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Abstracts/Útdrættir

Tale of Three Brothers: Letters from Rural Nebraska 1873–1915

Dr. Alda Bryndís Möller, Ph.D in Food Science and Graduate Student in Icelandic at the University of Iceland.

In 1873, Torfi Bjarnason (1838–1915), a family man and farmer in Olafsdalur in NW-Iceland, was at a crossroads in his life. Being an observant man, enterprising in spirit and with considerable knowledge of English, he joined a group of Icelanders sailing to New York that summer. He then embarked on travel that led him to the rural areas near Lincoln, Nebraska. His aim was to study the lay of the land and conditions for a sizeable Icelandic settlement. His letters home that summer describe his observations but in September he returned home, never to visit America again.

Torfi's two brothers, Larus and Albert, emigrated to America and settled in rural Nebraska. Larus left Iceland with Torfi in 1873 and Albert left in 1878. Their 39 letters to Torfi describe in a personal way their early experience as farm labourers and later as farmers owning land, property and stock. Larus stopped writing in 1880 but Albert wrote about his life in America over a period of 37 years. His letters reflect the thoughts and work of a man determined to succeed in the new country. Larus died in 1918 and Albert in 1944. They assumed the family name Barnason.

Alda Bryndís Möller holds a B.Sc. (hons.) in Food Science and Biochemistry and a Ph.D. in Food Science. In recent years she has pursued her interest in the Icelandic language, and especially its historical development, by studies in the Faculty of Icelandic and Comparative Cultural Studies at the University of Iceland. She holds a B.A. degree in Icelandic and is currently aiming for an M.A. degree.

“Chow Mein – It’s a Newfoundland Thing”: Migration, Identity, and Noodles in Ann Hui’s *Chop Suey Nation*

Dr. Alison Calder, Professor of English, University of Manitoba.

A back cover blurb advertises Ann Hui’s 2018 memoir *Chop Suey Nation* by stating that “within these pages lies the history of an entire nation.” But which one: Canada or China? Hui’s narrative sets out to find out why, “with so much *real* Chinese food available, were people still eating the *fake* stuff?” (20). This paper reads Hui’s book in the context of Lily Cho’s analysis of Canadian chop suey restaurants as “model[s] of negotiating otherness wherein the incorporation of otherness becomes a moment of serving back to Europe-in-Canada its own images, desires, and fantasies” (*Eating Chinese* 50). How do these desires emerge in *Chop Suey Nation*? Hui’s book is comprised of two alternating narratives. One is the story of her cross-Canada trip to visit small-town chop suey restaurants, with outlandish locations serving odd regional concoctions such as Chinese pierogies, while the second details her subsequent discovery that her own immigrant parents also owned such a restaurant, established as a result of familial trauma rooted in Canada’s Chinese Exclusion Act. The book’s expressions of anxiety about ideas of authenticity ultimately extend to the author herself, as she encounters restaurant owners who are arguably “more Chinese” than she is. Thus Hui’s account coinciding with the narrative of immigrant ‘evolution’ described by Cho, in which the notion of the Chinese café collapses “the idea of the non-urban and that of the non-modern in the increasingly triumphalist accounts of Asian arrival” (18). For Hui, inclusion in a multicultural yet de-ethnicized Canadian nation is signaled by successful integration into a professional economy, yet can also be seen as “quintessentially Chinese” as “it was pure entrepreneurialism” (199).

Alison Calder is a Professor in English, Theatre, Film & Media at the University of Manitoba, where she teaches Canadian literature and creative writing. She has published widely on Canadian prairie literature and culture and is an award-winning poet. Current projects include a consideration of how Métis identity is figured in the short stories of Saskatchewan writer Lisa Bird-Wilson. She is presently working on her fourth poetry collection.

Settler or Shaman: Settlement Hierarchy in 10th Century Iceland

Dr. Ármann Jakobsson, Professor in Old Icelandic Literature at the University of Iceland.

The sagas of the Icelanders describe the first 150 years in a newly settled country and the inevitable hierarchy that emerged. In this paper the focus will be on the social value of paranormal powers. Many of the most distinguished settlers claimed troll ancestry and some possessed magical powers themselves, i.e. shapeshifting. However, when others arrive later claiming similar capabilities, they are stigmatized and outcast. Thus there is great variation in the social meaning of magic that is strongly connected with the hierarchies created in the migration period when the Icelandic free society was founded.

Ármann Jakobsson is Professor in Early Icelandic Literature at the University of Iceland. He is the author of the scholarly monographs *Í leit að konungi* (1997), *Staður í nýjum heimi* (2002), *Tolkien og Hringurinn* (2003), *Illa fenginn mjöður* (2009), *Nine Saga Studies* (2013), *A Sense of Belonging* (2014), *Íslendingaþættir: saga hugmyndar* (2014) and *The Troll Inside You* (2017). He has also written fiction, including *Fréttir frá mínu landi* (2008), *Vonarstræti* (2008), *Glæsir* (2011), *Síðasti galdrameistarinn* (2014), *Brotamynd* (2017) and *Útlagamorðin* (2018). In addition he has edited both scholarly anthologies and critical editions including the two volume *Morkinskinna* in the *Íslensk fornrit* series (2011) and *The Routledge Research Companion to the Medieval Icelandic Sagas* (2017).

Norwegian-American ‘missions of education’ and Old-Icelandic literature

Bergur Þorgeirsson, Director of Snorrastofa, Cultural and Medieval Centre in Reykholt.

The importance of Old-Icelandic literature for people of mostly Norwegian and Anglo-Saxon origin in North America and their devotion to the matter of Vinland is the topic of the paper. The study includes a discussion on how professor Rasmus B. Anderson (1846-1936) influenced and contributed to the legacy of the medieval explorer Leif Erikson, reception of Old Icelandic literature in the founding of the publishing company The Norrœna Society and translations of Old-Icelandic works. The focus is at the same time on ‘missions of educations’ leading up to observances, festivals and anniversaries, both Norwegian and all American, ‘missions’ that involved publishing medieval literature, crossing the Atlantic on replicas of Viking ships and even raising statues, advocating for the importance of Leif Erikson being the first European to find America.

Bergur Þorgeirsson is a literary scholar and a medievalist. He studied at the University of Iceland and The University of Gothenburg in Sweden. He works as the Director of Snorrastofa, a Cultural and Medieval Research Center in West Iceland dedicated to the Icelandic medieval writer, poet and chieftain, Snorri Sturluson. He has mainly studied the Old-Icelandic *fornaldarsögur* and Eddic poetry. He has also done research on the reception of Old-Icelandic literature in the nineteenth century and in the beginning of the twentieth.

Icelandic as a Heritage Language in North America

Dr. Birna Arnbjörnsdóttir, Professor of Second Language Studies in the Department of Languages and Cultures at the University of Iceland, and the Director of the Vigdís Finnbogadóttir Institute of Foreign Languages.

This paper will present a short overview of recent studies on Icelandic as a heritage language in North America, and how the study of heritage languages, including Icelandic, informs our understanding of the nature of language, language development and language attrition. The presentation is based on a recent publication, *Sigurtunga* (2018), co-edited by the author with Höskuldur Práinsson and Úlfar Bragason. This is followed by a description of available resources and data bases on Icelandic as a heritage language collected over the last few decades. The presentation concludes with reflections on future research opportunities and collaborations.

Birna Arnbjörnsdóttir is Professor of Second Language Studies in the Department of Languages and Cultures at the University of Iceland. She is the Director of the Vigdís Finnbogadóttir Institute of Foreign Languages. Her research interests include language contact, heritage languages, and multilingualism.

From Vinland to Valinor: The Westward Journeys of Old Norse Mythology

Dr. Dustin Geeraert, Instructor, Department of Icelandic and Department of English, University of Manitoba.

This paper will survey the initial results an Annotated Online Bibliography project. As a “Mythography,” i.e. a survey of the many versions of a core set of myths, this research into the reception of “West Norse Myths” will have a particular focus on the nineteenth century and twentieth century editions, translations, adaptations, and especially literary and creative responses. Works whose reception would be traced would include *The Prose Edda*, *The Poetic Edda*, *The Saga of the Volsungs*, *The Saga of King Hrolf Kraki*, *The Saga of Grettir the Strong*, and the *Vinland Sagas*. There would be a particular focus on mythological views of intercultural contact, as Norse voyagers encounter new islands, continents, and worlds, taking their deities with them – in creative responses to legendary sagas from William Morris’s *The Earthly Paradise* (1867) to Neil Gaiman’s *American Gods* (2001). Surveying many iterations of mythological stories and considering their narrative framing, orientation, and allegiances reveals how archetypal stories evolve through different ages and adapt to different symbolic geographies and cultures, thus finding their way into the lived experiences of many minds.

Dustin Geeraert (Ph.D 2016) teaches in the Icelandic and English Departments at the University of Manitoba. He is the editor of *The Shadow Over Portage and Main: Weird Fictions* (2016, with Keith Cadieux) and the forthcoming *A Scholar or a Skald: Metamorphosis and the History of Old Norse-Icelandic Literature* (2020, with Christopher Crocker). His articles have appeared in *Journal of the William Morris Society* (2012), *The Lovecraft Annual* (2014), and *Comitatus: A Journal of Medieval and Renaissance Studies* (2018), and are forthcoming in *The Middle Ages in the Modern Era IV* and *From Iceland to the Americas: Vinland and Historical Imagination*.

Women who Have Sought International Protection in Iceland

Project: Mobilities and Transnational Iceland

Elísabet Kristjánsdóttir, M.A in Anthropology, Teaching & Research Assistant at the University of Iceland.

The aim of this research was to find out about the experiences of women who have sought international protection in Iceland and how they fared during the waiting period whilst their application for asylum was being processed. Qualitative interviews were conducted to 11 women about their experiences. Their narrations were contextualised in conjunction with theories about migration, theories about migration, feminist theory and nationalism. Main results indicated that living conditions of asylum seekers need to be improved and their human rights and needs addressed and heard. Furthermore, results indicated that majority of the women had experienced trauma in their country of origin and great difficulties during their escape to Iceland. They found it hard to survive on the monetary assistance they were allocated each week and their fear of deportation was immense. Women who have sought international protection always experience at least double marginalisation, they are women and they are asylum seekers. Some of the women spoke about Iceland being a good country for single mothers and women's rights and had high hopes about receiving asylum in Iceland.

Elísabet Kristjánsdóttir has an MA in anthropology. Her MA thesis and research was about women who have sought international protection in Iceland. Since graduating Elísabet has worked as a teaching assistant and research assistant at the University of Iceland.

The Life and Experiences of Refugees after Being Granted Asylum in Iceland

Project: Mobilities and Transnational Iceland

Elva Björt Stefánsdóttir, Graduate Student in Anthropology at the University of Iceland.

In recent years there has been an increase in the number of refugees in Iceland. Research has been done among labor migrants, quota refugees and asylum seekers in Iceland highlighting their experiences, showing that many immigrants in Iceland have experienced prejudice and discrimination because of their nationalities and skin color. Unlike the other Nordic countries there is still a lack of research looking into the lives and position of those who have been granted refugee status after having sought asylum. The main goal of the research project "The life and experiences of refugees in Iceland after having been granted asylum" is to see what boundaries and borders this group of refugees face in Iceland. Moreover, how nationalism and the definition of being Icelandic affects the processes of inclusion and exclusion and the sense of belonging in Icelandic society. The research applied qualitative methods, which included six semi-structured interviews with refugees that had been granted asylum in the last five years. The participants were granted refugee status before the changes in regulations, with regard to increased services for this group, in the beginning the 2019. Thus they were more or less on their own after getting a refugee status had no rights to services, such as with regard to housing, language courses or

support families. The results of the projects provide an important window to their experiences and strategies and at the same time into Icelandic society through the eyes of refugees.

Elva Björt Stefánsdóttir is a master student in Anthropology at the University of Iceland. In her master research she has been looking into the life of refugees in Iceland. Throughout her education, her main focus has been on mobilities, globalization and the effects on vulnerable groups.

Experiences of Syrian Quota Refugees and Professionals of Settlement Support Programs
Project: Mobilities and Transnational Iceland

Dr. Guðbjörg Ottósdóttir, Assistant Professor in the Faculty of Social Work, University of Iceland.

The role of social workers in settlement programs for refugees is usually shaped by program's ideas of what needs refugees have and policy ideas of integration. Integration support tends for example to be grounded on perception of refugees as vulnerable with specific emotional and health needs for support and have a specific goal of supporting refugees to become fully integrated into Icelandic society. The paper discusses findings of qualitative research exploring experiences of Syrian quota refugees and professionals, including social workers, of support provision and reception during settlement programs in three municipalities 2016-2017 in Iceland. The findings suggest that Syrian refugees' expectations of support was in many ways different than those held by professionals and municipalities. While the Syrians perceived settlement support as needing to be focused on helping them to build livelihood strategies which were not place confined and took on board their diverse needs, professionals tended to see settlement support as place and goal specific, approaching needs as homogenous and from a group perspective. The findings suggest the need for policy and programs to consider diverse needs and the participation of refugees in developing and structuring programs and to make room for broader and holistic professional approaches in support.

Guðbjörg Ottósdóttir is Assistant Professor in the Faculty of Social Work, University of Iceland. She completed BA in anthropology from Ball State University, USA in 1987 and MA in sociology from Western Michigan University, USA in 1991, BS in social work from Carleton University, Canada in 1997 and PhD in Human Geography from University of Reading, UK in 2015. Guðbjörg's research has focused on migration and settlement, exploring disability and family care practices in migrant and refugee families and experiences of refugees and migrants of welfare services. gudbjoro@hi.is

Einar H. Kvaran (1859-1838) and the Complexity of Hopes

Dr. Guðrún Björk Guðsteindóttir, Professor, Department of English, University of Iceland.

In his short story “Vonir” [Hopes] from 1890, written in Icelandic, Einar Hjörleifsson Kvaran (1859-1838) interrogates and problematizes the prevailing Heaven/Hell dichotomy in the signification assigned to emigration to “America,” or to the Canadian prairies, as was the prevailing trend among Icelanders. Kvaran had first-hand knowledge of the immigrant experience, having spent four years as a law student in Copenhagen before emigrating to Winnipeg in Canada, where he lived for ten years before returning to his homeland. He was an influential and prolific writer of all genres, but mostly of narrative fiction, who turned increasingly towards ethical and spiritual concerns.

This study views the story within the context of the historical moment of the story, which was written in reaction to the controversy that arose when mass emigration from Iceland to Canada peaked in 1888. In this experimental story, Kvaran multiplies and shifts the narrative centres of consciousness, giving insight into the multivalence of the immigrant experience when Icelanders were rushed from medieval life into modernity during their passage from Iceland to Winnipeg, the Gateway to the West. The issues of migration are at the very heart of this paper and Kvaran’s story is viewed from a fresh angle.

Guðrún Björk Guðsteindóttir is a Professor in the English Department, University of Iceland. She coordinates two graduate programs that she designed: Literature, Culture and Media, run jointly by English and French Studies, and Inter-American Studies, in collaboration with Spanish and French Studies. Her main area of research and publication is Icelandic Canadian Literature; more broadly, cultural politics, multicultural literature, narratology, cross-cultural mediation and adaptation.

Within the Americas: Northbound migration attests to manifold exclusions and lack of political resolutions

Dr. Hólmfríður Garðarsdóttir, Professor of Spanish, University of Iceland

Every year, in an attempt to reach the United States and/or Canada, hundreds of thousands of undocumented migrants from Central America cross Mexico atop freight trains that are referred to by names such as “The Beast” or “The Train of Death.” Driven by extreme economic conditions, civil unrest and violence in their home countries, and, in some cases, the desire to reunite with relatives already living in the north, adult individuals, families, and even unaccompanied children and adolescents embark on this perilous journey. In doing so, they risk

falling victim to abuse, extortion, sexual assault, and other forms of violence at the hands of brutal gangs, organized crime, and corrupt officials. Many lose their lives.

This study examines various aspects of the passage of undocumented Central American migrants through Mexico, viewing the situation from the perspective of human rights violations and social exclusion. It addresses the specifics and realities of the migrants' dangerous journey north, and reviews the main factors that lead these people, who are mostly from El Salvador, Guatemala, and Honduras, to leave their home countries in search of a better life.

The experiences of Central American migrants have been the subject of several documentary films which provide both a narrative and visual representation of the journey north through Mexico. This study will analyze a series of documentaries as well as the feature films *Sin nombre* (2009) y *La jaula de oro* (2013) and consider whether the films accurately illustrate the harsh realities that undocumented migrants face while attempting to reach the north and the extent to which they provide insight into their lives and experiences.

Hólmfríður Garðarsdóttir is Professor of Spanish at the University of Iceland. She completed a PhD degree in Spanish, with an emphasis on Latin American Literature, from the University of Texas at Austin in 2001. Since then she has been at the University of Iceland, Faculty of Languages and Cultures, where she has chaired the Spanish Department on and off and served as Head of Faculty from 2012 to 2015. She is an active researcher within the ranks of the Vigdís Finnbogadóttir Institute of Foreign Languages. She has lectured widely and publishes in English, Spanish and Icelandic. For more information see: <https://www.hi.is/staff/holmfr>

Jazz Music in Fríkirkjan in Reykjavík (The Independent Lutheran Free Church)

Huimin Qi, Professor and Chinese Director of Northern Lights Confucius Institute.

From the original Blues and Grams, through Big Band Swing, Bebop, Cool, Hardbop, Post-bop, Free Jazz and contemporary Jazz has become a professional field for music students. Its influence has spread all over the world. Even in Iceland, with a population of around 330,000, and far away from Central America, there is an annual Jazz music festival held in the summer. Jazz does not only create an annual music party for people in Iceland, but it has also been incorporated into some of the church ceremonies. This paper introduces a study of jazz music in some of the churches of Iceland. It explores how Jazz, as a foreign music form, is borrowed, localized and integrated into church-based activities in Iceland.

Huimin Qi graduated with PH.D in Ethnomusicology from the Chinese National Academy of Arts in 2003. She is a professor in Ningbo University, China, and is currently working as the Chinese Director of Northern Lights of Confucius Institute, at the University of Iceland. Ms. Qi had the experience of teaching in the University of Central Arkansas, USA, in 2011. Her specialty is Chinese folklore music of ethnic minority groups, such as Tu, Tibetan, and Hui. Her

research also includes local Chinese operas in Shandong and Zhejiang Province. Her major publications include 3 books and over 20 papers, some of which have been published by prestigious journals both at home and abroad.

North American Icelandic – Recent Developments

Dr. Höskuldur Þráinsson, Professor Emeritus of Icelandic Linguistics at the University of Iceland and Dr. Sigríður Magnúsdóttir, Associate Professor Emerita at the University of Iceland and former Director of Speech and Language Clinic at the Icelandic University Hospital, Landspítalinn

In this talk we will give a brief overview of some of the linguistic properties of North American Icelandic (NAmIcel) today, based on the results of the research project *Heritage language, linguistic change and cultural identity/Mál, málbreytingar og menningarleg sjálfsmynd* (2013–2015). The purpose of the linguistic part of the project was to learn more about the nature and recent developments of NAmIcel and to compare it to other heritage languages. The data were mainly collected in three field trips to Manitoba, North Dakota, Saskatchewan, Alberta, British Columbia and Washington state 2013–2014, where over 120 speakers of NAmIcel were interviewed. Various tests were used in these interviews in attempts to answer questions like the following: Does the pronunciation of NAmIcel share any properties with particular local variants of Icelandic in Iceland? To what extent has the syntax of NAmIcel been affected by its close contact with English? How do speakers of NAmIcel understand complex sentences? Do speakers of NAmIcel acquire the rules of plural formation in Icelandic the same way as speakers of Icelandic in Iceland? To what extent is NAmIcel a typical heritage language?

Höskuldur Þráinsson is Professor Emeritus of Icelandic linguistics at the University of Iceland. His main research interest has been the syntax of Icelandic and linguistic variation in Icelandic and Scandinavian, including Faroese and North American Icelandic.

Sigríður Magnúsdóttir is Associate Professor Emerita at the University of Iceland and former Director of the Speech and Language Clinic at the Icelandic University Hospital, Landspítalinn. She has mostly worked on aphasia and developed various linguistic tests for aphasics and children.

“Our Destination Was Nova Scotia, in a Country Called Canada”: Images of the Icelandic Settlement in Nova Scotia and its Community in Selected Works of J. M. Bjarnason

Jay Lalonde, Graduate Student in the Department of English, University of Iceland

“It was only natural that the new farmers who lived upon the rough Mooseland heights soon felt that their lands were poor and difficult when compared with the beautiful district that lay so close to them. . . . They were there for seven years, but they should not have stayed longer than six months.” These are the harsh words Eiríkur, the protagonist of Jóhann Magnús Bjarnason’s *The Young Icelander*, uses to describe the

reality of the now nearly-forgotten Markland settlement. Disappointment, hard work, linguistic and cultural isolation, but also the experience of a completely different landscape, new life opportunities, and a tight-knit rural community are among the sentiments expressed by Icelandic characters such as Eiríkur.

My research addresses the importance of the Markland settlement in the writing of J. M. Bjarnason, as well as the importance of Icelandic immigration to Nova Scotia in the larger picture of the Icelandic emigration narrative. This paper will first briefly introduce Markland's history, and then analyse the influence of settlement life and community, along with the landscape, on the characters and other elements in J. M. Bjarnason's novel *The Young Icelander* and in selected short stories.

Despite being short-lived, the settlement and the stories of its inhabitants undoubtedly left their mark on J. M. Bjarnason's writing as well as on the cultural memory of the Icelandic immigrants, and while not ultimately becoming *Nýja Ísland*, Nova Scotia also has its place—physical as well as cultural—on the map of *Vesturheimur*.

Jay Lalonde is a graduate student of Inter-American Studies, as well as a government scholarship grantee in the Icelandic programme, at the University of Iceland. Jay is currently researching Icelandic immigration to Atlantic Canada for his MA thesis, focusing especially on the Markland settlement and its portrayal in literature.

Migrations Transformed: Tosher Hasidic teachings and stories

Dr. Justin Jaron Lewis, Professor of Religion, University of Manitoba

From the wanderings of the Biblical patriarchs and matriarchs onward, Jewish memory is replete with migrations. Hasidism, a branch of Judaism that cultivates spiritual experience, has its share of stories and spiritual teachings about migration. This paper will focus on one Hasidic group whose wanderings have ended, for now at least, in Canada. In 1951, after the traumatic displacements of the holocaust and the postwar years, Rabbi Meshulam Feish Löwy, whose home town had been Tosh (Nyírtass) in Hungary, arrived in the relative safety of Montréal. In 1962, he left that worldly city behind, and founded a yeshivah (religious school) on the outskirts of nearby Boisbriand. Rabbi Löwy named the community Tosh, after his lost home in Hungary. There, he was gradually acclaimed as a rebbe, a Hasidic spiritual master. He was also a renowned storyteller. In 2007, Rabbi Löwy, now universally known as the Tosher Rebbe, visited Tosh, Hungary, with a large group of followers, and prayed at the graves of his paternal grandfather and great-grandfather who had been rebbes there. By the time of his death in 2015, Tosh-Boisbriand was a thriving community and there were Tosher congregations as far afield as New York and London. As the only substantial Hasidic Jewish community in Canada, Tosh has attracted scholarly attention from sociologist William Shaffir, textual scholar Aubrey Glazer, and others. It is a textually prolific community and a frequent topic of conversation on Hasidic internet forums. With the relocation to Boisbriand, the Tosh of prewar Hungary was – in a certain sense – recreated.

Justin Jaron Lewis is Associate Professor in the Department of Religion, University of Manitoba, specializing in Judaism. He is the author of *Imagining Holiness: Classic Hasidic Tales in Modern Times* (2009) and translator of *Many Pious Women*, a Yiddish work from Renaissance Italy (2011). He has published articles on Tosh, a community of Hasidic Jews near Montreal, the subject of his

paper at this conference. His course offerings include Religion and Sexuality, Storytelling and Religion, and courses on Jews and Judaism from the Bible to contemporary controversies.

Migration/Fólksflutninga: Canada's Emergence as an International Surrogacy Destination

Dr. Karen Busby, Professor of Law, University of Manitoba.

**Pamela White of Kent Law School is a co-author of the paper, but will not be presenting.*

At the 2012 origins Conference, I presented a paper titled “Saga þernunnar: Surrogacy Stories from Canada and Iceland,” which compared Icelandic and Canadian surrogacy laws and looked at law reforms efforts in both countries. Most countries in the world, including Iceland, still restrict or prohibit all surrogacy agreements. In this paper we explore why Canada—which permits unpaid but not paid surrogacy—has emerged as an international surrogacy destination. In other words, people come from around the world to Canada where Canadian women agree to carry babies for them. We then consider whether Canadians should be concerned about this development. We ask whether the concerns about consent, exploitation and commodification raised about reproductive medicine practices in the Global South apply now that Canada has emerged as a site of international art reproductive offshoring. Are there other reasons why Canadians should feel uneasy about international intended parents seeking surrogates in Canada? Are there lessons in the Canadian experience for Icelanders? Our observations lead to a discussion about whether Canada should introduce residency restrictions on surrogacy. We will also describe our participation as co-investigators on a trans-Canada research project to explore the experiences of surrogates in Canada which has just received SSHRC funding.

Karen Busby has been with the Faculty of Law at the University of Manitoba since 1988. Her teaching and research interests are diverse but her focus is on violence against women and reproductive rights. Together with co-author Joanna Birenbaum, She has just submitted a manuscript for a book on campus sexual violence policies. She is the co-investigator on three prestigious Social Science and Humanities Research Council grants for projects on surrogacy, sexual assault and campus sexual violence policies. All of her maternal great-grandparents were born in Iceland.

“Don't ask Icelanders how to make their Christmas Cake”: Vínarterta and Icelandic Immigrant Memory in North America

Dr. Laurie K. Bertram, Assistant Professor of History, University of Toronto.

**Peter John Buchan, Head & Instructor at the Department of Icelandic Language and Literature, University of Manitoba, will read the paper.*

This presentation explores the history of vínarterta, a striped fruit torte imported by Icelandic immigrants to North America in the late 19th century and obsessively preserved by their descendants today. When roughly 20% of the population of Iceland relocated to North America between 1870---1914, they brought with them a host of culinary traditions, the most popular and enduring of which is this labour-intensive, spiced, layered dessert. Considered an essential fixture at any important gathering, including weddings, holidays, and funerals, vínarterta looms large in Icelandic North American popular culture. Family recipes are closely guarded and any alteration to the “correct recipe” are still hotly debated by community members who see changes to “original” recipes as a sign of cultural degeneration. In spite of this

dedication to authenticity, this torte is an unusual ethnic symbol with a complex past. The first recipes for “Viennese torte” were Danish imports via Austria, originally popular with the Icelandic immigrant generation in the late 19th century because of its glamorous connections to continental Europe. Moreover, the dessert fell out of fashion in Iceland roughly at the same time as it ascended as an ethnic symbol in wartime and postwar North American heritage spectacles. Proceeding from recipe books, oral history interviews, memoirs, and Icelandic and English language newspapers, this presentation examines the history of this particular dessert. Building from Jón Karl Helgason's analysis, it uses this history to better understand the vínarterta “cult” and its meaning(s) in Icelandic-North American identity. Instead of a symbol of national belonging, it functions as a kind of “eucharist” in personal and collective commemoration that acts as an embodiment of past generations of women. The presentation will include rare photographs from the early Icelandic immigrant community, wartime and post-war depictions of the Icelandic-North American community, and a discussion of variation and innovation in early recipes.

Laurie K. Bertram is an Assistant Professor in the Department of History at the University of Toronto. Her forthcoming book, *The Viking Immigrants: Icelandic North Americans* is slated for release December 2019 with University of Toronto Press. The book uses the history of everyday culture in Icelandic North American communities – from food and fashion to ghost stories and Viking parades – to shed light on a century and a half of change and adaptation.

Migrating Plays

Dr. Magnús Þór Þorbergsson, Postdoctoral Research Fellow at the University of Iceland.

In 1899, Jónas Jónsson from Hrísar in Eyjafjörður sold a bound manuscript containing sixteen plays to the Icelandic National Library. The plays were original works as well as translations and adaptations of comedies by Ludvig Holberg written by nine authors, all of which were residents in Eyjafjörður or Fnjóskadalur, within a 25km radius from the town of Akureyri. Most of the plays collected in the manuscript have never been performed in Iceland outside of the Eyjafjörður region. However, evidence can be found of numerous performances of these plays among Icelandic immigrants in North America in the late nineteenth and early twentieth centuries. Using this manuscript as a point of departure, my paper investigates the migration of plays from Iceland to North America, their movement across state and province borders between various communities of Icelandic immigrants, interacting with existing performance cultures, before disappearing or – as in the case of Jónas Jónsson’s collection of plays – resurfacing in a different form in the country of origin.

Magnus Thor Thorbergsson holds an MA-degree in Theatre studies from the Free University Berlin and a PhD from the University of Iceland. He is currently a Postdoctoral Research Fellow at the University of Iceland working on a project on the history of theatre among Icelandic immigrants in North America.

Narrating Migrations: Women and Newfoundland's 19th Century Migratory Fishery

Dr. Pam Perkins, Professor of English, University of Manitoba.

In the early 1960s, the Norwegian archaeologists Helge and Anne Stine Ingstad discovered some of the first confirmed traces of European migration to North America when they uncovered Norse artefacts in L'Anse-aux-Meadows, on the northern tip of Newfoundland. What was particularly exciting about their discovery was that among the artefacts was a spindle whorl. That discovery implied that the travelling party had included women, suggesting that the Norse were migrants, rather than chance visitors. Some nine hundred years later, in the mid-nineteenth century, that part of the Newfoundland coast, the *Petit Nord*, was still being visited by seasonal European fishermen. Those included French visitors, who by treaty had the sole fishing rights to that coast, but it was Anglo Newfoundland settlers from other parts of the island, who, by the end of the century, had become the dominant European population in that area. That was in part because, like the Norse before them, the Anglophone fishermen were accompanied by women, who were central to the establishment of Anglo settlements in that part of the island. Yet the role of women in the settlement of Newfoundland's *Petit Nord* has not yet received much attention. This paper will look at ways to reconstruct a narrative of women in the migratory fishery, drawing on sources ranging from travel narratives by outside visitors to folksongs and to bastardy trials from more settled parts of the island. It will propose a methodology for reconstructing the experiences of women who were central to the migratory process in the European settlement of Newfoundland, but who have left few if any records in their own words.

Pam Perkins is a Professor in the Department of English, Theatre, Film & Media at the University of Manitoba. She has published on and edited a number of eighteenth-century and Romantic-era Scottish women writers, and her current research focuses on late-eighteenth and early-nineteenth-century travels around the North Atlantic rim.

Recent Migration to Canada and Iceland: Issues in Cultural Sustainability

Dr. Paul D. Larson, Professor of Supply Chain Management, University of Manitoba.

The session is based on four dimensions of sustainability – economic, environmental, social and cultural. While spatial migration has been studied from economic, environmental and social perspectives, the cultural viewpoint has been neglected. Thus, the proposed paper contributes an analysis of possible cultural implications of recent international spatial migration to Canada and Iceland, for migrants and host country citizens. A variety of sources of information support the paper, including the literature, Canadian and Icelandic census data, and secondary data on national cultural characteristics. Using these sources, a protocol to assess the lived experiences of migrants and nationals will be created.

Paul D. Larson, Ph.D., is the CN Professor of Supply Chain Management at the University of Manitoba. From 2005 to 2011, he was SCM Department Head and Director of the Transport Institute. Current research interests include sustainability, humanitarian aid and migration.

Migration Imagination: Identity, Belonging & the Icelandic-Canadian Experience, Then and Now

Dr. Richard Sigurdson, Dean of Arts & Professor of Political Science at the University of Calgary, and former Dean of Arts at the University of Manitoba.

Reflecting on my own personal and professional experience, this talk will explore the migration story of the Icelanders who came to Canada and analyze the contours of the imagined community created by their descendants in a multicultural Canada in the late 20th and early 21st centuries. The Icelandic migrants were part of a much larger effort by Dominion officials to populate the new country, especially in the West. Their story is both typical and unique, and the lessons learned from this history tell us a great deal about Canada and the interaction between Indigenous peoples, the British and French colonizers (the “founding peoples”), and the waves of other settlers who followed. As Canada later defined itself as a continuously evolving, diverse and multicultural, “immigrant nation”, the Icelandic-Canadian identity inherited and curated by second-, third- and fourth-generations of ancestors of the original Icelandic settlers, continued to thrive and provide personal meaning, even while creating sometimes awkward interactions with “real Icelanders” and their culture through increased communications and tourism.

Richard Sigurdson is Dean, Faculty of Arts, at the University of Calgary. A political scientist by training, he has published on a variety of topics, from the history of political theory to the Charter of Rights in Canada, first nations, nationalism and immigration. His research has often taken him abroad, including to Germany where he served as a visiting professor at the Free University, Berlin. He is an active political theorist and, as author of *Jacob Burckhardt’s Social and Political Thought*, was the first to study Swiss cultural historian Jacob Burckhardt as an influential political thinker.

Forgotten Women with Agency? Single Women who Emigrated from Iceland to North America, 1870-1914

(Project: *Single Women and the Journey West*).

Dr. Sigríður Matthíasdóttir, Historian and Dr. Þorgerður Einarsdóttir, Professor of Gender Studies, Faculty of Political Science at the University of Iceland.

In this paper we will for the first discuss questions regarding the image, position and agency of single emigrating women within Nordic history writing. (By Nordic we refer to research within the Nordic countries, that is Norway, Sweden, Denmark, Finland and Iceland). Second we will put forward the hypothesis that a certain group of women has been forgotten in the history of Icelandic emigration and in historical accounts of women and gender. These are single women

who emigrated from Iceland to North America, who belonged neither to the upper classes nor to the “lower classes” or domestic servants. (Matthíasdóttir and Einarisdóttir 2016). It will be proposed that these women had a certain “capital” (Skeggs 1997; Bourdieu 1984), that they had certain resources which could, for example, consist in education, career or an employment history of some kind or familial associations. This research is thus intersectional, as it examines these women’s place and “power relations” within the gendered and classed societal structure.

Apart from letters and autobiographies, the written sources also include obituaries in the Icelandic newspapers published in Canada. We will especially discuss the advantages as well as methodological issues in the use of such sources.

Sigríður Matthíasdóttir is an independent historian at the Reykjavík Academy (www.akademia.is). Her research has covered gender history, nationalism, university history and emigration. A co-author of *Aldarsaga Háskóla Íslands 1911-2011* (The Hundred Year History of the University of Iceland 1911-2011). Presently doing a research on Single women who emigrated from Iceland to North-America 1870-1914, which has for example received a three years grant from the Icelandic Research Fund.

Porgerður J Einarisdóttir is Professor of Gender Studies at the University of Iceland. Her research covers a broad range of issues from gendered labour markets and masculinities, to gender and academia and transgender issues. One of her most recent projects is a historical research with dr. Sigríður Matthíasdóttir on Icelandic women emigrants to North America.

Past the Threshold: The Migrant as Doubly Connoted between Enemy and Strange Attractor

Dr. Simone Mahrenholz, Professor of Philosophy, University of Manitoba.

In *Strangers to Ourselves*, Julia Kristeva writes that “the foreigner’s face forces us to see the secret manner in which we face the world.” This contribution will elucidate the background of the notoriously volatile and explosive status of the ‘migrant’ in human societies. It will argue that its base is not chiefly a perceived potential economic threat, but rather a double-poled oscillation: between enemy and object of burning interest. *Hospes* in Latin signifies guest but also foreigner and stands in maximal proximity to *hostis*: enemy. This double-sided feature of perceived otherness in migrant-newcomers results in a destabilization of one’s own identity on the one hand – a threat - fueled by a creative or erotic attraction of otherness and difference on the other hand. This high tension is acted out in many forms, not the least of which is naked violence. The characteristic oscillation of the perceived ‘migrant’ between enemy and strange guest will be examined by reference to depth--psychologist and philosophical observations, among them 1) Sigmund Freud’s idea of the “antithetical meaning of Ur- concepts” (“Gegensinn der Urworte”), 2) Plato’s concept of the *daimon* (in particular the *daimon eros*) in his *Symposion*, and 3) Julia Kristeva’s analysis of the phenomenology of the “stranger” and its roots within the individual self. – The aim is to disclose the hidden logic or deep ratio within the antithetical responses that

immigrants frequently evoke – often within one and the same individual. As an example and touchstone, the highly ambiguous and paradoxical relationship between the German and the Jewish culture will be briefly discussed, this long, highly productive and partly symbiotic relation that led to the Holocaust.

Simone Mahrenholz, PhD, is Associate Professor in the Department of Philosophy, University of Manitoba. Her research interests include Philosophical analysis of creative thought and action; The arts and cognition, (special emphasis on music and film); Philosophy as a Way of Life; History of philosophy from a systematic standpoint. Her monographs include *Creativity - A Philosophical Analysis* (in German), Akademie-Verlag, Berlin, 2011; *Music and Cognition* (in German), Metzler, Stuttgart, 2002. <http://umanitoba.academia.edu/SimoneMahrenholz>

Sexual migration, queer migration

Dr Thomas Brorsen Smidt, United Nations University, Gender Equality Studies and Training Programme (UNU-GEST), University of Iceland.

Ever since the United Nations Refugee Agency published guidelines specifically dealing with refugee claims related to sexual orientation and gender identity and expression (i.e. SOGIE), the topic of SOGIE asylum seekers and refugees has received increased attention. Over the last decade, Canada has been at the forefront of producing scholarly work that addresses theoretical as well as practical issues relating to SOGIE refugees and asylum seekers. Despite many recent examples of SOGIE refugees reporting mistreatment by the Icelandic immigration system, no such scholarship has yet come out of Iceland. This lecture provides an overview of Canadian scholarship on SOGIE refugees and suggests how Icelandic researchers can build on Canadian experience to expand research focus and practice. It is suggested that future Icelandic research not only follow the Canadian example of challenging cultural assumptions of queerness in asylum and integration, but that several stakeholder groups in these processes be comparatively analyzed. Moreover, future research needs to focus on gatekeeper uses of digital connectivity and social media.

No research on SOGIE refugees has been carried out in Iceland. This lecture makes concrete suggestions as to how we can build on experiences from Canadian scholarship. So far, research on SOGI refugees across the scholarly literature has relied mostly on the embodied experiences of individual groups. In this lecture it is suggested that a comparison of the practices and experiences of four different stakeholder groups is necessary. Moreover, an empirical focus on digital connectivity and social media will mark an entirely new focus in SOGIE refugee studies, and in this way future research could make a significant contribution to international research on queer migration.

Thomas Brorsen Smidt is a project manager at the Gender Equality Studies and Training (GEST) Programme at the University of Iceland. The programme facilitates capacity

development of professionals and organizations in developing and post-conflict societies through research, education and training. Dr Smidt oversees and supervises research projects and collaborations for the programme.

Seeking International Protection in Iceland. Processes of Exclusion

Project: *Mobilities and Transnational Iceland*

Dr. Unnur Dís Skaptadóttir, Professor in Anthropology at the University of Iceland.

The paper applies theories of social construction of borders and boundaries to shed light on how people who apply for international protection in Iceland are excluded from society not only legally but in more informal ways. Persons who apply for international protection want to gain access to a society, which they are at the same time formally excluded from on the grounds that their application may be rejected and they deported. In spite of this temporary position people live and participate in life in Iceland. Based on qualitative interviews with 19 men from different countries who were in different stages of applying for asylum in Iceland, the paper examines how geographical borders and cultural boundaries affect their experiences of exclusion. It describes how exclusion is related to various factors including very limited access to the labor market, difficult housing situation, experiences of isolation and lack of activity while waiting for their application to be processed.

Unnur Dís Skaptadóttir is Professor of Anthropology at the University of Iceland. She completed her PhD from The Graduate School and University Center of the City University of New York in 1995. She has conducted research among different groups of migrants in Iceland. Her main research interest include questions of borders and boundaries, transnationalism, nationalism and gender.

Acculturation on Their Own Terms: The Social Networks of Political Radicals Among Icelandic Immigrants in Canada, 1890–1910

Dr. Vilhelm Vilhelmsson, Historian, Director of the University of Iceland Research Centre in Northwest Iceland & Co-editor of SAGA.

Scholars have used a variety of concepts to describe the social networks created by immigrants to find their footing in new surroundings. In their book *Immigrants in Prairie Cities* (2009) Canadian historians Gerald Friesen and Royden Leowen, for example, discuss several „ethnic webs“ created by immigrants in Western Canada in the early 20th century, associations such as kinship groups, religious organizations and secular clubs, which provided „the very tools by which the immigrant gained entry into the wider community“, associations which allowed them

to integrate into their adopted society while retaining their own sense of identity. As Swedish historian Per Nordahl has argued, such „havens“ (his preferred concept for such social networks) were often a matter of contention within immigrant communities with smaller groups forming their own autonomous havens within the community, reflecting the heterogenous nature of immigrant groups. Although they shared much of the same cultural baggage they were also split along ideological, moral, political and social lines.

This paper will borrow the ideas of Friesen, Leowen, Nordahl and others and discuss several havens of political radicals among Icelandic immigrants in Manitoba around the turn of the 20th century. This was a small group of individuals who subscribed to disparate but radical ideologies such as feminism, socialism, anarchism, freethought, atheism and unitarianism. Their shared experience of being controversial and sometimes ostracized due to their beliefs by their peers in the Icelandic immigrant community, while also retaining the need for their particular ethnic associative webs such as discussing ideas and politics in their own language, led them to form their own social networks. Journals and newspapers such as *Freyja*, *Baldur* and *Dagskrá II* and debating societies such as *Menningarfélagið* and *Hagyrðingafélagið* became spaces where they could negotiate their acculturation to Canadian society in their own language and on their own terms. This led to conflict within the Icelandic immigrant community but also helped Icelanders to navigate the complex politics and social world of North America in this turbulent era.

Vilhelm Vilhelmsson is Director of the University of Iceland Centre for Research in Northwest Iceland. He completed a PhD in History from the University of Iceland. His research currently focuses on the power relations of everyday life in pre-industrial Iceland, on subaltern agency and theories of everyday resistance. He has published two books and a dozen articles on various topics, including the politics of Icelandic immigrants in Canada around the turn of the 20th century. His book, *Sjálfstætt fólk: Vistarband og íslenskt samfélag á 19. öld* [Independent People: Compulsory service and Icelandic society in the 19th century] (Reykjavík, 2017) was nominated for the Icelandic Literature Prize in the non-fiction category. E-mail: vilhelmv@hi.is

Terristory: Traveling and Belonging on the Land With Indigenous Traditional Stories

Dr. Warren Cariou, Director, Centre for Creative Writing/Oral Culture and Professor of English, University of Manitoba.

This paper examines the relationship between Indigenous land and traditional Indigenous stories, with particular attention given to oral stories in the Cree and Okanagan traditions. I begin with the commonplace observation that many Indigenous stories are intimately connected to physical features of a community's territory, which are often used as orientation markers to guide travelers and to mark locations as important ceremonial or harvesting sites. For example, in Okanagan Elder Harry Robinson's story "Coyote Plays a Dirty Trick," the storyteller refers to a place in Okanagan territory where Coyote jumped out of a basket onto the land: "And now today / if anyone knows where that is / they could still see the tracks / that was marked on the rock" (*Write it on Your Heart*, 105). This geographical referencing is a well-known feature of

traditional Indigenous stories, but it also reveals a deeper connectedness between Indigenous oral stories, territory, and seasonal movements across the land. When Rocky Cree Elder William Dumas says, “the land tells me the stories” and when Okanagan writer/philosopher Jeannette Armstrong writes, “language was given to us by the land we live within” (“Landscape,” 175), these thinkers are expressing an inextricable connection between their people’s territory and their traditional narratives, indeed thinking of land and stories as *aspects of the same thing*. While popular understandings of Indigeneity often emphasize a sense of rootedness in a single place, the reality of Indigenous relationships to territory is actually much more active and fluid, with Indigenous peoples maintaining long-term connections to broad territories through seasonal movements and trade relations. Because narrative is inherently a temporal and movement-based medium, thinking about land as a form of story gives us a more nuanced way of understanding Indigenous peoples’ cyclical, migratory relationships to territory. I propose the term *territory* as a way of helping us to conceptualize this unity of land and narrative. In my definition, territory is the ground of Indigenous cultures; the living, nurturing, relational medium in which Indigenous communities flourish, and also the entity or being(s) from whom Indigenous people learn their responsibilities. Even for Indigenous people who have been separated physically from their home territories (through colonial intervention or otherwise), territory can provide the ground of belonging, in a way that is far more than metaphorical. This paper will trace specific examples of territory in work by Jeannette Armstrong, Harry Robinson, and William Dumas.

Warren Cariou is a Métis scholar and artist who has published works of fiction, criticism and memoir about Indigenous cultures and environmental issues in Canada. He directs the Centre for Creative Writing and Oral Culture at the University of Manitoba.

Special Panel on Transatlantic Publication Enterprises

Gröndalshús: <https://bokmenntaborgin.is/en/city-of-literature/Grondalshouse>

Death or Glamour: Migration and Exorcism in *Grettir's Saga*

Austin Quagleini, a recent graduate of the University of Manitoba in History and Religion.

This presentation will discuss an in-progress article focused on the character Glam in the medieval Icelandic work, *The Saga of Grettir the Strong*. Key to this paper is the notion that characters within folktales, fairy tales and literature symbolize both the personal views of the

authors, and the accumulation materials of cultural history. English nursery rhythms are a good example, representing as they do specific figures and events within England's history, particularly the people's views of the monarchy. This paper applies this concept to the Icelandic Sagas in order to argue that Glam's depiction, interactions with locals, and ultimate fate represent the underside of the medieval Icelandic nation's views of both foreigners and heathens, with apprehensions such as xenophobia and fear of idolatry fueling the sense of the overbearing Swedish worker's displacement in Iceland. The evil which surrounds the wolfish shepherd Glam outlives both the man's death and the revenant's exorcism. Ultimately, Glam can be considered within the category of "conceptual other" put forward by Kirsten Hastrup, which situates individuals in relation to cultural ingroups, outgroups, and moral codes.

Austin Quagleini is a recent graduate of the University of Manitoba, receiving an advanced degree in History with a minor in Religion. His research interests are the roles that the undead play in various Icelandic Family Sagas, with a focus on Glamr from *Grettir's Saga*. Now he is working on the *From Vinland to Valinor* project, building an online bibliography for other researchers to draw upon.

Poetry in Icelandic from Alberta and Other Inevitable Encounters in the World of Literature

Dr. Birna Bjarnadóttir, Project Manager at the Vigdís Finnbogadóttir Institute of Foreign Languages, University of Iceland, and former Chair of Icelandic at the University of Manitoba.

Birna will discuss recent bilingual and trilingual publications of both Icelandic literature and Icelandic Canadian literature by *Kind Publishing*, Department of Icelandic Language and Literature, University of Manitoba. She will also introduce a special publication of Icelandic Canadian Literature that will soon appear in Iceland in a bilingual edition by *Hin Kindin* (The other Kind). While discussing also the subject of how we read one another across cultures, the context given will consist of two great reading examples: Milan Kundera on the novel *The Swan* by Guðbergur Bergsson and Auden's *Letters from Iceland*.

Birna Bjarnadóttir studied literature and aesthetics at the Free University of Berlin, Warwick University and the University of Iceland, and wrote her doctoral thesis at the University of Iceland on aesthetics in the work of Guðbergur Bergsson. A former Chair of Icelandic at the University of Manitoba (2003–2015), she is currently working as a project manager at the Vigdís Finnbogadóttir Institute of Foreign Languages, University of Iceland. Birna is a published author on both sides of the Atlantic, publisher and editor-in-chief of *Hin kindin* (The Other Kind), and leads The Journey to the Magic Mountain project (2013–2020).

Thinking Home: Stephan G. Stephansson's Poetry of Two Lands

Mooréa Gray, Writer and Editor

Mooréa will discuss her discovery of Stephan G. Stephansson, the Icelandic–Canadian farmer, poet, pacifist and social prophet, and read from her Introduction in the soon to be published *Two Lands, One Poet. The Reflections of Stephan G. Stephansson Through Poetry*.

Mooréa Gray holds degrees in English literature and education. Along with raising her family and teaching, Mooréa has dedicated much of the last decade to researching the Icelandic-Canadian poet Stephan G. Stephansson. Mooréa is the editor of *Looking Back over My Shoulder: a Memoir* by Rosa Siglaug Benediktson (Benson Ranch, 2008) and author of “A Field of Literature Awaiting Harvest” (Ploughshares, Winter 2017-2018). Mooréa is a native of Calgary, Alberta, where she lives with her family.

Revisiting: On William Morris’s Icelandic Travels

Dr. Vanessa Warne, Associate Professor of English, University of Manitoba.

An exhibit on British designer, poet and novelist William Morris currently on at Kjarvalsstaðir, Reykjavik Art Museum explores Morris’s career and his connections to Iceland. This presentation shares research toward a future publication on Morris’s experiences as a tourist in Iceland in 1871 and 1873. It explores the value of both Food Studies and so-called Body Studies to the study of his travels in Iceland.

Vanessa Warne teaches and researches nineteenth-century British culture and the history of disability at the University of Manitoba. She has published most recently on reading by touch and the experiences of the first generations of blind readers in Britain and on braille and its use and misuse in contemporary public art. Her special issue of *Disability Studies Quarterly*, “Blindness Arts,” co-edited with Dr. Hannah Thompson, appeared in 2018.