



Indigeneity and Immigration

*Greifswald Canadian Studies
Conference
16-18 June, 2006*

**University of Greifswald
Institute of British & North American Studies**

Sponsored by: Canadian Embassy, GKS, ICCS, University of
Greifswald



Conference Program

Friday, June 16th Caspar-David-Friedrich House, Fischstr. 11

18h00 Opening (Chair: Hartmut Lutz)

Prof. Dr. Matthias Schneider, *Dean of Humanities, University of Greifswald*

Carine Graziano, *Deputy Head of the Culture, Public Affairs and Academic Relations Section of the Canadian Embassy, Berlin*

18h30 Keynote Address

Jeannette Armstrong, "Kw_tlakin? – What Is Your Place?"
En'Owkin Center, Penticton, BC

20h30 Opening Reception

Saturday, June 17th Caspar-David-Friedrich House, Fischstr. 11

9h00-10h30 Aboriginal Peoples, Land, and Identity (Chair: Mark Shackleton)

Jean Friesen, *U Manitoba* "Treaty making with First Nations in Western Canada"

Darren Prefontaine, *G.D.I. Saskatoon* "The Gabriel Dumont Institute: Métis Educator, Publisher and Social Justice Advocate"

Steffi Retzlaff, *U Heidelberg* "Reading Images: The new logo of the Assembly of First Nations (AFN)"

10h30-11h00 Coffee Break

11h00-12h30 Healing Through Film, Literature and Theatre (Chair: Janice Kulyk-Keefer)

Jo-Ann Episkenew, *FNUC, Regina* "Developing Healthy Decision-Making With Aboriginal Youth Through Drama"

Donna Heimbecker, *SNTC, Saskatoon* "Native Theatre and Indigenous Traditionalism to Give Street Kids a Perspective"

Kerstin Knopf, *U Greifswald* "Trickster Discourse and Catharsis in Kent Monkman's Film *Group of Seven Inches*"

12h30-14h00 Lunch

14h00-15h00 The Politics of Immigration and Multiculturalism (Chair: Lee Blanding)

Claude Denis, *U Ottawa* "Multiculturalism and Indigenous Peoples: A comparison of discourses of diversity in Canada and Latin America"

Michael Keefer, *U Guelph* "The New Canadian Government and 'War-on-Terror' Immigration Policies"

15h00-15h30 Coffee Break

15h30-17h00 Jewish Immigration and Literature (Chair: Richard Riker)

Pierre Anctil, *U Ottawa* "Writing as Immigrants: Yiddish belles-lettres in Canada"

Geneviève Susemihl, *U Rostock* "Narrating Internment: Canada and the German Jewish Refugees of the 1940s"

Lee Blanding, *U Greifswald* "The Jewish Community Council of Ottawa, 1934-1944"

17h30 Buffet Institute of British and North American Studies, Steinbeckerstr. 15

19h00 Reading Session (Chair: Hartmut Lutz), University Main Building, Domstr. 11, Entrance No. 3

Jeannette Armstrong, Alison Calder, Warren Cariou, Alootook Ipellie, Janice Kulyk Keefer, Christl Verduyn

Sunday, June 18th Caspar-David-Friedrich House, Fischstr. 11

9h00-10h30 Immigrant Canadian Literatures (Chair: Anette Brauer)

Janice Kulyk Keefer, *U Guelph* "Cross-Stitch: Issues of Language, Memory and Identity vis-à-vis the Ukrainian-Canadian Diaspora"

Alison Calder, *U Manitoba* "Women and Settlement in Frederick Philip Grove's *Settlers of the Marsh*"

Christl Verduyn, *Wilfrid Laurier U* "Indigeneity and European Immigration in Canada in Douglas Glover's *ELLE*"

10h30-11h00 Coffee Break

11h00-13h00 Aboriginal Literature (Chair: Michael Keefer)

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| Warren Cariou, <i>U Manitoba</i> | "'Yes by Coercion': Questions of Citizenship in Canadian Aboriginal Literature" |
| Eva Gruber, <i>U Konstanz</i> | "Identity/Politics: Literary Negotiations of Canadian Indian Policy and Concepts of Nativeness" |
| Mareike Neuhaus, <i>U Marburg</i> | "Walking down 'this bumpy as hell gravel road': A Holophrastic Reading of Richard Wagamese's <i>Keeper'n Me</i> " |
| Mark Shackleton, <i>U Helsinki</i> | "The Ever-Travelling Trickster: The Trickster Figure in Native North American Writing" |

14h00 Lunch in the Fishing Village of Wieck (Transfer to Wieck by university buses)

18h00 Opening of Exhibitions "Blohm and Ipellie —Fotografien und Zeichnungen aus Kanada" and "Kunst aus der Arktis", Greifswald City Hall, Market Place

Representative of the City of Greifswald

Walter Larink, *Officer of the Culture, Public Affairs and Academic Relations Section of the Canadian Embassy, Berlin*

18h30 Opening Speech:

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| Hans-Ludwig Blohm, Alootook Ipellie
<i>Ottawa, Canada</i> | "Cartoons — Photography — Art?" |
| Freia Sasse, <i>Eppstein, Germany</i> | "Kunst aus der Arktis" |

Monday, June 19th Tour of the Island of Rügen with university buses (free of charge)

Abstracts

Pierre Anctil

"Writing as Immigrants: Yiddish belles-lettres in Canada"

Jewish writing in Canada did not begin in the post-war period with the likes of A.M. Klein, Mordecai Richler, Irving Layton or Leonard Cohen, who wrote exclusively in English, but rather originated in the early twentieth century with Yiddish authors recently arrived mostly from Poland, Russia, the Ukraine and Lithuania. As of recently, little was known outside of Yiddish speaking circles about this Jewish literature which was larger in scope and produced a much wider body of works than its Anglophone counterpart, including poetry, translations, religious commentaries and journalistic descriptions. To better understand the significance and importance of this literary corpus, researchers can rely on a biographical dictionary published in 1980 in Yiddish by Haim-Leib Fuks and entitled: *Hundert yor Yidish oun Hebreyshe literature in Kanade*. 429 authors are mentioned in this dictionary which the presenter will examine by classifying them according to period of immigration, literary genre and ideological leanings. A few examples of Montreal Yiddish poetry will then be read and analysed for content and form.

Pierre Anctil is the director of the Institute of Canadian Studies at the University of Ottawa. He has numerous scholarly works to his name and has translated books from Yiddish to French, including the autobiography of Hirsch Wolofsky. He was the recipient in 1998 of the Ezekiel Hart Prize, awarded every three years by the Canadian Jewish Congress to a person who is not a member of the Jewish community and who has made an outstanding contribution to intercultural relations, with a special impact on the Jewish community of Québec.

Jeannette Armstrong

"Kw_tlakin? – What Is Your Place?"

In my keynote address will focus on the connection between Indigeneity and Literature. I characterize "Indigeneity" as culture, as ethos, rather than simply an aspect of location and ethnicity. I discuss it as an ethos exemplifying the maintenance of a lifestyle innately aligned with and inextricable from nature and its workings. Within that, I speak about language arising as an expression of the land. I discuss how Indigeneity, therefore, generates literatures so deeply enmeshed in nature as to be a metasource of their environmental ethic. I will discuss the connection between "Indigeneity" and my language from that view, as an expression of a long-term immersed-in-nature relationship between a people and a land. In my Okanagan Nsyilxcen language Kw_tlakin? is an Okanagan question phrase that I believe exemplifies the issue of Land/Language·Literature and Identity. As a fluent speaker, teacher and scholar of the Nsyilxcen language, I will use this phrase to example and contextualize my meaning in

its relation to Syilx literatures. The question, Kwtlakin, *What is your place?* is a vastly different question than K'akin kikwmut? or *where do you live?* This is a phrase used to "Place" an individual. Instead of asking one "where are you from?" or "who are you?," the question seeks to "Place" you within a context of the lands story. Our answer would not be a specific location but the story of "cultural location" that identifies you. As example, my answer would be that I am Nsyilxcen of Swyilp and Suknaqin, requiring the story of my kinship and relationship to the Great Columbia River and Kettle Falls and the Okanagan Lake areas of the Okanagan. Not only is the "story" one of relating cultural practice identifiers within the eight cultural districts and four dialects of our language, but a "placement" of myself on the "chaptikwl" or "storyscape" of the Syilx. I will relate a "chaptikwl" to "place" myself, as example. Using that example, I position "chaptikwl" as "land identity literature" in the context of an Indigenous(ness) informed by land connection. I will discuss this story from an Indigenous view of the Syilx "chaptikwl" or "stories from the world before" and discuss the meaning of "chaptikwl" as an "Indigenous" view of "story" from its Syilx meaning as "that which provides the spark of knowledge." I will position this discussion as a theoretical question for scholars and in particular as it relates to my area of research of Syilx literatures, "Indigeneity" and environmental ethic.

Jeannette is Syilx Okanagan. She is currently a PhD Candidate, University of Greifswald, in an Interdisciplinary program of North American Literatures and Environmental Ethics. She was distinguished with a Doctorate of Letters, Honoris Causa, from St. Thomas University, Fredericton, NB. Most recently she was distinguished with a Doctorate of Laws, Honoris Causa, from the University of British Columbia in 2006. Book publications include three children's books, one of which won the Children's Book Centre "Our Choice" award, two critically acclaimed novels and a collection of poetry as well as many non-fiction articles and collaborative books, including *Native Creative Process*, *Looking at the Words of Our People*, and *Native Poetry in Canada*. Jeannette is the Executive Director and one of the founders of the En'owkin Centre, a Canadian National Aboriginal Culture and Arts Training Institution. Jeannette served on the Canadian Commission for UNESCO as an institutional member in the cultural diversity sector. She is a Traditional Ecological Knowledge keeper of the Syilx Okanagan Nation, qualified as Master, by Syilx Elders in the N'syilxcen language and serves as an Aboriginal Traditional Knowledge member to Environment Canada's Committee On The Status of Endangered Wildlife In Canada. Jeannette is the 2003 recipient of the Buffet Award for Indigenous Leadership, given by EcoTrust USA.

Lee Blanding
"The Jewish Community Council of Ottawa, 1934-1944"

In March of 1934, the four Jewish congregations in Ottawa, Canada united to form the Jewish Community Council of Ottawa, also known as the Ottawa Vaad Ha'ir. This occasion was the culmination of four years of work on the part of the Associated Synagogues, the Talmud Torah and other Jewish organizations in the city. It is not insignificant that the drive to create a unifying body to regulate Jewish life in the city

came primarily from the synagogues, rather than secular institutions. They created a Council that was roughly based upon the *kehillah* tradition that had been used by Jews in Eastern Europe. Although the *kehillah* model was modified to accommodate the exigencies of Canadian urban life, the Council nonetheless retained much of the flavour of its Eastern European counterparts. The preservation of orthodoxy and tradition through the Vaad's organizational structure would greatly determine the future role of the Council in the community. This presentation will focus on the forces that drove the Jews of Ottawa to incorporate their unique Council, a body that still exists today.

Lee Blanding is an intern at the Institute of British and North American Studies at the University of Greifswald. He completed a BA with First Class Honours in Canadian Studies at Mount Allison University (2003), and an MA in History at the University of Ottawa (2005).

Hans-Ludwig Blohm
"Cartoons — Photography — Art?"

Hans-Ludwig Blohm is a professional photographer and is the author and co-author of more than ten books (most notably with David Suzuki, Rudi Haas, and Claus M. Naske). His internationally-lauded photographs span worlds: from urban architecture, to the microscopic cities within a silicon chip, to the living myth of the Arctic. He has travelled in all parts of the North for many years, in all seasons, and under all conditions.

Alison Calder
"Women and Settlement in Frederick Philip Grove's Settlers of the Marsh"

This paper argues that Frederick Philip Grove's 1924 novel *Settlers of the Marsh* directly engages with the differences between colonial ideology as it is conceived in centres of imperial power, and as it is lived by Grove's settler characters. It argues that the "Canadian prairie" came into being as a European concept predicated on a specific economic structure, namely the family farm. In the novel's emphasis on the dual roles of women in a settler society (farm labour and childbearing), it reinforces these roles. However, it also shows the incompatibility of these roles, as the labour required of farm women to maintain the economy makes childbearing dangerous or impossible. The novel thus ultimately critiques these roles and calls into question the colonial project as it appears in Canadian prairie space.

Alison Calder teaches Canadian literature and creative writing at the University of Manitoba. She is the co-editor of *History, Literature, and the Writing of the Canadian Prairies*. She has an edition of Tim Lilburn's poetry coming out this fall, and her first poetry manuscript, *Wolf Tree*, is forthcoming in Spring 2007. She is currently finishing work on a critical edition of Frederick Philip Grove's *Settlers of the Marsh*.

Warren Cariou

"Yes by Coercion': Questions of Citizenship in Canadian Aboriginal Literature"

This paper examines the idea of indigenous citizenship, and especially Metis citizenship, in relation to colonial constructions of political legitimacy and cultural sovereignty. Through an extended reading of Marilyn Dumont's poem "It Crosses My Mind," the paper ranges across constructions of indigenous citizenship in the late Nineteenth and early twentieth centuries, from the Metis Resistances of 1869-70 and 1885 to the "Rodman Wanamaker Expedition of Citizenship to the North American Indian" in 1913. The paper examines the rhetoric behind colonial governments' attempts to bestow citizenship as a gift to Aboriginal people, and it also asks what it means to refuse citizenship, to deny the gift. At issue in these encounters are conflicts over culturally specific notions of gift, belonging, and resistance.

Warren Cariou is Associate Professor of English at the University of Manitoba. He studied at the University of Saskatchewan (B.A.) and the University of Toronto (MA, PhD) and has published one book of fiction and one memoir. He writes criticism of Canadian Aboriginal literature.

Claude Denis

"Multiculturalism and Indigenous Peoples: A comparison of discourses of diversity in Canada and Latin America"

It has become increasingly clear in the past decade that "multiculturalism" means different things in different countries and regions of the world. In Canada, multiculturalism was adopted as state policy in 1971, referring to the ethnic, or cultural diversity stemming from many decades and waves of immigration from every region of the world, as opposed to the diversity stemming from the national/linguistic difference between Quebec and (the rest of) Canada, and from the presence of Indigenous peoples. The recent development in Latin America, and in Inter-American institutions, of a discourse of multiculturalism, or pluriculturalism, offers a sharp contrast to Canadian practice: cultural diversity in the Latin American use of "multiculturalism" refers primarily to the presence of Indigenous peoples within Latin American nations. Interestingly, Canada participates in the Inter-American system's development of this outlook even as, domestically, it maintains a sharp distinction between Indigenous peoples' issues and "multiculturalism." This communication explores these diverse uses of "multiculturalism," and asks how Canada's future is likely to develop in its management of diversity, both with regard to its established discourse of multiculturalism and to the situation of Indigenous peoples.

Claude Denis is a Full Professor at the School of Political Studies at the University of Ottawa. His research interests encompass state-societal relations in Canada, nationalism, multiculturalism, Francophone minorities and Mexican politics. He teaches courses in Canadian Politics and Constitutional Politics.

Jo-Ann Thom Episkenew

"Developing Healthy Decision-Making With Aboriginal Youth Through Drama"

Contemporary Aboriginal people have come to recognize and embrace the transformative potential of theatre to examine and address socio-cultural health issues. This paper will describe a research collaboration among researchers from the First Nations University of Canada and Concordia University and members of the File Hills Qu'Appelle Tribal Council area in southern Saskatchewan. Using techniques derived from Augusto Boal's Theatre of the Oppressed, the researchers will work youth from the FHQ area to facilitate activities designed to help them critically examine the choices they make that affect their health. The researchers will conduct a Forum Theatre Development Workshop for the youth during which they will guide participants through a series of exercises that explore mental and social health issues. The participants will examine and analyze social and cultural norms that they might take for granted but which often have a detrimental effect by normalizing unhealthy choices. During the process, the participants will share their stories. Their lived experiences will form the base of an interactive play.

Jo-Ann Episkenew is Associate Professor of English at the First Nations University of Canada. From 1996 to 1998, Jo-Ann served as Department Head of English and from 1998 to 2003 as Academic Dean at the Saskatchewan Indian Federated College (now the First Nations University of Canada). Jo-Ann is a doctoral candidate at the Institute of British and North American Studies at the University of Greifswald, Germany, and her supervisor is Prof. Dr. Hartmut Lutz. Her current scholarship examines Indigenous literatures as a response to and healing from Canadian public policies.

Jean Friesen

"Treaty making with First Nations in Western Canada"

This paper derives from work done for the Manitoba Public Interest Law Centre. It examines the issues of resource use and allocation in Treaty 1 and reflects upon the memory and interpretations of this fundamental agreement.

Jean Friesen studied history at McGill University and the University of British Columbia. She has worked at the national Museum of Civilisation, was a member of the legislature of Manitoba and has recently returned to teach history at the University of Manitoba. She has written on the Tsimshian of northern British Columbia and on the Treaty relationships of Canada with prairie First Nations.

Eva Gruber

"Identity/Politics: Literary Negotiations of Canadian Indian Policy and Concepts of Nativeness"

Canadian Indian Policy, especially before the 1985 amendments to the 1876 Indian Act, had devastating consequences for First Nations and Metis communities. Among its most

deplorable effects was the internalization of Euro-Canadian legal and sociocultural standards by (parts of) the affected communities themselves: Relying on externally imposed criteria with regard to status, residency, cultural identity, etc., they effectively collaborated with and reinforced a colonial and paternalistic system. Contemporary First Nations and Métis writers now both address and engage in the ensuing intra-community struggles about concepts and definitions of 'Nativity' and questions of belonging. With a mixture of sadness and tricksterish subversion, they negotiate the minefield of Native identity politics in Canada, broaching issues such as allegations of inauthenticity, discrimination, or corruption. Their texts therefore expose the long-term effects of forcefully imposed identity definitions and highlight the perils of internal colonization for Canada's First Nations and Métis people.

Eva Gruber studied English and Biology at the University of Heidelberg, the University of Guelph, Ontario, and the University of Constance. She just completed her PhD in American Studies and is revising her thesis on humour in Native North American literature (for which she conducted research at the University of Arizona, Tucson) for publication. She currently teaches and works as a research assistant in the Department of American Studies at the University of Constance. Her research interests include Native North American writing, conceptualizations of 'race' and the phenomenon of passing in 20th-century American literature, and hybridizations of autobiography and fiction in contemporary North American novels.

Donna Heimbecker

"Native Theatre and Indigenous Traditionalism to Give Street Kids a Perspective"

Donna Heimbecker, Founding General Manager and Producer of Saskatchewan Native Theatre Company (SNTC) proudly presents SNTC's innovative and creative approach to empowering 'Youth with Potential' through a culturally respectful and meaningful mentorship program. Donna will also provide an overview of SNTC's projects that educate and create awareness of historical and contemporary issues that result in building cultural understandings and that strengthens the spirit and relationships amongst diverse cultures.

Alootook Ipellie

"Cartoons — Photography — Art?"

Alootook Ipellie is an Inuit writer, graphic artist, cartoonist, photographer, and translator. He has worked for various periodicals, including *Inuit Today*, *Inuit Magazine*, and *Nunavut Newsletter*. His most recent book is *Arctic Dreams and Nightmares*.

Michael Keefer

"The New Canadian Government and 'War-on-Terror' Immigration Policies"

Ever since Pierre Trudeau's enunciation of the policy of multiculturalism, Canadian immigrant communities have tended to support the Liberal Party—a phenomenon regarded by Conservatives with a mixture of envy and irritation. But as Prime Minister Stephen Harper is well aware, certain aspects of Reform/Conservative Party 'social conservatism' can be aligned with the 'traditional values' of immigrant communities. This presentation will begin with a brief analysis of the balance that Harper's Conservative Party has sought to establish between appealing to the stolidly anti-immigration (and often frankly racist) attitudes of its principal constituency among Reform Party activists and voters, and attempts to attract the support of 'New Canadian' communities. I intend to use two sets of ongoing events to frame the complex question of current attitudes towards immigration policy in Canada. The first is the radical intensification since 9/11 of surveillance of Canadian Muslims—which has also involved long-term imprisonments without charges or trials (legitimized by the post-9/11 bills C-35 and C-36), state complicity in the 'rendition' and torture of Canadian Muslims in the CIA's new international gulag system, and sweeping arrests of suspected terrorists—on evidence that has in the past proved flimsy in the extreme. The second is the ongoing crisis in Caledonia, Ontario over property developments on Six Nations treaty land—a crisis which may serve to remind us that the vast majority of Canadians are descended from recent immigrants. The Harper government seems willing, for what it must see as its own political advantage, to let the Caledonia crisis drift towards inter-communal violence. And its evident commitment to the Bush regime's fraudulent 'war on terror' holds out the possibility of increased tensions within and around the Canadian Muslim community, as well as further erosions of Canadian civil and human rights.

Michael Keefer is a Professor in the University of Guelph's School of English and Theatre Studies, and a former president of the Association of Canadian College and University Teachers of English. He has written widely both on English Renaissance literature and on contemporary cultural and political issues. His publications include *Lunar Perspectives: Field Notes from the Culture Wars* (1996), two new editions of Marlowe's *Doctor Faustus* (forthcoming from Broadview Press, 2006), and recent articles on subjects ranging from Helen of Troy to the war in Iraq and electoral fraud in the U.S. and Haiti.

Kerstin Knopf

"Trickster Discourse and Catharsis in Kent Monkman's Film Group of Seven Inches"

Kent Monkman is an up-and-coming filmmaker and visual artist of Swampy Cree, English, and Irish descent in Canada. His short film *Group of Seven Inches* premiered at the ImagineNATIVE Film Festival in Toronto in 2005. While commenting on the canonical status of the Group of Seven in Canadian art, it moreover takes issue with the representation of Indigenous people in Western media discourse and its construction of the "Imaginary Indian." The film quotes the form of Flaherty's silent films and stages

various aspects of Western cliché-laden representation of the Indigenous others, while also switching positions of the Western looking subject and the seen Indian object. In Trickster fashion, he thus subverts what Bhabha calls a fetishizing and voyeuristic look at the colonial other. The paper discusses Monkman's strategies of (re)representation and his humorous interrogation of the colonial gaze of power.

Kerstin Knopf holds an MA in American/Canadian, Hispanic and Scandinavian Studies from the University of Greifswald in Germany. She received her PhD from Greifswald University with the dissertation *Decolonizing the Lens of Power. A Study of Indigenous Films in North America*. Her main research interests are Indigenous literature and filmmaking, media culture in North America, and Canadian 19th century women's literature.

Janice Kulyk Keefer

"Cross-Stitch: Issues of Language, Memory and Identity vis-à-vis the Ukrainian-Canadian Community"

Using the metaphor of cross-stitch embroidery, that 'packed' signifier of Ukrainian cultural identity, this paper will examine how issues of identity vis-à-vis the Ukrainian Community in Canada have been shaped by the interplay of forces involving the problematics of language—mother/stepmother tongue—and the tripling of historical memory (Ukrainian, Canadian, and Ukrainian-Canadian). Central to my discussion of Ukrainian Community will be an examination of the liminal space between immigrant and diasporic identity and cultural production. My focus will be on institutional as well as individual manifestations of "cross-stitch," including the recent creation of the "Kobzar" literary prize and the work of the Prairie Centre for Ukrainian Heritage in Saskatchewan and the Petro Jacyk Program for Canadian Studies at the University of Toronto. I will also look at the oeuvres of two of Canada's most important contemporary artists in the visual field, Edward Burtynsky and Natalka Husar, as well as commenting on my own experience as a 'cross-stitched' writer and academic.

Janice Kulyk Keefer is the award-winning author of numerous works of fiction, poetry, memoir and literary criticism. She currently holds a SSHRCC Research/Creation Grant and is a Full Professor in the School of English and Theatre Studies at the University of Guelph, Ontario, Canada.

Mareike Neuhaus

"Walking down 'this bumpy as hell gravel road': A Holophrastic Reading of Richard Wagemese's Keeper'n Me"

The transition from Aboriginal orature to contemporary Aboriginal writing is two-fold: it involves the movement from both an oral to a written mode of composition and from an Aboriginal language to the English language. These two movements are intertwined with each other and therefore of equal importance. Nevertheless, discussions of contemporary

Aboriginal literature generally focus on the mode of composition and rarely take into account that contemporary Aboriginal literature is written in a language that differs extensively from this literature's originary languages. Most North American Aboriginal languages are *polysynthetic*: joining lexical and grammatical morphemes around a base to form one single word, they create a *holophrase*, a one-word sentence that expresses a complex idea and translates into a complete grammatical sentence in Indo-European languages.

This paper attempts a holophrastic reading of Richard Wagemese's *Keeper'n Me* by pointing out structures in English that correspond to the Aboriginal holophrase, which will be defined as a *creative and ordered concatenation of signs* that forms the *core of a polysynthetic idea unit*. In doing so, this paper will continue Blazer's discussion of "Wagamese's transcriptions of orality and his representations of language and storytelling indices of de- and reenculturation" (Gingell 14). Garnet Raven's journey down "this bumpy as hell gravel road" (*Keeper'n Me* 4), it will be argued, is at one and the same time a spatial, emotional, linguistic, and creative home-coming.

Mareike Neuhaus has a MA in English from Philipps-Universität Marburg and is currently working on a doctoral thesis on textualized orality in contemporary Aboriginal Canadian literature at Philipps-Universität Marburg. In 2005 she held a research scholarship at the University of Alberta, Edmonton where she studied *nehiyawewin*, the Cree language; she has been hunting the holophrase in Aboriginal literature written in English ever since.

Darren Préfontaine

"The Gabriel Dumont Institute: Métis Educator, Publisher and Social Justice Advocate"

In recent years, the Métis have had a more prominent place in Canadian public life. For instance, their hero Louis Riel, once seen by Euro-Canadians as "rebel", a "madman" and an "apostate" is now viewed as a "Canadian hero". In addition, most Canadians also feel that his execution was unjust and that he should be posthumously exonerated. Furthermore, the Métis are now having their inherent Aboriginal rights restored through litigation. The most important of these recent court cases was the 2003 Supreme Court of Canada ruling on Métis hunting known as the "Powley Case". In Powley, the Supreme Court of Canada argued that the Métis of Sault Ste. Marie, Ontario possess "Indian" hunting rights. This means that Métis across Canada will soon have the right to harvest fauna in much the same way as "Status" First Nations. In addition, the Métis' birthrate is also much higher than the Canadian average – so much so that by 2040, a majority of people in Saskatchewan and Manitoba will likely be Aboriginal. As a result, the Métis are starting to gain political power. Because of these demographic projections, all levels of government have been working with the Métis to build self-governing structures. This will mean increased capacity building for Métis educational and cultural institutions such as Saskatchewan's Gabriel Dumont Institute (where the presenter works) and Manitoba's Louis Riel Institute, as well as for Métis political organizations. After 120 years, the

Métis have emerged from the shadows and have recently returned to the national spotlight as one of Canada's founding peoples.

Darren R. Préfontaine, originally from Rockglen, Saskatchewan, Canada, majored in Canadian History at the University of Regina (BA), the University of Saskatchewan (Honours Courses) and York University (MA). Since 1996, he has been employed with the Gabriel Dumont Institute, a Métis educational and cultural institution, as a researcher and curriculum developer. His interests are in Métis and French-Canadian nationalism, folklore and the interplay of these two "Founding Peoples" in Canadian history.

Steffi Retzlaff

"Reading Images: The new logo of the Assembly of First Nations (AFN)"

It is not only through language that cultural values and beliefs are transmitted and identities are (re)constructed. Visual images also represent reality. Many scholars in social semiotics state that visual images can be 'read' very much in the same ways as texts, that pictures have a 'vocabulary' and a 'syntax' which can be analysed using linguistic terminology. Understanding of the world is thus accomplished in part by reading images, although visual images may not have a language in the formal grammarian's sense. Nevertheless, they do possess the same key functions as discursive representations: they transmit information, represent a 'reality' and evoke a response, set up relations and influence thinking and behaviour.

The new logo of the Assembly of First Nations is revealing in terms of positive identity construction and with respect to how First Nations see themselves in contemporary Canada. The logo, created by the Anishinabe artist Frank King, was unveiled in July 1999 and incorporates images that are universal to almost all First Nations people. Each of the symbols comprising the complex logo has its significance and purpose. The decoding of these symbols depends very much on the cultural background and reality the producer and recipient share.

Steffi Retzlaff holds an MA (equivalent) in English and German language, literature and linguistics from Carl v. Ossietzky, University Oldenburg, Germany. In 2005 she was awarded a PhD in Linguistics by the University of Potsdam, Germany. She has worked since 1999 in various institutions teaching English, German and linguistics. Her research interests include Aboriginal (media) representations, politics of identity, East German literature and movies, and Critical Discourse Analysis.

Mark Shackleton

"The Ever-Travelling Trickster: The Trickster Figure in Native North American Writing"

This presentation will give an overview of trickster figures in Native Canadian writing with illustrations primarily from the work of Tomson Highway, Daniel David Moses, and Monique Mojica. Points raised will be the transformations involved in transferring oral

tales into written text or performance; the question of reception and understanding among audiences; and the appropriation of trickster figures by both Native and non-Native writers.

Mark Shackleton, is currently Senior Lecturer and Docent at the Department of English, University of Helsinki, and is co-director of the University of Helsinki project "Cross-Cultural Contacts: Diaspora Writing in English." He has published on postcolonial writing, especially Native North American writing, including articles on Tomson Highway, Thomas King, Monique Mojica, Gerald Vizenor, Louise Erdrich, and Simon J. Ortiz.

Geneviève Susemihl

"Narrating Internment: Canada and the German-Jewish Refugees of the 1940s"

In the spring of 1940, during the Nazi assault on Holland, Belgium and France, the British government interned close to thirty thousand refugees from Germany and Austria as "enemy aliens." In July, 2,290 of them were sent to Canada. While the British only months later reluctantly admitted that the fuss surrounding the refugees had been an error, the Canadians received them as dangerous enemies and forced them to pass several years in imprisonment. More than half of the internees finally returned to England, but almost one thousand became Canadian citizens after the war. Tracing the wartime experiences of the internees and analyzing the complex inheritance unravelling in their descendents' hands, this paper examines ways of constructing memory and history, thus excavating one silent chapter from Canadian history.

Born in Rostock, Germany, Geneviève Susemihl studied American Studies, Sociology and Educational Science at the University of Rostock, Connecticut College and Long Island University, United States. Her PhD thesis explored the assimilation and integration of German-Jewish Hitler refugees in New York and Toronto. From 1998 to 2005 she worked as an Assistant Professor at the English Department at the University of Rostock, teaching and researching in the fields of North American history, visual and popular culture and Native American and regional studies.

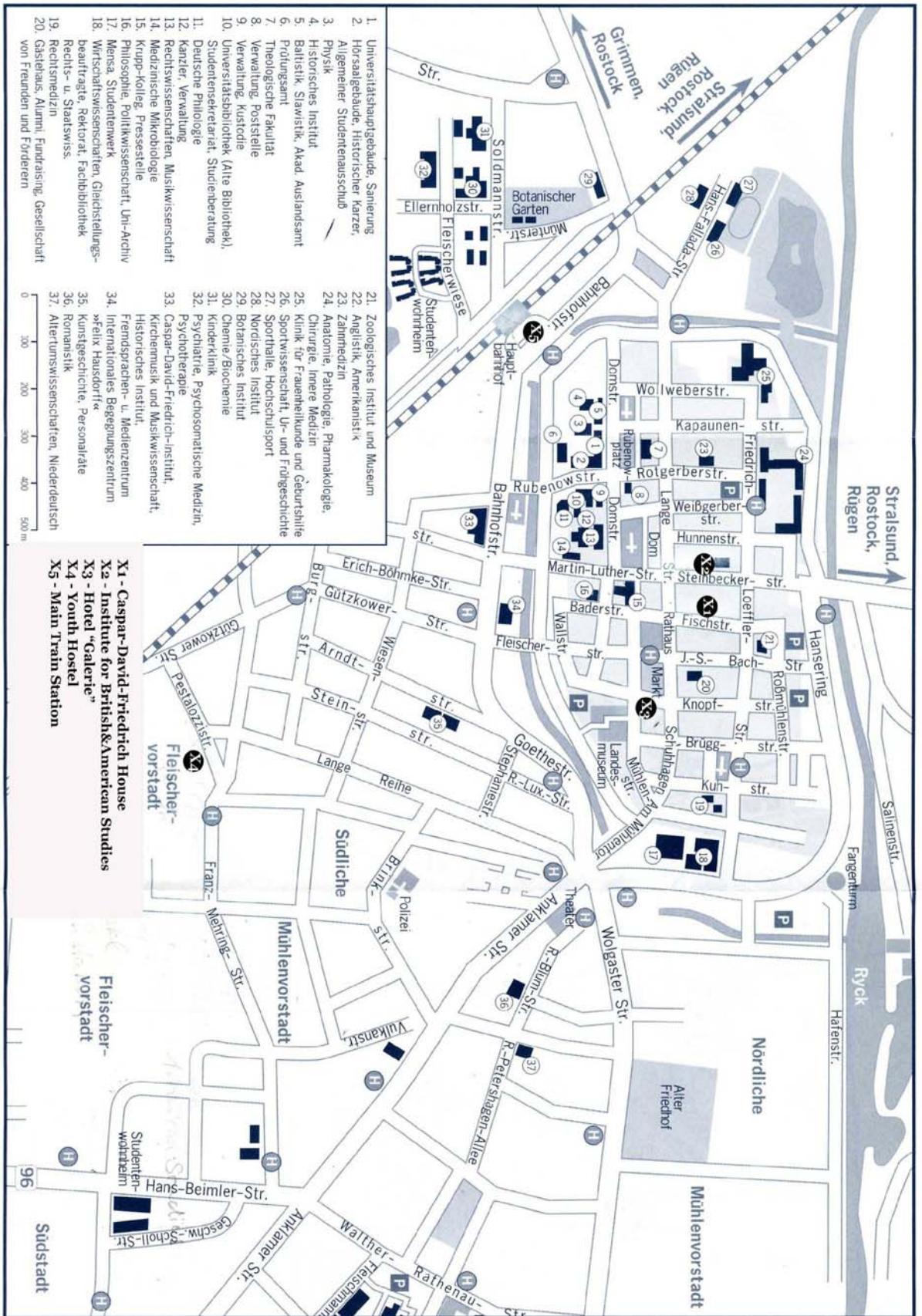
Christl Verduyn

"Indigeneity and European Immigration in Canada in Douglas Glover's ELLE"

Douglas Glover's 2003 Governor General Award winning novel *Elle* is a compelling illustration of the Greifswald Canadian Studies conference theme, "Indigeneity and Immigration." The novel depicts the encounter of Canada's indigenous population with Europeans at the time of the French explorer Jacques Cartier's first forays into the land and lives of Canada's original inhabitants, and the consequences of contact for the indigenous and immigrant populations alike. Glover draws on the real life story of Marguerite de Roberval, a young woman abandoned on an island in the mouth of the St Lawrence River in 1542. The real Marguerite de Roberval survives her ordeal, as does

Glover's fictionalized version of her, Elle, thanks to the intervention of three individuals: Itslk the hunter; bear woman, the healer; and Comes Winter, the young savage girl taken to Europe, as other aboriginal people were, against her will, and in whose torment, hopeless dreams of rescue, and slow, painful death, Elle sees the consequences of the encounter of the New World with the Old in 16th century Canada.

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1. Universitätsgebäude, Sanierung
2. Hörsaalgebäude, Historischer Karzer, Allgemeiner Studentenausschub
3. Physik
4. Historisches Institut
5. Balistik, Slawistik, Akad. Auslandsamt
6. Prüfungsamt
7. Theologische Fakultät
8. Verwaltung, Poststelle
9. Verwaltung, Kustodie
10. Universitätsbibliothek (Alte Bibliothek), Studentensekretariat, Studienberatung
11. Deutsche Philologie
12. Kanzler, Verwaltung
13. Rechtswissenschaften, Musikwissenschaft
14. Medizinische Mikrobiologie
15. Krupp-Kolleg, Pressestelle
16. Philosophie, Politikwissenschaft, Uni-Archiv
17. Mensa, Studentenwerk
18. Wirtschaftswissenschaften, Gleichstellungsbeauftragte, Rektorat, Fachbibliothek
19. Rechts-u. Staatswiss.
20. Rechtsmedizin
21. Gastehaus, Alumni, Fundraising, Gesellschaft von Freunden und Förderern
22. Zoologisches Institut und Museum
23. Anglistik, Amerikanistik
24. Zahnmedizin
25. Anatomie, Pathologie, Pharmakologie, Chirurgie, Innere Medizin
26. Klinik für Frauenheilkunde und Geburtshilfe
27. Sportwissenschaft, U- und Frühgeschichte
28. Sporthalle, Hochschulsport
29. Nordisches Institut
30. Botanisches Institut
31. Chemie/Biochemie
32. Kinderklinik
33. Kinderklinik, Psychosomatische Medizin, Psychotherapie
34. Caspar-David-Friedrich-Institut, Kirchenmusik und Musikwissenschaft, Historisches Institut, Fremdsprachen- u. Medienzentrum
35. Internationales Begegnungszentrum »Felix Hausdorff«
36. Kunstgeschichte, Personalräte
37. Romanistik

- X1 - Caspar-David-Friedrich House**
- X2 - Institute for British&American Studies**
- X3 - Hotel "Galerie"**
- X4 - Youth Hostel**
- X5 - Main Train Station**

Stories of Greifswald

How Greifswald Got Its Name

Nobody can explain for sure how Greifswald got its name. Even scholars list several possibilities. Some say that in olden times, when the Ryck River was still navigable, the present site of Greifswald was the home of pirates. Since the Gothic word for pirates was "Grife" or "Gripe," the name "Gripeswold" came into being which, translated into High German, means "Greifswald."

Perhaps the most famous story links the name to the town's origin. Many centuries ago, the present location of the town was covered by a vast and dense forest ("Wald"). Far or near, there was no human soul anywhere. Everything was once wild and empty. The soil was tilled only around the Eldena monastery. One day, the monks decided to found a town a short distance from the monastery and thus sent out a few from among them to scout for a suitable location.

The men went inland along the bank of the Ryck. After about three miles they came to a place which they deemed well-suited. They went into the forest to explore the site a little. Soon they came to a clearing. In its center stood the mighty trunk of an oak. On its top they saw the nest of a giant bird of a most peculiar shape. It had the head and wings of an eagle, and a lion's body and tail. It was a gryphon ("Greif"), hatching its young.

The monks felt the gryphon would bring good fortune to their enterprise, and they began to build. However, the noise of the building disturbed the bird. It fled deeper into the woods. Later it often returned to the settlement and always stole a child to feed to its young. Therefore, the inhabitants searched out the nest, killed the young and drove the gryphon away for good. The hamlet, however, received the name "Greifswald" (gryphon's wood) and soon became a rich city.

(From: *Aus Pommerns Sagenwelt: Sagen aus Greifswald und Umgebung*, ausgewählt und neu erzählt von E. Maier, K.-E. Tietz, A. Ulbrich. Peenemünde: Verlag und Vertrieb Axel Dietrich 1993, 6-8. Transl. H.L.)

The Life and Death of Town Mayor Rubenow

550 years ago this year, Doctor Heinrich Rubenow served as the mayor of Greifswald. He did a lot for the city. We are indebted to him for founding the university. In order to achieve this, he had to overcome many obstacles and obtain permission both from the Duke and from the Pope. Rubenow's diplomats travelled to Rome with a lot of money to seek the support of the papal administrators. Eventually, in May 1456, the charter was signed and then handed over in a ceremony in St. Nicholas Church in October.

However, Rubenow was of a restless and gullible nature. Often, he engaged the town in disputes, thus causing numerous problems for himself. But whenever they tried to hold him accountable, he always managed to talk himself out of it. Once he even managed to a

have a death sentence passed against Hans von Dorpen, a member of the council, who was then executed in public on the market place. This act made him many enemies.

He met with a terrible end himself, when he was murdered on New Year's Eve of 1462. Some members of the council slew him in his home in "Baderstraße" (Bather's Street). It happened downstairs in the hall, right next to the steps to the cellar. Since then, it is said, Rubenow's ghost appears there in the evening. He usually appears with the crack of a whip, looks very pale and wears a large fur cap. You can only see him close to the steps to the cellar, down which he invariably disappears.

(From: *Aus Pommerns Sagenwelt: Sagen aus Greifswald und Umgebung*, ausgewählt und neu erzählt von E. Maier, K.-E. Tietz, A. Ulbrich. Peenemünde: Verlag und Vertrieb Axel Dietrich 1993, 15. Transl. H.L.)

Usedom is the name of both a small town and the island it is situated on. In the 11th and 12th centuries, the city of Usedom was the center of a Pomeranian state, striving for centuries to become a major port. There are four larger settlement areas, including the "Burg" (mount castle) and its suburbs. An abundance of excavated items includes ceramics, amber, pearls and combs. In 1150 Grobe monastery was founded, the oldest in Pomerania. As early as 1128 the Pomeranian nobility converted to Christianity under Bishop Otto of Bamberg. Between 1164 and 1184 Usedom was attacked and pillaged repeatedly by Danes. Between 1200 and 1230 the German town of Usedom developed west of the Burg, receiving Lubeckian municipal rights in 1298 (Hansa). Usedom was the successor of the famous Viking settlement of Wollin.

(Text: Gunnar Möller)

Menzlin is situated on a sand dune on the north bank of the Peene River near Anklam, this archaeological site covers about eight hectares. Excavations bear witness to the production of combs, bone needles, spinning disks, and the processing of amber and iron ore. Items are mostly Slavic with numerous imports, such as Thor's axe (hammer), Scandinavian fibulas, ceramics from Badorf, Tating pitchers, crystal beads, etc. They bear witness to extensive trade relations with Scandinavia (middle Sweden), southern Poland, Frisia and the lower Rhine valley.

The settlement was occupied from the 8th to the 10th century (before Ralswiek and Wollin!). It includes a dam of 200 metres leading to the harbour at the Peene River, and a burial site of more than 200 graves. So far, only five percent have been excavated, revealing cremation sites with urns and burial mounds with stone settings in the form of boats (Vikings!). There are also some urns dating back to the Bronze Age.

(Text: Gunnar Möller)

Vineta is the name of a legendary city sunk in the sea off the coast of Usedom. The search for Vineta proved an essential factor in the early development of archaeology as a

scholarly discipline. Today, after extensive excavations in Wollin (Poland), Vineta is regarded as being identical to Wollin.

An early Slavic settlement started in Wollin around 900. Around 950 Harald Bluetooth founded the "Jomsburg," described as a major city by Arabian traders in 965. Adam of Bremen even called Wollin the largest city in Europe in 1070, and it became a bishopric in 1140. In 1170 it was destroyed by Waldemar the Great (Valdemar Sejr). Sagas, folk mythology, and early historiography transferred the site of mythical Vineta to either the Baltic Sea shore off Usedom, or to the mouth of the Peene River.

(Text: Gunnar Möller)

The Town Vineta

More than a thousand years ago, on the northeast coast of the island of Usedom, there was a huge city, called Vineta, with a sprawling port. The town was bigger and richer than any other in Europe, inhabited by Greeks, Slavs, Wends and other tribes. Even the Saxons were allowed to live there, but they were not allowed to practice Christianity, since all its citizens remained pagan until the final destruction and fall of the city.

It is not known when the city disappeared. However, trade had made the citizens of Vineta so affluent that the gates of the town were made of iron and bell brass, and the bells were made of silver. Silver was so common that it was used for the most ordinary things, and children played in the street with hard silver dollars. Because of this affluence and luxury, the citizens grew decadent in their ways and began quarrelling among themselves because each of the peoples residing in the city wanted preferential treatment. It is said that some called the Swedes for help, others the Danes. Of course, they were eager to come; not in order to help them, but to destroy the town and to carry away rich loot. This is all supposed to have happened in the time of Charlemagne.

According to another story, Vineta was not destroyed by outward foes but by the punishing hand of God when the sea devoured the affluent town. Afterwards, the Swedes are said to have come from Gotland in their boats and salvaged from the sea a huge quantity of silver, gold, steel and other precious goods; they returned to Gotland with the iron gates of the city which they found all in one piece. These they took to Visby, which became the successor to Vineta in trade.

Supposedly, even today you can see where Vineta stood by crossing the Peene from Wolgast towards the area around Usedom and the village of Damerow. Even at the time of Kanzow, you could see a long stretch of huge stones and foundations, which the sea has since swallowed.

To this day wondrous things are told about what you may see on a calm day at the ocean's bottom where the city sank.

(From: *Sagen aus Pommern*, gesammelt und herausgegeben von Siegfried Neumann. München: Eugen Diederichs Verlag. Reprinted with permission. Transl. H.L.)