

CHIMO



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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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ERRATA

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- p. 4 lines 33/34: Past President, leaves the CACLALS Executive....
- p.18 line 13: Chakraborty, Paulomi
20: Paulomi Chakraborty was born and grew up in Calcutta, India. She ...
22: Her Ph.D. dissertation is on narratives of partition....
- p. 22 line 7: There and Back: Rewriting Lost Histories in Lawrence Hill's *Any Known Blood*

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From the President

Ayubovan (Greetings)

Summer and autumn 2004 have been memorable and busy for our association, as you will see from our conference reports in this issue. With our membership now around 210 and the number of conference delegates having risen by approximately 25% over the past five years, CACLALS continues to attract scholars who are intent on making a difference.

In addition to the increasing number of participants from Canada, we were pleased to welcome to the Manitoba conference international participants—from Bangladesh, Australia, England, the U.S., and South Africa—a trend attributable to the website, listserv, advertising in various CFP sites, and the interesting speakers we have been fortunate to have at our sessions.

I wish to thank everyone who worked so hard to make our conference a resounding success, especially the CACLALS Executive committee; our on-site co-ordinator Renate Eigenbrod; the University of Manitoba for generously funding a student assistant; and the chairs of our sessions. The Congress office, as always, was a great help to us in various ways. We also thank the Federation for an Aid to Interdisciplinary Outreach; ACLALS for sending us the Commonwealth Grant; and our host institution, Kwantlen University College, for generously supporting CACLALS.

The Manitoba Congress was followed in August by the ACLALS conference in Hyderabad, India at which time Canada became the new headquarters of ACLALS. Our proposed co-chair bid was not accepted by the ACLALS Executive on grounds that the Articles of Association do not permit such an arrangement. A Constitutional amendment we proposed was not feasible as all 3000 members must be informed and polled by postal ballot on any change to the Constitution. Since the nominees we put forward were firm in their resolve to be co-chairs or withdraw from the bid, the international Chair, Meenakshi Mukherjee, proposed a revised slate of table officers, which the ACLALS Executive unanimously voted to present at the Triennial General Meeting. Canada was declared the new headquarters of ACLALS at this meeting. Stephen Slemon and Victor Ramraj were nominated Vice-Chairs, I was nominated Chair, and we were elected unanimously. Victor then questioned the Chair, Meenakshi Mukherjee, as to whether this slate would stand if an attempted Constitutional amendment were to fail, to which Meenakshi and Vice-Chair Harish Trivedi responded that the slate as elected was neither interim nor conditional. Unfortunately, there has been confusion and misunderstanding among CACLALS members in this respect and the TGM Minutes presented in this issue will help to clarify the legitimacy of the ACLALS election.

A related matter is the CACLALS President-Elect position, a new office created by the previous executive to facilitate an easier transition from one exec to the next, for which position Stephen Slemon was nominated by Diana Brydon earlier this year. The CACLALS Executive decided that the same person should not hold two offices - i.e. CACLALS pres. and ACLALS chair. Then Stephen, who was at the time in the Canadian bid for Co-Chair of ACLALS, withdrew his nomination for President-Elect of CACLALS, the CACLALS Executive having nominated me to continue as President for a second term. Thus, with no other nominations from the floor, I was elected to continue as CACLALS President for 2005-2008. I have since declined this position to avoid a conflict of interest and have invited nominations for a President-Elect for CACLALS. Although I offered to resign from the CACLALS presidency immediately, the CACLALS Executive has asked me to complete my term in CACLALS and a new President to assume office at the next AGM.

The CACLALS Executive has rarely been this busy: in addition to the many and various issues arising from the elections for CACLALS and ACLALS, we have been intensely occupied with the SSHRC Transformation process. After two teleconferences attended by the CACLALS Executive as well as several other interested members, and an Association Presidents' meeting in Ottawa which I attended to discuss the proposed SSHRC Transformation "From Granting Council to Knowledge Council," we submitted a report. This report, which appears in this issue, is also posted on the CACLALS website and is in the Federation's publication: *Report on the Response of Scholarly Associations in the Humanities and Social Sciences to the Transformation of the Social Sciences and Humanities Research Council of Canada* (Ottawa: Sept 2, 2004).

At the November 2003 AGM of the Federation in Ottawa, I was elected to the Board of Directors (2004-2006) where I am one of three members representing 'Small Associations.' (More information at www.fedcan.ca)

We warmly welcome Diana Lobb who replaces Taiwo Adetunji Osinubi as one of the Graduate Student Representatives in the CACLALS Executive. I urge you all to invite your colleagues and friends to join CACLALS and get involved in our growing, vibrant association.

Best wishes,

A handwritten signature in cursive script that reads "Ranjini".

British Columbia, Canada
December, 2004

FROM THE SECRETARY-TREASURER

One of the many pleasures of being part of the 2004 Conference at the Congress was the appreciation I received (on behalf of CACLALS) for the travel support provided for conference presenters, especially graduate students. While many presenters and panelists indicated that they were unaware that this funding was forthcoming (we should address this in planning the 2005 Conference) it is a signal of the continuing commitment of CACLALS to support its members, particularly graduate students.

Please note that I have moved to Calgary, and while my email address is the same. The mailing address for CACLALS membership correspondence is c/o The Department of English, The University of Calgary, 2500 University Dr. N.W., Calgary, Alberta, Canada T2N 1N4; fax: (403) 289-1123; jgkelly@telusplanet.net. Please be sure to make your cheque payable to CACLALS. Thanks to the Department of English, University of Calgary, for the support with receiving and sending correspondence through IUTS, and to Ranjini, for your support through this transition.

I have set up databases for the financial records, as well as membership, which assist greatly in preparing financial statements, updating records, printing CHIMO labels, and so on. Many thanks to Rene Kondratzky, of Kwantlen University College, for maintaining current membership information on the CACLALS website. Please note that some of the information you provide on your membership form is posted on the CACLALS website: name, title, institutional affiliation, mailing address, and email address. Other information we collect (phone numbers and faxes, research areas) is on record but not made public. If you do not want your home address listed on the website, please indicate this on your membership form. And please notify me of any changes in your address.

Members can subscribe or unsubscribe from the listserv, caclals-l@kwantlen.ca, by following the instructions on the "about CACLALS" page of the website. (Sorry, it is not possible for subscribers to not receive automated replies from other members receiving list-serv messages.) Please note the address of the CACLALS Discussion Board (<http://meadow.kwantlen.ca/caclals>), a site for more detailed discussion of concerns and issues.

We welcome your questions and comments.

Jennifer Kelly
Secretary-Treasurer

CACLALS 2004 AGM MINUTES

Present: Chandrima Chakraborty, Wendy Robbins, Arun Mukherjee, Maria Caridad Casas, Cynthia Sugars, Susan Gingell, Judith Leggatt, Diana Lobb, Maureen Moynagh, Laura Moss, Victor Ramraj, Diana Brydon, Kimberley Wilde (Congress on-site assistant), Asma Sayeed, Taiwo Adetunji Osinubi, Renate Eigenbrod, Jo-Ann Episkenew, Nigel Joseph, Pam Bookham, Ranjini Mendis (President), Jennifer Kelly (Secretary-Treasurer);
Regrets: Jacqueline Wright (Manager, Membership Communications, CFHSS)

Agenda: Ranjini Mendis called the meeting to order. She asked for approval of the agenda that was circulated prior to the meeting, with the following change: that Wendy Robbins speak as CFHSS representative following approval of the minutes in order to accommodate her schedule. The agenda was approved as amended.

Approval of Minutes of 2002 AGM: Ranjini Mendis noted that the minutes of the 2002 AGM had not been formally approved. She asked that the minutes, which were distributed at the beginning of the meeting, be approved. Moved by Craig Tapping; seconded by Tunji Osinubi. Carried.

Approval of Minutes of 2003 AGM: moved by Wendy Robbins; seconded by Maureen Moynagh. Carried.

Federation Visit: Wendy Robbins reported on the process of the SSHRC transformation and commented that she was pleasantly surprised by the support of the social sciences regarding the humanities. She reported that while the success rates for humanities grants applications to SSHRC have increased, a large gap between humanities and social sciences funding still exists, and there are continuing efforts to lobby for more funding. Commitments from the federal government do include a 6.5% increase to all granting councils, with an additional \$15 million over five years.

She reported that the June 2 meeting at the Congress regarding the SSHRC Transformation will involve looking at the report comprising reports from the various scholarly organizations, including CACLALS. Wendy commented that the federal election in June leaves funding matters somewhat unsettled, but stated that the following continue to be major issues: i) the matter of addressing travel grants, which is also part of the SSHRC transformation; ii) the need for the previously-used three-year model for funding, which allows for longer range planning. She also commented that there are questions to be addressed regarding streamlining some systems (for example, organizations accepting membership renewals by credit card and the benefits and concerns this raises).

Wendy also announced the release of the *New Scholars Report*, which addresses the issues facing new scholars and which will be helpful for administrators as well.

Wendy also reported that, in accordance with the Federation's Strategic Plan calling for issues of equity, accessibility, and participation, the Board voted to expand the Women's Issues portfolio to include Aboriginal issues, disability, race and ethnicity, and sexual diversity. The VP's title has been changed to Women's and Equity Issues, and the membership of the Women's issues steering committee will expand to six members for a transitional two-year period.

As well, she referred to the *Ivory Tower: Feminist Audits* report card, which refers to the status of women in universities in Canada. She noted that only 18% of all the Canada Research Chairs are occupied by women. Wendy reported that the Aid to Scholarly Publishing Program (ASPP) has been reviewed again with the goal of shortening the amount of time from submission to publication. She announced the Congress dates for 2005 at the University of Western Ontario. She concluded that CACLALS has an excellent reputation in the Federation, and congratulated the executive on a job well done.

Regarding the SSHRC Transformation, Susan Gingell commented that she is opposed to the use of the term Human Sciences, because it seems to collapse the Humanities under the Social Sciences rubric. She added that she understands there has been a negative response to this name across English Canada.

President's Report:

Ranjini began her report by expressing her appreciation for the co-operation and collaboration among societies, the University of Manitoba, and CACLALS in making this year's conference a success. She commented that she is particularly pleased that several senior scholars and former CACLALS members have actively participated in the conference and in CACLALS activities throughout the year. She noted that last year's CACLALS attendance at the Congress was the highest on record and that membership is continuing to increase. (see Secretary-Treasurer's report.)

Ranjini reported that in the past year Rob Fleming resigned as Secretary-Treasurer following his appointment as Interim Dean at Kwantlen University College. His replacement, Catherine-Nelson McDermott, also resigned as she could not secure time release for the CACLALS work, and Jennifer Kelly has taken on the position. She noted that while Jennifer lives in southern Alberta, they have developed a good working relationship, with the support of email, and matters are running smoothly. She thanked Jennifer for taking on the position.

Ranjini also expressed her appreciation to the following regarding the organization of the conference: members of the Executive, who have been responsive and helpful in all matters, including Judith Leggatt and Kelly Hewson, who vetted conference proposals; Jill Didur for assisting with various program details; and Jennifer for seeing to the many financial details, including AV equipment for conference sessions; Chandrima Chakraborty for attending to M.G. Vassanji, and Tunji Osinubi for contributing very substantially to the conference program.

Ranjini expressed her particular appreciation to on-site conference co-ordinator Renate Eigenbrod, who, with Kimberley Wilde, made the room bookings and restaurant choice for the dinners. Kimberley, she said, deserves particular mention, as she had gone out of her way to make things smooth and workable. Ranjini also thanked those who suggested speakers and those who chaired sessions, presented papers, or organized sessions.

She also stated that this has been a very good year, again, for CACLALS: Kwantlen University College provided a very generous budget, and the IET department has been working on the CHIMO archives and a new electronic bulletin board. She commented that she has been investigating legalities (copyright and privacy issues) regarding putting CHIMO online.

Ranjini reported on the role of CACLALS in the SSHRC Transformation process and on the consultations that took place with the membership and executive in the development of the CACLALS report.

She thanked Susan Gingell for her work as Book Reviews Editor for CHIMO and reported that Shao-Pin Luo is taking over the position.

Ranjini asked that Ph.D. course descriptions, candidacy and comprehensive exam lists, and course outlines be forwarded to Heather Smyth. Materials developed in non-English departments that are relevant to the postcolonial field are particularly welcome, she said, as these materials are particularly helpful to graduate students. Heather's email is hsmyth@watarts.uwaterloo.ca

Ranjini announced that the conference theme for the 2005 Congress is "Paradoxes of Citizenship." She noted that currently the dates are May 27th-29th and that she will try to extend the dates to devote more time for Aboriginal sessions. The Roundtable Organizer for 2005 is Maria Caridad Casas, and the on-site rep. is Lily Cho.

Regarding the 2005 Congress, Ranjini commented on the benefits and concerns of having the CACLALS conference begin one day prior to the opening of the Congress, such as avoiding complete overlap with other organizations' meetings (such as ACCUTE).

Ranjini reported that, as President of CACLALS, she will be making a bid at the ACLALS Conference in Hyderabad for ACLALS 2004-07. She reported that two senior members of CACLALS, Victor Ramraj and Stephen Slemon, have agreed to stand for election as co-chairs for the bid. Victor Ramraj commented that he and Stephen have currently planned that Calgary would be the host site. She noted that at a previous AGM, the membership voted to stagger elections for CACLALS President in the event of an ACLALS bid. The new position of President-Elect has caused a confusion in that regard, and the CACLALS Executive decided to follow the same election procedure for both positions. (See ACLALS bid, under New Business.)

Ranjini mentioned that the current executive has nominated her for a second term as CACLALS President and stated that she has accepted this nomination, with appreciation for their vote of confidence.

Secretary-Treasurer's Report

Jennifer Kelly thanked Ranjini Mendis, the Executive, and the membership for supporting her in the position of Acting Secretary-Treasurer, effective Dec. 1, 2003. In particular she thanked Aruna Srivastava and Diana Brydon, who provided supportive references; Catherine Nelson-McDermott for her assistance in the transition period; and particularly Ranjini, who has patiently responded to many questions.

Jennifer reported on membership numbers, which have increased from 169 in 2003 to 202, as of May 31, 2004. The breakdown of membership is as follows:

Regular Members: 130
Students, Postdocs, sessionals, and unwaged: 57
Honorary Members: 11
Institutions: 4

The account balance as of April 30th, 2004 was \$13,212.97.

Jennifer reported that conference presenters and chairs, especially graduate students, have been both surprised and delighted to receive travel funding. She added that many graduate students in particular didn't know that funding was forthcoming and that this information should be disseminated widely to illustrate our commitment to supporting new scholars.

Jennifer also commented that it should be made clear to presenters that CACLALS is required to pay for audio-visual equipment at the conference, even if it is not used, as this year we will be paying for equipment that was requested but not used.

Book Reviews Editor's Report

Susan Gingell commented that she has enjoyed working as Book Reviews Editor for CHIMO. She requests authors and members to send review copies of books to CHIMO, so that the membership will be more involved in the book review process. The new Book Reviews Editor, Shao-Pin Luo, has begun contacting publishers.

Graduate Students' Reports

Tunji Osinubi commented on the success of the graduate student panel on Globalization and the Black Literatures. Despite the equipment problems that limited the film session, he hopes this will continue in future conferences. Tunji also commented that some of the feedback he had received on the conference involved a lack of time for discussion at the end of and between sessions. He said he would like to see graduate student participation in CACLALS increase as, in his view, many more graduate students go to ACCUTE sessions. He asked that professors further promote CACLALS in their institutions. He said more time should be devoted to discussion, networking, and support, particularly for graduate students at next year's conference.

Chandrima Chakraborty reported on her involvement in getting graduate student responses to the teleconference on SSHRC Transformation. She commented that a separate list of email addresses for graduate student members would be very useful for communication among the graduate students.

Chandrima also noted that many graduate students were not aware that they were required to register for the Congress, which added an unexpected financial burden for some, and that this should be made clear to student presenters during the conference organization.

Election of Officers

Jennifer Kelly was elected by acclamation as Secretary-Treasurer.

Two nominations have been received for the position of Graduate Student Representative on the CACLALS Executive to replace Tunji Osinubi in October 2004: Prabhjot Parmar, of the University of Western Ontario, and Diana Lobb of the University of Waterloo. An election by email will follow.

President-Elect position: Pam Bookham of Kwantlen University College reported that Ranjini Mendis has unanimous support in the English department for her nomination as President of CACLALS for a second term. She commented on the esteem in which the department holds Ranjini's work with CACLALS, and that they are pleased to support her nomination. Jennifer Kelly called for nominations from the floor for the position of President-Elect of CACLALS. As none was received, Ranjini Mendis was declared President-Elect of CACLALS by acclamation, nominated by Jill Didur, seconded by Judith Leggatt (CACLALS Exec.)

Business Arising

Susan Gingell raised the question of the position of Past President in the event the President stays on for a second term. She moved that "in the event that the president stays on for a second term, the past president shall stay on for a third year." Seconded by Chandrima Chakraborty. Carried.

Susan Gingell agreed to join Judith Leggatt and Kelly Hewson on the vetting committee for the 2005 conference. Ranjini opened the discussion regarding the time constraints of this year's conference. She suggested it be considered that the conference run for more than three days. In response, Renate Eigenbrod commented that there was not enough time for discussion, particularly at the Aboriginal Roundtable and perhaps a half-day or a full day could be devoted to sessions on these issues. Craig Tapping commented that it is uncomfortable to be in an audience when a speaker takes up more than the allotted time, and he would like to see people read less, and talk more.

Laura Moss commented that this year's graduate student panel, while strong, was too long. She suggested different forms of panels, and perhaps more parallel sessions to address this. Chandrima added that perhaps presenters should be required to briefly state a position and then be held to the twenty-minute limit. Maria Caridad Casas, in turn, referred to the practice where presenters bring copies of their paper to the conference (at the presenter's expense) for discussion rather than having people listen to it being read. Tunji Osinubi suggested an option whereby a particular question is posed as the focus of a session, and presenters respond directly and concisely to that question. Jennifer Kelly indicated her agreement and commented on the need to expand the professional concerns panel to further provide collegial support for scholars working in political isolation in their institutions and to provide support for graduate students as well.

New Business

Arun Mukherjee indicated her interest in and concerns about the lack of information regarding what kind of progress is being made with respect to the

growth of postcolonial studies and how it is indicated in curricula.

She moved that: "Given the disappointingly slow pace of progress in enlarging the space accorded to postcolonial and indigenous literatures in the English Studies curricula in Canadian Universities, as reported in the professional concerns panel yesterday, I move that CACLALS strike a committee to map the place of these literatures in the English Studies Curricula in Colleges and Universities in Canada and report back to CACLALS." Seconded by Renate Eigenbrod. Carried unanimously. Ranjini indicated that she would look for sources of funding for such a committee and that she would post a message on the listserv inviting members to join this committee.

ACLALS Bid: August 2004

Victor Ramraj shared some of the ideas he and Stephen Slemon have regarding the ACLALS bid. They are suggesting that one day of the conference would involve the host region showcasing itself. He said they are attentive to being proactive about Gay Rights and Aboriginal Rights. He said they are currently planning that the triennial conference would be held in Calgary. He noted that the last few ACLALS conferences have been held in hotels, which has been successful because there are fewer travel concerns and sessions can be held in the evenings.

Ranjini stated that a slate is required for the bid. Judith Leggatt nominated Victor Ramraj and Stephen Slemon as co-chairs for the ACLALS bid. Seconded by Laura Moss. Carried unanimously.

Aboriginal Roundtable:

Renate Eigenbrod raised the question as to whether or not participants in the Aboriginal Roundtable were required to be CACLALS members, as many participants are not academics. She asked if they could participate as honorary members or in another way. As honorary memberships carry financial implications, this raised the question as to whether the Roundtable Organizers need to be members as well.

Jennifer Kelly responded that she found it uncomfortable asking non-academics attending for primarily one session to be members, but that it is policy that all conference presenters be members. She also commented on the use of the Aid to Interdisciplinary Outreach Grant (\$250) to provide honoraria for presenters, as has been the case in the past. However, she added that there is an imbalance between the amounts provided academic presenters (students and faculty) and the roundtable presenters, which seems counter to the philosophy of the roundtable. She asked if more funding should be made available for that session.

Joanne Episkenew moved that all session organizers be paid-up members. Seconded by Renate Eigenbrod. Carried unanimously.

Judith Leggatt moved that funds matching the Aid to Interdisciplinary Outreach grant be set aside for the Aboriginal Roundtable. Seconded by Renate Eigenbrod. Carried.

Meeting Adjourned 5:40 p.m.

Jennifer Kelly
Secretary-Treasurer

FINANCIAL REPORT: APRIL 1, 2003 - NOVEMBER 30, 2003

Balance (April 1, 2003) \$10,077.25

Income

Memberships 3,172.00

Grants 12,175.17

Total Income +\$15,347.17

Expenditures

Postage, office supplies 349.20

CHIMO 2,007.13

CFH Membership 1,167.00

Bank fees 62.60

Congress 2003 Costs 9,938.78

Membership Debit 45.00

Total Expenditures -\$13,569.71

Balance (November 30, 2003) \$11,854.71

Jennifer Kelly
Secretary-Treasurer
September 4, 2004

Please note: during the period covered in this report, I was not yet (Acting) Secretary-Treasurer, a position I took up effective Dec. 1, 2003. I have prepared this report from files and bank statements from previous Secretary-Treasurers during this period, Rob Fleming and Catherine Nelson-McDermott. The financial reports provided in this issue of CHIMO, as well as in the previous issue, therefore, bring the published record of CACLALS finances up to date for the periods of transition between Secretary-Treasurers (April 1, 2003 - March 31, 2004).

FINANCIAL REPORT: DEC. 1, 2003 - MARCH 31, 2004

| | |
|---|-------------------------|
| Balance (Dec. 1, 2003) | \$11,854.71 |
| Income | |
| Memberships | 1,854.49 |
| Reimbursement for Office Supplies (printer) | 169.41 |
| Total Income | <u>+2,023.90</u> |
| Subtotal | \$13,878.61 |
| Expenditures | |
| Bank fees | 16.68 |
| Postage | 35.10 |
| CHIMO (Winter 2003) | 1,482.78 |
| Total Expenditures | <u>-1,534.56</u> |
| Balance (March 31, 2004) | \$12,344.05 |

Jennifer Kelly
Acting Secretary-Treasurer (Dec. 1, 2003 - May 31, 2004)

CONFERENCE REPORTS

CACLALS at COSSH 2004

By Chandrima Chakraborty

This year's CACLALS conference, which took place at the University of Manitoba in Winnipeg from May 28-30, 2004, facilitated fascinating discussions on postcolonialism's location within the academy and its position in English departments in Canada in particular. The stimulating panels, plenaries, roundtables, informal dinners, film screening, and renowned authors and poets reading from their works demonstrated that postcolonial studies is well and thriving.

The conference began with a "Welcome and Opening Ceremony" in which Wanda Wuttunee and Dancing Sun, both members of "Dancing Sun Singers," shared their prayers and songs of healing and love. It set a wonderful tone for the rest of the conference as delegates shared and debated various issues relevant to the conference theme: "Confluence: Ideas, Identities, and Place."

There were papers on particular texts—novels, short stories, poems, and plays—such as *At the Full and Change of the Moon*, "Toba Tek Singh," *Any Known Blood*, *The Stone Diaries*, and *River Thieves*. Papers also ranged from authors, such as J. M. Coetzee, Adib Khan, Tayeb Salih, Timothy Findley, Rabindranath Tagore, and Michael Ondaatje, to issues of diaspora, narratives of passivity, postcolonial feminism, nationalism, religion, scribal cultures, translations, queer studies, trauma, and First Nations literature. There was a joint CACLALS/CCLA session: "War in the 20th Century," a CACLALS/ACQL joint session where Emma La Rocque presented her paper: "For the Love of Words: Aesthetics in Aboriginal Resistance Writing," a graduate student-organized panel on postcolonialism and globalization, and the annual Aboriginal Roundtable. There was also a film screening, *Osama*, followed by a discussion.

Dr. Lynn Mario de Souza (Universidade de Sao Paulo) was the speaker at the joint CACLALS/ACCUTE plenary this year. His paper was titled "Indigenous Writing in Brazil: Perspectivism and Postoccidentalism." Dr. de Souza destabilized commonsensical understandings of indigenous cultures by positing indigenous education against institutionalized "schooling" and alphabetic writing against "multimodal texts" of the Amazonian culture. Pointing to the libertarian politics of inclusion, he urged academics to recognize the school as an institution, a place of translation and appropriation of indigenous "perspectivism." Many in the audience drew links between the native educational systems in Canada and Brazil, the alterity of native cultures, and the hegemonic imperatives of various state-sponsored initiatives in other parts of the world. The paradox of multiculturalism, which respects multiplicity and difference but has to do away

with that difference to be a nation, led to a fascinating discussion.

The two sessions of “Debating Black/African-Inflected Literatures in Canada” will also be remembered for sparking a lively dialogue as scholars debated contentious issues on African writing, African lineages, Black B. C. literature and orature, Black prairie cultural production, nativity, ethnicities, and cosmopolitanism. George Elliott Clarke was the respondent to the second session. His response to the papers presented in the panel led to an animated debate as the audience enthusiastically joined in questioning, applauding, and sharing their views and reservations on the topic.

The “Postcolonial Professional Concerns Panel” was another crowd-puller. It raised a number of key issues facing the teaching and institutionalization of postcolonial studies in the academy. Jo-Ann Episkenew spoke from her position as an administrator working in “a unique environment, an indigenous university,” the First Nations University of Canada. She spoke of the various challenges facing indigenous scholars in the academy, such as hiring practices, tenure and promotion guidelines, etc. She spoke of the First Nations university's demographic composition and the efforts the university is taking to “develop an Indigenous professoriate.” She argued that although there is more visibility of indigenous graduate students and faculty in mainstream universities, the mindset still needs to catch up.

Rinaldo Walcott juxtaposed postcolonial studies against postcolonial thought. While postcolonial thought, Walcott argued, is “imbued with political intentionality,” postcolonial studies is “a technocratic, commodified, reductive version of post-colonial thought.” Drawing upon his personal experiences in the academy, his paper traced the contours of Canadian Cultural studies to assert that cultural studies plays a fundamental role in the diversification of the academy in terms of race, colour, sexuality, nationality, ethnicity, gender, and so on.

Arun Mukherjee's survey of the Canadian literature syllabi of ten Canadian universities across Canada revealed that none of the Can lit courses included any of the diasporic or minority Canadian writers studied in postcolonial courses. She read out the departmental descriptions of various universities from their web pages and showed how writers of color are ghettoized under the postcolonial banner. Thus, her paper addressed questions of color, identity, nationality, Canadian-ness, and the politics of the institutionalization of postcolonial studies in English departments.

Victor Ramraj argued that the institutionalization of postcolonial studies in departments of English in Canada and elsewhere is determined to a great extent by “personnel.” Through various examples, he argued that the teaching and hiring practices in postcolonial fields depends on the varied assumptions, politics, and

interests of the heads of the English departments.. Thus he urged for the need to record and study the changes in available courses, and hirings under various departmental heads. His paper also questioned the assumption that the postcolonial experience is “exceptional and exclusive to the postcolonial world.” This, in his view, diminishes the worth of postcolonial writings, “relegating them to being distinct sociopolitical artificats that point up cultural and historical specificities.” He urged for the need to rethink the concept of universalism and human commonality since literature “wherever it originates” has the power “to touch on commonalities despite differences in cultures and histories.”

Len Findlay responded to the panel by drawing attention to a phrase from Rinaldo's talk: “the singular urgency of the here and now,” and noting that we have a tremendous capacity for transformative power.

M. G. Vassanji, Uma Parameswaran, and Cyril Dabydeen treated CACLALS delegates to readings from their works. The Vassanji reading at the East India Pub and Eatery was particularly well-attended, as delegates enjoyed the buffet, the reading, and the company of ACCUTE members, who flooded in to hear the 2003 Giller Prize winner read from his work.

The conference ended with the Annual General Meeting. There were also the usual informal gatherings which allowed colleagues working in similar areas to share their thoughts outside the time constraints of the various sessions. The collegiality and warmth of fellow participants and organizers will always make me remember the rainy May days in Manitoba with a smile.

Fifth Annual CACLALS Aboriginal Roundtable: Indigenous Knowledges, Pedagogy and Literature

by Rob Appleford, Co-ordinator

It was certainly an honour to be asked to co-ordinate the Fifth Aboriginal Roundtable, held at the annual CACLALS gathering, this year hosted by the University of Manitoba. This roundtable has an exciting heritage, where, in the last four years, many participants have shared their research, met other scholars and writers, and learned from their colleagues in often unexpected ways. This year was no exception, with both familiar and fresh faces around the circle. Participants included Deanna Reder (UBC), Renate Eigenbrod (U Manitoba), Pamela Sing (U of A), Paul de Pasquale (U Winnipeg), Rainey Gaywish (U of M), Marj Dressyman-Lavallee (First Nations U), and members of the Winnipeg Writers Collective (Jordan Wheeler, Duncan Mercredi, and Marvin Francis). The theme was "Indigenous Knowledges, Pedagogy and Literature," exploring (and questioning) the role of Indigenous knowledges in the practice of teaching and research within the university—Humanities/Social Sciences departments in

particular. There was a useful tension in this roundtable between the call to "always Indigenize!" (Findlay) and the necessary critique of the political assumptions about Aboriginal identities this call raises. This theme was the starting point for a wide range of ideas and conversations, full of insight, reflection, anger, and humour. It was especially exciting to listen to the members of the Winnipeg Writers Collective, who read selections from their work and expressed their views and concerns about how Aboriginal work is being handled in post-secondary classrooms. The wonderful idea of bringing scholars and writers together to listen and interact in an informal setting truly made this roundtable a success, and I look forward to the next Roundtable gathering in London, Ontario for its promise of further debate, discussion, and fruitful cross-pollination between research and artistic practice. I would also like to thank Renate Eigenbrod, Jennifer Kelly, and Ranjini Mendis for their substantial help in making this Fifth Roundtable a reality.

Confluence: Postcolonialism and Globalization Graduate Roundtable at COSSH, University of Manitoba

By Jessica Schagerl

This year's Graduate Roundtable on May 29, 2004 brought together young scholars from the University of Western Ontario, University of Toronto, McMaster University, and Université de Montréal to elaborate the confluences, challenges and possibilities of the various ways globalization, postcoloniality, and autonomy interact both discursively and materially with postcolonial literary studies. A presentation of work in progress that, in part, came out of involvement in the graduate student group of the SSHRC-funded Globalization and Autonomy Major Collaborative Research Initiative based at McMaster University, the roundtable sought to take up the challenge of melding theory with material and literary evidence. Although the majority of the presenters came from departments of English, the drive towards interdisciplinary research cultivated by work with the MCRI was notable and included perspectives from the social sciences, international relations, cultural studies, history, and peace studies.

The theme of historicizing global cultural flows began with the roundtable's first paper, "Reconsidering Empire: Rereading the IODE's globality," by Jessica Schagerl. Although it is possible for female imperial patriotic groups to be described using the vocabulary of globalization — to say that they are 'transnational,' not limited by the borders of the nation-state, for instance— Schagerl suggested that the material evidences of uneven development, and of racist and chauvinistic discourses, which sustained some processes of 'globality' in the early twentieth century, need to be more fully interrogated. She suggested that the 'worldliness' of these women needs to be placed within the broader discourses of racialized and gendered imperialism, and the overlapping networks linking capitalism and modernity, political and

economic power and racialized hierarchies. These imply important limits for anyone who might feel that such groups should be applauded for their globality and transnationality *avant la lettre*.

Heather Snell continued to link the “local histories and global designs” in her paper “The Postcolonial Exotic Revisited.” Snell drew attention to the Canadian oil pioneer, a figure who is maintained in “nostalgic narrations of nations, historic oil fields, museums, the exotic artifacts he brought home, and, naturally, our gas tanks.” André Alexis’s counter-hegemonic narrative *Childhood*, a novel set in Petrolia, Ontario, “Canada’s Victorian Oil Town,” was her apt example. Noting that “the uneven development of Petrolia’s infancy produced by capitalism is reflected in the unevenly developed narration of Thomas’s childhood, his grandmother’s suppression of her Trinidadian roots, and his mother’s battles with hostility,” Snell coupled the history of Imperial Oil, Ltd. in Petrolia to the history of race and racism in Canada. The postcolonial exotic, she concluded, “also haunts the past and present scrambles for Black Gold that manifest themselves most cruelly in the theft of autonomy from peripheral or marginalized others for the benefit of an energy-hogging quote-unquote First World.”

But ‘is autonomy always a ‘good thing?’ asked Nigel Joseph in his “The Autonomy of Autonomy: What it means to Legislate the Self in a Globalized World.” He recalled that the task of problematizing autonomy was made more urgent for him on joining the MCRI project and hearing the ease with which ‘autonomy’ —a concept, he notes, that for the skeptical student of literature is “invoked, even mentally, with the aid of scare quotes”— was bandied about as the solution to the problems of globalization. Joseph pointed out, in his all too brief genealogy of the term, that autonomy needs to be seen as “a human artifact, something constructed and shaped by historically specific needs.” The term’s roots in the Anglo-American philosophical tradition, one based on individualism, he argued, preclude the incorporation of ideas of community; but, Joseph argued that a “less positivist, more nuanced approach” is possible. In describing this approach, Joseph noted that “attention rather than a procedural obligation” should guide the notion of autonomy.

Political theory was the foundation for the paper presented by Nisha Shah, a Ph.D. candidate in International Relations at the Munk Centre at the University of Toronto. She interrogated the territoriality assumption within mainstream theories of International Relations and political theory and how it has influenced their interpretations of globalization. Shah examined how territoriality-based assumptions remained central within the cosmopolitan perspective, inflating its understanding of political community from the state to the world scale. Examining the metaphors of globalization used by Zygmunt Bauman (tourists and vagabonds) and Naomi Klein (fences and windows), Shah contended that, although cosmopolitanism overcomes state boundaries geographically, its philosophical commitment to the territoriality assumption ultimately leads it to neglect the patterns and practices of exclusion and inclusion wrought by the global flows that characterize politics today.

of these new patterns and practices transcend state boundaries in a similar fashion to cosmopolitan ethics but stand in the way of rather than generating the inclusive politics cosmopolitanism envisions. Her argument was not that cosmopolitan perspectives would not be concerned about such developments but rather that their theoretical assumptions, traced back to territoriality, made it difficult to even consider them.

Helene Strauss brought the vocabularies of contemporary creolization debates into dialogue with theories of global epistemological exchange in her paper “Confluences of Knowledge: Rethinking Theory’s Global Flows.” Noting a shift in creolization scholarship from relatively territorially-specific considerations of cultural crossing to the analysis of interculturalization in a more global context, she suggested that global forms of knowledge exchange might be fruitfully addressed through the lens of creolization. Reading the transnational movements of academics, the commodification of theory, the corporatization of the University, and the pervasive devaluation of the Universities in and knowledges of the so-called “South” as both constitutive and symptomatic of the current phase of globalization, Strauss suggested that mobilizing the signifying traces of a term such as “creolization” for discussions of global theoretical travel and translation may foreground the violent ruptures and diasporic formations that govern theoretical circulation under these conditions of ongoing displacement and inequality.

As if to respond to Childs and Williams’ comment (included as part of the roundtable proposal) that “‘post-colonialism and globalization’ is a conversation waiting to happen” (216), Julie McGonegal’s “The Politics of Postcolonial Repair: Globalization, the Nation, and Postcolonial Reconciliation” drew clear links between the practice of postcoloniality and globalization. Her paper articulated the value she sees in the transformative project of reconciliation and speculated about the import of the globalization of national reconciliation through an analysis of the highly visible (and sometimes contradictory) process of reconciliation broached by South Africa’s Truth and Reconciliation Commission. “To speak of a postcolonial politics of reconciliation, and to contemplate its emergence in an age of globalization,” she observed, “is to note the displacement and decentralization of power relations that these politics enact.”

Heike Härting, who as the most senior scholar on the panel acted as chair, closed the panel. Her paper “Speaking Across the Disciplines: Global War and Postcolonial Studies” brought together a number of the components of other papers, teasing out key concept-metaphors such as ‘cosmopolitanism’ and ‘Empire’ to illustrate how postcolonial studies can further the conflict resolutions processes of global wars. Härting began her analysis by reading Hardt and Negri’s “Empire” as a performative concept-metaphor, before enumerating how, in the operation of Empire, Hardt and Negri imply that the Kantian ideal of perpetual peace relies on a dehistoricized conceptualization of violence. This, in turn, provides a Eurocentric notion of cosmopolitanism. Turning then to ‘cosmopolitanism’ as a concept-metaphor of globalization, Härting suggested that this is a Eurocentric paradigm that ultimately neglects non-Eurocentric political forms.

In conclusion, and appropriately for the panel, she argues for the sustained interrogation of the ways in which concepts such as ‘cosmopolitanism,’ ‘civility,’ and ‘Empire’ are used in different disciplines.

After a roundtable that attempted to critically engage interdisciplinary approaches to literary studies and open up new areas of inquiry, it seemed only fitting that there was a lively question period highlighted by several confessional moments.

My thanks to the presenters for their comments on and contributions to this report.

“Transcultural English Studies”: ASNEL

By Shao-Pin Luo

The 16th conference of ASNEL/GNEL (The Association for the Study of New Literatures in English) was held at the Johann Wolfgang Goethe University in Frankfurt, May 19-23, 2004. The theme of the conference this year was “Transcultural English Studies,” which reflects, according to conference organizers, a “major paradigm shift” in the study of “postcolonial literatures”: “Where previous approaches have emphasized cultural difference and sought to establish various forms of ‘literary area studies,’ a spate of recent work has focussed 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 labelled as ‘migrant writing,’ but have become central features of Anglophone literature across the globe, a process that increasingly undermines the habitual classification of literary texts in terms of national or regional literatures.” Hundreds of scholars and graduate students participated, mostly from Germany, Austria, and Switzerland, but also from around the world—Australia, Africa, and North America.

The conference began with an auspicious blessing ceremony led by Canadian native performance artist Margo Kane, who invited everyone to step outside the conference building into the glowing sunset for a Greeting Circle. Key speakers at the conference included Mike Phillips (London, UK) on “Broken Borders: Migration, Modernity, and English Writing—Transcultural Transformation in the Heart of Europe,” and Gisela Welz (Frankfurt, Germany) on “Multiple Modernities: The Transnationalisation of Cultures.” Phillips spoke about how the presence of Black and Asian writers and the literature of migration are central to the debates about identity and culture which are currently re-casting not only British self-image but also European identity, while Welz spoke from a socio-anthropological perspective on the concept of the “pluralization of modernities”

and specifically about her field work on MacDonald's restaurants in East Asia. In her words, instead of salvaging lost/disappearing cultures, anthropology has transformed to studies of sites of modernity and existing human connections. There were thematic series of sessions on “inter-, multi-, trans-cultural theory,” “Jewish literature in English,” “African and Caribbean literatures,” “Postcolonial crime fiction,” “South Asian films and literature,” among others. Can Lit received its fair share of papers on the work of, among others, Anne Michaels, Thomas King, and Tomson Highway. Most enlightening at the conference was the series of teaching workshops where presenters distributed materials to be discussed beforehand and conducted the sessions as “real” classroom exercises or as round-table discussions.

The highlights of the conference, for me, were the Writers Series, with an illustrious group of writers (including Zoe Wicomb, Abdulrazak Gurnah, Lawrence Scott, Tabish Khair, Karen King-Aribisala, Mike Phillips, Miriam Sivan, and Ramabai Espinet, who engaged among themselves as well as with the audience about their transcultural experiences and their writing) and “The Long *WASAFIRI* Night,” with delicious food and music—its 20th birthday. Editor Susheila Nasta was on hand to introduce the writers, who all read from their most recent works, reminisced about the path-breaking years and the long “safari” (Swahili from Arabic *safara* “to travel”) of the journal, and envisioned its exciting future and that of world writing in general.

“Colonialism: India and Ireland”: University of Galway
“Enemies of Empire”: University of Limerick

By Sailaja Krishnamurti

In June I had the opportunity to attend and present papers at two conferences in Ireland. The first was the “4th Galway Conference on Colonialism: India and Ireland,” hosted by the Centre for Irish Studies at the University of Galway, June 2nd - 5th, 2004. It was an excellent international and interdisciplinary conference that offered some unique opportunities for communication among about seventy scholars working in different areas of postcolonial studies. Participants attended from several countries and academic fields. Parallel sessions covered a wide variety of themes, including nationalism, religion, spirituality and orientalism, gender and travel, and colonial historiography. Though many of the papers tended to focus on either India or Ireland, the sessions provided for a productive exchange of knowledge among scholars specializing in these areas. Additionally, there were several papers which provoked lively discussion on comparative studies of the two countries. These included topics such as the politics and literature of partition, cultural and linguistic nationalisms, revolutionary movements, and the role of the media. Aijaz Ahmad, Luke Gibbons, and Dipesh Chakrabarty gave the keynote addresses and prompted debate, which was sustained throughout the conference.

The conference in its entirety was dedicated to Edward Said, who was very much a presence in all the discussions and debates.

Several of the participants at the Galway conference were also in attendance at the University of Limerick for the “Enemies of Empire” conference held June 11th -13th. This conference, which was organized by the Centre for Historical Research at the university, was somewhat smaller in scale, but broader in scope. Again, papers and presenters tended to be interdisciplinary, with topics ranging from the iconography of Soviet monuments to the writing of Dambodzo Marachera, from the construction of a South Pacific literature to *Dracula* and nationalism. The opening plenary talk was given by Richard Rathbone of SOAS, and the conference was closed with a talk by Eve Stoddard and Grant Cornwell from St. Lawrence University, New York.

The organizers of both conferences did an excellent job, and both conferences went very smoothly. The full programme of the Galway conference may be found at http://www.nuigalway.ie/centre_irish_studies/conferences1.htm

“The Enemies of Empire” conference programme is available at http://www.history.ul.ie/db/dir/alt_page.php?d=news&item=63

“For the Love of Words: Aboriginal Writers of Canada”

By Emma LaRocque

The first ever national conference combining critical and creative appreciation of Aboriginal Literatures was held on September 30 to October 3, 2004 in Winnipeg. Envisioned by Dr. Emma LaRocque and co-organized with Dr. Renate Eigenbrod, “For the Love of Words: Aboriginal Writers of Canada” brought together scholars and writers, both Aboriginal and non Aboriginal. The conference attracted 80 to 100 participants.

In addition to a dynamic program of readings by fifteen Aboriginal poets, novelists and playwrights such as Ian Ross, Drew Hayden Taylor, Daniel David Moss, Lee Maracle, Ruby Slipperjack, Marilyn Dumont, Gregory Scofield and Duncan Mercredi, there were also book launchings and academic panels. Both panelists and readers described the conference as “challenging” and “inspiring.”

The conference was made possible by generous support from the Faculty of Arts Dean's Office, Departments of Native Studies and English, The Institute for the Humanities and St John's College, as well as grants from SSHRC and Canada Council for the Arts.

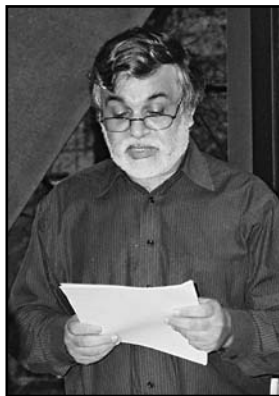
READINGS AND INFORMAL DINNER



Opening Ceremony: "The Dancing Sun Singers"



Uma Parameswaren & Cyril Dabydeen



M.J. Vassanji



Food & Fun!



PLENARIES AND SOME PANELS



Emma LaRocque with
Jo-Ann Episkeneew



Lynn Mario de Souza
(Joint Plenary with ACCUTE)

Globalization
panel



Black Atlantic
Literature
panel



Postcolonial Professional Concerns panel



Youngest CACLALS delegate
Maya Chariandy

CONFERENCE ANNOUNCEMENTS

CACLALS at COSSH 2005
The University of Western Ontario
May 27-30, 2005

Congress Theme: "Paradoxes of Citizenship: Environments, Exclusions, Equity"

The Congress theme of "Paradoxes of Citizenship: Environments, Exclusions, Equity" relates closely to the concerns of postcolonial, globalization and transcultural studies. Claims for self-government of indigenous peoples, the separatist movement in Quebec, problems faced by Black Canadians and minority citizens, and the current international political situation have produced much debate on the ambiguities of nationality and citizenship. How do literary works reflect the paradoxes inherent in the idea of nationality and nationhood? Instituted attempts in the last decade to recognize diversity and difference have lost their will, it seems, with fear of the Other generated by global violence and moral binaries. How do literary works grapple with the experiences of immigrants in this "midnight of good and evil," betrayed loyalties in their chosen lands, myth and memory of "home"?

We have invited papers on any of the following or related aspects:

Citizenship and (Be)longing
Here and not (T)here" the diasporic experience
Displaced generations, ambiguous identities
Transforming/multiple identities
Eco-criticism and decolonization
Representations of disability in decolonizing literatures and theory
Language, identity and citizenship
Linguistic and cultural identity of minority writers
Changing allegiances of cultural community
Narratives of globalization
Genre equity in postcolonial literary criticism
Postcolonial autobiography
Music in this era of anxiety and terror

The conference program will be posted on the CACLALS website at
<http://www.kwantlen.ca/CACLALS/>
The full Congress program will be available in May 2005 at
<http://www.fedcan.ca>

See You There!

Poetics and Public Culture in Canada: A Conference in Honour of Frank Davey

March 3-5, 2005

University of Western Ontario

London, ON, Canada

The conference will honour Frank Davey, the University of Western Ontario's first Carl F. Klinck Professor of Canadian Literature, former Professor at York University and one of Canada's foremost poets and literary and cultural theorists, on the occasion of his retirement.

Confirmed readers and speakers include Charles Bernstein, Lynette Hunter, Smaro Kamboureli, Lenore Keeshig-Tobias, Daphne Marlatt, M. NourbeSe Philip, and Fred Wah.

Please send inquiries to:

poetics.pub.cult.canada@uwo.ca

Mailing Address:

Poetics and Public Culture in Canada: A Conference in Honour of Frank Davey

c/o Diana Brydon, Department of English

University College, University of Western Ontario

London, Ontario, Canada N6A 3K7

For updates see

http://publish.uwo.ca/~mjones/Poetics_and_Public_Culture_in_Canada.html

Aboriginal Oral Traditions: Theory, Practice, and Ethics

Gorsebrook Research Institute, St. Mary's University, NS, Canada
April 21-23, 2005

The increasing emphasis on traditional Indigenous knowledge in a number of academic disciplines calls for new ways of understanding how Aboriginal communities produce and preserve knowledge. Contemporary environmental, social, and cultural studies of collective knowledge communicated through oral tradition encourage collaboration between researchers inside and outside aboriginal communities. While these partnerships are important in the sharing of knowledge within and beyond communities, they also present challenges. Who should interpret and disseminate such knowledge? For what purpose?

This interdisciplinary conference will explore theory and practice as well as aspects of research ethics regarding oral traditions in an Aboriginal context.

The conference will be held at the Gorsebrook Institute, Saint Mary's University, Halifax, Nova Scotia, in partnership with the Native Studies Department, University of Manitoba, and the Mi'kmaq-Maliseet Institute, University of New Brunswick and with the participation of The Confederacy of Mainland Mi'kmaq.

The Gorsebrook Institute is dedicated primarily to promoting and supporting interdisciplinary research on Atlantic Canada. While we welcome proposals on a range of topics on Aboriginal oral traditions in any community, a special focus of the conference will be work being done by, with, and in Aboriginal communities of Atlantic Canada, especially Mi'kmaq communities. The programme will include invited Mi'kmaq speakers, an excursion to the archives of Acadia University (Silas T. Rand collection), as well as a workshop on Silas Rand's Legends of the Micmac.

TransCanada: Literature, Institutions, Citizenship

June 23-26, 2005

Wosk Centre for Dialogue (Simon Fraser University), Vancouver

TransCanada is an innovative, future-oriented conference, intended to generate rigorous discussion of Canadian literature as a field produced in the context of national institutional structures such as the cultural industries, curricula, anthologies, globalizing processes and critical methodologies. We believe that Canada has reached yet another turning point, trying as it is to negotiate its multicultural phase of the last two decades with the pressures emerging from globalization. We see this turning point as representing a critical moment that invites a complete rethinking of the disciplinary and institutional frameworks within which Canadian literature is produced, disseminated, studied, and taught.

We are soliciting the participation of over a hundred scholars, emerging and established, from postsecondary institutions across Canada.

The conference program will consist of position papers, responses, workshops and dialogues, as well as keynote addresses by some of the most provocative scholars in the field. TransCanada will set in motion future phases of collaborative research, including publications, colloquia, policy development and pedagogical initiatives.

Our goal is to establish a new, national collective of critics specializing in the study of Canadian literature.

Co-Organizers: Smaro Kamboureli (University of Guelph) <kamboure@uvic.ca> and Roy Miki (Simon Fraser University) <miki@sfu.ca>

Committee Members: Kathy Mezei, Jeff Derksen, David Chariandy and Sophie McCall (Simon Fraser University)

“Caribbean Migrations: Negotiating Borders”

July 18-22, 2005, Ryerson University, Toronto, Ontario, Canada

www.ryerson.ca/CaribbeanMigrations

Migrations, forced and voluntary, have been shaping Caribbean lives for centuries. These migrations have taken many forms—from the voyages of the Middle Passage to journeys across the Kali Pani; from inter-Caribbean labour migrations to the “reverse colonisation” of Britain; and from Haitian boat people to ongoing emigration out of the multi-lingual Caribbean into metropolitan centres in Canada, the United States, Britain and other parts of the world. Wherever their point of departure and whatever their destination, at various historical junctures, Caribbean peoples have had to negotiate borders of all sorts. Such negotiations have had significant impact on Caribbean identities and (self) representation, on Caribbean peoples' sense of home and belonging, and on the terms by which they imagine themselves in community.

Papers at the conference will explore the changing face of the Caribbean in the wake of migrations and the formation of diasporas. Special attention will be given to the construction of hybrid identities in host centres; the impact of race, class, language and sexuality on the formation of new identities; the consequences of negotiating between “here” (new home spaces) and “there” (places of origin); the various understandings of borders—geographic, linguistic, cultural, racial; and the implications of living between borders.

Special Features: *Plenary and Keynote Speakers *Readings by Creative Writers
*Musical Performances

Time and Location: The conference will be held from July 18-22, 2005 at Ryerson University. Ryerson is located in the heart of Toronto, a major centre for Caribbean immigration. Toronto is also the host city for the renowned Caribbean festival “Caribana,” and the conference is scheduled in the days leading up to this spectacular celebration of Caribbean cultures and peoples in Canada.

Contact:

Dr. Hyacinth M. Simpson

Department of English, Ryerson University

350 Victoria Street, Toronto, Ontario M5B 2K3, Canada

Tel.: (416) 979-5000 ext. 6148 · Fax: (416) 979-5110 · E-mail:

caribcon@ryerson.ca or simpson@ryerson.ca

CALLS FOR PAPERS

The Sixth Annual Aboriginal Roundtable at the annual conference of the Canadian Association for Commonwealth Literature and Language Studies (CACLALS)

The Im/Possibility of Decolonizing Research Collaborations

May 30, 2005

University of Western Ontario

Participants are invited for the sixth annual CACLALS Aboriginal Roundtable to be held at the University of Western Ontario. This year the roundtable will focus on collaborations between researchers inside and researchers outside Aboriginal communities in the context of ongoing societal power imbalance. As such collaborations become more frequent and more productive, the changing configurations of relationships and knowledges, and the control of these sometimes becomes a part of the research in a self-reflexive way. This roundtable will offer us an opportunity to share our experiences working in such collaborations. How do we/have we become aware of a need for change in this area, if there is such a need? What are some strategies, either interpersonally or in terms of research design, that have been carried out in an attempt to become aware of and deal with common difficulties? Are these difficulties, embedded in discourses of race or culture conflict, surmountable? Foci for discussion may include things that have gone wrong, things that have gone right, things in progress, and things for next time.

The roundtable will be held during the CACLALS conference at the University of Western Ontario. Selected participants will be asked to speak for five minutes or less before the discussion is opened to the roundtable. If you are interested in participating, please send a paragraph outlining the idea or experience you would like to discuss to:

Dr. Maria Caridad Casas

Dept. of Sociology and Equity Studies

Ontario Institute for Studies in Education (OISE) University of Toronto

252 Bloor Street West

Toronto, Ontario

M5S 1V6

Phone: (416) 532-0497

Email: maricasa@cs.toronto.edu

Global Linkages: Rethinking Literature and Violence

Thursday March 24th, 2005.
Universite de Montreal,
Département d'études anglaises.

Guest lecturer: Rinaldo Walcott, Canada Research Chair in Social Justice and Cultural Studies OISE / UToronto

Globalization, as Okanagan writer Jeannette Armstrong describes it, has become a “dirty buzzword.” While for some it signifies an unprecedented degree of cultural homogenization and Americanization, and for others it implies an unequal relationship of power between the global North and South—in the wake of globalization—all are witness, both to extreme forms of violence and to new ways of representing and resisting these.

This conference, then, raises questions: first, about the discursive status of the term “globalization” and the cultural and social violence that is intrinsic to the political and economic operations of globalization. Second, the conference examines the relationship between literature and globalization. For if, as Michael Hardt and Antonio Negri argue, globalization designates “multiple processes,” and is neither “unified” nor “univocal,” then, how can literature as well as other forms of cultural practice partake in “reorganizing [these processes] and re-directing them toward new ends” (*Empire* xv)? How can the various rhetorical configurations of globalization, as they construct both the social and creative imagination, be read as symbolic, textual, or political acts of violence (or resistance)? How can cultural and literary forms of representation work (in practice) productively toward a critical theory of global violence? How do literary and cultural constructs of globalization re-plot dominant narratives of race and gender?

This conference will pay particular attention, not only to the ways in which literary, non-literary, and cinematographic practices engage with and are engaged by dominant (and other, contestatory) narratives of globalization, but also to how these are circulated, translated and adapted. We would like to ask under what conditions literary and cultural practices can “re-direct,” or/and “re-enforce” the violent effects of globalizing tendencies. What is the relationship, and where are the links between literature, violence, and globalization?

Thus, we invite proposals (200 - 300 word) to the following or related topics:

- Globalization as a discursive and epistemological issue
- The relationship between globalization and literary production
- The relationship between violence and literary production
- Literature, Film, and Global Violence
- Adaptation, Translation, and the representation of global space
- Globalization, race and gender
- Global violence, war, the making of “disposable people” and their representation in film and literature
- Literature and Anti-globalization resistance
- Cultural constructions of narratives of globalization

Please send your proposals, in English or in French, to richard.cassidy@umontreal.ca or violent_fictions@yahoo.ca
Papers may also be given in French.

Proposals should reach us no later than January 15th, 2005.

Canadian Literature and the Postcolonial Gothic

In a 1977 essay entitled “Canadian Monsters,” Margaret Atwood stated that Canadian literature, by definition, has typically excluded the gothic and the supernatural in favour of a more “social-realistic” mode. In her more recent essays in *Strange Things* and *Negotiating with the Dead*, she revised her position substantially. Indeed, a study of Canadian literature reveals an overwhelming fascination with gothic elements. This is particularly apparent in contemporary Canadian writing, which reveals an obsession with the uncanny or invisible world. However, it may be that the gothic takes a somewhat different form in a New World context from that of the Old-World prototypes. Are we beginning to define a new genre: the postcolonial gothic? Postcolonial theorists have for some time been using the terminology of the uncanny and the unhomely to describe the unsettling and ambivalent nature of postcolonial experience. If postcolonialism is inherently unsettling, this might suggest that tropes of the gothic and uncanny are especially useful in figuring the nation's ambivalent relation with its past (and present).

Topics might include, but are not limited to, the following:

- What are the connections between postcoloniality and the gothic?
- What kinds of gothic narratives predominate in Canadian literature?
- In what ways are gothic conventions inverted or transformed in Canadian writing?
- How are gothic conventions used or modified in a postcolonial context?
- In what ways is the gothic used to explore questions of history, nostalgia, genealogy, memory, trauma, guilt, or mourning?

- Are there connections between Canadian, Australian, and/or New Zealand uses of the postcolonial gothic?
- Is there a connection between the postcolonial gothic and the nation?
- How are settler/Aboriginal relations gothicized?
- How do writings by Aboriginal authors engage with gothic conventions?
- In what ways were/are New World landscapes and societies inherently gothic sites?
- Are national narratives necessarily haunted by an inherently gothic subtext?
- How do non-mainstream writers attempt to gothicize the nation-state?
- How are contemporary historical fictions making use of gothic traditions?

Deadline for submissions is **1 March 2005**. Comparative studies of Canadian, Australian, and New Zealand literatures are welcome. Papers should conform to the Chicago Manual of Style and should be 5000-7000 words, double-spaced. Submissions should include a brief 50-word bio and may be sent electronically or in hard copy to:

Cynthia Sugars
 Dept. of English
 70 Laurier Ave. East
 University of Ottawa
 Ottawa, ON, Canada K1N 6N5
 email: csugars@uottawa.ca

Gerry Turcotte
 School of English Lit, Phil. & Lang.
 Office: 19.2109: Faculty of Arts
 University of Wollongong
 Wollongong NSW, Australia 2522
 email: gerry_turcotte@uow.edu.au

Studies in Canadian Literature

A Special 30th-Anniversary Issue
 Canadian Poetry: Traditions/Counter-Traditions

We invite submissions on any aspect of Canadian poetry in English or French in any historical period, but particularly poetry of the current moment.

Possible topics and approaches:

- close readings of individual poets
- studies of the cultural contexts of historical periods or of poetic movements or groups
- poetry by or poetic representations of marginalized groups
- First Nations poetry
- postcolonial and/or feminist contexts
- the relationship of the poetry to poetics and theories of poetry
- the history or the use of particular forms, but also the practice of free verse
- alternative poetic practices such as concrete, sound or language poetry

the politics of poetry
features distinguishing Canadian poetry from British, American or other
poetic traditions, including comparative readings
canon formation

Manuscripts (not longer than 8000 words; MLA Style) should arrive by 31
December 2004. The issue will be co-edited by Jennifer Andrews, John Clement
Ball, Marie Carrière, and Ross Leckie, and will be published in 2005.

Please send two copies of manuscripts to:
Studies in Canadian Literature
University of New Brunswick
PO Box 4400, Fredericton, NB
E3B 5A3
email: scl@unb.ca
tel: (506) 453-3501

Masculinities in African literature and cinema

In light of the recent growth of masculinity studies across all disciplines, we
are soliciting articles for an edited volume devoted to masculinities in African
literature and cinema.

Possible topics include: cultural representations of manhood and the male body
in African literature, cinema and popular video narratives; sexual practices and
sexual identities; virility or infertility; race, ethnicity, class--and masculinities;
fatherhood and male identity; male-female relationships; relationships between
patriarchy and dominant masculinities; relationships between concepts of
masculinity and nationalism; colonialism, westernization, and African responses
to "modernity"; fatherhood and its essence in the cinematic city; women and the
masculine gaze of the city; the city as an "ordering gaze"; cityscape and the
distribution of sexuality, sex and the cinematic city; and the calibration of the
cinematic gaze of the postcolonial city.

If you are interested, please send us an abstract (about 250 words) and a CV by
1 February 2005. Essays should be between 6000 and 8000 words and are due 1
June 2005. E-mail submissions are welcome.

Professor Lahoucine Ouzgane: louzgane@ualberta.ca and Professor Onookome
Okome: ookome@ualberta.ca
Department of English and Film Studies
University of Alberta
Edmonton, Alberta
Canada T6G 2E5

A Special Issue of *The Journal of West Indian Literature*

The Journal of West Indian Literature is planning a special issue on Caribbean-Canadian literary production. Guest editors Michael Bucknor (University of the West Indies, Kingston, Jamaica) and Daniel Coleman (McMaster University, Hamilton, Ontario) invite papers from a wide variety of regions, methods, and perspectives on the general topic of literary production between the Caribbean and Canada. In the immigration-oriented era of the 1970s, an early anthology of “Black” writing in Canada was published under the title, *Canada In Us Now*. The title emphasized not only the presence of Caribbean writers of various descent in Canada, but also the permeation of Canadianness into the writings of Caribbean-born people. By the 1980s, Guyanese-Canadian Cyril Dabydeen was bearing witness in his anthology, *A Shapely Fire*, to the intercultural exchanges taking place between Canada and the Caribbean. Since then, the increasing movement back and forth between the Caribbean islands and Canada, as well as with other places such as the United States and Europe since the 1970s and 1980s, has meant that the confluence of Caribbean and Canadian writings has been disseminated widely. The Caribbean-Canadian is, indeed, in many of “us” now, whoever and wherever “we” are located—in the islands, in Canada, between these places and the United States, Europe, or Central and South America.

The literary production of Caribbean-Canadian is “in” us in many and diverse ways: in the fictional diasporic worlds created by renowned novelists such as Dionne Brand, Austin Clarke, Neil Bissoondath, John Hearne, or Sam Selvon; in the creolized genres of dub poetry and yard theatre; in theoretical meditations on diasporic experience, carnival body awareness, and linguistic migration (Dionne Brand, Olive Senior, Marlene Nourbese Philip, and Ted Chamberlain); in musical forms such as hip hop, reggae, dance hall, and steel pan that influence the poetic rhythms of Lillian Allen, Klyde Broox, or Clifton Joseph; in the inter-ethnic, cross-racial, trans-national positionings that combine and confront the histories of French, British, and Spanish colonialism, British-Canadian marine commerce in the West Indies, slavery, indenture, and commercial or labour migration. Caribbean-Canadian literary production rises out of the vibrancy and violation of this complex cultural and political inheritance, and it remains politically and aesthetically dynamic and experimental on all fronts.

The editors invite papers of 20 - 25 double-spaced typed pages in English and formatted to the MLA style guide. Two copies of each paper should be sent by **January 15, 2005**, either in hard copy or by email, to one of the addresses below:

Dr. Michael Bucknor
Department of Literatures in English
University of the West Indies
Mona, St. Andrew
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michael.bucknor@uwimona.edu.

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BOOK REVIEWS

Editor: Susan Gingell

A GENEALOGY OF WRONGS: AUSTIN CLARKE'S THE POLISHED HOE

Austin Clarke. *The Polished Hoe*. Thomas Allen, 2002. 462 pages, \$ 34.95.

Review by Taiwo Adetunji Osinubi, University of British Columbia

The Polished Hoe is a Canadian novel whose concerns are staple preoccupations of Caribbean literature. That conundrum, its simultaneous Canadianness and Caribbean-ness, will surely baffle some readers. Even more bewildering could be the probing, and sometimes tediously unhurried, pace of the narrative, as well as the ostensibly mind-numbing simplicity of the central characters. The novel opens with its protagonist, Mary-Mathilda, giving a statement about a murder she has freshly committed. The ensuing statement is an autobiography and circuitous history of Mary's island society:

This is my history in confession, better late than never, which in your police work is a Statement. And I wonder, as I sit here this Sunday evening, why I am giving you this history of my personal life, and the history of this Island of Bimshire, altogether, wrap-up in one? (20)

The answer to that question lies in the next four hundred and some pages of the novel. In the course of twenty-four hours, Sargeant arrives to take over from Constable, and Mary recounts a version of history from the roots up that challenges official historiography. The narrative issues as a call and response effort between Mary and Sargeant. They take turns asking each other questions, probing their memories, reconstructing events, and deciding if there is any such thing as a single version of history. It is only fitting that for this inquiry into forms of knowledge, ways of knowing, producing and interpreting the world, the author has chosen and modified the framework of the detective novel. Mary's narrative is an epistemological journey into the legacies of dispossession, annihilation, enslavement, and colonisation that deeply shape Caribbean cultures.

The Polished Hoe is concerned with Columbus's 1492 landfall and the ensuing conquest and subjugation of indigenous and African-derived populations in the New World. The events in Clarke's fictional Bimshire (Barbados?) recall the original crimes of Faulkner's *Absalom! Absalom!* What we have here are subjects caught along the fault-lines of pulverising regimes of colonisation, racialised oppression, and, in particular, sexploitation. Slavery looms large in this novel, but since it is set in the twentieth century, its subject is, however, not simply the enforced transportation of Africans and their subsequent enslavement in the New World. The novel pursues an exegesis of ways in which practices from slave-holding times structured Caribbean societies well into the twentieth century.

The world of *The Polished Hoe* can be understood in terms of two succeeding constellations of empire in the Atlantic basin. First, the novel situates the crime of slavery in the contexts of a largely vanished imperial Atlantic world based on the plantation economies of the American South and the Caribbean. Second, the novel traces the transformation from slaving societies into an international social order structured by degrees of colonial domination. The far-flung British Empire includes a Canada flickering intermittently on the horizon. The easily recognisable connection among the constituent parts of the Atlantic basin is commerce; potatoes arrive from Canada, agricultural implements—such as the title's infamous hoe—are manufactured in England. White characters travel to the United States to buy machinery for agriculture. Black characters go to work illegally in the “Amurcan South” until the Immigration and Naturalisation Services deports them. The South serves as the foil for the Caribbean's unwritten constitution of nuanced racial hierarchies and racialised oppression.

Mary traces a genealogy of wrongs in her meandering narrative. It recounts the incursion of an all-pervading culture of oppression through the public and private domains of a society divided by the now routinely invoked factors of race, class, and gender. To pen a novel about the legacy of slavery in the Caribbean—or the Americas in general—is becoming commonplace. *The Polished Hoe* shares concerns with Fred D'Aguiar's *The Longest Memory*; David Bradley's *The Chaneysville Incident*; Patrick Chamoiseau's *Texaco*; Maryse Condé's *Crossing the Mangrove*, and Elizabeth Nunez's *Bruised Hibiscus*. Clarke's novel needs to be situated in the contexts of these other novels that revisit the slave-holding past in order to locate the failures in the promises of emancipation and social justice in various nation-states.

The narrative should be read, too, as a Canadian novel. In novels such as *The Question*, *The Origin of Waves*, in his Toronto trilogy and in collections of short stories such as *Nine Men Who Laughed*, Clarke has consistently presented black characters living facets of 'the Canadian experience.' These characters are like the real people Clarke describes in an essay as “men and women [who] had left a landscape of whips and murder and rape, and had chosen passage to a destination that could not replicate that degradation” (“Public Enemies” 327). As Clarke reminds us, these people are not 'black' or 'immigrant' in their own words but by virtue of where they are (“Introduction” 348). In other words, the positions in which they find themselves in Canada produce new forms of degradation that bear veiled relations with the very humiliations these people flee from. In *The Polished Hoe*, Clarke explores the brutal histories behind the stories of his Toronto characters. The novel casts a glance beyond geographical and historical boundaries to make us comprehend the determination behind ardent protests against seemingly isolated and “local” instances of racialisation. Each instance of racism in Canada has its ugly third cousin twice removed somewhere. If Mary-Mathilda cannot book a passage to Canada, she can pick up a hoe to rectify one wrong. One of the author's achievements in this novel is that he portrays this

inquiry into the nature of oppression through seemingly simple characters. What the characters lack in formal education they make up for with a kind of painfully private and hard-won knowledge of the world in which they live. At least, the women do. It is, above all, the women of Bimshire—represented by Gertrude, Mary-Mathilda, and her mother—who have the deepest knowledge of the weight of oppression. Consequently, Mary-Mathilda ends up explaining the world to the detective:

Let me and you sit down here and rest for a while, whilst I tell you a story that Ma told me, to let you know that the names that the Plantation-people in this Island used to call us by were the same names the Southerners used in Amurca, showing, as Ma always said, that there is no difference between those brutes who enslave us here in the Wessindies, and the ones that enslave other coloureds in Amurca. They could be our brothers and sisters (353).

This passage is one of several in which Mary slowly but meticulously corrects Sargeant's version of Bimshire history. Not only does Mary guide Sargeant to newer understanding of colonial governance, she reveals also that she is never a simple field hand. Whereas Sargeant forever prefigures the body—female or otherwise—as a site of pleasure, Mary reveals affiliated implications of the black body as a site of control and subjection through terror. Consequently, Mary shows that the black body performs with each instance of pleasure a release from multiple iterations of *the body in pain*. If I may paraphrase the title of Clarke's own memoir, Mary, unlike Sargeant, refuses to *grow up stupid under the Union Jack*. By eschewing dramatic gestures—excluding the hoe—Clarke points us to the facts that quite ordinary people live through horrifying times, and the path to unspeakable pasts might well begin with seemingly prosaic anecdotes and recollections.

In the end, *The Polished Hoe* is a fine novel that begs to be read with patience. I speak of patience because I am left with a few puzzlements. If I remind readers who think the narrative tedious that revisiting the history of slavery can only be an unhurried and painful task, I have nothing to say to those who think some of Clark's imagery overdone. Why the hoe and the castration? Is Clark suggesting that the master's tool is now dismantling the master's house? Did I miss the crowds cheering in the streets? Frankly, the imagery is as subtle as a finger in the eye.

Works Cited

- Clarke, Austin. "Public Enemies: Police Violence and Black Youth." *The Austin Clark Reader*. Ed. Barry Callaghan. Toronto: Exile Editions, 1996. 324-344.
- , "Introduction to Nine Men Who Laughed." *The Austin Clark Reader*. Ed. Barry Callaghan. Toronto: Exile Editions, 1996. 345-349.

CURAÇAO CREOLE

Elis Juliana. *Haiku in Papiamentu*. Trans. Hélène Garrett
The University of Alberta Press, 2003. 66 pages, \$19.95.

Review by Robin Visel, Furman University

Hélène Garrett's translation of Curaçao poet Elis Juliana's *Un Mushi di Haiku* introduces North American readers to the evocative Creole of the Netherlands Antilles. *Un mushi* puns on the Papiamentu term for a measure of rum. Papiamentu, which means "the way of speaking," is the popular language of Aruba, Bonaire, and Curaçao. A confluence of European vocabulary (predominantly Portuguese, Spanish, Dutch, and English), West African linguistic structure, and Amerindian elements, Papiamentu evolved from the Afro-Portuguese lingua franca of the Africans enslaved by Portuguese traders and brought to the plantations of the Caribbean beginning in the 16th century. When the Dutch conquered Curaçao in the 17th century, the island became a slave depot and centre of trade with the Spanish colonies. Papiamentu absorbed these cultural and linguistic influences, as demonstrated by the following examples of its vocabulary (from the useful website www.papiamentu.com): *danki* (thank you, Dutch), *por favor* (please, Portuguese and Spanish), and *flet tair* (flat tire, English). Papiamentu, which is related to Creole languages spoken in the Cape Verde islands, Guinea-Bissau, and Brazil, is now spoken by about 330,000 people. Formerly depreciated and suppressed, it is now officially celebrated as an expression of the Creole culture of the Netherlands Antilles.

Elis Juliana, now in his eighties, is the bard of this multi-layered language. His collection of haiku may remind readers of the proverbs and aphorisms that pepper the discursive stew of English Caribbean Creole poetry, such as Louise Bennett's "Dutty Tough":

Sun a shine an pot a bwile, but
Tings noh bright, bickle noh nuff!
Rain a fall, river dah flood, but
Wata scarce an dutty tough!

As a further example, Juliana writes,

| | |
|-------------------------|-------------------------|
| <i>Pone djamanta</i> | Place a diamond |
| <i>den wea di oro I</i> | into a pot of gold and |
| <i>purba kushin' é</i> | then trying cooking it. |

In Juliana's hands, the spare haiku form is a fitting vehicle for the pithy metaphors of Afro-Caribbean folk wisdom, which protest hardship and teach survival:

*Pèn bira muda
pòtlot ta haña lenga
pa papia ku rei.*

The pen turns silent,
while the pencil finds courage
to address the king.

Other lyrics express more personal, “romantic” emotions, demonstrating Juliana's poetic range within the formal constraints of the haiku:

*Un roza kòrà
a habri den mi pechu.
Dushi ilushon.*

A blood-red rose has
opened up within my chest.
Such sweet illusion.

The photographs of Caribbean birds and flowers which illustrate this beautifully-produced small volume suggest that the haiku form has been transplanted rather than translated into Papiamentu. The cover image, in which a parrot perches on what seem to be the fingers of a gardener, evokes the organic connection between literary Papiamentu and its roots in the orature of ordinary people.

Hélène Garrett, who was born in Curaçao and educated in Aruba, wrote her Master's thesis on the revival of Papiamentu in the literary works of Elis Juliana, and is currently a doctoral candidate at the University of Alberta. Her translation of *Un Mushi di Haiku* does the twin service of bringing the work of Elis Juliana to a wider audience and publicizing the rich language of “a small place” (to echo Jamaica Kincaid's description of Antigua). As Papiamentu demonstrates through its linguistic resources, the small places of the Antilles bear the scars of 500 years of history, but have also inherited the treasures of their complex cultural formation. The interest sparked by *Haiku* may bring other work by Juliana and fellow Papiamentu writers to greater international prominence alongside their English and French Creole counterparts in Caribbean literature.

TRAVELLING IN TROUBLED TIMES

Margaret Laurence. *Heart of a Stranger*. Ed. Nora Foster Stovel. Edmonton: The U of Alberta P, 2003. 236 pages, CND \$29.95

Review by Beverley Curran, Aichi Shukutoku University

Readers who are critically engaged with Margaret Laurence's work will no doubt welcome The University of Alberta Press's republication of Margaret Laurence's 1976 *Heart of A Stranger*, a collection of nineteen travel essays written between 1964 and 1975. The new edition has been introduced and edited by Nora Foster Stovel, and annotations to the essays and appendices have been added.

These latter include Laurence's translation of Somali poet Salaan Arraabey and "Tribalism as Us Versus Them," a provocative essay that did not appear in the earlier edition, but Stovel believes, was "intended for inclusion" (ix). For those with more general interests, reading this collection of travel writing at the onset of the third millennium shows how much has changed, and how quickly, in the thirty years since the essays first appeared in print. At times, Laurence's travelogue style seems dated, but the problems she put her finger on in these essays have only intensified.

In her introduction to the collection, Stovel links travel with Laurence's creativity, and suggests that the essays in *Heart of a Stranger* are non-fiction preludes to the themes that later preoccupy her fiction. Stovel carefully examines each of the essays for its connections with the novels of the Manawaka cycle, contending that this collection is an important one not only because it is the last major text published in Laurence's lifetime, but also because it can be read as a "concealed biography"(xii), which sheds light on the inner and outer geographies of Laurence's restless fiction, and links the writer's somatic and psychic pain with her suicide or, as Stovel prefers, "self-administered euthanasia" (xxx). Stovel also believes that the collection anticipates post-colonial theory (xii), and while that may be an overstatement, *Heart of a Stranger* is bound to be of interest to those engaged in cultural studies or post-colonial writing and translation.

The essays do indeed reveal the creative spark that travel ignites in Laurence as a writer. The collection begins, as Stovel points out, "at home in Canada," with the essay "A Place to Stand On." In a brief preface to the essay, Laurence aligns the article with *The Diviners*, locating it at a time when the novel was beginning to take shape in her mind. The essay is, like all of Laurence's writing, an "attempt to come to terms with the past" (8) and the gradual process of "freeing oneself from the stultifying aspect of the past, while at the same time beginning to see its true value." This tense relationship to a personal past resonates in Laurence's novels, of course, but it is also to be found in, for example, the imaginative connections being made in "The Poem and the Spear" (1964), in which Laurence discusses her fascination with Mahammed 'Abdille Hasan, a militant poet who figures in the early nationalist movements in Somaliland. Laurence is impressed by uncanny connections between this politicized Somali poet and Louis Riel, not just in terms of charisma, but also because of their mutual dilemma of being leaders of communities "faced with imperialist and colonialist powers which possessed only one superior quality, namely superior means of slaughter, and which intended to take over the people's land and the administration thereof" (55). Laurence's anti-imperialism extends to the "unimaginably distant past of ancient Egypt" (67) during her encounter with the hubris-drenched architecture of the pharaohs' tombs. At the same time, she finds "something desperate and fear-filled about all this profusion of statuary"(76) and wonders if the exaggerated dimensions do not compensate for a ruler unsure of his powers.

One way or the other, in both “Good Morning to the Grandson of Ramesses the Second” and in “Sayonara, Agamemnon”—recalling her tour of Greek ruins—Laurence’s interest in the past never seems equal to her encounters in real time with the guides and fellow travellers that she meets on her journeys. As she observes, “Sometimes the present seems tawdry in comparison with the past, and yet it is a relief to come back, for living disorder is better than dead order” (72).

In the essay “Tribalism as Us Versus Them,” Laurence discusses contemporary Nigerian writing with admiration, but notices the reticence of writers to address tribalism and its legacy. At the time of writing in 1968, the writer was probably trying to come to grips with the divisive ethnic tensions fuelling the ongoing Biafran civil war in Nigeria. Laurence attempts to differentiate between a positive sense of belonging and a destructive one that fosters hate and exclusion. Roughly defining tribalism as “the group as Us,” Laurence rather awkwardly distinguishes between the loyalty to the group that breeds antagonism and that which fosters mutual respect, “The group as *Us Versus Them*,” and “*Us in Relation To Them*” respectively. Stovel’s annotations note that this phrase was omitted from the introduction to “Open Letter to the Mother of Joe Bass,” another essay in the collection, which speaks to the mother of a twelve-year-old boy shot by the police in a ghetto in Detroit: “Perhaps we both, Canadians and Americans, must try to develop the sense of the tribe as *Us In Relation to Them* in which both groups’ identity is respected and truly recognized by the other” (220), she writes. While this “solution” to complicated relationships in any context is trite, elsewhere in the “Open Letter,” Laurence admits to greater complexity. As a white North American woman, she does not want to be responsible for racist killings, but says, “I cannot exclude myself from the dilemma. I cannot say *them*. It is forced upon me to say us. Perhaps you know who the enemy is - and perhaps it is I” (159). Laurence recognizes, then, how diffuse responsibility has become: “The wheels turn, but no one admits to turning them. People with actual names and places of belonging are killed, and there is increasingly little difference between these acts and the fake deaths of the cowboys who never were” (159). Laurence closes the “Open Letter” with the line “I am afraid for all our children” (160). The present state of the world would confirm her fears as fully justified.

NEWS AND ANNOUNCEMENTS

Best Wishes to the following members on new faculty appointments:

Renate Eigenbrod (University of Manitoba)

Gugu Hlongwane (St. Mary's University)

Antje Rauwerda (Goucher College, Baltimore, MD)

Wendy Schissel (Mt.Hood Community College, Gresham, Oregon, USA) and Rowland Smith (The University of Calgary) on their appointments as Dean of Humanities.

Wendy Robbins is now in Ottawa as Visiting Scholar with CAUT (a sabbatical position she had to postpone from last year after being injured in a car accident); she can be reached at 613 820-2270 x 336 and at either robbins@caut.ca or the usual wjr@unb.ca.

Recent Publications

John Clement Ball: *Imagining London: Postcolonial Fiction and the Transnational Metropolis* (University of Toronto Press, 2004).

Neil ten Kortenaar: *Self, Nation, Text in Salman Rushdie's Midnight's Children*. Montreal: McGill-Queen's University Press, 2003.

Yasmine Gooneratne, Ed. *The Village in the Jungle* by Leonard Woolf. Revised and annotated in accordance with the original ms. *Studies in British Literature*, No. 93. Wales: Edwin Mellen press, 2004.

New Resource for New Scholars

OTTAWA, August 31, 2004 - The Canadian Federation for the Humanities and Social Sciences announces the publication of "The Academy as Community: A Manual of Best Practices for Meeting the Needs of New Scholars."

The finished product, "The Academy as Community," contains information on teaching load levels, mentoring, spousal hiring, research start-up funds, sessionals versus tenure track positions, interviews, employment offers, and other essential practices. "Because this is an important resource for students, new scholars and administrators, the manual can be downloaded free from the Federation's website," explains Dr Owram. Print copies are available from the Federation for \$10 each, with discounts for multiple copies.
www.fedcan.ca

2005 Nathalie Des Rosiers Audacity of Imagination Award

The Law Commission of Canada, the Canadian Federation for the Humanities and Social Sciences and the Department of Justice, Outreach and Partnerships are pleased to announce the 2005 Nathalie Des Rosiers Audacity of Imagination Award. This award is for graduate students who are actively engaged in original and innovative research in pursuit of masters or doctoral degrees in law or the social sciences and humanities. The partnering agencies invite graduate students to submit proposals for research papers for presentation (in draft form) at the Congress of the Humanities and Social Sciences, June 4, 2005, at the University of Western Ontario, London, Ontario.

The theme for the 2005 award competition is "Risk and Trust: Inclusive Citizenship or Excluding Citizens?"

Detailed application information can be found on the Law Commission's website at: <<http://www.lcc.gc.ca/en/opportunity/partnerships/gsa/gsa2005.asp>>

Renew your membership with just a click!

In response to repeated requests from member associations for administrative support, the Federation has worked together with Leverus Inc., a web developer, to offer associations an inexpensive and secure system for online membership renewal.

From Heather Smyth:

"This past year I updated and added to the existing CACLALS lists of graduate courses in postcolonial and Canadian studies, and Ph.D. reading lists for postcolonial field exams. I think we have all the Canadian institutions covered now, and an assortment of US, UK, and other international institutions. In some cases I've posted interesting undergraduate courses as well if an institution didn't have a graduate program.

We'd like to keep these lists up to date, so I'd like to ask CACLALS members for their help. For the course lists, could you please forward to me by email attachments new postcolonial course syllabi that you develop. Could you also please let me know of any institutions or programs not on the list, particularly from non-Canadian institutions, that you've noticed and/or admired.

I think I have the lists from all the schools that have set field exams, and will be updating several more soon. (a growing number of schools appear to have student-generated lists). If your school has a list we should know about, or if any graduate students here are willing to have their postcolonial reading lists posted on the website as a resource for other graduate students, please forward them to me. Thank you."
hsmyth@watarts.uwaterloo.ca

From Arun Mukherjee:
Motion at the CACLALS AGM 2004:

"Given the disappointingly slow pace of progress in enlarging the space accorded to postcolonial and indigenous literatures in the English Studies curricula in Canadian Universities, as reported in the professional concerns panel... I move that CACLALS strike a committee to map the place of these literatures in the English Studies Curricula (in Canadian Colleges and Universities) and report back to CACLALS."
Seconded; Carried

This project will require many volunteers to work in a committee. Please contact Arun Mukherjee at amukherj@yorku.ca

Response from CACLALS to the Federation on SSHRC Transformation

April 30, 2004

CACLALS is a national organization with an international parent body (ACLALS) comprising a global network of scholars actively engaged in postcolonial research. Interaction among our scholars has been facilitated through the Congress of Social Sciences and Humanities, with the Federation of Social Sciences and Humanities assisting us in many ways, such as helping us to bring in special speakers, organize a colloquium last year, and collaborate with other Learned Societies in joint sessions, to give a few examples. In providing the best opportunities for scholars to gain feedback on one's work in a forum where both junior AND senior colleagues meet, CACLALS has done significant work in internationalizing English studies, promoting anti-racist pedagogy, and advancing First Nations literary and cultural studies, all of which exemplify the importance of maintaining and funding scholarly associations.

CACLALS members expressed concern over

- a) Perceived misconceptions about Humanities research on the part of SSHRC;
- b) The direction of the SSHRC proposal for research and scholarly communities as outlined in the document "From Granting Council to Knowledge Council."

The document mentions the pressure for SSHRC "to influence how research is understood and carried out" (8). Researchers are wary of a controlling agenda that seems to be a subtext in the SSHRC proposal and feel that SSHRC should continue to be a funding/enabling agency that works collaboratively with the Federation as an arm's length organization rather than try to appropriate what the Federation is doing very well. In many ways, the current granting formula is quite productive for researchers; what is needed is not to spend time and money revamping what works, but improving and adequately funding what we already have in place.

Whereas the SSHRC document states that "We must take a proactive approach to becoming globally connected in research and discovery"(12), we wish to point out that this is exactly what some members in the postcolonial field are attempting to do by being proactive in this regard through the open access e-journal, *Postcolonial Text*, which employs the open source Open Journal Systems software from the Public Knowledge Project at UBC, developed with SSHRC funding. Given these efforts, we request that SSHRC not stymie our efforts by requiring web journals to have a certain number of subscribers at the outset to qualify for SSHRC funding. It is our view that SSHRC should support peer-reviewed, open access journals that can demonstrate a substantial readership (through readers sign-up programs) as they provide far greater access for Canadians and world citizens, thus furthering and facilitating the exchange of

knowledge, while also cutting costs to the tax payer and degradation to the environment.

Moreover, regarding the expressed need to be more connected with other scholars and communities, members have found collaborative research to be an extremely rewarding process, but they do not want to see SSHRC reduce the availability of SRG for scholars with independent research ideas. Many felt that awarding smaller grants for more scholars is a good way to go.

CACLALS members feel that the language adopted by SSHRC to describe research—labels such as "Human Sciences" and "Knowledge Agency"—focus mainly on technology and information, whereas Humanities is a discipline that questions received knowledge and not one that produces results fast and furiously. The impact of literary studies on the larger society is slower, reflecting a longer process of knowledge generation. We are concerned that the policy imperative of the SSHRC proposal would affect disciplines such as English that are not policy driven.

Further, the language of social sciences - 'business-speak'—is troubling in the document. Sentences such as: "In sum, universities have to rethink their 'contract' with society and how they organize themselves as corporate entities and institutions of higher learning" (8) require clarification; we need to know what such statements mean. A utilitarian principle governing the SSHRC agenda is something of which we must be aware, especially since it seems to come from a privileging of the Social Sciences. Some members have expressed a distrust in the way the document seems to imply that "disinterested" research is of less worth than "market-or client-driven" research; we want to see SSHRC clearly take on the role of advocacy of Humanities research.

We recommend that

- SSHRC provide the means to strengthen the Federation as a means of promoting networking and connections across Associations and across disciplines.
- SSHRC increase the budget of the ASPP, which is absolutely central to maintaining and increasing the high level of peer-reviewed scholarly work being produced in Canada.
- SSHRC develop and maintain partnerships with organizations such as CBC, TVO, radio and cable programming that can be accessed by researchers.
- SSHRC invest in interdisciplinary and multi-disciplinary, problem-driven research (whether this is by a single researcher or a team), while continuing to fund individual projects. There needs to be a balance.
- SSHRC provide more travel funding for graduate students to attend Congress and funding for international scholars to study in Canada.

- SSHRC fund an exchange program for which graduate students could apply (the same could be suggested for faculty exchange).
- SSHRC buyout time release for executive members of the Federation and key members of Associations.
- SSHRC support peer-reviewed open access journals that have the potential to reach a global network of scholars, creating a much larger presence for Canadian journals and Canadian scholarship while making this knowledge available to the Canadian public and professionals (e.g., teachers, lawyers, policymakers, etc.)

To sum up:

CACLALS is a Small Association that is very much in the forefront of multicultural and international research in the literary field of postcolonial studies, and as such, performs a very important function of providing linkages for scholars. We are a national branch of the international Association for Commonwealth Literature and Language Studies (ACLALS) which gathers together an international array of scholars at a very prestigious triennial conference, connecting researchers and public intellectuals from all parts of the world.

CACLALS members strongly believe that Small Associations perform a very important function within the Federation. Our annual CACLALS conference during COSSH offers a dynamic and very popular Aboriginal roundtable, international presenters and participants and our cooperative initiatives (joint sessions with other Associations, joint colloquia, special speakers from the public arena as well as from the research communities) have paid off in dividends of increasing participation of graduate students as well as established senior scholars.

We are thus one of the Associations that clearly offer diversity and inclusivity in research and dissemination. It is our hope that SSHRC will recognize the important work that is being done by small Associations and especially those that focus on cultural and interdisciplinary studies, as CACLALS, which offer scholars a dedicated space for specialized areas of research.

This report was compiled by Ranjini Mendis from responses by CACLALS members: Diana Brydon, Maria Casas Caridad, Chandrima Chakraborty, Jill Didur, Jo-Ann Episkenew, Susan Gingell, Kelly Hewson, Judith Leggatt, Shao-Pin Luo, Ranjini Mendis, Jennifer Kelly, Victor Ramraj, Wendy Robbins, Jessica Schagerl, and Helene Strauss.

Minutes of the 13th ACLALS Triennial General Meeting (TGM)

An ACLALS Triennial General Meeting was held on 7 August 2004, at Hotel Taj Residency, Hyderabad, during the 13th ACLALS Triennial Conference.

1. Minutes of the 12th Triennial General Meeting

Minutes of the 12th TGM were passed with one minor correction. Geoffrey Davis proposed that the number of member countries in EACLALS (2-d) be changed from 4 to 14. Satendra Nandan seconded the motion.

2. Report from the Chair of ACLALS including Financial Report

The International Chair, Meenakshi Mukherjee, reported on the activities of the ACLALS Executive Committee 2001-2004. She acknowledged the generous support extended by the Commonwealth Foundation (CF) and other sponsors to the 13th Triennial Conference including the British Council, the Australia-India Council, the Sahitya Akademi, FILLM, Orient Longman, Penguin Books India, and the Oxford University Press. Copies of the financial report were made available to all members.

3. Reports from Regional Chairs

- a) Ranjini Mendis, Chair of CACLALS, gave a brief report on the CACLALS conference of 2003 and announced that the next CACLALS conference will be held at the University of Western Ontario from 27 to 29 May 2005.
- b) Geoffrey Davis, Chair of EACLALS, reported that the European Association was all set for its next Triennial in Malta scheduled in March 2005.
- c) Siti Rohaini Kassim, Chair of MACLALS, thanked those members who took a break in Malaysia en route to Hyderabad to attend the Kuala Lumpur Literary Festival. She thanked the ACLALS for supporting the publication of MACLALS journal-SARE.
- d) Sina Vaai, Chair of SPACLALS, announced the next conference of SPACLALS in Samoa scheduled to be held in November 2004.
- e) Feroza Jussawalla, representing the USACLALS, gave a brief account of the 2nd Annual conference of USACLALS and announced that the next conference of the association will be held in Georgia in February 2005.
- f) Margaret Daymond, Chair of SAACLALS, thanked the ACLALS executive for all the support extended to the South Africa branch and announced that she and her team would soon be handing over office to a new executive.

- g) Victor Chang, Chair of WIACLALS, reported that WIACLALS supported the annual conference on West Indian Literature held in Miami in April 2003. He added that the major activity of WIACLALS was production of its journal: *The Journal of West Indian Literature*.
- h) Ashley Halpe presented a report on the activities of SLACLALS. He informed the members that the next SLACLALS conference will be held in February 2005, in Kandy.
- i) C.Vijayasree, Secretary of IACLALS, read out the report of the Indian branch and announced that the membership of IACLALS reached 500. She reported on the activities of IACLALS and announced that the next annual conference of the Association will be held in February 2005.

4. Next ACLALS Executive and the 14th Triennial Conference

Meenakshi Mukherjee, International Chair of ACLALS, read out the recommendation made by the ACLALS Executive that the next Triennial be held in Canada in 2007, with Ranjini Mendis as the Chair and Victor Ramraj and Stephen Slemon as Vice Chairs. Wendy Robbins seconded the nomination of Ranjini Mendis, Bruce Bennett seconded the nomination of Victor Ramraj, and Helen Tiffin seconded the nomination of Stephen Slemon. The nominations were unanimously ratified by the house.

CACLALS Executive Committee 2002 - 2005

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From the Report on the Response of Scholarly Associations in the Humanities and Social Sciences to the Transformation of the Social Science and Humanities Research Council of Canada.

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Ottawa

"The diversity of associations enriches the Canadian scholarly landscape....Different associations have different priorities. For example, some emphasize the international component of their scholarship, while others focus on graduate student development in Canada. But each plays a valuable role in their field. Some small associations, such as the Canadian Association for Commonwealth Literature and Language Studies, the Association for Canadian and Quebec Literatures, and the Canadian Comparative Literature Association, to name a few, are very much in the forefront of multicultural and international research and perform an important function of providing linkages for scholars by way of listservs, web sites, news journals, annual conferences and other means."