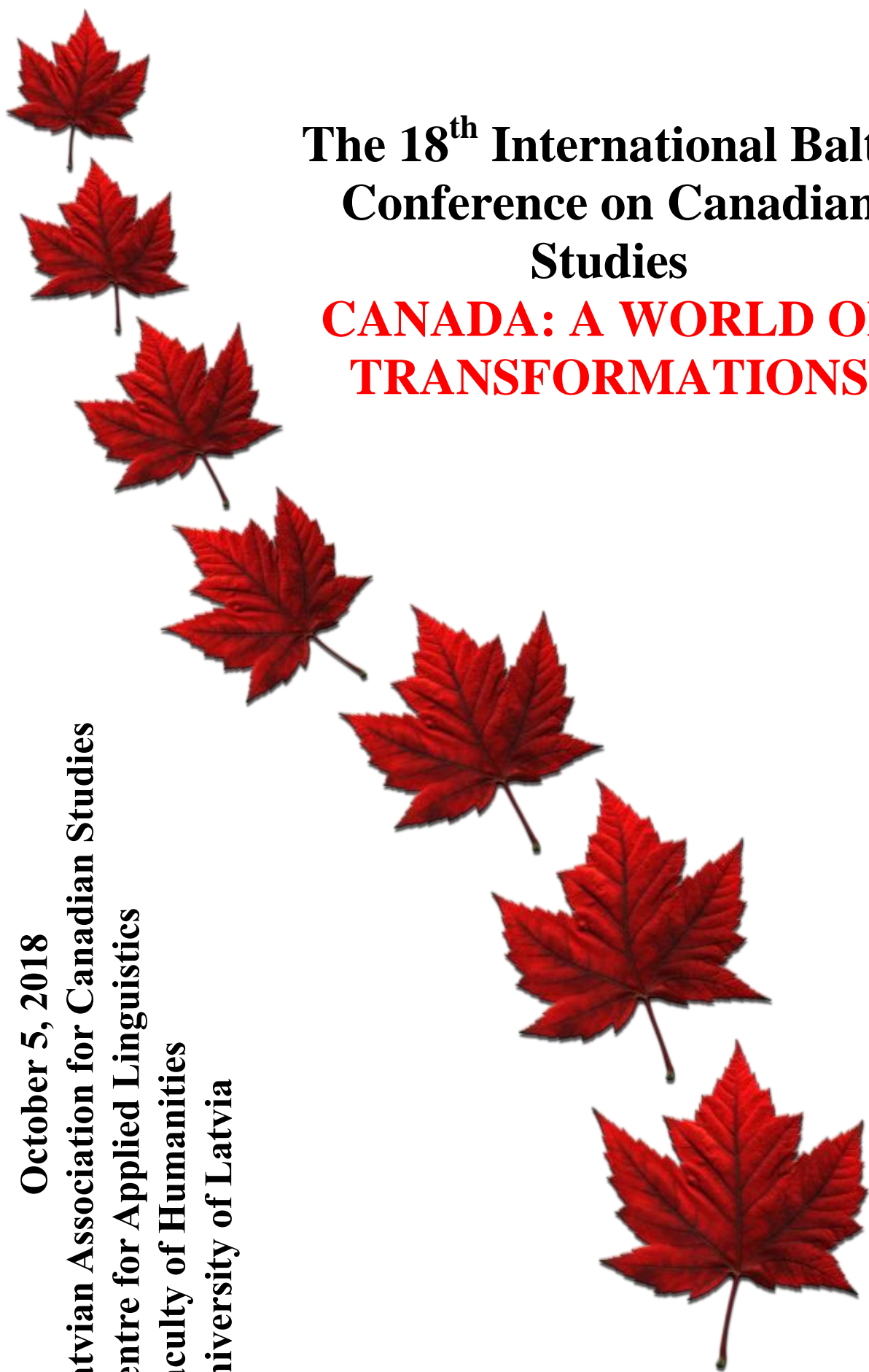


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Latvian Association for Canadian Studies
Centre for Applied Linguistics
Faculty of Humanities
University of Latvia

**The 18th International Baltic
Conference on Canadian
Studies**

**CANADA: A WORLD OF
TRANSFORMATIONS**



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Tatjana Muravska (Latvia)

Political Economy of EU Trade Deals - A Canadian Model

The EU has signed a Comprehensive Economic and Trade Agreement (CETA) with Canada, the first of its kind for the EU, entering into force in 2017, opening a renewed market access strategy for the EU in the modern sense.

This discussion aims to offer insight into the concept of CETA and its impact on mega-regional trade and FTAs agreements between the advanced economies in the currently changing multilateral trade context often encompassing by geopolitical goals. The EU agreement with Canada has implications on the EU-Canada relations broadening their scope, going beyond the classical trade agreements. The study observes these implications in relation to the need to expand and adapt the content and approach of the CETA implementation. The article will conclude that the theoretical approach to trade agreements, related policy studies of CETA and their practical implications should always be multi and inter-disciplinary in nature and benefit from direct in-situ exposure. This should be reflected in a comparative assessment approach to benefits of CETA by expert research on EU future trade agreements.

Olga Fedosyuk (Russia)

The Search for Personal Identity in Margaret Atwood's Prose of the Late 1960s -1990s: Transformations

Margaret Atwood is one of the most- honoured and internationally acclaimed Canadian writers. The issue she addressed persistently throughout her prose of the late 1960-s – 1990-s is obviously a problem of personal identity frequently interpreted in terms of existentialist concepts and symbols. While in Atwood's first novels her characters either fail to understand what their self is or, being unhappy with it, attempt to make a new one, in her fiction of the late 20th century, the personal identity problem is addressed differently.

In our presentation, we are going to look at the way Atwood's conception of self changed considerably from *The Edible Woman* (1969) to *The Blind Assassin* (2000).

Edgars Ošiņš (Latvia)

Human Survival in M. Atwood's 21st Century Speculative Fiction

Margaret Atwood, a versatile and prolific writer, women's rights and environmental activist is well-known for her explorations of highly credible nightmarish scenarios of near future: from apocalyptic collapse of established social networks, to complete erasure of civilization as we know it.

The Handmaid's Tale (1985) established Atwood as a globally recognized author of dystopian narratives. In the present century she has continued to make further significant contributions to the genre by publishing more books of speculative fiction – the highly acclaimed *MaddAddam* trilogy: *Oryx and Crake* (2003), *The year of the Flood* (2009) and *MaddAddam* (2013) as well as *The Heart goes Last* (2015). Human survival is a central

theme and concern in all these texts. The current report will explore the strategies of individual and group survival as well as the roadmap provided for the post-apocalyptic survival of the human race.

Christophe Premat (Sweden)

Les littératures des Premières Nations à l'épreuve de la survivance au Canada

Notre présentation s'attachera à évaluer les stratégies éditoriales des écrivain-e-s des Premières Nations au Québec en analysant la manière dont ceux-ci s'adressent à un lectorat plus large grâce à l'usage d'une langue de communication, en l'occurrence le français pour le cas des communautés innues au Québec. L'hypothèse proposée est celle de l'usage de la fiction pour faire passer un message proprement politique liée à la survivance d'une culture minoritaire dominée historiquement et socialement. En nous appuyant sur les analyses de Jacques Derrida sur l'éthos de la survivance et sur la réflexion de Homi K. Bhabha sur la pensée de la décolonisation, nous souhaiterions montrer en quoi cette littérature rend visible et sensible une forme d'ethnopoétique originale.

Yury Akimov (Russia)

Quebec, Canada, France in the Early XXI century: a Scalene Triangle

The report analyses relations within the framework of the triangle Canada–France–Quebec. Since the Quiet Revolution (“Revolution Tranquille”), French Canadians have regarded Quebec provincial institutions as a tool to promote their specific national interests in Canada and abroad. In mid-1960s, Quebec established “special partnership” with France; at the same time Paris started regarding French-speaking Canadian province as a privileged partner. It caused problems for the Canadian Federal Government which sought good relations with France and made all efforts to neutralize Quebec's attempts to involve Paris in federal-provincial conflicts. The situation reached its peak during two Quebec referendums on Sovereignty (1980 and 1995). The main part of the paper focuses on the Canada–France–Quebec relations in 2000–2015. It shows the change of traditional French position toward the Quebec independentist movement under Nicolas Sarkozy, who chose to neglect “ni-ni” formula and openly supported Canadian unity. It also analyses the reasons of this decision and stresses the role of close personal ties between Sarkozy and French Canadian multimillionaire Paul Desmarais, a powerful and uncompromising opponent of separatists. The paper shows the negative reaction on Sarkozy's new approach in Quebec (and not only among separatists). It looks into the attitude of François Holland's administration, which, on the one hand, returned to the “ni-ni” formula, but on the other hand, succeeded in establishing close relations with the Canadian Federal Government. It concludes that Quebec factor will continue to influence Canada–France relations despite the decline of the separatist movement, because Quebec will further develop its identity paradiplomacy thus stressing its specificity within the framework of the Canadian Federation.

Ekaterina Isaeva (Russia)

Diversité de langue/culture chez les francophones du Manitoba

Ma communication sera focalisée sur le problème de la variation territoriale du français au Canada. Si la base historique du français au Manitoba c'est le français québécois depuis 1870, le développement ultérieur de la langue est inhérent à la culture et à l'identité de

Franco-Manitobains formées dans les conditions de l'assimilation de l'anglais. Quelles sont les particularités du français au Manitoba aux différents niveaux de la langue, quelle culture est-elle véhiculée par la francophonie du Manitoba ? Ce sont les questions auxquelles je tenterai de répondre en me basant sur les données linguistiques ainsi que sur l'oeuvre littéraire de Gabrielle Roy.

Milda Danyte (Lithuania)

‘All Writers are Border Walkers’: Emma Donoghue between History and Fiction in *Astray* and *The Woman Who Gave Birth to Rabbits*

Emma Donoghue, a contemporary Irish Canadian writer, creates a very original historical fiction in her short-story collections *Astray* (2016) and *The Woman Who Gave Birth to Rabbits* (2002). Her protagonists are not the fictional ones established according to the tradition of Walter Scott who encounter great men and women and participate in nation-building events. Donoghue prefers to write about people, especially women, who were of no particular significance and whose historical existence is often based on very brief archival references. She upsets the balance between history and fiction which currently, given the boom in historical fiction, is again the subject of controversy.

Tatjana Bicjutko (Latvia)

Connectivism and the Future of Social Learning

Developed by Canadians George Siemens and Stephen Downs (2005), connectivism aims at creating a coherent theory of learning in the digital age. Incorporating social technology to advance education, it builds a rhizomatic model often seen as social constructivism.

Overviewing recent literature on the use of connectivist principles in education technology, the talk attempts to assess the potential of applying connectivism in foreign language education in general and its effect on adult language learning in particular.

Panelists: Sara Bédard-Goulet, Ene-Reet Soovik, Eva Rein (University of Tartu, Estonia)

Three Looks at Inhabiting the World: Diversity and Spatiality in the Works of Michel Tremblay, Alissa York and Esi Edugyan

The panel explores the richness of experiences and perspectives in Michel Tremblay's "La parade des soldats de bois", Alissa York's *Fauna* and Esi Edugyan's *The Second Life of Samuel Tyne*. The chosen texts deal with different areas of Canada and different levels of spatiality: personal space (shifting in a cinema in Montreal), natural space (urban nature in Toronto) and social and cultural space (the Black Prairies). The presentations seek to illuminate sexual, biological and cultural diversity while deconstructing binary or single modes of thought and representation.

ABSTRACTS OF THE THREE PRESENTATIONS

Sara Bédard-Goulet

ASTRA Professor of Romance Studies, University of Tartu

Spatiality of Loss and Refusal in the Aesthetic Response Event: “La parade des soldats de bois” by Michel Tremblay

Transformative experiences can be triggered unexpectedly, shifting the subject's place in the world, forcing a repositioning of the self that ranges from unpleasant to traumatizing. These personal events can result from a response to an art work or a cultural product such as a film, which can change a life around as much as something happening in “real life”. I argue that when this kind of aesthetic response event shakes the reader/viewer and transforms her/his world, it necessarily implies a loss that permits the emergence of ‘something else’. I hypothesise that the possible loss caused by such an event manifests itself spatially, both in reality and within the reader or viewer, allowing for a reorganization of a new physical and psychic place. Analysing chapter “La parade des soldats de bois” of Michel Tremblay's cinematographic accounts *Les Vues animées* (1995), this paper aims to identify how the response event it presents modifies the narrator's perspective and shifts his way of inhabiting the world. As this chapter shows how young Tremblay's finds out about his sexual orientation while watching *Babes in Toyland* (1934), we can also hypothesise that aesthetic response events are a possible trigger of diversity, whether sexual in this case, or other.

Ene-Reet Soovik, University of Tartu

Toronto Urbanature: Biodiversity in Alissa York's Fauna

The once widely accepted binary opposition of nature and culture has been losing its currency in recent decades, and several studies on environmental history (e.g. Cronon 1991) and ecocriticism (e.g. Nichols 2011) address the cultural and, more specifically, literary dimensions of urban spaces as multispecies ecosystems. As an undoubtedly significant facet of Canadian diversity, the presentation seeks to discuss the treatment of the biodiversity of the Don Valley in Toronto in Alissa York's novel *Fauna* (2010), charting the role of the interactions of humans with other species in the city's greenspace, as well as the work's intertextual links with the tradition of English-language nature writing.

Eva Rein, Department of English Studies, University of Tartu

Resurrecting Black Spatiality on the Whitened Prairies: Esi Edugyan's The Second Life of Samuel Tyne

In the Canadian national and cultural imaginary, the Prairies have been constructed as a predominantly White space. Canadian multicultural writing, however, contests this view as it reinscribes Aboriginal, Asian as well as Black presence to the Prairies. Esi Edugyan's *The Second Life of Samuel Tyne* is an important novel that challenges the amnesia concerning Blackness in Alberta. The paper analyses how the novel restores the history and cultural memory of a Black community in the fictional town of Aster, reveals the trauma of displacement experienced by the members of the Black diaspora of different origins and

generations, and casts the characters' transformations deemed necessary for healing and reconciliation to be possible.

Cherie Dimaline (Canada)

The importance of Indigenous Stories in Canada and Abroad as Both Resistance and Revitalization on the Canadian Landscape

Cherie Dimaline is an award-winning Canadian author and a member of the Georgian Bay Metis community. The Metis are one of the 3 federally recognized Indigenous peoples in Canada. This keynote explores topics such as relocation, loss of language, themes in her work, and the ongoing importance of story in preserving and handing down Indigenous history and culture. Threatened by ongoing colonization, Indigenous resistance is necessary and thriving, no more so than in the story telling and writing communities. Join us as we discuss how these stories are the basis for survival on the current Canadian landscape.

Kristina Aurylaite (Lithuania)

"Metamorphic Bodies" in Indigenous Monodrama/Solo Performance: Tomson Highway's Aria and Kent Monkman's Miss Chief Share Eagle Testikle

The focus of my paper is the workings and aesthetics of the body in First Nations Canadian solo performance/monodrama in which an actor performs multiple roles, crossing borders between races and cultures, foregrounding the mutability of the borders, the possibility of the coexistence and interaction of distinct cultures, and potential transcultural effects, as highlighted by the single body of the actor accommodating them. Contemporary artists exploit such strategies for pronouncedly subversive effects. Cree playwright Tomson Highway's (b. 1951) lesser known monodrama *Aria* (1984) has one actor play 14 female roles of two races, white and Native.

Hosted and signified by one performing body, these diverse identities, often incompatible and conflictual, become indivisible; the borderlines between them are replaced with a creative tension that could reconcile them. In several of his works, multimedia artist and performer of Cree ancestry Kent Monkman (b. 1965) embodies the persona of Miss Chief Share Eagle Testikle, an Indian princess and a drag queen, reminding of Cher in her *Half-Breed*, equipped with an ornamental Native headdress, high heels, and a Louis Vuitton quiver, inhabiting landscapes reminiscent of 19th paintings by white EuroAmerican and Canadian artists. I argue that both artists engage in what Judith Butler calls "subversive bodily acts" to counter and parody both dominant normative ideals as well as what Patrick Wolfe terms "repressive authenticity," including processes/effects of stereotyping and objectification. Both Highway and Monkman base their aesthetics on drawing on elements from multiple cultures and the creative effects/tensions their coexistence and interaction produce, resulting in the performer's body seen as a contact zone in Mary Louise Pratt's terms or a transcultural site.

Ruta Šlapkauskaitė (Lithuania)

The Matter of Uncertainty: Ed O'Loughlin's Minds of Winter

Taking its cue from Daniel Cook's observations about how the nineteenth-century naval novel sets up a representational order in which human agency becomes coterminous with material objects, this paper frames its interest in Ed O'Loughlin's novel *Minds of Winter*

(2016) along similar lines of exchange between subjects and objects, but also presence and absence, past and present, memory and forgetting. Insofar as the story stems from the discovery in 2009 of a chronometre originally built for Sir John Franklin's last expedition to the Arctic, the novel invests in the archival power of material objects to simultaneously contain, confound, and confer cultural memory. As a central image of historical legacy and a metaphor for the novel's formal structure, the chronometre also aligns with the narrative's use of maps, which highlight the tropological significance of navigation and sleuthing in the reading process itself. With its two protagonists, Fay and Nelson, keen to solve their family enigmas, the novel calls our attention to the trails of different polar explorers and the moral and material transactions in which they participated and the things they bequeathed to the world. In facing this intellectual challenge, O'Loughlin's reader measures herself against, what Margaret Cohen calls, "the cunning reader" of sea adventure fiction, where steering the course of interpretation correlates with the skilled labour of the mariners themselves and the objects they encounter.

Olga Ozoliņa (Latvia)

La construction de l'identité francophone au Canada

Il y a plus de quatre cents ans, en 1608, les premiers colons français s'établissaient à Québec. C'est là langue française qui s'implanta d'abord dès le départ, comme la langue commune du Canada d'alors. Des gens témoignant d'un large éventail de particularités culturelles et linguistiques sont venus s'installer ici: les colons de France, particulièrement des régions de l'Ouest et du Nord-Ouest, la région parisienne, et plusieurs d'entre eux avaient comme langue maternelle divers dialectes d'oïl, pour certains, des dialectes d'oc, des langues non gallo-romanes (breton, portugais, allemand, etc.).

L'unification linguistique autour du français est survenue dans la colonie québécoise bien avant que ce ne soit le cas dans la mère patrie, la France, où le phénomène ne se produit véritablement qu'au début du dernier siècle. Ainsi, il est vrai de dire que le français est depuis longtemps au Québec la langue de convergence qui unit des gens d'origines et d'horizons variés. C'est par la médiation du français, langue d'usage public, que s'y développe la cohésion sociale. Ce rôle unificateur du français s'est poursuivi après l'époque coloniale française, parfois dans des circonstances difficiles en raison de la concurrence croissante de l'anglais dans l'espace nord-américain. Certains observateurs de la fin du XIXe siècle avaient prédit la disparition du français au cours du XXe siècle. Pourtant le Québec compte aujourd'hui plus de locuteurs de langue maternelle française que la Belgique et la Suisse réunies, près de six millions de personnes et un peu plus de sept millions de Québécois connaissent le français (94,3%).

Les deux thèmes que nous voulons aborder sont formulés dès l'époque de la naissance de la nation québécoise : le français comme langue de fonctionnement et de cohésion d'une société et la langue française comme expression de la diversité des origines et des cultures.