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1. Welcome and Acknowledgements

We, the Emerging Scholars' Forum, Team Switzerland (NWF 2018), consisting of Melanie Braith, Cécile Heim, Sabin Jeanmaire, Alicia Krömer and Patrizia Zanella, wish to welcome all our conference participants and attendants. We are looking forward to our exchanges and discussions on Indigenous resurgence and how to build healthy, balanced, and good relationships with each other. We thank you all for making the trip to share these moments with us and we especially wish to thank our keynote speakers, Prof. Warren Cariou, Prof. Hartmut Lutz, Prof. Deanna Reder, and Mushkegowuk Cree author and elder Vivian Timmins for their enthusiasm for and dedication to this conference.

We further wish to thank our sponsors, the GKS (Gesellschaft für Kanada Studien in deutschsprachigen Ländern), SANAS (the Swiss Association for North American Studies), the Canadian Embassy, the Stiftung für Kanada-Studien, CUSO (Conférence universitaire Suisse occidentale), and the SNF (Swiss National Fund) for their generous support, which has made this conference possible. Our most gracious thanks also go to one of the few Swiss GKS members, Prof. em. Rudolf Bader, for his personal financial and emotional support.

We furthermore wish to express our sincere gratitude for the generous and encouraging support of our host institutions, the English Department of the University of Bern, most of all Prof. Gabriele Rippl and Dr. Julia Straub, as well as the Cerny Inuit Gallery. Thank you for always having welcomed our enthusiastic ideas.

Last but by far not least, we profoundly thank our volunteers, Jasmin Lal, Camille Gray, Ramon Wiederkehr, Olivia Biber, Anna Jedele, Yunna Sklyarova, Iara Schürch, Leila Benallal, and Triana Temer, whose hard work enables us to do ours.

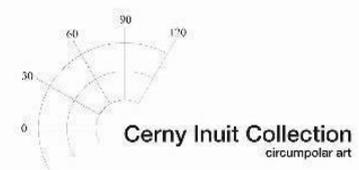
Our most sincere thanks to you all for believing in our project and helping us realize it.



b
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Stiftung für Kanada-Studien

2. Practical Information

Please find below some practical information to help you navigate our event.

2.a. Wifi Access

We have set up a guest account for all our participants and attendants, which will be accessible while you are in the UniS building.

Network: public-unibe

Codes: ciah-ugg (from 1-30 June); ubck-auu (from 1-31 July)

2.b. Contact:

If you run into any trouble or have any questions, you can call either **Patrizia** or **Cécile**.

Although we do not hope that you will need them, should you require any of the emergency services while you are in Switzerland, these are the emergency contacts:

Police: 117

Fire fighters: 118

Ambulance: 114

3. The Conference Program

3.a. Program Overview

Friday, 29 June 2018

Time	Activity	Location
10am - 6pm	CUSO Workshop (for more information, see section 4 in this program)	UniS, A024 and A003
3pm - 4pm	Conference Registration	UniS, Foyer
4pm - 4.30pm	Conference Opening Remarks	UniS, A003
4.30pm - 6pm	Keynote Address by Hartmut Lutz: “Ius sanguinis and ius soli: European Notions of Nationhood and Indigeneity” Followed by a Q&A session	UniS, A003
6pm - 6.15pm	Closing remarks of the CUSO workshop and information on the following evening program	UniS, A003
6.15pm - 7pm	Apéritif and Official Conference Opening by NWF 2018, Gabi Rippl from the University of Bern, Kerstin Knopf on behalf of the GKS, Philipp Schweighauser on behalf of SANAS, and Canadian Ambassador to Switzerland Susan Bincoletto	Cerny Inuit Gallery
7.45pm - 8.45pm	Keynote Address by Vivian Timmins Followed by a Q&A session	Cerny Inuit Gallery

Saturday, 30 June 2018

Time	Activity	Location
9am - 10.30am	<p>Panel A: Canada 150, Reconciliation, and Allyship Chair: Cécile Heim</p> <ul style="list-style-type: none"> • Christoph Straub (University of Salzburg): “Decolonizing Visions of Australia and Canada: Indigenous Short Film and the Settler Nation Anniversary” • Eliane Gerber (University of Bern): “Bringing to Life the TRC Report: A Communication Design Analysis” • Jessica Janssen (University of Sherbrooke): “What Can I Do as a Non-Indigenous Person? Some Food for Thought on Reconciliation and Allyship” 	UniS, A003
10.30am - 11am	Coffee break	UniS, Foyer
11am - 12.30pm	<p>Panel B: Indigenous Methodologies and Knowledge Transmission Chair: Wendy Fletcher</p> <ul style="list-style-type: none"> • Laura Forsythe (University of Manitoba): “Disempowerment: A Story of Formulas Undermining First Nations Education through Self-Government Agreements” • Karine Martel (University of Manitoba): “Where Has All the Michif Gone? Reframing Our Understanding of the ‘Dying’ Métis Language” • Melanie Belmore (University of Manitoba): “Oral Traditional Storytelling: Continuing the Practice of ‘Passing On’” 	UniS, A003
12.30pm - 2pm	Lunch break	UniS, Foyer
2pm - 3.30pm	<p>Panel C: Fiction as a Field of Critical Inquiry: Trauma, Kinship, and Black Presence on Turtle Island Chair: Margery Fee</p> <ul style="list-style-type: none"> • Anja Wohlgemuth (University of Bern): “A Tribe Called Red: Music as a Form of Resistance” 	UniS, A003

	<ul style="list-style-type: none"> • Patrizia Zanella (University of Fribourg): “Black-Indigenous Kinship Making in Richard Wagamese’s <i>Dream Wheels</i>” • Paula von Gleich (University of Bremen): “‘Surely I would find a way to flee’: The (Im)Possibility of Flight in Lawrence Hill’s <i>Someone Knows My Name</i>” 	
3.30pm - 4pm	Coffee break	UniS, Foyer
4pm - 5.30pm	<p>Panel D: Cityscapes: Between Utopia and Reality Chair: Wendy Fletcher</p> <ul style="list-style-type: none"> • Florian Tichy (Technical University of Munich): “Making Smart Citizens? Montréal’s Digital and Smart City Strategy and the Maker Movement” • Anna Verena Eireiner (Technical University of Munich): “Making Things, Making Self: What are the Motivations, Challenges and Ideals of People Organizing an Inclusive Maker Community? A Case Study on the Struggle for Empowerment” • Nari Shelekpayev (University of Montreal): “Constructing the Atlantic ‘Capitalty’: Ottawa between Local and Imperial Political Utopias, 1850 – 1950” 	UniS, A003
5.30pm - 6pm	Coffee, snacks, and wine break	UniS, Foyer
6pm - 8pm	<p>Keynote Address by Deanna Reder: “Protocols and the State of Indigenous Literary Studies Today”</p> <p>and Round Table with Deanna Reder, Sarah Henzi, Warren Cariou, and Hartmut Lutz</p>	UniS, A003
8pm - 10pm	Conference dinner	Restaurant Beaulieu

Sunday, 01 July 2018

Time	Activity	Location
9am - 10.30am	<p>Panel E: IRTG-Diversity Chair: Sarah Henzi</p> <ul style="list-style-type: none"> • Marie-Ève Beaulieu (University of Trier): “Canada 150 and Indigenous Peoples” • Svetlana Seibel (Saarland University): “Indigenizing Popular: Indigenous Popular Culture and Genre Narratives” • Sarah Henzi (University of Montreal): “Resurgence and Relationality in Indigenous SF and Erotica” • Madeleine Reddon (University of British Columbia): “Smoke Creatures: Ambivalent Inheritances and Ancestral Presence in Jordan Abel’s <i>The Place of Scraps</i>” 	UniS, A003
11am - 11.30am	Coffee break	UniS, Foyer
11.30am - 1pm	<p>Keynote Address and Witnessing Statement by Warren Cariou: “On Critical Humility”</p>	UniS, A003
1pm - 2pm	Closing Remarks and Closing Ceremony by Vivian Timmins	UniS, A003
2pm	Final Gathering around Lunch	UniS, Foyer

3.b. Abstracts

Panel A: Canada 150, Reconciliation, and Allyship

Christoph Straub (University of Salzburg):

Decolonizing Visions of Australia and Canada:

Indigenous Short Film and the Settler Nation Anniversary

On January 26, 1788, the so-called First Fleet landed at Australia's Botany Bay, where the fleet's Captain, Arthur Phillip, then founded the city of Sydney as well as the colony of New South Wales. 200 years later, on January 26, 1988, Australia celebrated its bicentennial anniversary. Since then, non-Indigenous Australia officially celebrates this day as "Australia Day." Aboriginal peoples and Torres Strait Islanders, on the other hand, have always been highly uncomfortable with this date. For them, the historic event celebrated by the vast majority of the population marks the beginning of a violent history of colonialism. Accordingly, they prefer to refer to January 26 as "Day of Mourning" or "Survival Day."

The Canadian Confederation's sesquicentennial celebrations have resulted in similarly opposing reactions. The country officially celebrated its 150th anniversary in 2017, and, while one focus of the celebratory efforts was set on the reconciliation with Indigenous peoples, the official celebrations also evoked critical responses: Like the activists in Australia in 1988, Indigenous and non-Indigenous critics in Canada used the opportunity to point to the country's difficult colonial past and renamed the event "Colonialism 150."

Such settler celebrations unavoidably spark Indigenous activism and, accordingly, creative output. In this talk, I will show how the works of Indigenous filmmakers have contributed to a critical discussion of Australia's and Canada's colonial histories around the times of the two countries' anniversary celebrations. Using Tracey Moffatt's *Nice Coloured Girls* (AUS, 1987) and Jay Cardinal Villeneuve's *Holy Angels* (CAN, 2017), I will explore the decolonizing strategies the two short films employ to challenge, disrupt, and counter non-Indigenous hegemonic visions of Canada and Australia.

Eliane Gerber (University of Bern):

**Bringing to Life the TRC Report:
Challenges and Potentials of Media-Based Activities**

In 2015 the Truth and Reconciliation Commission of Canada released its final report. Although the report concludes the commission's activities, it is as well a call for action to the Canadian government, Indigenous communities, and Canadian society as a whole, to engage with the commission's findings and recommendations.

This paper focuses on two initiatives designed to promote and encourage such engagement: (1.) The website of the National Center for Truth and Reconciliation (www.nctr.ca) which provides access to the findings of the Truth and Reconciliation Commission and monitors the ongoing reconciliation process. And (2.) #ReadTheTRCReport, a crowd-sourced reading of the commission's executive summary, initiated by Erica Violet Lee (Nēhiyaw), Zoe Todd (Métis) and Joseph Paul Murdoch-Flowers (Inuk).

What concepts of reconciliation and remembering are the two initiatives built upon? How does the design materialize this understanding of reconciliation? What notions of Canadian and Indigenous identity is portrayed? What kind of engagement and interaction is encouraged? In the light of these questions, I reflect on aspects of communication design in the two initiatives and highlight challenges and potentials of media-based activities in the Canadian reconciliation process.

Jessica Jansen (University of Sherbrooke):

“But what can I do as a non-Indigenous person?”

Some Food for Thought on Reconciliation and Allyship

“But what can I do as a non-Indigenous person to make reconciliation happen?” This has, without any doubt, been one of the most frequently asked questions since the Truth & Reconciliation Commission's investigation on Indigenous Residential Schools and the popularization of the term by the Canadian Government. Senator Murray Sinclair, Chief Commissioner of the TRC, underlines that the term reconciliation describes the responsibility of creating and maintaining a relationship of mutual respect between different people who live side-by-side collaboratively.¹ It is thus as much a collective as an individual responsibility that has to be practiced in order to come closer to realization. Allyship is another, not less challenging concept that, over the last decade, has gained much attention among scholars working in the field of Indigenous Studies and that is closely related to the process of reconciliation.

¹ Presentation given by Senator Murray Sinclair on November 14, 2017 as part of the Donald Lecture Series 2017-18 at Bishop's University, Québec, Canada.

Far from being a traditional academic conference paper, I envision this contribution as a highly self-reflexive, interrogative piece that will trace and analyze my own thoughts and behavior as a non-Indigenous student who has been working on Indigenous writing in academic institutions located in Germany and Québec for some years now. This includes a discussion of my role as an immigrant/settler researcher working on Indigenous literatures in Québec, the responsibilities that come with this role, ethical research practices, the process of creating a relationship with the Indigenous writers' community, and interviewing the writers whose work I study in my PhD project. Finally, I want to come back to the initial question and, drawing on my own experiences, propose some possible paths towards reconciliation as a practice of mutual respect.

Panel B: Indigenous Methodologies and Knowledge Transmission

Laura Forsythe (University of Manitoba):

Disempowerment: A Story of Formula Undermining First Nations Education Through Self- Government Agreements

Throughout the negotiations of First Nations, Self-government agreements formulas and static clauses have created disempowerment for individual nations regarding the education of their future generations. The juxtaposition of ambiguity and restrictive language put the power into the hands of the Provincial Minister of Education and individual administrators at the school level ultimately hindering the success of First Nations children while upholding the colonial structure of Western education. An analysis of these clauses and protocol used to create them highlights their potential effects on a First Nations today. By continuing to entrust the Provincial Government with the authority and jurisdiction over First Nations education, there is a fundamental breakdown in success rates of implementing First Nations curriculum including culture and language in school divisions where administrators are not accepting of their inherent right to educate their children.

Karine Martel (University of Manitoba):

Where Has All the Michif Gone?

Reframing Our Understanding of the “Dying” Métis Language

It is no secret that many Indigenous languages in North America are in dire need of revitalization and preservation. One of the most at risk Indigenous languages

is the Michif language, historically spoken by the Métis nation. Michif has been highly studied, perhaps most notably by scholar Peter Bakker, for its uniqueness of blending together Indigenous languages such as Cree or Ojibwa with colonial languages such as French and English. However, very few fluent Michif speakers remain today. While it may be easy for us to lament over this reality, my research into my own Métis community of St-Pierre-Jolys, Manitoba, suggests that, though this language may be “dying,” it is leaving behind important remnants of its once lively presence in many Métis communities. In this paper, I will suggest an alternative to viewing Michif as a dying language and, instead, point out to how this language has evolved to be incorporated into an otherwise colonial language. I will also argue that such an understanding of the Métis language is in fact “traditional” as the Métis have historically always evolved in order to adapt to new or changing surroundings. Just as the Michif language was born to accommodate for the realities of the fur trading landscape in the plains, many small francophone Métis communities have incorporated aspects of the Michif language into their unique dialects of French, thus continuing to demonstrate the Métis’ ability to adjust to modern realities.

Melanie Belmore (University of Manitoba):

**Oral Traditional Storytelling:
Continuing the Practice of ‘Passing On’**

When the subject of Indigenous literature is presented in academia, the written discourse is usually at the forefront. Therefore, my presentation will examine an oral context format. The significance of this approach is to ensure that oral stories are not left out of the literary dialogue and that they have their own place at the table. Since time immemorial, Indigenous peoples have passed on teachings and traditions through an oral method; the Elders of the community held the most knowledge and therefore were the ones that engaged in the practice of ‘passing on.’ Since contact, passing on knowledge has gone through multi-layered damage: the banning of Indigenous practice through legislation, the Indian Act, the residential school system, and moving closer to contemporary times, the value of written text overriding the oral context. My presentation not only stresses the importance of oral tradition practices, it also discusses how oral storytelling is practiced in contemporary times as a method for gathering knowledge. While Indigenous cultures have been poisoned or entangled with western methods, the resurgence of Indigenous culture requires responsible and ethical ways of collecting, gathering, and disseminating the knowledge. In its colonial damage, oral tradition has taken on new forms or rather adapted forms of passing on. Finding ways to collectively share the knowledge without further exploitation requires an Indigenous perspective. My

presentation stems from an Anishinaabe perspective while using an Indigenous research methodology drawing theories, practices and methods from the works of Margaret Kovach, Linda Smith and Shawn Wilson.

Panel C: Fiction as a Field of Critical Inquiry: Trauma, Kinship, and Black Presence on Turtle Island

Anja Wohlgemuth (University of Bern):

A Tribe Called Red:

Music as a Form of Resistance

Indigenous peoples all over the world have been struggling with oppression, underrepresentation and displacement within the nation-state. Indigenous media is a means that Indigenous communities use for activism. They are able to proclaim their rights, construct their own image and sustain as well as transform their communities with the help of new medias. In my presentation, I will examine the media of digital music as a means of resistance using the example of A Tribe Called Red, a Canadian Indigenous DJ collective. They participate actively in the Canadian Indigenous social movement by creating pow-wow-step music, which is a mix of traditional Indigenous powwow music and contemporary electronic club music. Through their music, they reinterpret and manifest their indigenous tradition and connect it to urban Indigenous life. The songs comprise a strong political message, that reveals Indigenous peoples' struggle within the nation-state. Further, their shows offer an inclusive space for Indigenous youth to celebrate together their culture as well as to cherish and redefine their identity. The DJ collective's success allows them to cross boundaries and reach a broad audience. Thus, they are able to use their platform for further activism.

Patrizia Zanella (University of Fribourg):

Black Indigenous Kinship Making in Richard Wagamese's *Dream Wheels*

In November 2017, Larissa Lai and Suzette Mayr co-organized a symposium entitled "Black Lives Out West," which entailed "a particular focus on Black and Indigenous concerns and subject positions." The symposium was the result of an increasing number of scholars calling for collaborations, mutual consideration, and crossovers between Indigenous and Black studies in order to

“re-imagine, re-member, and re-make the contact zone in the hope of better relationships and ethical practices.” Without conflating settler colonialism and anti-Black racism, grassroots organizers, activists, artists, academics, and public intellectuals argue for the necessity to think intersectionally and across boundaries of ethnicity, nation-state, gender, and other markers of distinction. Paying homage to the activist and social justice implications of this approach, Richard Wagamese’s novel *Dream Wheels* offers a literary vision of everyday solidarity, interaction, and affection. Set mainly in an unspecified valley in the North-Western part of Turtle Island, *Dream Wheels* is a tribute to the history of Black and Indigenous cowboys. This paper focuses on the notion of kinship as articulated by scholars such as Cherokee writer and academic Daniel Heath Justice as a way to reflect on the possibilities of combining Black and Indigenous studies.

Paula von Gleich (University of Bremen):

“Surely I would find a way to flee”:

The (Im)Possibility of Flight in Lawrence Hill’s *Someone Knows My Name*
Someone Knows My Name (2007, also published as *The Book of Negroes*) is the epic life story of Aminata Diallo. The novel by Canadian writer Lawrence Hill begins with Aminata’s capture during her childhood in West Africa in the 1750s and ends with her death of old age in London, miraculously reunited with her previously abducted daughter. In-between lie the Middle Passage, slavery in South Carolina, escape in New York City as well as the challenges she faces as a ‘free’ woman in Nova Scotia and as a returnee and settler in Freetown, Sierra Leone. *Someone* clearly stands in the tradition of autobiographical narratives by formerly enslaved African and African- descended people in eighteenth and nineteenth century North America. Its traditional narrative style stands out from more experimental neo-slave narratives such as Toni Morrison’s *Beloved* (1987) or Colson Whitehead’s *Underground Railroad* (2016). Critics have expressed discomfort with its linearity, coherence, and happy ending that risk to “trivialize the horrors of slavery” (Nehl). While I share this critique, I suggest to understand *Someone* as a passionate but futile effort to create subjectivity and agency where there was none. By focusing on textual instances that complicate the predominantly coherent and closed narrative structure and foreground Aminata’s never-ending flight, I analyze *Someone* as an ostensibly coherent redeeming narrative about the captives and fugitives of chattel slavery that subtly sheds light on the ways in which Black people had no “way to flee” into freedom in this world structured by slavery and its anti- black afterlives.

Panel D: Cityscapes: Between Utopia and Reality

Florian Tichy (Technical University of Munich):

Making Smart Citizens?

Montréal's Digital and Smart City Strategy and the Maker Movement

In the policy paper Montréal, Smart and Digital City – 2014-2017 Montréal Strategy the municipal government envisions the city to become the world's leading smart city by the end of that period. The paper proposed to achieve this vision by fostering infrastructural and economic developments as well as initiatives regarding democracy and social life. The guidelines to implement this strategy emphasize the need for diminishing the digital divide and co-creation with communities.

One of the areas, where the items mentioned above are supposed to converge, is the so- called Maker Movement. This is an umbrella term for do-it-yourself projects and shared fabrication facilities, often associated with a fourth industrial revolution. These facilities go by names like Makerspace, FabLab or Hackerspace, differing in focus, infrastructure, and communities. Their common denominator is providing tools for crafting, electrical engineering and programming as well as accessibility for non-professionals. In this way, the Maker Movement is oftentimes associated with a democratization of technology.

My research is concerned with how policy, facilities and their communities co-produce a part of the city's smart and digital infrastructure of the future. Thereby I want to provide perspectives on innovation, neoliberal ideologies and marginalization. I draw from ethnographic research I've conducted in Montréal and its Making facilities in summer and fall 2017. This approach will be supported by a policy analysis of the strategy mentioned above as well as specific political decisions regarding the facilities I want to showcase as case studies.

Anna Verena Eireiner (Technical University of Munich):

Making Things, Making Self: What Are the Motivations, Challenges, and Ideals of People Organizing an Inclusive Maker Community? A Case Study on the Struggle for Empowerment

Over the course of recent years, Canada has transformed into one of the maker movements central hubs. Montréal, as a cultural capital, is heavily expanding its maker infrastructure, with many fab labs and maker spaces opening and expanding. A hope, a narrative, that unites makers, administrators on different governmental levels, volunteers, policy-makers and academics, is that making

constitutes an accessible, transparent and democratic pathway to expertise and innovation.

During my field work in Montréal's maker scene, I became aware that it is mostly populated by white, male, technologically savvy individuals. This becomes troublesome as public funds are poured into the development of an infrastructure that (seemingly) only benefits an already privileged demographic. How can the maker movement live up to its founding ideals? How can making become a tool for empowerment? This case study draws on interviews and participant observation conducted in Montréal over the summer of 2017. As a researcher, I immersed myself in Montréal's maker scene and came across a small community of indigenous people, females and members of the LGBTQ-community, who are slowly claiming their place within the local maker scene. The networks formation and the expertise that can be gained from making, empower those who often voiced that the maker infrastructure was inaccessible to them. This community embraces material making not as a mean of innovation (and monetization) but as a tool of embracing collective and individual identify; of making an empowered community (Fox et al., 2015; Nascimento & Pólvara, 2016). This case study, as a counter-narrative, highlights the motivations, challenges and ideals that guide the vanguards of empowerment, drawing on a postfeminist perspective of Science and Technology Studies.

Nari Shelkpayev (University of Montreal):

'White Man's Axe':

**The Imperial Expansion of Canada and the Issue of its Capital City,
1855-1860**

The years from 1849 to 1867 were crucial for Canadian history, not only because it was a period when the responsible government and political institutions crystallized, it also was a period when Canada, after many years of instability and nomadism, established its permanent capital city. This debate, concerning the enduring choice of the seat of government, lasted for more than 20 years and provoked several parliamentary crises. At the end Queen Victoria 'helped' Canadians in choosing Ottawa: despite the responsible government, 'imperial' perspective on the future capital of the Confederation won over colonial parochialism and strong regional allegiances. Ottawa is clearly an understudied and neglected actor of Canadian urban, political, and intellectual history. This proposal seeks to give insight into an unusual perspective on this city, analyzed as a place and a catalyst of the utopian imagination, which was chiefly shaped by transnational migrant intellectuals and politicians (architects and planners, Governor Generals and various envoyés, writers and journalists). It also suggests that since the early 1860s, a number of political utopias, related

to Ottawa emerged. Succinctly, these mirrored new moments of historical development of the Canadian state as a colony, and later as a satellite and a partner of the British Empire. Moreover, almost every phase of the development of Ottawa as capital city not only was shaped with the help of or in collaboration with European empires (chiefly Britain and France) but also was legitimized by their representatives. The initial utopia of Ottawa was related to its physical location: situated in-between Upper and Lower Canadas, Ottawa would ensure a lasting political compromise. Its picturesque location and neo-gothic design of its Parliament would guarantee the stability of the state and its institutions. Half a century later, a utopian novel described Ottawa as a place of unity and modernization for the Canadian nation. Wilfrid Laurier dreamed about transforming Ottawa into a ‘Washington of the North’. Later, Canada lobbied that Ottawa would become a site for a few international organizations. Finally, after 1945 a series of projects aspired to transform Ottawa into an inclusive place for Canadian people and the Canadian identity. Based on the archival materials from the National Archives of Canada and the United Kingdom, the archives of the Canadian Center for Architecture and the UN archives, this research proposes to rethink why and how various utopian projects crystallized (and reproduced themselves persistently), by whom they were carried at national and transnational levels and why so many of them failed.

Panel E: IRTG-Diversity

Marie-Ève Beaulieu (University of Trier):

Unease about Canada 150:

Some Implications in Education

The celebration of Canada’s 150th anniversary last summer most certainly sparked national controversy. Reconciliation with Indigenous people requires Canada and Canadians to start an introspection into our norms and values and to reassess legacies of colonialism, so celebrating the colonial project while attempting at reconciling with the past appears highly conflictual. As this paradox runs through all aspects of Canadian life, I propose to examine it through an educational framework. To do so, I will explore the challenges facing school institutions and teachers in critically looking into the overwhelmingly promoted settlers’ national narrative. Based on some of my own empirical field research experiences, I will argue that one of the major factors that create and maintain this irreconcilability is a gap in our settler Canadians’ understanding of our own colonial past. In this sense, I will turn to Peter Seixas educational model to historical thinking for some possible alternative avenues.

Svetlana Seibel (Saarland University):

Indigenizing the Popular:

Indigenous Popular Culture and Genre Narratives

In his essay entitled “Popular Totems,” Kwakwaka’wakw visual artist Sonny Assu reflects on the influence of contemporary popular and consumer culture on Indigenous individuals and communities in the following way: “[T]he fact of the matter is that my generation and the generation after me have felt the effects of consumer culture since we began to walk. And this is why I believe that, as pop culture generation, we have the right to use these icons as our own personal totems: we are so inundated by items and imagery of pop culture, we also have the right to use it as a way to dictate our own lineage. Yes, we are the Pepsi Generation (139).” Indeed, the field of cultural production which unites Indigenous cultural archives, historical experiences and contemporary struggles with popular cultural forms of expression and symbolic systems is increasingly productive and vibrant. Rather than merely revise misrepresentations of Indigenous people so common in mainstream popular culture, this body of work intervenes into the field of popular culture on its own terms; in other words, it is of popular culture rather than about it. In this paper, I will take a closer look at ways of conceptualizing Indigenous popular culture as a field of cultural production and analytical enquiry, with a particular focus on popular genre storytelling (such as vampire fiction, science fiction, dystopian and (post)apocalyptic as well as superhero and action hero narratives) and its significance for the purposes of decolonization and Indigenous resurgence.

Sarah Henzi (University of Montreal):

Resurgence and Relationality in Indigenous SF and Erotica

This paper examines how contemporary Indigenous writers are turning to alternative genres (or generic alternatives), such as science fiction and erotica, to explore resurgence by way of different kinds of relationships – between men and women, elders and youth, oppressors, victims and lovers – and how individuals within a society are informed to function in a certain way based on the “normativity” of these interrelationships. More importantly, by providing a tribunal that speaks beyond linguistic and generational divides, these literary and generic interventions address the disappearance (or erasure), through colonial practices, of intimacy and vulnerability, and how these need to be reinscribed into how we relate to and narrate one another. They are, to quote Cherokee scholar Daniel Heath Justice, teachings in “how to be a better relative” that

explore the complexity of the process of textualizing or otherwise materializing storytelling traditions and concepts of kinship.

Madeleine Reddon (University of British Columbia):

Smoke Creatures:

Ambivalent Inheritances and Ancestral Presence in Jordan Abel's *The Place of Scraps*

In 2017, during her panel on re-establishing kin-relations with the buffalo at the Indigenous Literary Studies association, Tasha Hubbard reminded her audience that in times of economic precarity Indigenous peoples would often sell buffalo bones for petty cash. Hubbard's story cautions Indigenous scholars against participating in the economy of native informancy, which undergirds the neoliberal Canadian state by way of the academy, while gesturing to another problem. How do we re-establish relations to our living and dead kin without capitulating to (often justified) self-interest? Within literary studies, the question of how to relate to our kin is part of a methodological question, requiring us to think deeply about how our reading practices do and do not participate in the bones-for-cash economy of the colonial state, a problem made even more difficult when trying to re-establish relations in the context of dispossession (land, culture, family). Exploring this methodological relation, this paper takes up figures of mourning and burial within Jordan Abel's *The Place of Scraps* as insurrectionary possibility, arguing that his work takes up the anthropological "residues" of the memorializing apparatus of colonial state as resurgent promise of Indigenous futurities and revolutionary return. I argue that his work exploits the ancestral as powerful trans-temporalizing form, encoded within the syntactical and punctive portions of speech, to trouble figures of sovereignty predicated on the Oedipal subject.

4. The CUSO Workshop: “Resurgences: Indigenous and Western Perspectives on Sovereignty and Nationhood”

4.a. Description:

The topic of nationhood is a key scholarly concept that experienced revived interest with the transnational turn. Indigenous concepts of nationhood add a valuable and nuanced layer that contradict both endorsement of revived Canadian and American nationalist sentiments as well as scholarly enthusiasts of transnationalism that declare the end of nationhood as we know it in light of globalization. The friction between Indigenous and Western concepts of nationhood has become particularly apparent in the context of the Canadian sesquicentennial.

In response to Canada’s celebration of its 150th birthday as a Canadian nation, Indigenous peoples created posters and campaigns entitled “Colonialism 150” or “Resistance 150.” In addition, Canada’s Recognition and Reconciliation policies have received considerable Indigenous criticism for being a superficial attempt at improving the situation of Indigenous peoples that still perpetuates assimilation. Criticism of the policies further pointed to the overall lack of genuine endeavours to understand Indigenous peoples as well as to decolonize methodologies and mindsets in the cooperation and cohabitation with First Nations.² One of the more prominent characteristics of the ongoing colonizing relationship between settlers and Indigenous peoples is the constant undermining of tribal sovereignty and tribal self-determination. The importance of these political conditions for guaranteeing a continual and just existence of Indigenous peoples in Canada and across the world are amply discussed in Indigenous studies, for instance in Haunani-Kay Trask’s *From a Native Daughter: Colonialism and Sovereignty in Hawai’i* (1993) or Joanne Barker’s *Sovereignty Matters* (2005). Their work concludes that Indigenous nationhood and sovereignty are key to decolonization.

North America’s socio-political and cultural history, however, amply shows that the definitions and characteristics of the term nationhood strongly differ, especially between settlers and Indigenous peoples. Settlers –historically speaking and arguably still to this day considering the current racial politics of Canada and the United States – tend to define the nation by race and blood, as can be seen by legal definitions instating blood quantum to “measure” someone’s Indigeneity. On the other hand, Indigenous peoples, although the

² See, for example, Glen Sean Coulthard’s *Red Skin White Masks : Rejecting the Colonial Politics of Recognition* (2009) or Paulette Regan’s *Unsettling the Settler Within: Indian Residential Schools, Truth Telling and Reconciliation in Canada* (2010).

definition varies according to the Indigenous nation, generally define nationhood through connection to community and the land.

The goal of this workshop will therefore be to compare Indigenous and Western understandings of nationhood in order to observe how they contrast with or shape each other and to analyze the role of literature in the creation of national and nationalist discourse. The workshop will hence be informed by Indigenous³ and Western⁴ scholarship on nationhood and literature's role in the creation and maintenance of nationhood. This analysis will be accompanied by methodological questions attempting to discern how to ethically work within two fundamentally different cultural paradigms, especially when coming from a Western background. From the specific discussion on the different definitions of nationhood, we would therefore like to expand the conversation on methodological questions in minority studies, thus exploring and discussing the potential problems that young scholars encounter when engaging with ethnic, sexual, religious, linguistic, or other kinds of minorities, especially if coming from privileged positions.

As specialist in Indigenous, Canadian, and Minority Studies, we are very lucky to be able to confirm Prof. Dr. Hartmut Lutz (University of Greifswald) as our keynote speaker and guest of honor for the workshop as well as for the conference. His keynote address will therefore be as much a keynote lecture for the workshop as for the conference. Throughout his career, he has worked on Indigenous studies, academic methodologies, and North American literatures producing a large range of publications, such as his books *Contemporary Achievements: Contextualizing Canadian Aboriginal Literatures* (2015), *D-Q University: Native American Self-Determination in Higher Education* (1980), and *What Is Your Place? Indigeneity and Immigration in Canada*, which Prof. Lutz edited with Dr. Rafico Ruiz in 2007. As well-known across Europe as across North America among Indigenous scholars and an enthusiastic teacher, Prof. Lutz is the ideal guest to make this workshop a rich, instructive, and motivating event for all participants.

³ To mention only a few authors as example: Joanne Barker, Vine Deloria, Jace Weaver, Robert Warrior.

⁴ By this is mainly meant such nation-building discourse as Frederic Jackson Turner's Frontier Theory or the notion of Manifest Destiny, as well as counter-narratives, such as Donald Pease and Amy Kaplan's *Cultures of United States Imperialism* or Richard Slotkin's *Regeneration through Violence*.

4.b. Program

Time	Activity	Location
10am - 10.30am	Introduction to workshop	UniS, A024
10.30am - 12pm	Discussion of articles	UniS, A024
12pm - 1.30pm	Lunch break at Pittaria (Falkenplatz 1; 3012 Bern)	Pittaria
1.30pm - 3.30pm	PhD candidate presentations followed by Q & A sessions	UniS, A024
3.30pm - 4pm	Coffee break	UniS, Foyer
4pm - 4.30pm	Opening conference remarks	UniS, A003
4.30pm - 6pm	Keynote Address by Hartmut Lutz: “Ius sanguinis and ius soli: European Notions of Nationhood and Indigeneity” Followed by a Q & A session	UniS, A003
6pm - 6.15pm	Closing remarks of the workshop and information on the following evening program	UniS, A003
6.15pm - 7pm	Apéritif and Official conference opening by NWF 2018, Kerstin Knopf on behalf of the GKS, Philipp Schweighauser on behalf of SANAS, and Canadian Ambassador to Switzerland Susan Bincoletto	Cerny Inuit Gallery
7.45pm - 8.45pm	Keynote Address by Vivian Timmins Followed by Q & A session	Cerny Inuit Gallery

5. Locations

5.a. Getting Situated

Our conference building is UniS and our rooms are A003, A0024, and A0027. All presentations will take place in room A003, except for the presentations during the Friday night Apéritif at the Cerny Inuit Gallery, while all coffee and lunch breaks will take place in the foyer of UniS. The Saturday dinner will take place at the Restaurant Beaulieu.

Overview of the Conference Locations:



Map of the UniS Building, First Floor:



Directions to Walk from UniS to the Cerny Inuit Gallery:



Map data ©2018 Google 20 m



via Schanzenstrasse/Route 8 and Stadtbachstrasse

4 min

350 m

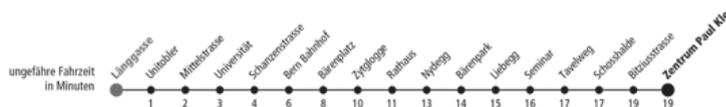
5.b. Public Transportation

All of the conference venues and hotels are in walking distance in a neighborhood called Grosse Schanze / Länggassquartier.

There is one bus line, line 12, which covers this neighborhood and will further take you to the train station, the Zytglogge, the bear park or the museum Paul Klee.

12 Länggasse → Zentrum Paul Klee

Feiertage: 1. und 2. Januar, Karfreitag, Ostermontag, Auffahrt, Pfingstmontag, 1. August, 25. und 26. Dezember.
Ferienfahrplan: 27.12.17–5.1.18 / 9.7.–10.8.18 / 24.9.–12.10.18



Montag–Freitag exkl. Ferien		Samstag		Sonn- und Feiertag		Ferienfahrplan Montag–Freitag	
5h	41 53	5h	41 53	5h	41 59	5h	41 53
6h	03 13 23 29 36 42 48 54	6h	03 13 20 27 35 42 50 57	6h	14 29 45	6h	03 13 23 29 36 42 48 54
7h	00 06 12 18 24 27, 30 33, 36 39, 42 45, 48 51, 54 57, 59	7h	05 12 20 27 35 42 50 57	7h	00 15 30 45	7h	00 06 12 18 24 30 32, 36 38, 42 44, 48 50, 54 56, 59
8h	00 03, 06 09 12 15, 18 20, 24 27, 30 33, 36 39, 42 48 54	8h	04 11 19 26 34 41 49 56	8h	00 15 30 45 59	8h	00 03, 06 09, 12 15, 18 24 30 36 42 48 54
9h	00 06 12 18 24 30 36 42 48 54	9h	04 11 19 26 34 41 49 56	9h	11 21 31 41 51	9h	00 06 12 18 24 30 36 42 48 54
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11h	00 06 12 18 24 30 36 42 48 50, 54 56, 59	11h	04 11 19 26 34 41 48 54	11h	01 11 21 31 40 48 55	11h	00 06 12 18 24 30 36 42 48 54
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15h	00 06 12 18 24 30 36 38, 42 44, 48 50, 54 56, 59	15h	00 06 12 18 24 30 36 42 48 54	15h	03 10 18 25 33 40 48 55	15h	00 06 12 18 24 30 36 42 48 54 59
16h	02, 05 08, 11 14, 17 20, 23 26, 29 32, 35 38, 41 44, 47 50, 53 56, 59	16h	00 06 12 18 24 30 36 42 48 54	16h	03 10 18 25 33 40 48 55	16h	05 08, 11 14, 17 20, 23 26, 29 32, 35 38, 41 44, 47 50, 53 56, 59
17h	02, 05 08, 11 14, 17 20, 23 26, 29 32, 35 38, 41 44, 47 50, 53 56, 59	17h	00 06 12 18 24 30 36 42 48 54	17h	03 10 18 25 33 40 48 55	17h	02, 05 08, 11 14, 17 20, 23 26, 29 32, 35 38, 41 44, 47 50, 53 56, 59
18h	02, 05 08, 11 14, 17 20, 23 26, 30 33, 36 42 49 56	18h	00 05, 10 20 30 40 50	18h	03 11 21 31 41 51	18h	02, 05 08, 11 14, 17 20, 23 26, 29 33, 36 42 49 56
19h	00, 04 11 19 26 34 41 50	19h	00 10 20 30 40 50	19h	01 11 21 31 41 51	19h	04 11 19 26 34 41 50 55, 59
20h	00 05, 10 20 30 40 50	20h	00 10 20 30 40 50	20h	01 11 21 31 41 51	20h	00 10 20 30 40 50
21h	00 10 20 32 45 52, 59	21h	00 10 20 32 45 52, 59	21h	01 11 21 32 45 52, 59	21h	00 10 20 32 45 52, 59
22h	00 15 30 45	22h	00 15 30 45	22h	00 15 30 45	22h	00 15 30 45
23h	00 15 30 45	23h	00 15 30 45	23h	00 15 30 45	23h	00 15 30 45
0h	00, 04, 15, 18, 30, 45, 59	0h	00 15 30 45	0h	04 18, 59	0h	00, 04, 15, 18, 30, 45, 59
1h	07, 21, 59	1h	07 21, 59	1h	07 21, 59	1h	07, 21, 59

× fährt bis Bern Bahnhof ▼ fährt bis Schosshalde F Nächste Freitags auf Samstag M Nächste Montag – Donnerstag Für Anschlüsse und Einhaltung der Abfahrtszeiten besteht keine Gewähr.

12 Bern Bahnhof → Länggasse

Feiertage: 1. und 2. Januar, Karfreitag, Ostermontag, Auffahrt, Pfingstmontag, 1. August, 25. und 26. Dezember.
Ferienfahrplan: 27.12.17–5.1.18 / 9.7.–10.8.18 / 24.9.–12.10.18



Montag–Freitag exkl. Ferien		Samstag		Sonn- und Feiertag		Ferienfahrplan Montag–Freitag	
5h	33 45 48	5h	33 45 48	5h	33 48	5h	33 45 48
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9h	01 07 13 19 25 31 37 43 49 55	9h	00 08 15 23 30 38 45 53	9h	00 06 19 29 39 49 59	9h	01 07 13 19 25 31 37 43 49 55
10h	01 07 13 19 25 31 37 43 49 55	10h	00 08 15 23 30 38 45 53	10h	09 19 29 39 49 59	10h	01 07 13 19 25 31 37 43 49 55
11h	01 07 13 19 25 31 37 43 49 55 59	11h	00 08 15 23 30 38 45 49 53	11h	09 19 29 39 44 49 59	11h	01 07 13 19 25 31 37 43 49 55
12h	01 05 07 11 13 17 19 23 25 29 31 35 37 41 43 47 49 53 55 59	12h	00 07 13 19 25 31 37 43 49 55	12h	07 14 22 29 37 44 52 59	12h	01 07 13 19 25 31 37 43 49 55
13h	01 05 07 11 13 17 19 23 25 29 31 35 37 41 43 47 49 53 55	13h	01 07 13 19 25 31 37 43 49 55	13h	07 14 22 29 37 44 52 59	13h	01 07 13 19 25 31 37 43 49 55
14h	01 07 13 19 25 31 37 43 49 55	14h	01 07 13 19 25 31 37 43 49 55	14h	07 14 22 29 37 44 52 59	14h	01 07 13 19 25 31 37 43 49 55
15h	01 07 13 19 25 29 31 35 37 41 43 47 49 53 55 59	15h	01 07 13 19 25 31 37 43 49 55	15h	07 14 22 29 37 44 52 59	15h	01 07 13 19 25 31 37 43 49 55 59
16h	01 05 07 11 13 17 19 23 25 29 31 35 37 41 43 47 49 53 55 59	16h	01 07 13 19 25 31 37 43 49 55	16h	07 14 22 29 37 44 52 59	16h	01 05 07 11 13 17 19 23 25 29 31 35 37 41 43 47 49 53 55
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18h	01 05 07 11 13 17 19 23 25 31 37 43 49 55	18h	01 09 19 29 39 49 59	18h	09 19 29 39 49 59	18h	01 05 07 11 13 17 19 23 25 31 37 44 52
19h	01 07 14 22 29 37 44 52	19h	09 19 29 39 49 59	19h	09 19 29 39 49 59	19h	00 07 14 22 29 37 44 52
20h	00 09 19 29 39 49 59	20h	09 19 29 39 49 59	20h	09 19 29 39 49 59	20h	00 09 19 29 39 49 59
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22h	06 21 36 51	22h	06 21 36 51	22h	06 21 36 51	22h	06 21 36 51
23h	06 21 36 51	23h	06 21 36 51	23h	06 21 36 51	23h	06 21 36 51
0h	06, 12, 21, 36, 51, 59	0h	06 21 36 51	0h	12, 59	0h	06, 12, 21, 36, 51, 59
1h	15, 59	1h	15, 59	1h	15, 59	1h	15, 59

F Nächste Freitags auf Samstag M Nächste Montag – Donnerstag Für Anschlüsse und Einhaltung der Abfahrtszeiten besteht keine Gewähr.

6. Saturday Night Dinner

The dinner on Saturday will take place at 8pm at the Restaurant Beaulieu, which is famous for its delicious Swiss food, close to the building UniS.

We ask participants and attendants to pay for the dinner (food and drinks) themselves. Because we are a large group, there will be a set menu for CHF 25-30.- plus drinks, so you should budget at least CHF 40.- or more, depending on how much you would like to drink... For vegans, vegetarians, or people with food allergies, you will be able to pick a dish *à la carte*.

We are looking forward to spending this wonderful evening of intellectual and friendly exchange with you over tasty food and drinks, as well as to spending the entire conference weekend with you, which promises to be inspiring and enriching.

Your Emerging Scholars' Forum, Team Switzerland,
Melanie Braith, Cécile Heim, Sabin Jeanmaire, Alicia Krömer, Patrizia Zanella