollections on CACLALS over the long history of his membership. Wendy distributed a questionnaire soliciting information from members that could assist her in writing an official history of CACLALS—which she promised to publish in CHIMO when complete.

The meeting adjourned at 5:45 pm.  
Robert Fleming, Secretary-Treasurer

## SECRETARY-TREASURER'S REPORT

We have now overcome most of the initial challenges we faced in moving the CACLALS website ([www.kwantlen.ca/CACLALS](http://www.kwantlen.ca/CACLALS)) to Kwantlen University College, so please visit the website and provide us with your feedback. We want to ensure that the information is accurate and that problems are addressed in a timely fashion.

Issue numbers 1 – 30 of *CHIMO* are now available on the “*CHIMO* Archives” page of the website, and we hope to add more back issues in the near future. We have also added a new page on our website, “*Postcolonial Text: A Fully Online Journal*,” that will provide relevant information on the new open access journal. Finally, at this year’s AGM Heather Smyth kindly agreed to update and add information on Commonwealth and Postcolonial Literature Courses as well as Reading Lists for Ph.D. Comprehensive Exams to the “Courses and Ph.D. Lists” page of the website, so we look forward to having more detailed information online soon.

Please remember that any individual can subscribe to or unsubscribe from the listserv, [caclals-l@kwantlen.ca](mailto:caclals-l@kwantlen.ca), by following the instructions provided on the “About CACLALS” page of the website. Alternatively, the CACLALS office can subscribe or unsubscribe someone, but will only do so if we receive a request directly to [caclals@kwantlen.ca](mailto:caclals@kwantlen.ca).

I welcome your questions and comments.

Robert Fleming  
Secretary-Treasurer

# FINANCIAL REPORT

October 1, 2002 - March 31, 2003

**Balance (October 1, 2002)** **\$8,288.18**

## Income

|  |          |
|--|----------|
| Commonwealth Federation Grant                | 2,429.57 |
| Interest on Bank Account Funds               | 0.02     |
| Kwantlen University College Printing Stipend | 750.00   |
| Memberships                                  | 2,777.33 |

**Total Income** **+\$5,956.92**

**Sub-total:** **\$14,245.10**

## Expenditures

### Administration

|                         |        |
|-------------------------|--------|
| ▪ ACCUTE Membership     | 80.00  |
| ▪ Incidental Expenses   | 102.50 |
| ▪ Office Expenses (UNB) | 100.07 |
| ▪ Office Supplies       | 11.43  |

Bank Account Fees 25.29

CHIMO Online Archive Project 400.00

### CHIMO 45

|                          |         |
|--------------------------|---------|
| ▪ Production             | 1064.23 |
| ▪ Art Work Copyright Fee | 200.00  |

### COSSH 2003

|   |          |
|---|----------|
| ▪ Travel Expenses for Colloquium Presenters | 2,184.31 |
|---|----------|

**Total Expenditures** **-\$4,167.85**

**Balance (March 31, 2003):** **\$10,077.25**

Robert Fleming, Secretary Treasurer  
Kwantlen University College

## CANADIAN FEDERATION OF HUMANITIES AND SOCIAL SCIENCES NEWS

Keynote addresses on humanitarian law, peacekeeping, embedding and the human soul.

### **“Facing Up to Social, Human and Academic Challenges”**

Given the recent spate of international conflicts, it might seem prescient that the theme of 72<sup>nd</sup> annual Congress of the Humanities and Social Sciences is Conflict and Cooperation, says Canadian Federation Humanities and Social Sciences (CFHSS) president Dr. Doug Owram.

But as much of the theme seems particularly relevant to society – given the bombing of the World Trade Centre; ensuing American wars on Afghanistan and Iraq; and health woes like outbreaks of Severe Acute Respiratory Syndrome (SARS) – its not so much a function of the community’s capacity for crystal ball gazing as it is of their awareness of the social and human challenges which Canada and the world now face, Owram says.

The theme was chosen over two years ago, well before 9/11 and other recent horrors, notes Owram, who assumed the CFHSS presidency last November. “It is tremendously apropos. I think it shows how important the social sciences and humanities are. Because so many themes we see here, are relevant to day-to-day issues.”

It may be one of the most relevant Congresses that we’ve had. We’ve had many successful Congresses but this is one that seems to be tied right into the kind of issues Canadians and the world has to face in the next few months and years,” says Owram, provost and vice-president (academic) at the University of Alberta.

It illustrates the value of the kind of scholarship the community is undertaking. In my own mind, there wasn’t any doubt about the importance of having experts put their minds to this, to do research, so that its not just opinions, but it’s actually empirical evidence and analysis that’s brought to bear on problems that are tremendously relevant to the well-being of people.”

*PERSPECTIVES* appears at regular intervals on the Federation website at [www.fedcan.ca/english/policyandadvocacy/perspectives/perspectives.html](http://www.fedcan.ca/english/policyandadvocacy/perspectives/perspectives.html)

## **“The Challenges Never End”**

Surveys indicate that Canadians are altogether weary of the world, besieged as they are with concerns about security, terrorism, war, outbreaks of Severe Acute Respiratory Syndrome and mad cow disease, while often uncertain about suitable courses of remedial action.

Yet, the choices will become ever more difficult and the issues more problematic as the globalized world continues its inexorable advance on Canadian consciousness, according to keynote speakers at the 72<sup>nd</sup> annual Congress of the Humanities and Social Sciences.

In a series of spell-binding addresses on the central Conflict and Cooperation theme of the Congress – which was organized by the Canadian Federation for the Humanities and Social Sciences and brought together over 6,000 scholars representing 72 academic associations – speakers addressed those challenges on topics ranging from humanitarian law to peacekeeping.

Perhaps the most riveting address was that of Dr. James Orbinski, Canadian ex-president of “Doctors Without Borders”, who captivated Breakfast at the Congress delegates with graphic descriptions of his humanitarian experiences, including staring into a sea of silent hunger in the faces of row upon row of starving Somalians, and trying to comfort a 12-year-old girl who’d hidden in an outdoor toilet and watched hacked body parts of her mother being thrown into her haven during the massacre of Tutsis in Rwanda.

But beyond the moving descriptions of Orbinski’s “Between Rage and Despair” address lay charges that international humanitarian law is being eroded through developments like the United States linking of the distribution of food and medical aid to political objectives during the recent wars on Afghanistan and Iraq.

“This is a very, very slippery slope that the world is moving down. Particularly in the Gulf War, it’s a slippery slope that means that the rules of international humanitarian law are actually changing in practice, so that they are less and less enforced, and less and less respected”, Orbinski said.

In his wide-ranging discussion on the trends and ethics of humanitarian assistance, Orbinski also argued that humanitarians have a responsibility to speak out in the face of the moral hollowness of political inaction or political failure that leads to war, genocide and starvation.

The world’s vanishing certainties also played a prominent role in a 2003 Killam lecture from University of Toronto provost Dr. Margaret MacMillan,

whose recent book *Paris 1919: Six Months that Changed the World* became an international best-seller and multiple-prize winner.

After cautioning that history provides few clear lessons, and many dangerous ones, in that it's malleable and often serves as the revisionist foundation for forms of ethnic nationalism, MacMillan argued that there are many parallels between the post-World War I and post-Cold War environments which don't necessarily augur well for lasting peace such as a clash of ideologies; rising demands for new political states from ethnic nationalists; and questionable will for peace among the world's superpowers.

In that troubled world environment, among the biggest challenges society will face is justifying the sending of its troops into war, Chapman University professor of philosophy and religious studies Dr. Joseph Runzo said in the second annual Research in Society lecture co-sponsored by the CFHSS and SSHRC.

To be just, warfare must be directed toward the appropriate targets and coupled with the attempt to avoid direct intentional harm to non-combatants, and to be just, warfare must be carried out with an intensity which is appropriate to the kind and degree of injustice putatively requiring rectification, said Runzo, a Life Fellow at Cambridge University and co-founder of the Global Ethics & Religion Forum....

A purely religious point of view, Runzo argued, would hold that abstaining from slavery, rape, torture and war is a religious obligation because all faiths, whether Christian or Islam, teach respect for people as spiritual beings.

Education about the common precepts of all religions would mitigate the possibility of war because it would promote both the unique personhood of each and the spirituality of all, Runzo concluded.

Journalistic coverage of wars, and Canadian preparedness for war and peacekeeping, dominated CFHSS-sponsored addresses by CBC journalist Ann Medina and retired Canadian general Lewis MacKenzie.

Medina explored the merits of embedding reporters with troops during military campaigns, a notion which many critics believe led to horrible cheerleading excesses in reports from the front.

But she defended the practice, arguing that traveling with the military is sometimes the only way a reporter can actually be near the real action, and that blanket criticism of embedding is an expression of mistrust and lack of confidence in the impartiality and objectivity of reporters. We have no qualms about embedding in political campaigns, Medina noted.

# **SUMMARY OF MEETING & RECOMMENDATIONS OF ELECTORAL COLLEGE OF SMALL ASSOCIATIONS**

**Ottawa, November 24, 2002**

**Chair:** Gurli Woods, AASSC/AAESC  
**Co-chair:** Wendy Robbins, VP WIN  
**Present:** Representatives of 27 small associations

Our discussion focused on issues of particular relevance to the smaller associations (membership of up to 250). These include: association Web sites, translation services, funding, executive "burn-out," Congress, the Piper Paper, and the Federation's Strategic Plan.

## **Web Sites**

It would seem that almost all associations now have their own web site. The question now is how to maintain them when relying on voluntary, non-time-released work. The issue of the desirability of on-line membership payments was also raised. Some web sites that were identified as potential models for online membership (pay online) are: <http://acm.org> and <http://ieee.org>

**Recommendation 1:** That the Federation help with the maintenance of association web sites - financially, or through the Federations central web site maintenance - without the associations losing flexibility and control; and that the Federation look into also helping with on-line membership renewals and other infrastructure issues.

## **Translation Services**

About one half of the associations present are fully bilingual and therefore in need of considerable amounts of translation services, be it for simultaneous translation at conferences, or translation of programs, manuals, and articles for publication.

**Recommendation 2:** That the Federation help finance such translation services as these are essential for communication among scholars and for research dissemination.

## **Funding**

We yet again bring to the attention of the Federation that a number of new associations have joined the Federation since the early 1990s when it was not longer possible for new associations to apply for SSHRC funding. Creative artists working at universities fall outside the present SSHRC parameters. Also, graduate students need much more financial help than just travel grants in order to attend the Congress.

**Recommendation 3:** That the Federation continue to urge SSHRC to include all scholarly associations in their restructuring.

**Recommendation 4:** That the Federation keep up its lobbying for better funding for graduate students in our disciplines, and also that a graduate student rep be included on the Federation's Board.

**Recommendation 5:** That the Federation raise with SSHRC the possibility of SSHRC's providing a release time stipend to an executive member running a scholarly association.

## **Executive "burn-out"**

The small associations have in common that there are relatively few people available to share the burden of the various executive positions. The suggestion was made to actually itemize the job descriptions of each executive position, and to keep track of the number of hours devoted to carrying out the tasks at hand. These tabulations could then be sent to the chairs/deans/VPs of the individual concerned, with a copy to the Federation. It was also pointed out that newly elected Executive members of associations could benefit from a manual outlining typical duties and responsibilities associated with such positions.

**Recommendation 6:** That the Federation collect such data from the various associations so that it may step up its lobbying activity in the universities with respect to release time, and other relevant assistance, for small association executive members on their campus.

**Recommendation 7:** That the Federation produce a Manual for Newly Elected Executive Members and organize a workshop for new association executive members at the Congress.



## **Congress**

There was a strong feeling that delegates ought to have access to the lectures of other associations, at least to those within the same range of society fees. This kind of scholarly interaction is, presumably, one of the chief goals of the Congress. It is desirable that ways be found to attract the senior scholars to the Congress; that new scholars be helped by the Federation with regard to embarking on their career path - maybe in the form of special training sessions at the Congress; and that the teaching aspect of scholars be given more attention: it is not only through publishing, but also through teaching that the research of scholars is disseminated to the next generation. Furthermore, ways of recognizing excellence in teaching ought to be developed.

Recommendation 8: That the idea of a general Congress pass be re-examined.  
Recommendation 9: That new scholars be helped by the Federation with regard to embarking on their career path - maybe in the form of special training sessions at the Congress.

## **Martha Piper's Paper**

There was a brief discussion of this inspiring paper. Relief was expressed that we are finally moving from the innovation paradigm to the civil society. The point was also raised that, in the scramble to make Canada more of a global player in research, we should not forget that we already do the best research in the world in a number of areas most centrally linked to civil society.

## **The Strategic Plan of the Federation**

General support was expressed for this well researched, detailed plan. However, there was a strong feeling that the Associations Task Force could benefit from direct input and very concrete suggestions from the small associations, especially with regard to issues that are brought up every year. The question of graduate student representation on the Task Force was also brought up.

Recommendation 10: That one of the three Small Association Reps on the Board of Directors be part of the Associations Task Force.

## BOOK REVIEWS

### EDITOR: SUSAN GINGELL

Jamie S. Scott and Paul Simpson-Housley, eds., *Mapping the Sacred: Religion, Geography and Postcolonial Literatures*.  
Rodopi, 2001. 486 pages, U.S. \$37

Review by Hannah N. Eby Chukwu, University of Saskatchewan

Religion and literature have been bedfellows since the ancient classical period and throughout most of literary history, but the book *Mapping the Sacred* takes us further into this interdisciplinary field as “the first sustained attempt to explore and analyze a range of quite diverse writings under the double rubric of the religious and the geographical” (xxvii). In other words, the book emphasizes the geographical influence on literary interpretation and religion in the contemporary period, drawing from a wide range of literary, historical, anthropological, sociological, religious, and geographical sources and focusing on Christianity as well as other religious traditions. The book comprises twenty-one essays and is divided into two major parts. Part I, “Land, Religion, and Literature After Britain,” examines the subject under six geographical regions—Ireland, Canada, Australia/New Zealand, The Caribbean, Africa, India and South East Asia—to show British imperial and colonial agents in their “efforts [not only] to possess land in the raw, but also efforts to dispossess other individuals and groups of their social and cultural identity. As a result, economic, social and political issues having to do with the sacralization, desacralization and reclamation of lands and landscapes permeate the writings under discussion” (xxvii). Part II, “Sacred Landscapes and Postcoloniality Across International Literatures,” with its five essays examines “ways in which fiction, drama and poetry frequently become arenas in which individuals and groups play out territorial themes of divine dispensation, dispossession and reclamation” (xxvii). These broad categories in the book offer a well-researched view into what constitutes the sacred.

The concern of the book, based upon the phrase “sacred space,” coined by Mircea Eliade, is expanded by Scott to include the “profane” in recognition of the “ambiguities of economic, social and political relations in which all individual spiritual experience and institutional religious life are inevitably implicated” (xvi). He then proposes within the interdisciplinary study of postcolonial literature what he calls a “cultural geography of religion,” which shows the “interweaving of things literary, religious and geographical.” Scott describes three important interrelated approaches existing in the cultural geography of religion: first is the focus on “ways in which environment plays

an important role in the self-understanding of religion" (xxi). Second is the argument "that religion determines the shape and character of particular landscapes." The third "endow[s] the idea of culture with a deterministic, almost self-existent, ontological status."

The chapters demonstrate that these approaches are intertwined and are not exclusive of each other. If religion is viewed as ethical codes, ritual practices, and doctrines governing the way of life of a particular people living in a particular area, invariably, their religion in part determines their culture and social habits, which contribute to the constitution of their landscape. Some of the essays show how certain geographical locations tend to be conducive to certain religions and enhance the literary relevance of the people's creativity. For instance Joe Sheridan, in the essay "When first unto this country a stranger I came"; Grey Owl, Indigenous Lessons of Place, and Postcolonial Theory" shows that Native myths, which form the basis of culture and religion are learnt from "animals, trees, the creeks, the ground itself" (420) and that "the ancestors contribute to the very life of the soil" (436). Brian Robinson in the essay "Negotiations: Religion, Landscape, and the Postcolonial Moment in the Poetry of Seamus Heaney" makes the point that geographical locations affect the religious susceptibility of a particular people and that their religion affects their creativity. He writes that Seamus Heaney's poetry, "adept in the dialects of the local landscape" (7), seeks to redress the dichotomy in the community, created by the colonial religion, with the traditional religion that has "mythical" and "historical dimensions." Some writers discuss the contextualization of Christianity, showing that environment and religion impact upon each other. For instance, Trevor James, in the chapter "Theology of Landscape and Ngugi wa Thiong'o's *The River Between*," explores the idea of ritual continuity—even in the context of Christianity—as a means of sustenance and renewal. He claims that in the novel *The River Between*, "the end is in the beginning... and geography is destiny" (227) since the landscape is comprised of the people and their different religious traditions and is still "saturated with biblical messianic and redemptive texts" (239) though the missionaries have gone. The interweaving of geography and religion and its effect on the social life of the people is also exemplified in the essay "The Gods of the Delta": Religion in the Literature of Ken Saro-Wiwa and the Ogoni Movement" by Mary Harvan. The essay shows how the struggles of the Ogoni people of South Eastern Nigeria "to protect their environment has always been a struggle to protect themselves" (241). The essay highlights the role of religion, both traditional and Christian, in a seemingly secular struggle to protect the environment against neocolonial forms of exploitation. These essays unmistakably prove that the destiny of a people is tied to their geography and that their landscapes embody and affect their religion. Most of the essays dealing with Africa and Australia demonstrate that Christianity is re-contextualized in the new places to which it is carried and that the

geography of a people gives colour and texture to their religion, hence the "cultural geography of religion."

Dorothy Lane, in two essays on Canada and Australia, "Dominion Project: Strategies for Political and Religious Colonization in Canadian Settler Writing" and "'Deliver their Land from Error's Chain': Conversion, Convictism, and Captivity in Australian Fiction," respectively, demonstrates the contextualizing potential of Christianity, which forms the culturescape, in spite of the exploitative motives of the British imperial enterprise or missionaries, respectively. Yvette Christianse in the essay "'Monstrous Prodigy': The Apocalyptic Landscapes of Derek Walcott's Poetry," claims that Walcott subverts "the pinnacle of high European poetic form" by absorbing it, and thus challenges the apocalyptic ideology of displacement and transcendence of locality. "In his work is the possibility of the past's recurrence in the present, rather than the displacement of the past by the present that both apocalypticism and colonialism fear" (221). The idea of returning to begin again suggests the possibility of continuity or re-sacralization of Walcott's landscape and the contextualization of Christianity.

Essays that have to do with literature by women and about women show that women's social spaces are determined both by religion and geography and demonstrate how some women exploited or subverted religion to increase their sacred spaces. For the women, the body represents their own sacred places, whose maintenance they insist upon, on their own terms. In the essay "Unsentimental Journeys: Christian Landscapes of Women's Slavery", an analysis of the narratives of Mrs. Nancy Prince and Mary Prince, Jocelyn Moody shows how Mrs. Nancy Prince undermined her allotted space through journeying, while Mary Prince appropriated "sacred Christian ideals as a means of attaining personal secular goals" because she conceived that the landscape of Christianity yielded "for black women of the slave era not eternal life, but rather the circumscription of their mortal lives and worldly lives and worldly choices" (177). In the essay "Mother's Space in Nayantra Sahgal's *Mistaken Identity*," Clara Joseph demonstrates how the novel is a "productive source of engagement for inquiries into relations between the cultural geography of women's space in India and Gandhian religious ideology" (297). The heroines in the novel, Mother and Razia, become agents to break the restricted religious spaces of the zenana and the purdah. "*Mistaken Identity* revives for Hindu and Muslim women in India economic, social and political roles buried by centuries of religious tradition" (314).

Part II of the collection contains essays that harness various forms of postcolonial theory in order to investigate the interplay between the religious and the geographical in a range of writing covering the French imperial legacy among Haitians at home and abroad, Israeli self-understanding as oppressed and oppressor, Muslim Bosnia-Herzegovina as a site of European

ambivalence towards itself, and finally, the ecological and environmental ambiguities of colonial adventurism and capitalist exploitation in the Arctic and on the North American frontier (xxvii).

Pierre Deslauriers examines the case of Haiti with its transplanted "African magico-medicine" in the practice of voodoo, which has been diffused from Haiti, to the Bahamas of the Caribbean and the Florida of the United States, fetching them only temporal relief from their "grave and seemingly perennial condition" (352). Miriyam Glazer enunciates the struggle of the Israelis to reclaim and sacralize their homeland, while Joe Sheridan writes of the reclaiming and re-sacralizing of the lands of the Native Americans.

The notion of the postcolonial as embodied in this book has to do with "the aftermath of specific historical encounters among indigenous peoples and the British Empire between the eighteenth and early twentieth centuries" (xix), and postcolonial literature designates the "writings of marginalized survivors of colonial and imperial oppression" (xix). Thus, readers might well ask why the writing of Bosnia or even Euro-Canada is included in the study of postcolonial literature. Scott explains that the term is loosely used in such cases to refer to "settler writings in a more nuanced understanding of the postcolonial (in the sense that) settler communities suffered under imperial hegemony" (xix) and hence to writing about Bosnia's struggle against external religious dominance. Whether cultural history or geography determines a sacred space or not, the point is that religion and geography are interrelated and impact upon each other and confront us with the question of what determines our sacred spaces. Scott offers an insight when he submits, "Writers and writings discussed encourage us to confront the precariousness of our sacred contexts, the historical accidents of our own religious locations – hence, perhaps, promoting a heightened awareness of the relativity of all locatedness, whether human or of the gods" (xxviii). The obvious fact is that geography helps determine both religions and colonial impact, and these in turn shape the landscape.

In editing this book, Jamie S. Scott and Paul Simpson-Housley draw from their rich experience in the field to provide a window on their interdisciplinary approach, which will be of interest to scholars in geography, religion, literature, and comparative studies. The essays are well written, and the book is marred only by minor editorial/typographical errors; for instance chapters twenty, twenty-one, and twenty-two bear different titles in the table of contents from those in the body of the text. The book represents an ambitious project in its attempt to cover in one volume so many aspects of postcolonial literatures and world religions. Its wide scope is both strength and weakness: it is illuminating to have all the essays brought together in a single volume, for that gives a quick overview of the critical approach, but it is at the same time cumbersome and calls for a wary reading attitude to avoid the danger of

a monolithic view of postcolonial communities. The introduction offers a useful way into the book and should be read and understood first before attempting to unlock the richness of the various writings. At the least, *Mapping the Sacred* proves how productive is a critical focus on the conjunction of the political, the religious and the geographical in understanding literary works.

Peter Stursberg, *No Foreign Bones in China: Memoirs of Imperialism and Its Ending*. U Alberta P, 2002. 216 pages, \$24.95

Review by Shao-Pin Luo, Saint Mary's University

In his book *Spoilt Children of Empire: Westerners in Shanghai and the Chinese Revolution of the 1920s*, Nicholas R. Clifford points out that much has been written about Western imperialism, but not so much about Western colonial communities, especially in the case of China. Though China was never entirely "colonized," the "unequal treaties" of the 19<sup>th</sup> century created large foreign communities in its ports and particularly in the so-called International Settlement of Shanghai. Clifford laments the scarcity of literature about colonial life in China: "Somerset Maugham's *On a Chinese Screen* gives some sketches of treaty port life, but no one did for foreigners in China what Rudyard Kipling or Paul Scott or E. M. Forster did for the British in India." Peter Stursberg's *No Foreign Bones in China* (and his previous book *The Golden Hope*, about Christian missionaries in China) fills this void, as do books such as Clifford's own, Marcia Reynders Ristaino's *Port of Last Resort: The Diaspora of Communities of Shanghai*, as well as Kazuo Ishiguro's latest novel *When We Were Orphans*, set in the International Community of Shanghai in the early 20<sup>th</sup> century. Stursberg's fascinating memoir, which chronicles his family's experiences in China, is based mostly on recollections from Stursberg's parents and other relatives. It provides both scope, covering vast expanses of China geographically and over a century of China's semi-colonial history, and a personal perspective that is full of nostalgic reminiscences and minute descriptions of everyday life in colonial outposts.

The book traces the fantastic and colourful life of the author's maternal grandfather, Captain Samuel Lewis Shaw (a cousin of George Bernard Shaw), who, joining the East India Company and setting out to sea in 1834 at the tender age of thirteen, spent his long life "trading in the Far East." The 19<sup>th</sup> century was a tumultuous time for China when the two Opium Wars (1841 – 1842 and 1856 – 1860) "opened the country, by means of the so-called treaty ports, to trade and commerce with European powers, and eventually turned this ancient but decaying empire into a virtual colony." Stursberg claims that

“while India might have been considered the jewel in the crown, China, although not formally part of the Empire, was the greatest prize.”

With affection and admiration, the author describes Captain Shaw, “a tall, good-looking Irishman,” as a glamorous and dashing figure, adventurous, confident, and domineering in his various roles. He served first as a merchant sailor, in the East India Company’s quest for Chinese silk and tea (and its complicity in the notorious opium trade); then as captain of the King of Burma’s yacht in the 1860’s (the time of Anna Leonowens); and finally in 1868 as marine surveyor of Pagoda Anchorage, the deep-water port of Foochow, one of the port cities that China ceded to Britain through the humiliating “unequal treaties.” Somerset Maugham was to visit the city in 1920 and wrote in his book *On a Chinese Screen* about the colonial merchants’ magnificent houses and splendid dinner parties during the heydays when Foochow was “the greatest tea port on the China coast and in the whole world.” Captain Shaw, who “had become used to empire” and was in any case more interested in commerce than in politics, found the city, where he was to live for the next forty years until his death in 1908, “to be much like Penang or Manila, Singapore or Djakarta, Calcutta or Rangoon.”

Stursberg has an interesting mixed-family background. There is one chapter on his German paternal grandfather, who was “more British than British,” spoke only English at home, married an English woman, changed his name from Johann to John Peter Stursberg, and became a naturalized British citizen in 1869. There is also a chapter on his Japanese maternal grandmother, to whom the book is dedicated. Complaining of the “conspiracy of silence” surrounding his Japanese grandmother, Stursberg regrets her absence throughout the book, and at one point, even compares her life to the story of Madame Butterfly. In the race-conscious colonial society of Foochow then, a “mixed marriage” would have been unacceptable. Stursberg speculates about some of the discrimination, subtle or otherwise, the children of such a mixed marriage would have had to endure and about what life must have been like for his grandmother, who was given the Irish-sounding name Ellen O’Shea. Her origins in Japan remain mysterious, though she took her daughters to her homeland on annual trips. On the whole, according to the author, “her duty was to honour, respect, and obey her husband, and this she did.”

The middle chapters detail the lives of the author’s parents. In 1906, his father, Arthur Stursberg, joined the British-run Chinese Maritime Customs. The author gives an interesting account of this imperial organization (and its main players such as Sir Robert Hart), an agency that collected much of China’s revenue and controlled its credit and through which the British were able to control China. In the next decade, Arthur Stursberg had various postings, to coastal cities Foochow, Tsingtao, Chefoo (where the author was born), and Shanghai; inland cities Yochow and Kaifeng; and the capital city,

Peking. The author describes a harrowing journey his father took up the Yangtze through the famous Three Gorges to reach the southwestern city of Chengtu. As China in the early twentieth-century was embroiled in nationalist revolutions and anti-imperialist struggles, Arthur Stursberg lamented that "the 'dear old China' (the author's) mother longed for 'won't be worth living in for a foreigner,'" as he himself was to join the foreign exodus from China in 1927. The author makes several trips back to China in 1971 and 1981 to recapture a lost time and retrieve the "lost bones" of his ancestors, only to discover, to his great disappointment, that as a result of Communist rule and the devastating Cultural Revolution, not much remains of the glory of the colonial days, nor of the graves and bones of those who spent their whole lives in China.

The book has an engaging and lucid style. The photographs are extraordinary, especially the ones Arthur Stursberg took of the Dowager Empress' funeral procession and the horrifying street scenes of the 1911 Revolution. Of note are the episodes on Canadian missionary efforts, especially in Chengtu, and on a family friend, Bishop William C. White, who provided the Royal Ontario Museum with its great collection of Chinese art and artifacts. As it is a book about foreigners in China, very little is described of the life of the Chinese, except their role as servants in the foreign compounds, where foreigners enjoyed lives of privilege (descriptions abound of race meetings, picnics, "amateur dramatics," tennis teas) and had little or no contact with ordinary Chinese. The great events of modern China, such as the Opium Wars and the Taiping Uprising of the mid 19<sup>th</sup> century, the 1900 Boxer Rebellion, the 1911 Republican Revolution, and the May Fourth student movement in 1919, are discussed, but cursorily, lacking coherent context. A map delineating the routes of movement would have been helpful, since the family journeyed across China's vast territory from seaport towns to interior locations. The book is most valuable in situating China in the context of colonialism and imperialism, as well as making connections between China and other colonial societies in India and Southeast Asia.

D.C.R.A. Goonetilleke, ed. *Perspectives on Post-Colonial Literature*. Skoob Books, 2001. 214 pages, \$14.95 (US).

Review by John Eustace, Acadia University

D.C.R.A. Goonetilleke's *Perspectives on Post-Colonial Literature* is a selected proceedings from the Tenth Triennial Conference of the Association of Commonwealth Language and Literature Studies. The conference—held in Colombo, Sri Lanka, in 1995—was guided by the theme "Islands and Continents," and tenuously, at least, so are most of the sixteen short essays



contained within the collection, half from critics and writers well-known in postcolonial and Commonwealth studies, such as Bruce Bennett, Yasmine Gooneratne, Dan Jacobson, Bernth Lindfors, Satendra Nandan, Victor Ramraj, and Nayantara Sahgal. Through its various papers, it ruminates upon the socio-political situations of peoples and literatures from various islands and continents, ranging from South Asia, to North America, the Caribbean, and Oceania. Like the triennial ACLALS conference from which it proceeds, it has an extraordinarily wide critical ambit, with the concomitant potential to be very engaging. However, for reasons I must trace both to its genre and its limited editorial horizons, it fails to realize its potential.

The book's wide critical scope—seemingly a strength—is the source of one of its first significant weaknesses: as a collection, it is a critical chimera. While the theme “Islands and Continents” may have unified the conference, it does not unify this book in a meaningful way. Clearly, the heterogeneous nature of postcolonial studies—a reality to which Goonetilleke bows in his brief introduction—informs the book's refusal to resolve itself into some identifiably cohesive critical shape. But I am not willing to concede that its shape is necessarily the result of the heterogeneous discipline from which it springs; nor am I willing to indulge in a facile celebration of this text as an example of critical hybridity. Instead, I would trace this misshapen anatomy directly to its generic origins, the proceedings.

In their beginnings, large conferences, most of which are unified by some central theme or another, seem naturally amorphous. Conference organizers, while vetting various proposals and papers—often only tenuously linked to the conference theme—must struggle to give the beast some shape by subdividing the mass of papers into cohesive sessions—often based on other tenuous links. The result is always a chimera of sorts. And conference goers seem generally content with the chimeric bent because the dynamic interactions that occur in and between sessions give the beast the breath of life and spirit. The problem with proceedings is that, unless they are informed by a strong editorial vision, they tend to replicate the chimeric bodies of conferences, without the animating interactions. Even when a proceedings is informed by a strong editorial vision, it must contend with a fundamental problem in the dramatically different expectations readers and conference attendees bring to the respective venues. Conference papers and conferences do not readily translate into articles and books because readers have different expectations than conference goers; readers expect fully developed arguments and cohesive structures, for instance, while conference goers expect works in progress and a tinge of anarchy.

The editors of proceedings face an inevitably daunting task in transforming a series of conference papers into a book. Goonetilleke, a good critic and editor in his own right, did not effect this radical transformation well in

*Perspectives*. The clearest indication of this failure is his meager four page introduction to the collection. As a reader, I depend on the introduction in a collection of essays, be it a conference proceedings or not, to frame my reading experience, explaining the structure of the volume and the editor's vision of how the selections fit within that structure. I might resist the ideological framework, but I want it made transparent anyway. While a quick perusal of the table of contents reveals that *Perspectives* is divided into four sections—"Confrontations," "Dis/Location," "Place and Placement," and "Beyond Confrontation"—nowhere in the introduction are these divisions explained or justified. Nor is the placement of the papers within the various divisions. The editor briefly mentions all of the contributors in the introduction, but does so neither in the order they appear (not necessary, perhaps), nor in the context of any recognizable structural divisions (an absolute necessity in my view). And frankly, by the time I had finished reading all the papers in this book I was not convinced that these structural divisions were meaningful. Interestingly, Goonetilleke did not even announce the conference theme that was supposed to unify the papers until half way through the introduction, presumably because the links between the papers and the conference theme were so tenuous.

This observation is borne out when one reads the essays contained within *Perspectives*. Most of the essays in the collection are good to excellent conference papers. However, for various reasons, they are not necessarily good published papers. Several create unconvincing rhetorical links to the conference theme of "Islands and Continents," much as debating teams create rhetorical links to a resolution as part of the debating game. For instance, James Harrison's paper "Salman Rushdie: The Island that Tried to Swallow a Continent" is an interesting short reading of brothels as contested critical spaces in Rushdie's fiction, but the rhetorical/metaphorical link between his reading and the conference theme is awkwardly contrived: "Ultimately...if the brothel episode [of *The Satanic Verses*] is to be seen as an integral part of the novel, it must be part of the continent rather than an isolated island" (120). If Harrison were to develop this paper for publication in a refereed journal, he would undoubtedly jettison this awkward metaphor or develop it in a more meaningful way (though I cannot see why he would develop it).

Lack of development is the second major weakness of most papers in *Perspectives*, and again, can be attributed to the genre of the proceedings. Here I could isolate quite a few selections from the collection as examples of papers that are fine for the conference setting but not in published form, but to make my point, I will focus on one that I found particularly interesting and engaging, Bernth Lindfors' "African Literature Teaching in South African University English Department." Lindfors had spent two months in South Africa during 1992—"in the middle of what Nadine Gordimer, following Gramsci, has called the interregnum—a transitional phase—in this case two

years after the release of Nelson Mandela from prolonged detention and the concomitant unbanning of the ANC, and two years before the country's first truly democratic elections" (54). While there, he visited as many university English Departments as possible, trying to glean some sense of the social and political changes as reflected in course curricula. I found the study, both in premise and in execution, immensely interesting. Its nine pages contain four different tables ranking authors, books, teaching preferences, and university prescription; one indented list of significant African books that were not taught at all; and a brief analysis of all this information. I can well imagine the considerable dialogue generated by this paper and the accompanying data in Colombo. But without recourse to that dialogue or a more fully developed interpretation of the figures, I was left with more questions than answers about Lindfors' project and his conclusions. Granted, early on in the short paper, he concedes both that all that could legitimately proceed from such a survey were "gross generalizations" and that he had created "a crude measuring instrument capable of producing nothing more than a few brute truths" (55). But again, while I might accept such instruments in conference papers, I expect more from published papers.

There must be exceptions to my demands for fully developed, argumentative papers, of course. There has to be a place for the less scholarly, but still intellectually rigorous personal pieces, such as those by Sahgal, Gooneratne, and Nandan. These self-reflexive papers—on globalisation, writing by Sri Lankan women, and the nature of the Fijian Indian's exile, respectively—invoke a different set of expectations than do the scholarly papers. I am willing to value such papers in this collection above the scholarly conference papers, however, precisely because they are not pretending to be fully developed, scholarly arguments.

The other exception was another truly engaging paper that had me searching the author's web site to determine whether the book-length study of which the paper was a part had been published. After reading Susan Spearey's "Shifting Continents/Colliding Cultures: Spatial Odysseys in Diaspora Writing," I was left, not wanting a more developed reading of space in V.S. Naipaul's *Enigma of Arrival* (though, in truth, even Spearey's paper might have benefited from more development), but wanting her book on the subject of spatiality in diasporic writing. Clearly, some preliminary steps to publication are less preliminary than others.

I do have other minor quibbles with *Perspectives on Post-Colonial Literature*—the documentation formats of the essays were inconsistent, and the book contained too many typographic errors—but none of these quibbles would have really added up to anything had the book avoided the pitfalls of its genre. As is, they added to my general dissatisfaction with the book, and the feeling that I had wasted too much time reading it.

## *Author Responds to Review*

The difficulty of turning Conference Proceedings into good published books is generally acknowledged, but I felt it necessary to publish the 1995 ACLALS Conference Proceedings for several reasons. I wanted the benefits of the Conference to extend beyond its participants. I also wanted to capture its heady spirit. I believed that the book with its international team of contributors offered the kind of periodical assessment which post-colonial literature needs and conveyed a sense of the evolution of the post-colonial project. In my introduction, I did not wish to interpret the essays too much because it seemed to me that their arrangement and classification became self-evident on reading. I provided a frame.

*Perspectives on Post-Colonial Literature* has actually elicited a range of responses. On the one hand, John Eustace is disappointed. On the other hand, Peter Child, reviewing the book for *World Literature Written English*, Vol.38, No.1,1999 (published 2002), observes that "the volume contains essays on diverse but linked subjects," "a healthy breadth of coverage, diverse viewpoints and revealing juxtapositions," "the range of contributors is one of the volume's strengths, bringing together critics (many of whom are themselves transcontinental migrants)." He concludes: "The fact that there are seventeen essays included in a volume of two hundred pages conveys the correct impression of a broadly representative diversity of voices, but also of a book whose best essays might have been expanded...A welcome collection none the less."

Maureen Clark, in her review in *New Literatures Review*, No.37, 2000, goes deep into the book and is unambiguously total in her praise. She begins by terming it "an outstanding volume" and notices that "the book brings together a selection of essays from a diverse group of international writers and scholars," that "its four sections...cover a wide range of issues". After providing an overview of a number of essays, she concludes: "contributors assesses the harvest of the post-colonial project, at times complicating but always opening up and enriching approaches to writing in the language of the coloniser. This collection deserves a wide readership. It constitutes an excellent, broad-ranging and yet cohesive combination of the insights of its cross-cultural contributors."

The range of responses testifies to the provocative nature – and value – of the book.

D.C.R.A. Goonetilleke

## UPCOMING CONFERENCES/CALLS FOR PAPERS

### **CACLALS at COSSH 2004**

**The University of Manitoba**

**May 28, 29, and 30, 2004**

### **CONGRESS THEME: "CONFLUENCE: IDEAS, IDENTITIES AND PLACE"**

CACLALS invites proposals for papers and panels at our next annual conference to be held in May 2004 at the University of Manitoba in Winnipeg. The Congress theme of "Confluence: Ideas, Identities and Place" lends itself well to issues pertaining to Commonwealth and Postcolonial Literature and we ask you to send proposals for papers and panels on any aspect of this theme.

Your suggestions are also welcome for plenary speakers, guest authors, and special events that would serve to involve senior and new scholars as well as international authors and scholars who might be willing to participate in our conference.

CACLALS hopes to present a varied program of members' papers, guest speakers, joint sessions with ACCUTE and ACQL, special sessions organized by members, a graduate student panel, the popular annual Aboriginal roundtable, a storytelling corner, a panel on professional concerns of postcolonial scholars/academics, and an opening ceremony by the First Nations community in Manitoba.

#### **Topics Suggestions:**

- Meeting places; searching for "home"; interstices; changing maps
- Voices and viewpoints: Moving beyond tolerance
- The West under Eastern eyes
- Is excellence in the eye of the beholder?
- Indigenous research and teaching across the disciplines
- Publishing in development countries
- Race theory and the teaching of postcolonial literature
- Postcolonial literature on film
- Attuning to the world: Music in postcolonial texts

Those wishing to present papers should submit a proposal of 300 – 500 words and a bio of approximately 100 words to reach me no later than **November 15, 2003**. Proposals will be blind vetted by a sub-committee and you will be

informed early in the new year. We ask that papers be not longer than 20 minutes (about 10 pages of text).

Please note that proposals will be considered only from paid-up members of CACLALS.

**Member organized sessions:** If you wish to organize a special session or a panel (for instance, on professional concerns of postcolonial scholars), please write to Ranjini Mendis describing the session, listing the proposed participants including a brief bio of each, and offering 100 word abstracts of the papers or of the topics. Please make sure that the speakers are committed to attending the conference and do inform them of the November 15<sup>th</sup> deadline to get their proposals to you.

Proposals for papers and panels, as well as general inquiries or suggestions, may be sent electronically to CACLALS (cacals@kwantlen.ca) or to Ranjini.Mendis@kwantlen.ca. You may also send snail mail to:

CACLALS  
Department of English  
Kwantlen University College  
12666 72<sup>nd</sup> Avenue  
Surrey, BC V3W 2M8

Or fax to 604-599-2068

The conference program will be posted on our website under "Conferences" at <http://www.kwantlen.ca/CACLALS/> and the entire Congress Program will be available at <http://www.fedcan.ca> by May 2004.

## **TRANSCULTURAL IMPROVISATIONS: PERFORMING HYBRIDITY**

University of British Columbia  
October 16 – 19, 2003

The conference builds on the international three-year Transculturalisms project and will focus on performance: the ways in which artists/performers have created new artforms and how these contribute to advancing the conceptualization of métissage/hybridity as well as clarifying its embodied everyday complexities. The event will include First Nations' Hip-Hop artists, contemporary dancers 'Kokoro' and Zab Maboungou, George Elliott Clarke's and D. D. Jackson's new jazz opera *Québécoisité*, video artists Richard Fund and b.h.yeal and the Contact Zone Collective. We will also be working with

independent film-makers Gael Maclean and Ann Wheeler, who plan to make a documentary based on the conference.

Consult website for further details: <http://transculturalisms.arts.ubc.ca>

Professor Sneja Gunew, F.R.S.C.

<http://WWW.ENGLISH.UBC.CA/~sgunew/>

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Co-ordinator of Transculturalisms UBC

<http://transculturalisms.arts.ubc.ca>

## **THE POLITICS OF POSTCOLONIALITY: CONTEXTS AND CONFLICTS**

**McMaster University**

**24 October 2003**

Is it time to move "beyond postcolonialism," as San Juan, Jr. maintains? Is postcolonial theory now in its final death throes, as Michael Hardt and Antonio Negri contend? Or are predictions of postcolonialism's demise overexaggerated claims that fail to accurately envision the future of the discipline?

Just as postcolonialism appears to have succeeded in achieving widespread institutional legitimacy, critics from various quarters are anticipating its end. But of course even if announcements of postcolonialism's end are rather recent, postcolonialism has been plagued by life-threatening controversies from within and outside it virtually since its inception as a discipline. Indeed, if there has been one major, recurring argument that has gained force in the course of the development of postcolonialism, it is that its location within the milieu of the university—and particularly the Anglo-American university—renders it at least partially remote from the material realities of everyday oppression whose very existence postcolonial critics claim to interrogate and resist. In this vein, Aijaz Ahmad, Arif Dirlik, Benita Parry, and Ella Shohat, among others, have asked that the concerns of the field be diverted away from discursive concerns and toward more properly materialist ones. These thinkers often denounce what is perceived to be the field's almost exclusive and narcissistic focus on exilic, diasporic, and hybrid perspectives, particularly as these relate to metropolitan centers in countries such as Canada, the United States, and Australia.

While these arguments are hardly new, and have—to the extent that they are routinely cited as an almost obligatory gesture in much postcolonial criticism—even accrued an aura of banality, the stalemate that they have created has yet to go away. If the calls for postcolonialism's eminent death are premature, however, what are the new directions of postcolonialism, and how can we move beyond some of the many limits of the field that so many critics have outlined, often very vehemently? Without moving “beyond postcolonialism” as San Juan advises, how can we move beyond the ultimately debilitating theory/practice or aesthetics/politics divide that continues to beleague the field? How can postcolonial intellectuals forge connections between their work and the many issues of injustice and inequality that operate in the world?

In the spirit of these questions and the desire to create a space for discussion of them, we invite you to attend roundtable discussions and panels on these issues, questions and problems within the field at our conference on October 24, 2003.

The Politics of Postcoloniality Conference Committee  
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Hamilton, ON L8S 4L9  
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**EMPIRE RESURRECTED: (UN)BUILDING IMPERIAL COLONIES  
IN THE 21<sup>ST</sup> CENTURY**  
McMaster University.  
24 October 2003

One aspect of the development of Post/colonial Theory is that it relies on analyzing past events, on what took place but not on what might take place. The proposed roundtable discussion will examine the role of Post/Colonial Theory in the 21<sup>st</sup> century, and how the possibility of having the Empire Resurrected may transform it.

Some of the questions that can be dealt with during this session are:

- What are the chances of establishing direct colonialism again in the 21<sup>st</sup> century? Why did old empires give up their old colonies in favor of indirect colonialism? What are the conditions that would make them revert back to direct colonialism?
- How can Postcolonial theory respond/react to such a possibility? What would be its role?



- What are the circumstances (economical / political / cultural / social) that would facilitate the resurrection of direct colonialism/empire? What are the circumstances that might impede such a dramatic switch?
- What are the (dis)advantages of going from indirect to direct colonialism? How would this impact globalization and local nationalism?
- How can new colonial schemes be countered? What should be the new mode of resistance? What is the role of civil disobedience in this case? Is terrorism/radical resistance the new mode for countering the new empire? What are the viable modes of resistance?

The roundtable discussion will be comprised of 4-8 participants whose abstracts have been accepted and who come from different disciplines (Political Science, Economics, History, Humanities, Theory, Cultural Studies and so on). Conference papers (12-14 pages) will be circulated among notified participants by Tuesday, September 30, 2003.

Suha Kudsieh: suhak@canada.com  
 Centre for Comparative Literature  
 University of Toronto, ON., Canada

## **ANNUAL CONFERENCE OF THE ASSOCIATION FOR THE STUDY OF NEW LITERATURES IN ENGLISH (ASNEL/GNEL)**

**Johann Wolfgang Goethe University Frankfurt/M**  
**May 19 – 23, 2004**

After some four decades of international research and teaching in the field variously designated as “Commonwealth Literature”, “Postcolonial Literature” or “The New Literatures in English”, a major paradigm shift seems to be on the way. Where previous approaches had emphasized cultural difference and sought to establish various forms of “literary area studies”, a spate of recent work has focused on transcultural dimensions of (both “diasporic” and “regional”) Anglophone literatures. This development has arguably followed the trajectory of the New Literatures themselves: transcultural experiences, opportunities and predicaments are no longer exclusive concerns of what used to be conveniently labeled as “migrant writing”, but have become central features of Anglophone literatures across the globe – a process that increasingly undermines the habitual classification of literary texts in terms of national or regional literatures.

The ASNEL Conference on “Transcultural English Studies” seeks to explore the challenges posed by this process for the future development of English Studies on an international scale.

#### Topics:

- "Inter-", "Multi-", "Trans-": Cultural Theory on the Move  
Diasporic Images: Bollywood and Beyond
- Transculturation and "the Americas"
- Transcultural Interfaces: British Cultural Studies
- Transnational Connections in African Literature
- Postcolonial Postmortems: Crime Fiction in the New Literatures in English
- Transcultural Native America: Indigenous Visual Arts in Canada and the US
- "Celtic Fringes: and their Diasporas"
- Transculturalism in the Classroom (Teachers' Forum)

Prof. Dr. Frank Schulze-Engler

Email: [asnel2004@nelk.uni-frankfurt.de](mailto:asnel2004@nelk.uni-frankfurt.de)

[www.uni-frankfurt.de/fb10/ieas/abt/nelk/conf2004](http://www.uni-frankfurt.de/fb10/ieas/abt/nelk/conf2004)

Deadline for abstracts: December 31<sup>st</sup>, 2003

### **A COMMONWEALTH OF SCIENCE FICTION**

**Liverpool Foresight Centre Liverpool, UK**

**Thursday 5 to Sunday 8, August 2004**

An Event Organized by *The Science Fiction Foundation*

Guests of Honour: *Damien Broderick, Jon Courtenay Grimwood and Nalo Hopkinson*

By the end of the twentieth century, sf had come to be dominated by American books and magazines produced by writers in the Gernsbackian-Campbellian tradition. Equally television, films and comics have been dominated by agendas and conventions established in Hollywood and New York. Cousin to this is an alternative tradition or history of sf from the United Kingdom – with a similar and yet different set of concerns and tropes. And beyond that, sometimes joining in, sometimes operating independently, is a whole Commonwealth of Science Fiction.

Building on the success of the **2001: A Celebration of British Science Fiction** event we wish to bring scholars, critics, researchers, academics, librarians and readers together to consider discoveries and rediscoveries, evaluations and re-evaluations of science fiction in any media, written or visual, from Commonwealth countries.

Send abstracts or expressions of interest to: Andrew M. Butler, D28, Dept of Arts and Media, Buckinghamshire Chilterns University College, High Wycombe, HP11 2JZ, UK or email [andrew.butler@bcuc.ac.uk](mailto:andrew.butler@bcuc.ac.uk)

**AUSTRALIAN LITERARY STUDIES. Ed. Leigh Dale**  
**Special Issue on Imposture, Hoaxes, and Identity Conflicts in Australian Literature**  
**Edited by Marguerite Nolan and Carrie Dawson**

In recent years there have been a number of high-profile cases of imposture or mistaken identity in Australian literature, including those involving Helen Darville/Demidenko and Leon Carmen/Wanda Koolmatrice. Likewise, such prominent writers as Mudrooroo, Archie Weller, and Bobbi Sykes have had their claims to Aboriginality held up for scrutiny. The public exposure of these cases had caused significant and sustained anxiety in the publishing industry, the literary establishment, and the academy. The resulting literary debates bear directly on significant cultural and political issues in Australia, such as multiculturalism, indigenous cultural policy, and national identity, and have prompted a re-examination of earlier manifestations of mistaken identity involving such diverse figures as the Tichborne Claimant, En Malley, Nino Culota and B. Wongar. In an attempt to extend, evaluate, and coordinate scholarship on literary imposture, Australian Literary Studies invites essay submissions for a special issue on imposture, hoaxes, and related identity conflicts or crises in Australian literature. Essays considering any aspect of the social, historical, philosophical, political, or economic conditions and consequences of Australian literary imposture are welcome, as are essays that exceed the paradigm of Australian literature and consider literary imposture in a comparative context or a theoretical vein.

Electronic copies of manuscripts (not longer than 5,000 words) should be sent to Leigh Dale at [L.Dale@uq.esu.au](mailto:L.Dale@uq.esu.au). Submissions should arrive by 30 January 2004 and should follow the MLA Handbook (2<sup>nd</sup> or 3<sup>rd</sup> edition) for matters of presentation, using parenthetical documentation and a list of Works Cited. However, single inverted commas are used for quotations. Contributions should be typescript (double-spaced) and footnotes should be numbered consecutively. The issue will be published in October 2004.

## NEWS & ANNOUNCEMENTS

### Change in the Executive Committee



**Rob Fleming (outgoing Secretary-Treasurer 2002-2003)**

**Catherine Nelson-McDermott  
Secretary-Treasurer 2003-2005**



We wish Rob all the best as he takes on new responsibilities at Kwantlen University College, and welcome Catherine Nelson-McDermott as our new Secretary-Treasurer.

Catherine Nelson-McDermott (PhD University of Alberta) is an ex-oncology nurse and a long-time British Columbian. A full-time sessional instructor, she teaches courses in composition, fiction, technical writing, "Anti-Colonial Literature" and "Caribbean Women's Literature" at the University of British Columbia. In addition, she is the Examiner for the CGA-Canada Communications 1 course. She is looking forward to an enjoyable time spent in the company of CACLALS members as she takes up the position of Secretary-Treasurer.

### **Publications of CACLALS Conference Papers**

Please send us information of your published papers from past CACLALS conferences: the title and date of your paper, the title of journal article or expanded version if it became a chapter of a book and publication details. Thank you.  
[cacials@kwantlen.ca](mailto:cacials@kwantlen.ca)

Congratulations to **Susie O'Brien** on the birth of a son, **Brendan Thomas Mitchell Mountford**, born March 9, 2003 weighing 7 lbs. 7 oz.

**John Clement Ball** (UNB) has recently published *Satire and the Postcolonial Novel: V.S. Naipaul, Chinua Achebe, Salman Rushdie* in Routledge's "Literary Criticism and Cultural Theory: Outstanding Dissertations" series. This revised doctoral thesis examines points of intersection and disjunction between satire theory and postcolonial theory to develop new questions and critical frameworks for the reading of postcolonial satire, focusing particularly on the novels of Naipaul, Achebe, and Rushdie. It is published in a hardcover edition intended primarily for academic libraries.

**Renate Eigenbrod** (with **Georgina Kakegamic** and **Josias Fiddler**) has published "A Teacher's Resource Guide to Canadian Aboriginal Literatures" on the website of The Curriculum Foundation Canada  
<http://www.curriculum.org/tcf/teachers/projects/aboriginal.pdf>

**Sukeshi Kamra** has taken up a position with the English Department at Carleton.

**Arun P Mukherjee** took over as President of Shastri Indo-Canadian Institute in June 2003 for a two-year term. Shastri Institute, which was founded in 1968, is a unique educational enterprise that promotes understanding between India and Canada, mainly through facilitating academic activities. The Institute funds research, links institutions and academics in the two countries, and provides books published in India to member institutions' libraries, thereby providing a window to Canadian scholars and students on non-Western perspectives. Arun Mukherjee is an Associate Professor at York University in Ontario. An author of several books and a member of York Stories Editorial Collective, her current teaching interests are South Asian and minority Canadian literatures. Her most recent publication is her translation of Dalit writer Omprakash Valmiki's autobiography *Joothan: A Dalit's Life* (Samya, Kolkata & Columbia U press: 2003).

**Cynthia Sugars** has edited *Unhomely States: Theorizing English-Canadian Postcolonialism*, a collection of some of the major essays on Canadian postcolonial theory (from 1965 to the present). The anthology is due out in July/August 2003 with Broadview Press.

**Rowland Smith** recently visited the State of Baden-Wuerttemberg where he and the Executive of the Ontario Council of Academic Vice-Presidents (of which he is Chair) had a fruitful meeting with Rectors, Vice-Rectors, and International Program Officers.

Congratulations to **Rita Wong** who successfully completed her Ph.D. at Simon Fraser University. Her dissertation is entitled "Provisional Mobilities: Rethinking Labour Through Asian Racialization in Literature" (2002).

### **Center for Comparative Literature and Society Fellowship 2004 – 2005**

The Center for Comparative Literature and Society at Columbia, with a grant from the Ford Foundation, will appoint one post-doctoral fellow for the year 2004-05. The fellow must have received the Ph.D. between January 1, 1998 and July 1, 2004. The stipend for 2004-2005 will be \$40,000. Full fringe benefits will be added. Application forms may be obtained from, and completed applications returned to:

The Director: Center for Comparative Literature and Society  
Heyman Center, Mail Code 5755  
Columbia University  
2960 Broadway, New York, NY 10027  
Deadline: October 15, 2003.

### **Forthcoming Publication**

Performances of Race in Post-Apartheid South African Culture  
Ed. Natasha Distiller and Melissa Steyn  
Due out late 2004

Chapters cover the work and critical reception of J.M. Coetzee; the discourses of race and animal breeding in South Africa; the historical inheritances of whiteness, blackness, and poverty; suburban spaces and informal settlements; creolisation; hybridity; performances of race and gender; the young raced body; the history and current trajectory of the philosophy of "non-racialism"; the medical construction of race; race and scientific discourse; the performances of racial identity on the World Wide Web; and the relationship between race and liberalism in present-day South Africa.

## 2003 Commonwealth Writers Prize

*Canada's Clarke Wins Commonwealth Writers Prize*

*Britain's Sarah Hall wins Best First Book*

Austin Clarke won the Commonwealth Writers Prize 2003 for *The Polished Hoe* (Thomas Allen Publishers, Canada). The £10,000 prize was presented by His Excellency John Ralston Saul, an essayist and novelist in his own right, at a gala awards dinner on May 8<sup>th</sup> at the Glenbow Museum in Calgary, Alberta., Canada.

Austin Clarke, who was born in Barbados and lives in Toronto, Canada, is an established and well-respected writer on the Canadian literary landscape. He is the winner of the 2002 Giller Prize for Fiction (Canada) and the 2003 Trillium Prize (Canada) for *The Polished Hoe*. He won the 1999 W.O. Mitchell Prize, awarded each year to a Canadian writer who has produced an outstanding body of work and served as a mentor for other writers.

The Chairperson of the five-person pan-Commonwealth judging panel, poet and novelist Dionne Brand, said on behalf of the jury, "Beautifully drawn, an elegant tour de force, *The Polished Hoe* is a wide-ranging epic in which the experience of several generations of women is masterfully realized. Beginning in a chilling statement made to a policeman after a murder, a woman's voice, speaking in the shadowy reaches of a plantation house in the 1950s, slowly uncovers layers of disturbing history. *The Polished Hoe* is a novel which eludes categories, it is variously wistful and agonizing, ironic, sensual and lyrical and ultimately a tragic tale."

British writer Sarah Hall won the Commonwealth Writers Prize 2003 Best First Book prize worth £3,000 for *Haweswater* (Faber and Faber, UK). Describing the book, Dionne Brand said, "This is an extraordinary debut from a young and talented writer." Sarah Hall was born in Cumbria, United Kingdom in 1974. She lives and works in North Carolina, United States.

The panel was chaired by the eminent Canadian poet and novelist Dionne Brand. The judges of the 2003 prize were Professor Andries Oliphant (South Africa); Professor Marjorie Fee (Canada); Dr. Walter Perera (Sri Lanka); Mr Graham Beattie (New Zealand).

(The Commonwealth Writers Prize Press Release)

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For further information, see ACLALS Web site: <http://www.aclals.org>



## THE CANADIAN ASSOCIATION FOR COMMONWEALTH LITERATURE AND LANGUAGE STUDIES (CACLALS)

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 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 Congress of Social Sciences and Humanities. 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, Guelph, and Waterloo.

CACLALS, which celebrated its thirtieth year in 2003, is a member of the Canadian Federation for the Humanities and Social Sciences (CFHSS) 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 in Hyderabad, India, the venue of the thirteenth triennial conference of ACLALS, 4-9 August, 2004.

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 members, and executive committee reports, *CHIMO* provides information on CACLALS and other affiliated associations: EACLALS (Europe), IACLALS (India), MACLALS (Malaysia), SAACLALS (South Africa), SACLALS (Singapore), SLACLALS (Sri Lanka), SPACLALS (South Pacific), USACLALS (United States), and WIACLALS (West Indies).

*CHIMO* also carries reports on undergraduate and graduate course offerings in Canadian universities, on visiting Commonwealth writers and academics, and on national and international conferences.

Our membership form is on the website at <http://www.kwantlen.ca/CACLALS/>

# New!!

## Announcing a New Journal Seeking Submissions for Its First Volume...

**Postcolonial Text**  
<http://pkp.ubc.ca/pocol/>

*Postcolonial Text* is a refereed, open access journal that invites articles and reviews, as well as poetry and fiction, on postcolonial, transnational, and indigenous themes. It is one of a new generation of electronic journals committed to publishing critical and creative voices within and across disciplinary boundaries, edited by a team spanning three continents, and backed by a highly regarded international editorial board representing the best in postcolonial, cultural, and literary studies.

*Postcolonial Text* offers authors a peer-reviewed outlet with the widest possible audience, as the journal's contents will be free to read and globally indexed, making it readily available in libraries and offices, internet cafés and homes, around the world. The journal's online system is designed to reduce delays in review and publication, while increasing global and public accessibility for writers and readers. Published items are actively linked to the larger world of scholarly inquiry, inviting interactive commentaries from readers. Publish with *Postcolonial Text* and be part of the new public space staked out for the finest scholarly and creative work online.

Read more about *Postcolonial Text* at <http://pkp.ubc.ca/pocol>.

Submit online. No muss. No fuss. Just thoughtful, helpful consideration of your scholarly and creative work, in an effort to further an open and global exchange of ideas and knowledge.

*Postcolonial Text* is a project of the Canadian Association for Commonwealth Literature and Language Studies as part of its work in fostering the global study of postcolonial and commonwealth literature.



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