

**Canadian Studies Affiliated Graduate Student Conference**  
**Québec in Question:**  
**Multidisciplinary Explorations of Contemporary Québec Society**  
**4 March 2005**

This multidisciplinary conference allowed Graduate Students whose work touches on Québécois society a rare opportunity to present their research to specialists in Canadian Studies, official representatives of Quebec, and professors in various disciplines. This event was organized by the Affiliated Graduate Students of the University of Washington Canadian Studies Center and funded/supported by the Québec Delegation, Los Angeles; Ministry for International Affairs, Québec Government; Canadian Embassy; UW Canadian Studies Center.



Affiliated graduate students and faculty/scholars at the Québec in Question Conference. From left: Anne George, Director, Canadian Studies Center, Seattle University; Devon Leger, Graduate Student, Ethnomusicology; Maria Fannin, Graduate Student, Geography; Natalie Debray, Graduate Student, Communication; Clifford Tatum, Graduate Student, Communication; Claude Couture, Visiting Fulbright Scholar, University of Alberta; Marc Boucher, Délégué, Québec Délégation, LA; Lonnie Renteria, Affiliated Graduate Student, French; Kim England, Director, Canadian Studies Center; Jean Rousseau, Pacific Northwest Québec Scholar; Tim Pasch, Affiliated Graduate Student, French.

**Program:**

**Welcome: Kim England**, Professor of Geography, Director, Canadian Studies Center, University of Washington

**Keynote Speakers:**

**Louisa Mackenzie**, Professor, French Studies, University of Washington;  
Keynote: "Jacques Cartier's Impressions of Canada (1534-1541)"

**Claude Couture**, Professor of Social Sciences, St. Jean, Université d'Alberta, Canada; Keynote: "Canadian Studies 10 years after the Cameron Report and in a decade of massive retirements by academic baby-boomers"



Claude Couture, Visiting Fulbright Scholar, University of Alberta and Anne George, Director, Canadian Studies Center, Seattle U., provide feedback to the student research presentations.

**Student Presentations (see below for abstracts):**

**Natalie Debray**, Communication, *I Remember France: Media, Memory and Nation Building in Post-Quiet Revolution Quebec*

**Maria Fannin**, Geography, *Geographies of National Reproduction: Midwifery Legalization and Inuit Activism in Québec*

**Devon Leger**, Ethnomusicology, *Reveillez-vous, belle endormie: Traditional French-Canadian Music in the United States*

**Timothy J. Pasch**, French Studies, *Satellite Broadband In Nunavik as catalyst for Inuit Web-Commerce*

**Lonnie Tristan Renteria**, French Studies, *Arrive without traveling: Wrestling intercultural identity, coming out, and group affiliation in Steve Galluccio's Mambo Italiano.*

**Clifford Tatum**, Communication, *Montreal Chinatown: A Case Study of Web-Based Civic Engagement in the Chinese Diaspora*



Affiliated Graduate Students from left Lonnie Renteria, Tim Pasch, Zuotian (guest), Devon Leger, Maria Fannin, Clifford Tatum, Natalie Debray.

**Discussant Panel:**

**Jean Rousseau**, Panel Chair, Québec Pacific Northwest Initiative, Visiting Scholar, Fulbright Scholar

**Claude Couture**, Chair, Faculté St. Jean, Université d'Alberta, Canada. Visiting Fulbright Scholar.

**Kim England**, Director, Canadian Studies Center, University of Washington.

**Anne George**, Director, Canadian Studies Center, Seattle University

**Reception to follow:**

**Closing Remarks:** Marc Boucher, Délégué, Québec Délégation, Los Angeles

**Entertainment:** Music by Devon Leger, UW Ethnomusicology Graduate student and expert Québécois fiddler



Devon Leger plays Acadian fiddle songs at the reception.

## STUDENT PRESENTATIONS – ABSTRACTS



**Natalie Debray**, Department of Communication  
**Presentation Title:** *I Remember France: Media, Memory and Nation Building in Post-Quiet Revolution Quebec*

**Abstract:** "*Je me souviens*" (I Remember) is a widely shared '*devise*' (motto) in Quebec Society, referring to the defeat of the French Canadians by the English in the renowned Battle of the Plains of Abraham in 1759 and the resultant animosity felt by the French Canadians toward the English (Canadians) for more than 250 years. Although France also played a significant role in Quebecois history, there is no such motto that remains in contemporary Quebecois society to convey what the Quebecois actually feel

toward France and its people. What do the Quebecois 'remember' about the French and France in general? There are many organizations such as *l'Association France-Quebec* for whom the goal is to educate the *French* on the distinct society that is Quebec. Although centuries have passed since the first French explorers landed in *la Nouvelle France*, there has been a push to preserve a mythic memory of France in the collective imaginary of the French Canadian people. Although politically motivated, France and a link to a mythic French past has historically been used and or evoked by the elites to simultaneously resist assimilation into English Canada and to build a separate and distinct Francophone nation. This research builds on this discussion by examining how the collective memory and public discourse surrounding France and its cultural legacy is used and reproduced in the contemporary media to construct a distinct cultural identity for political gain.

**Maria Fannin**, Department of Geography  
**Presentation Title:** *Geographies of National Reproduction: Midwifery Legalization and Inuit Activism in Québec*

**Abstract:** The provision of midwifery care in Québec was first established in 1990 through experimental programs in six community health centers and one maternity hospital. Midwives, it was argued, could provide safe, low-cost, and more emotionally satisfying care for women whose pregnancies and births progressed normally. Midwifery care in the province has expanded, albeit slowly, since midwifery practice was formally legalized in 1999. The legalization of midwifery in Québec, however, must be understood as only a partial victory. In granting legal status to the practices of midwives in southern Québec, the practices of Inuit midwives in the North were simultaneously made illegal. Legalization subjects indigenous midwives to the same requirements for education and practice as non-Native midwives. Many Inuit



midwifery activists argue that this does not take into consideration Canada's colonialist politics toward Inuit populations, in particular the three decades-long practice of forcibly evacuating all pregnant Inuit in remote communities to the South to give birth. The policies of evacuation and the ways in which recent laws have maintained such policies clearly demonstrates the importance of theorizing the political geographies of reproductive health care and midwifery. In this paper, I address the complexity of midwifery's legalization in Québec. I draw from the works of postcolonial feminists to analyze how Québec's policies toward Inuit midwifery continue to forcibly include Inuit women into the Canadian nation-state while simultaneously excluding the possibility of Inuit women's claims to self-determination.



**Devon Leger**, Ethnomusicology

**Presentation Title:** *Reveilleez-vous, belle endormie: Traditional French-Canadian Music in the United States, A Preliminary Study.*

**Abstract:** From the prairies of Louisiana, to the mills of New England, and the waters of the Puget Sound, traditional music from French Canada has had a powerful impact on the American musical landscape. Despite the influence of French-Canadian artists, very little has been written on this subject. I propose to examine the process of immigration, assimilation, and adaptation to American culture that French-Canadian immigrants (Québécois and Acadian) have undergone. The most visible example of traditional French-Canadian music in

America is that of the Cajuns of Louisiana, most of whom are descendants of 18th century Acadian families. Though the music of the Cajuns has little left in common today with the music of Canada's Acadian communities, I will examine the influence that early Acadian music had on Cajun music. The music of French-Canadians in New England is less well-known as Cajun music, but it too has had a significant impact on surrounding musical communities. The contradance music of New England owes much to French-Canadian immigrants. In turn, the French-Canadian influenced music of New England has informed the thriving contradance scene in the Pacific Northwest. This is a preliminary study and is intended to demonstrate the interesting connections that can be made when focusing on the music of a specific immigrant group as well as the influence such music can have on the musical culture of the immigrants' new home.

**Lonnie Tristan Renteria**, French Studies

**Presentation Title:** *Arrive without traveling: Wrestling intercultural identity, coming out, and group affiliation in Steve Galluccio's Mambo Italiano.*

**Abstract:** Steve Galluccio's eighth play "Mambo Italiano" has gained international recognition but has also ignited some ire. Mambo's negative critiques assert that the play panders to Italian stereotypes whereas New World Italians praise the play for once not being about the mob. Nevertheless, a surface reading of the play ignores the rich material that has attracted its immense spectatorship. To date, Mambo

continues to play to sold out houses. Mambo's monumental success in Québec appears to be due largely to its resonances with identifiable intercultural experiences in Montréal. Indeed, Mambo's story illustrates the intersections of identity that Elsbeth Probyn in "Outside Belongings" put forth as endemic to the Montréal landscape, a city in the snow dotted with fruitful interactions among diaspora. Mambo is one narrative among many that makes evident the internalized conflict experienced in first generations whose insular familial, filial and compatriot alliances associated with an overemphasized Old World value system conflict with an overmediated New World experience. These tensions are not new, but in the context of Montréal and Québec, the conflicts endemic to individuation in the first generation experience parallels the québécois experience beginning at the turn of the twentieth century and taking much impetus into the sixties. Mambo belongs to a new movement engaging aspects of hybridity as already seen in works by Lepage, Dubois, Bouchard and emerging first generation québécois artists. Because québécois culture is largely a media driven culture, successful culture production appears to continue to ride the desire to engage in intercultural interactions.



**Clifford Tatum**, Communication

**Presentation Title:** *Montreal Chinatown: A Case Study of Web-Based Civic Engagement in the Chinese Diaspora*

**Abstract:** Complex social networks within diasporic Chinese communities in Quebec have emerged in online forums distinct from their physically bounded predecessors. This study examines the role of the Internet as a medium of Chinese diaspora that once relied on the physical and political boundaries of Chinatown, the place, and is now largely diffused geographically yet maintains connection, coherence, and collaborative relationships in a different kind of place, a virtual place in cyberspace. Historically, the institution of

Chinatown in many urban settings served the host country as a way to contain the Chinese population while at the same time serving the Chinese community itself as a means to combat the complex intersection of racism, discrimination, poverty, and language as well as cultural barriers. However, both the circumstances of social injustice and the organizational boundaries that define Chinese diaspora have changed tremendously over the years. While it is clear that civic engagement is central to these online forums, the extent to which the civic sphere has evolved both structurally and functionally remains unclear. Using Montreal Chinatown as a starting point I use a novel approach to study civic engagement in diasporic Chinese communities by using Issue Crawler network analysis and ethnographic data gathering methods. I use network analysis to locate and map the larger online

collectivity as well as the significant nodes of interaction within the collective. The first level of analysis informs ethnographic data gathering and provides a baseline analytical structure. This combination of methods is used to examine Chinese community networks, as they exist today and by comparison to their historical place-based manifestations.



**Timothy J. Pasch**, French Studies

**Presentation Title:** *Satellite Broadband In Nunavik as catalyst for Inuit Web-Commerce*

**Abstract:** The recent installation of the Satellite Broadband Internet Network in Nunavik, with the help of Ottawa's National Satellite Initiative, Soleica Corporation and the Kativik Regional Government, is a major step forward in the economic future of the Inuit living in the region. Access to web-based content, high-speed email and digital photographic galleries is empowering the communities of the Arctic like never before. At this point, several businesses are already taking advantage of the new technology, yet most of them are government-based. Large

Organizations such as the KRG, Air Inuit and several tourism firms (including caribou hunting and a new cruise-liner) are using the communication tools to increase business and spur profits. This is to be expected, yet at the same time, small, start-up, Inuit owned and operated businesses are also beginning. Artisans, Tea-makers, Sculptors and painters, musicians, herbal remedy creators and others are using their new-found powers of communication to market their talents and products globally, creating a wave of interest that is vaulting the Inuit of Nunavik onto the international scene. How this attention will impact the locals will be a focus of this article, as the community development of the Inuit and their handling of this critical stage in their history will impact upon the Federal Canadian Government, the Province of Québec and the political framework negotiations with the Kativik Corporation. Presentation will contain substantial media element, web content, and case studies from the field. Interviews include talks and recordings with Inuit, the KRG, Soleica Corporation engineers and Government officials. Live web-updating during the PowerPoint presentation will ensure accuracy of data. Statistics from Statistics Canada; Demographic Information from the Department of Northern and Indian Affairs Canada. Including an interview with M. Donat Savoie, Chief Federal Negotiator for Canada; Information on Nunavik Technology from the Kativik Regional Government Information Technology Director, Joey Lance; Soleica Corporation represented by Nicolas Gateff, Communications Director, and Antoine Meunier, Chief Engineer.