

Canada History Identity And Culture Grade 12

In the aftermath of the Second World War, Canadian national identity underwent a transformation. Whereas Canadians once viewed themselves as British citizens, a new, independent sense of self emerged after the war. Assured of their unique place in the world, Canadians began to reflect on the legacies and lessons of their British colonial past. Canada and the British World surveys Canada's national history through a British lens. In a series of essays focusing on discrete aspects of Canadian identity over more than a century, the complex and evolving relationship between Canada and the larger British world is revealed. From the 19th century's staunch belief in Canadians as Britons to the realities of modern multicultural Canada, this book eschews nostalgia in its endeavor to understand the dynamic and complicated society in which Canadians did and do live. Candid and ambitious, Canada and the British World is recommended reading for historians and scholars of colonialism and nationalism, as well as anyone interested in what it really means to be Canadian.

This 1996 book presents a theory of formation of national literatures, based on analysis of 200 American and Canadian novels. 'There can be no political sovereignty without culture sovereignty.' So argued the CBC in 1985 in its evidence to the Caplan/Sauvageau Task Force on Broadcasting Policy. Richard Collins challenges this assumption. He argues in this study of nationalism and Canadian television policy that Canada's political sovereignty depends much less on Canadian content in television than has generally been accepted. His analysis focuses on television drama, at the centre of television policy in the 1980s. Collins questions the conventional image of Canada as a weak national entity undermined by its population's predilection for foreign television. Rather, he argues, Canada is held together, not by a shared repertoire of symbols, a national culture, but by other social forces, notably political institutions. Collins maintains that important advantages actually and potentially flow from Canada's wear national symbolic culture. Rethinking the relationships between television and society in Canada may yield a more successful broadcasting policy, more popular television programming, and a better understanding of the links between culture and the body politic. As the European Community moves closer to political unity, the Canadian case may become more relevant to Europe, which, Collins suggests, already fears the 'Canadianization' of its television. He maintains that a European multilingual society, without a shared culture or common European audio-visual sphere and with viewers watching foreign television, can survive successfully as a political entity just as Canada has.

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This publication focuses on vocabulary, which reflects unique Canadian traits; elements that share not only a Canadian origin but also reference to everyday contexts present on both the micro and macro stage. The conducted study aimed to show variation on the lexical level, which may result from a fluid sense of national identity. The Toronto region, due to its extensive multi-cultural and multi-ethnic background bears a sense of diversity both on the social and linguistic ground. The conducted study involved the

distribution of questionnaires, which tested speakers' knowledge of Canadian register, their ability of using them in the context of everyday discourse and the identification of items. Furthermore, the author had obtained two years worth of texts from the Toronto Sun?, which enabled the observation of Canadianisms within the written medium of a media context. The resulting data formed a database labeled by the author as the LCTES (Lodz Corpus for Toronto English Study).

Mackey argues that official policies and attitudes of multicultural 'tolerance' for 'others' reinforce the dominant Anglo-Canadian culture by abducting the cultures of minority groups.

Text in French & English. These essays provide a nuanced view of Canadian transcultural experience. Rather than considering Canada as a bicultural dichotomy of coloniser/colonised, this book examines a field of many cultures and the creative interactions among them. This comprehensive study discusses Canadian cultural space as being in process of continual translation of both the other and oneself.

La presente tesis se centra en el género novelístico en lengua inglesa como paradigma de la Identidad literaria canadiense con el fin de analizar su construcción restrictiva por medio de la Recuperación de contribuciones de mujeres y autores étnicos que han sido bien relegadas o bien infravaloradas como agentes literarios relevantes. Esta investigación abarca un periodo que comprende desde la publicación de la primera novela canadiense en inglés, The History of Emily Montague de Frances Brooke en 1769, hasta 1904 año en el que la obra de Sara Jeannette Duncan titulada The Imperialist vió la luz; es decir, desde los comienzos del género en inglés hasta la primera novela modernista. La primera parte engloba el marco teórico general del Nuevo Historicismo, el Feminismo y los Estudios Étnicos puesto que resaltan el papel crucial de la historización de la literatura en la creación de tradiciones e identidades literarias, e impulsan una visión crítica tanto de la producción literaria de mujeres y escritores étnicos como de su consideración. La segunda parte se centra en la historia, tradición e identidad literarias canadienses. Por medio de la novela, se analiza el proceso de antologización de la literatura canadiense en inglés a través de un estudio detallado sobre la presencia/ausencia de autoras y autores étnicos en antologías publicadas entre 1920 y 2004. También se incluyen las contribuciones de críticos/as feministas y/o étnicos puesto que cuestionan axiomas establecidos en la historia, tradición e identidad canadienses y posibilitan el acceso a las obras de estos escritores/as alternativos cuyos diversos sentidos identitarios, de otro modo silenciados, son revelados. Precisamente estos diferentes sentidos de la identidad son el eje de la tercera parte. Desde 1769 a 1904 existen: una primera novela frecuentemente infravalorada escrita Frances Brooke; novelas olvidadas de autoras con gran reconocimiento como Susanna (Strickland) Moodie; escritoras relevantes en la ficción juvenil como es el caso de Agnes Maule Machar, Margaret Murray Robertson y Margaret Marshall Saunders; contribuciones tempranas de autores étnicos como Martin Robinson Delany y Winnifred Eaton; así como novelistas de éxito de la talla Agnes Early Fleming, Lily Dougall, Susan Frances Harrison y Sara Jeannette Duncan. Dándoles voz y resaltando su relevancia, este trabajo demuestra que la literatura canadiense temprana está plagada de autoras y autores étnicos inteligentes, poderosos y reconocidos cuyas aportaciones deben ser re-consideradas si se pretende seguir manteniendo el carácter multicultural y no patriarcal de las letras

canadienses. Estas novelas de un autor afroamericano y residente temporal en Canadá, de una mujer canadiense de ascendencia chino-inglesa, y un amplio espectro de mujeres inmigrantes o nativas pone de manifiesto no sólo que Canadá cuenta con un pasado literario sólido y forjado desde la diversidad sino que cuestiona el hecho de que esta herencia literaria todavía necesita ser recuperada.

This book explores the evolution of Canadian and Australian national identities in the era of decolonization by evaluating educational policies in Ontario, Canada, and Victoria, Australia. Drawing on sources such as textbooks and curricula, the book argues that Britishness, a sense of imperial citizenship connecting white Anglo-Saxons across the British Empire, continued to be a crucial marker of national identity in both Australia and Canada until the late 1960s and early 1970s, when educators in Ontario and Victoria abandoned Britishness in favor of multiculturalism. Chapters explore how textbooks portrayed imperialism, the close relationship between religious education and Britishness, and efforts to end assimilationist Anglocentrism and promote equality in education. The book contributes to British World scholarship by demonstrating how decolonization precipitated a massive search for identity in Ontario and Victoria that continues to challenge educators and policy-makers today.

Latin American Identities After 1980 takes an interdisciplinary approach to Latin American social and cultural identities. With broad regional coverage, and an emphasis on Canadian perspectives, it focuses on Latin American contact with other cultures and nations. Its sound scholarship combines evidence-based case studies with the Latin American tradition of the essay, particularly in areas where the discourse of the establishment does not match political, social, and cultural realities and where it is difficult to uncover the purposely covert. This study of the cultural and social Latin America begins with an interpretation of the new Pax Americana, designed in the 1980s by the North in agreement with the Southern elites. As the agreement ties the hands of national governments and establishes new regional and global strategies, a pan-Latin American identity is emphasized over individual national identities. The multi-faceted impacts and effects of globalization in Bolivia, Ecuador, Mexico, Cuba, Brazil, Chile, Argentina, and the Caribbean are examined, with an emphasis on social change, the transnationalization and commodification of Latin American and Caribbean arts and the adaptation of cultural identities in a globalized context as understood by Latin American authors writing from transnational perspectives.

By investigating mutually dependent categories of identity in literature that depicts northern peoples and places, Hulan provides a descriptive account of representative genres in which the north figures as a central theme - including autobiography, adventure narrative, ethnography, fiction, poetry, and travel writing. She considers each of these diverse genres in terms of the way it explains the cultural identity of a nation formed from the settlement of immigrant peoples on

the lands of dispossessed, indigenous peoples. Reading against the background of contemporary ethnographic, literary, and cultural theory, Hulan maintains that the collective Canadian identity idealized in many works representing the north does not occur naturally but is artificially constructed in terms of characteristics inflected by historically contingent ideas of gender and race, such as self-sufficiency, independence, and endurance, and that these characteristics are evoked to justify the nationhood of the Canadian state.

Cultural Writing. Women's Studies. African American Studies. Edited by Notisha Massaquoi and Njoki Nathani Wane. **THEORIZING EMPOWERMENT: CANADIAN PERSPECTIVES ON BLACK FEMINIST THOUGHT** is a collection of essays by Black Canadian feminists centralizing the ways in which Black femininity and Black women's experiences are integral to understanding political and social frameworks in Canada. What does Black feminist thought mean to Black Canadian feminists in the Diaspora? What does it mean to have a feminist practice which speaks to Black women in Canada? In exploring this question, this anthology collects new ideas and thoughts on the place of Black women's politics in Canada, combining the work of new/upcoming and established names in Black Canadian feminist studies. Scholarly Essay from the year 2011 in the subject Cultural Studies - Canada, grade: -, York University, language: English, comment: Widely published articles on multiculturalism. Teaches at York University. Former school principal and school superintendent. Nominated for the York Presidents Teaching Award 2010, abstract: Many have argued that there is no such thing as a Canadian culture or identity. This article explores the history of how schools in the past have shaped a national identity and how cultures transmit their values and traditions to their young. This article argues that there are twelve commonplaces about Canada that all Canadians, regardless of where they live or how long they have lived here can identify with. The schools across the country have an obligation to debate, argue and explore these twelve commonplaces thereby promoting a shared Canadian culture that is fluid, flexible and evolving. It argues that these twelve are not fixed in stone but are just a starting point for "keeping the conversation going." It promotes a revisioning of our culture through a multiculturalism prism.

Through readings of literature, canonical history texts, studies of museum displays and media analysis, this work explores the historical formation of myths of Canadian national identity and then how these myths were challenged (and affirmed during the 1990 standoff at Oka. It draws upon history, literary criticism, anthropology, studies in nationalism and ethnicity and post-colonial theory.

Drawing on themes from John MacKenzie's *Empires of Nature and the Nature of Empires* (1997), this book explores, from Indigenous or Indigenous-influenced perspectives, the power of nature and the attempts by empires (United States, Canada, and Britain) to control it. It also examines contemporary threats to First Nations communities from ongoing

political, environmental, and social issues, and the efforts to confront and eliminate these threats to peoples and the environment. It becomes apparent that empire, despite its manifestations of power, cannot control or discipline humans and nature. Essays suggest new ways of looking at the Great Lakes watershed and the peoples and empires contained within it.

During the past decade a number of individual museums have found imaginative ways of using their collections and of making them accessible. However, museum collections as a whole are enormous in size and quantity and the question of how can they can be put to best use is ever present. When conventional exhibitions can only ever utilise a tiny proportion of them, what other uses of the collections are possible? Will their exploitation and use now destroy their value for future generations? Should they simply be kept safely and as economically as possible as a resource for the future? *Fragments of the World* examines these questions, first reviewing the history of collecting and of collections, then discussing the ways in which the collections themselves are being used today. Case studies of leading examples from around the world illustrate the discussion. Bringing together the thinking about museum collections with case studies of the ways in which different types of collection are used, the book provides a roadmap for museums to make better use of this wonderful resource.

In order to determine how history education can be harnessed to reduce conflict attitudes and intentions and create a culture of peace, this book examines how history curricula and textbooks shape the identities of their students through their portrayals of ingroup and outgroup identity, intergroup boundaries, and value systems.

Serving as a foundation for critical discussion about the importance of the past, *Sport and Recreation in Canadian History* covers the historical events, people, and moments that shape Canadian sport in the present and future. While this text focuses on sport and recreation practices on these lands now claimed by Canada, it is set within a larger historical context of interconnecting social and cultural practices to speak to the sustained tensions, complexities, and contradictions prevalent in Canadian society. The editor, Dr. Carly Adams, and her 17 contributing experts from across Canada bring the latest research in all areas of Canadian sport history to life and present a thorough look at the nation's past events. The text challenges the dominant narratives and encourages students to think critically about Canadian sport history. It examines how gender, ethnicity, race, religion, ability, class, and other systems of oppression and privilege have shaped sport and recreation practices, with Canadian sporting culture reproducing many of the same oppressive systems that exist on the larger scale. *Sport and Recreation in Canadian History* separates itself from its competitors by providing an abundance of pedagogical aids. Sidebars highlighting prominent people provide glimpses of figures who made a significant impact on Canadian sport history. Transformative Moment sidebars focus on significant events as they relate to specific themes, such as gender, race, ethnicity, sexuality, or ability. A comprehensive timeline showcases where important events fell in relation to one another, while the text acknowledges the problem of presenting history in a linear way and provides a more nuanced discussion of time. Descriptions of primary source documents—such as newspaper articles, photographs, and historical documents—are accompanied by explanations of how sport historians work with these documents. *Sport and*

Recreation in Canadian History asks readers to think differently about the history of Canadian sport, and it examines how past people, moments, and events continue to shape 21st-century sport.

Alan R.H. Baker, of the Geography Department of the University of Cambridge, has played a leading role in the development of historical geography. This book, which features twelve specially commissioned essays, recognizes his highly influential and innovative contributions. The contributors address the following topics: methodology and ideology in historical geography; historical geographies of state regulation and political discourse; the social and cultural use of public and private space; and the interpretation of images of place in relation to cultural and national identity.

Ethnic elites, the influential business owners, teachers, and newspaper editors within distinct ethnic communities, play an important role as self-appointed mediators between their communities and "mainstream" societies. In *Ethnic Elites and Canadian Identity*, Aya Fujiwara examines the roles of Japanese, Ukrainian, and Scottish elites during the transition of Canadian identity from Anglo-conformity to ethnic pluralism. By comparing the strategies and discourses used by each community, including rhetoric, myths, collective memories, and symbols, she reveals how prewar community leaders were driving forces in the development of multiculturalism policy. In doing so, she challenges the widely held notion that multiculturalism was a product of the 1960s formulated and promoted by "mainstream" Canadians and places the emergence of Canadian multiculturalism within a transnational context.

What "national pastime" novels tell us about our country.

DivCanada is situated geographically, historically, and culturally between old empires (Great Britain and France) and a more recent one (the United States), as well as on the terrain of First Nations communities. Poised between historical and metaphorical empires and operating within the conditions of incomplete modernity and economic and cultural dependency, Canada has generated a body of cultural criticism and theory, which offers unique insights into the dynamics of both center and periphery. The reader brings together for the first time in one volume recent writing in Canadian cultural studies and work by significant Canadian cultural analysts of the postwar era. Including essays by anglophone, francophone, and First Nations writers, the reader is divided into three parts, the first of which features essays by scholars who helped set the agenda for cultural and social analysis in Canada and remain important to contemporary intellectual formations: Harold Innis, Marshall McLuhan, and Anthony Wilden in communications theory; Northrop Frye in literary studies; George Grant and Harold Innis in a left-nationalist tradition of critical political economy; Fernand Dumont and Paul-Émile Borduas in Quebecois national and political culture; and Harold Cardinal in native studies. The volume's second section showcases work in which contemporary authors address Canada's problematic and incomplete nationalism; race, difference, and multiculturalism; and modernity and contemporary culture. The final section includes excerpts from federal policy documents that are especially important to Canadians' conceptions of their social, political, and cultural circumstances. The reader opens with a foreword by Fredric Jameson and concludes with an afterword in which the Quebecois scholar Yves Laberge explores the differences between English-Canadian cultural studies and the prevailing forms of cultural analysis in francophone Canada. Contributors: Ian Angus, Himani Bannerji, Jody Berland, Paul-Émile Borduas, Harold Cardinal, Maurice Charland, Stephen Crocker, Ioan Davies, Fernand Dumont, Kristina Fagan, Gail Faurschou, Len Findlay, Northrop Frye, George Grant, Rick Gruneau, Harold Innis, Fredric Jameson, Yves Laberge, Jocelyn Létourneau, Eva Mackey, Lee Maracle, Marshall McLuhan, Katharyne Mitchell, Sourayan Mookerjee, Kevin Pask, Rob Shields, Will Straw, Imre Szeman, Serra Tinic, David Whitson, Tony Wilden/div

The essays in *Canadian Cultural Exchange / Échanges culturels au Canada* provide a nuanced view of Canadian transcultural experience.

Rather than considering Canada as a bicultural dichotomy of colonizer/colonized, this book examines a field of many cultures and the creative interactions among them. This study discusses, from various perspectives, Canadian cultural space as being in process of continual translation of both the other and oneself. Les articles réunis dans Canadian Cultural Exchange / Échanges culturels au Canada donnent de l'expérience transculturelle canadienne une image nuancée. Plutôt que dans les termes d'une dichotomie biculturelle entre colonisateur et colonisé, le Canada y est vu comme champ où plusieurs cultures interagissent de manière créative. Cette étude présente sous de multiples aspects le processus continu de traduction d'autrui et de soi-même auquel l'espace culturel canadien sert de théâtre.

These twelve essays constitute a groundbreaking volume of new work prepared by leading scholars in the fields of history, anthropology, constitutional law, political science, and sociology, who identify the many facets of what it means to be Métis in Canada today. After the Powley decision in 2003, Métis peoples were no longer conceptually limited to the historical boundaries of the fur trade in Canada. Key ideas explored in this collection include identity, rights, and issues of governance, politics, and economics. The book will be of great interest to scholars in political science and Indigenous studies, the legal community, public administrators, government policy advisors, and people seeking to better understand the Métis past and present. Contributors: Christopher Adams, Gloria Jane Bell, Glen Campbell, Gregg Dahl, Janique Dubois, Tom Flanagan, Liam J. Haggarty, Laura-Lee Kearns, Darren O'Toole, Jeremy Patzer, Ian Peach, Siomonn P. Pulla, Kelly L. Saunders.

This book examines the shifting portrayal of the nation in school textbooks in 14 countries during periods of rapid political, social, and economic change. Drawing on a range of analytic strategies, the authors examine history and civics textbooks, and the teaching of such texts, along with other prominent curricular materials—children's readers, a required text penned by the head of state, a holocaust curriculum, etc.. The authors analyze the uses of history and pedagogy in building, reinforcing and/or redefining the nation and state especially in the light of challenges to its legitimacy. The primary focus is on countries in developing or transitional contexts. Issues include the teaching of democratic civics in a multiethnic state with little history of democratic governance; shifts in teaching about the Khmer Rouge in post-conflict Cambodia; children's readers used to define national space in former republics of the Soviet Union; the development of Holocaust education in a context where citizens were both victims and perpetrators of violence; the creation of a national past in Turkmenistan; and so forth. The case studies are supplemented by commentary, an introduction and conclusion.

There is an unconscious racism at work in Canada—an ignorance of Aboriginal peoples and culture that breeds indifference to, and ambivalence about, Aboriginal poverty and ill health. Warry examines conservative arguments and mainstream views that promote assimilation and integration as the solution to Aboriginal marginalization. He argues that we must acknowledge our denial of colonialism in order to reach a deeper understanding of contemporary Aboriginal culture and identity, both on and off the reserve. Only then can we fully recognize Aboriginal peoples' rights and the path to self-determination. In short related essays Warry counters arguments found in mainstream academic and popular writing and critiques conservative attitudes from a perspective informed by social science research. From this viewpoint he examines colonialism and history, land claims and resource rights, culture and contemporary identity, urban Aboriginal communities, and the nature of self-government and Aboriginal citizenship.

How did British colonists in Victorian Montreal come to think of themselves as "native Canadian"? This incisive, richly illustrated work reveals that colonists adopted Aboriginal and French Canadian activities -- hunting, lacrosse, snowshoeing, and tobogganing -- and appropriated

them by imposing British ideologies of order, discipline, and fair play. In the process, they constructed national attributes, or visual icons, that were recognized at home and abroad as distinctly "Canadian." The new Canadian nationality mimicked indigenous characteristics but, ultimately, rejected indigenous players, and championed the interests of white, middle-class, Protestant males who used their newly acquired identity to dominate the political realm. *Becoming Native in a Foreign Land* demonstrates that English Canadian identity was not formed solely by emulating what was British, it gained enormous ground by usurping what was indigenous in the fertile landscape of a foreign land. It will appeal to scholars and enthusiasts of Canadian history, identity, and culture.

Mapping the contradictions and ambiguities in the cultural politics of Canadian identity, *The House of Difference* opens up new understandings of the operations of tolerance and Western liberalism in a supposedly post-colonial era. Combining an analysis of the construction of national identity in both past and present-day public culture, with interviews with white Canadians, *The House of Difference* explores how ideas of racial and cultural difference are articulated in colonial and national projects, and in the subjectivities of people who consider themselves mainstream, or simply Canadian-Canadians.

A remarkable cast of past and present young Canadians stride across the pages of *Legends In Their Time*, each having a significant role to play in Canadian history. Beginning in the 1500s and moving on into the 20th century, each chapter contributes insights into the evolution of Canada as a nation. Author George Sherwood's thorough research and his scene setting bring to life the heroic accomplishments and tragic exploits that make Canada's story a fascinating and entertaining account. Included are explorer Etienne Brule; Osborne Anderson, survivor of Harper's Ferry; inventor Armand Bombardier; human rights activist Toy Jin "Jean" Wong; and the heroic Terry Fox, to name but a few of the extraordinary lives that are chronicled. Complementing the text are historic photographs and original artwork by award-winning artist Stewart Sherwood. "For those who think Canada lacks heroes or Canada does not honour its heroes, *Legends In Their Time* is the book for you. Extensively researched and written in an engaging style, it recognizes that heroes and heroines come in many forms, as shown in the richness of our history." - John Myers, Teacher Educator, OISE/UT

Canada and the British World surveys Canada's national history through a British lens. In a series of essays focusing on the social, cultural, and intellectual aspects of Canadian identity over more than a century, the complex and evolving relationship between Canada and the larger British World is revealed. Examining the transition from the strong belief of nineteenth-century Canadians in the British character of their country to the realities of modern multicultural Canada, this book eschews nostalgia in its endeavour to understand the dynamic and complicated society in which Canadians did and do live.

From fur coats to nude paintings, and from sports to beauty contests, the body has been central to the literal and figurative fashioning of ourselves as individuals and as a nation. In this first collection on the history of the body in Canada, an interdisciplinary group of scholars explores the multiple ways the body has served as a site of contestation in Canadian history in the nineteenth and twentieth centuries. Showcasing a variety of methodological approaches, *Contesting Bodies and Nation in Canadian History* includes essays on many themes that engage with the larger historical relationship between the body and nation: medicine and health, fashion and consumer culture, citizenship and work, and more. The contributors reflect on the intersections of bodies with the concept of nationhood, as well as how understandings of the body are historically contingent. The volume is capped off with a critical introductory chapter by the editors on the history of bodies and the development of the body as a category of analysis.

The Fence and the Bridge is about the development of the Canada-US border-security relationship as an outgrowth of the much lengthier

Canada-US relationship. It suggests that this relationship has been both highly reflexive and hegemonic over time, and that such realities are embodied in the metaphorical images and texts that describe the Canada-US border over its history. Nicol argues that prominent security motifs, such as themes of free trade, illegal immigration, cross-border crime, terrorism, and territorial sovereignty are not new, nor are they limited to the post-9/11 era. They have developed and evolved at different times and become part of a larger quilt, whose patches are stitched together to create a new fabric and design. Each of the security motifs that now characterize Canada-US border perceptions and relations has a precedent in border-management strategies and border relations in earlier periods. In some cases, these have deep historical roots that date back not just years or decades but centuries. They are part of an evolving North American geopolitical logic that inscribes how borders are perceived, how they function, and what they mean.

Both callous and empathetic approaches to indigenous dysfunction have always focused on the Indian problem. And yet, settler colonialism as a mode of domination is fundamentally constituted by the unequal relationship between indigenous and non-indigenous collectives. This book finally focuses on the real problem. It was hidden in plain sight all along: the settler. Lorenzo Veracini, associate professor of history and politics, Swinburne University of Technology, author of *Settler Colonialism* "

The book is a collection of papers about indigenous, aboriginal, ethnic and fugitive groups from different countries, regions and areas. The book's chapters are written by scholars from different disciplines who exemplify these groups' way of life, problems, etc. from educational aspects, governmental aspects, aspects of human rights, economic statues, legal statues etc. The chapters describe their difficulties, but also their will to preserve their culture and language, and make their life better.

The Canadian principle of reasonable accommodation demands that the cultural majority make certain concessions to the needs of minority groups if these concessions will not cause 'undue hardship.' This principle has caused much debate in Quebec, particularly over issues of language, Muslim head coverings, and religious symbols such as the kirpan (traditional Sikh dagger). In 2007, Quebec Premier Jean Charest commissioned historian and sociologist Gérard Bouchard and philosopher and political scientist Charles Taylor to co-chair a commission that would investigate the limits of reasonable accommodation in that province. *Religion, Culture, and the State* addresses reasonable accommodation from legal, political, and anthropological perspectives. Using the 2008 Bouchard-Taylor Report as their point of departure, the contributors contextualize the English and French Canadian experiences of multiculturalism and diversity through socio-historical analysis, political philosophy, and practical comparisons to other jurisdictions. Timely and engaging, *Religion, Culture, and the State* is a valuable resource in the discussion of religious pluralism in Canadian society.

"Speaking in the Past Tense participates in an expanding critical dialogue on the writing of historical fiction, providing a series of reflections on the process from the perspective of those souls intrepid enough to step onto what is, practically by

definition, contested territory.” — Herb Wylie, from the Introduction The extermination of the Beothuk ... the exploration of the Arctic ... the experiences of soldiers in the trenches during World War I ... the foibles of Canada’s longest-serving prime minister ... the Ojibway sniper who is credited with 378 wartime kills—these are just some of the people and events discussed in these candid and wide-ranging interviews with eleven authors whose novels are based on events in Canadian history. These sometimes startling conversations take the reader behind the scenes of the novels and into the minds of their authors. Through them we explore the writers’ motives for writing, the challenges they faced in gathering information and presenting it in fictional form, the sometimes hostile reaction they faced after publication, and, perhaps most interestingly, the stories that didn’t make it into their novels. *Speaking in the Past Tense* provides fascinating insights into the construction of national historical narratives and myths, both those familiar to us and those that are still being written.

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