**Introduction**

## **Introduction Lecture Recording**

1. Canada gets much of its identity from the US
2. Canada is often seen as a peaceful place
3. This course brings up how there is conflict within Canada
4. Everything is political as there are always exclusions, inclusions, power imbalances and conflict
5. See how Canadians define themselves
6. Canadians are defined by conflict more than other places
	1. Settlers and indigenous
	2. French English
	3. Nature and industry
	4. Nationalism
7. Interdisciplinary but focuses on the history
8. Academic readings, chapters of books, blog posts, podcasts, art, etc
9. Discussion posts are marked
10. Longer more thoughtful posts are better
11. Should respond thoughtfully to other students and encourage them
12. Try not to repeat the posts of others (try to get it done earlier)
13. Write in full sentences in a formal tone

## **Article critique**

1. Pick an article from the syllabus
2. Identify the argument
3. Identify evidence that supports the argument
4. Assess the strength of the argument
5. Focus on argument and evidence rather than what voices were not included in the
6. Look less at the content
7. Research paper dives deep into one of the topics or themes

**Module 1 - The Cultural Politics of Food**

## Audio Lecture

1. Everything is political and problematic
2. There is no innocent, natural or natural idea, these are ideological and ingrained in society
	1. Questioning these questions the fundamental workings of society
3. Food is a site of cultural conflict
4. It often defines our sense of community, who is and is not like us
	1. Subtler than nationalism or xenophobia
5. Preparing and consuming food is a core cultural practice
	1. The story of food is the story of cultural change
		1. Immigration, colonialism
		2. It shows how we progress
		3. Our relationship with nature
		4. About how we labour
		5. Basic form of equality or inequality
6. Medieval Europe
	1. Most people tended the fields while others had time to rule
7. Land becomes a commodity in capitalism
8. By making things private we make them scarce
9. Food is political in terms of its scarcity and use as a political resource
10. By creating others we solidify who we are as Canadians
	1. Gives this idea stability as they know who a Canadian isn't
	2. Some people only understand in a basic way and thus are more adamant at being not something (ex. They are staunchly Canadian so hate immigrants)
		1. Some people are just voicing what other people are thinking more subtly
11. There is a basic level of discomfort with food that is new
12. Food can be a form of colonization
	1. When Euro-Canadians began to settle they didn't take seriously the type of living that indigenous people had
		1. They did not have farms or houses in the way Europeans had
		2. Europeans took the land because they did not recognizes that it was being ies, by doing so they destroyed their food sources
		3. The land was being tended in more subtle ways
		4. Cottagers moved in and continued to destroy and prevent indigenous access to the water
			1. Weeds and wild rice farms were removed
13. Reconciliation with indigenous people can involve letting them access to our land and integrating out cultures

Leanne Betasamosake Simpson, “Land and Reconciliation” Electric City Magazine (January 2016)

1. Indigenous groups were issued permits to remove wild rice from the Trent Severn Waterway
2. There used to be a lot more wild rice in Ontario
	1. This provided a healthy and local food source
3. Residential schools were used to break the connection with land and culture
	1. Wild rice is bringing this connection back
4. They want access to their land so that they can live off of it, connect with it and reinstate their cultural practices
5. The theory that we should give more to nature and the environment than we take
6. Giving back land and cultural practices can help facilitate reconciliation

Ian Mosby, “‘That Wonton Soup Headache’: The Chinese Restaurant Syndrome, MSG, and the Making of American Food, 1968-1980,” Social History of Medicine 22.1 (2009), 133-151.

1. A common additive in food was MSG
2. This additive, when eaten in sizable quantities could produce symptoms
3. However, this legitimate condition was framed in public and medical discourse as solely originating from Chinese food
	1. It was originally discovered in Chinese food
	2. Chinese food was also associated with practices of cooking with excess
	3. Americans were also uncomfortable with Chinese food overall
	4. MSGs were often thought to conceal inferior foods
4. This resulted in poor research and overtly racist rules enforced only for Chinese restaurants
5. The common symptoms were burnings, facial pressure, chest pain and headaches
6. American companies were putting similar or greater amounts of MSGs in their food
7. Some studies in mice found that long term exposure caused brain lesions, stunted development, obesity and female sterility
8. There was a great deal of demand bias in studies
9. It was concluded that many people experience unpleasant symptoms after eating food associated with a different culture

Cheryl Thompson, “I’se in Town, Honey”: Reading Aunt Jemima Advertising in Canadian Print Media,” Journal of Canadian Studies 49.1 (2015), 205-237.

1. She is a southern black mammy
2. There was no such woman
	1. Personification of southern hospitality
3. First appeared in Canada in 1910
4. Some women were paid to play her in malls and restaurants
5. She was created for middle-class women
6. She had a “sonorous and effortlessly soothing voice, her infinite patience, her raucous laugh, her self-deprecating wit, her implicit understanding and acceptance of her inferiority and her devotion to whites”
7. Myth that the mammy was happy to serve whites and lived no life of her own
8. She was used to create a personal relationship with the consumer
9. Europeans were the preferred domestics in Canada because they would then move on to become fit mothers
10. Linked her with the domestic space, consumer modernity and Protestantism
	1. Linked the pancakes with Shrove Tuesday
11. Sought to explain it as a uniquely American idea
12. Whites were seen as the only consumers

Marlene Epp “Eating Across Borders: Reading Immigrant Cookbooks” Histoire sociale / Social History vol. XLVIII, no 96 (Mai / May 2015)

1. As people try to integrate they lose their culture
	1. Their food culture often survives however as a security blanket and become more valued
	2. Sometimes feel ashamed of their different foods
2. The cookbook could be a historical source because they show movement and assimilation patterns
3. When people try ethnic cookbooks they often participate in cultural colonialism
4. Cookbooks are often the way that women can connect with their ancestors
5. As people came to Canada they often incorporated indigenous food habits as they had easy to access materials
	1. Often ethnic cookbooks are modified for Canadian settlers
6. Sometimes they apologize for a lack of authenticity
7. Try to make them accessible for people that don't speak their native language
8. They also help to reinforce identity or declare ethnic pride
9. Thye are seen as a safe site to celebrate difference without being seen as non-conforming

Matthew J. Bellamy The Making of Labatt ‘Blue’: The Quest for a National Lager Brand, 1959–1971 Business History Vol 62 Issue 1 (2020)

1. Beer tends to be very tied to culture and have a long life span
2. Many Canadian brewers appropriated the cultures of others to promote their brands
3. However, it is harder to market to Canadians because there is a lot of diversity
4. Some countries tried to use Canadian history and patriotism to promote their brands
5. The provinces placed tariffs on interprovincial beer trade so beer was very originally very regionalized
6. Prices were fixed after ww2 so they had to compete with brands
7. There was an oligopoly with 3 companies owning most beer - in 1962 produced almost 95%
8. The advantage of Labatt’s was using the railway
9. The breweries were very tied to European and British culture
10. Pilsner was originally associated with central Europe and felt old fashioned
	1. They tried to make it less ethnic and more Canadian
11. British vs Canadian Symbolism was contested, so they sidestepped both
	1. Saw the importance of bilingualism

Video: "How to Forage for Wild Rice with Chef Shawn Adler" (Canadian Broadcasting Corporation, 2019)

1. Wild rice is also called manoomin
	1. The good seed from the spirit creator
2. In Ontario, first nation reserve
3. Trying to bring wild rice back to their people
4. When they put in dams they flooded the rice fields
5. He is trying to positively affect the health of the community and the health of the environment
6. He roasts the seeds for the community
7. They have replaced a lot of physical cultural rituals with machines that replicate them
8. Creating a food source and bringing knowledge to the community
9. He planted the plants for the community

Film: Hold the Ketchup (dir. Albert Kish, National Film Board of Canada, 1977)

1. Food from machines is easy and cheap
2. Some newcomers cook their own food
3. Immigrants assimilate many ways but not in their food
4. People like to buy what they remember from home
5. Food is a way for people to get together with their families
6. They keep all of the old Japanese customs because it was familiar to their immigrant parents
7. People found a community where they found their ethnic food

## **Discussion Post Questions**

*Why did MSG get such a bad image? How much does anti-Asian prejudice contribute to its notoriety? Refer to Ian Mosby's article in your responses.*

I think that MSGs got a bad image because of where their image originated. Most people do not pay much attention to the ingredients in their food unless they are trying to avoid them. MSGs, while having existed in the USA prior to the introduction of the Chinese Restaurant Syndrome, would not have been thought about by many Americans. However, this changed when the idea of the Chinese Restaurant Syndrome was introduced. This condition was not introduced or dealt with in a particular scientific or unbiased way and thus, the idea of MSGs were always going to have similar connotations. The American people would have seen this ingredient as something dangerous that is associated with Chinese food, regardless of any facts that would emerge later.

Anti-Asian prejudice is certainly a major factor in this syndrome as it builds on pre-existing stereotypes, but I argue that if it was associated with any other minority group the result would have been similar. One quote from the article was “‘Many people do experience unpleasant symptoms after eating, and particularly after eating food associated with a different culture.” I suspect these symptoms come from two aspects. The first being that when you introduce unfamiliar foods you are never sure how your body will react, and the second, which has more cultural significance, people are quick to judge those who they perceive to be outsiders. I believe that the ethnicity of the people blamed is not relevant; it is only relevant that they were seen as outsiders. Fear of outsiders may cause us to lay blame on others when we are equally responsible.

*What does food tell us about what it means to be Canadian? How does food create an identity? How does it exclude people? Refer to any material from the module in your answer.*

Canadian culture is a mix of assimilation into Canadian settler culture, whether that be English, French or Indigenous, and a mix of the cultures of immigrants. Food tells us a lot about a culture and how that culture has evolved and been influenced by other cultures that it passed by. One of the readings that touched the most on what Canadian food is was *Eating Across Borders: Reading Immigrant Cookbooks.* This book demonstrates the kind of immigrants that came from elsewhere to Canada, and how they adapted to Canadian life.

Food is one way that people maintain the culture of their homeland. In many ways, immigrants fully assimilate into Canadian life, but food is one way that they remain unique. Food can create a sense of community for people that are missing their home country or it can be a way that immigrants feel alienated by their “strange” and “different” food. However, due to the inability to get certain ingredients, or the impracticality of cooking them in a different environment, recipes often change. Several of the immigrant cookbooks were modified recipes from their home country for Canadian life. In their modification, these recipes became part of Canadian culture and became a way for immigrants to be both included in Canadian and their home countries’ culture. Once the food is modified for, and accessed by, Canadians outside of a particular ethnic group it becomes part of Canadian food culture.

My understanding of the article by Leanne Simpson ¨Land and Reconciliation¨ and the CBC Video is that it is inaccurate to call it wild rice. Primarily because Minomiin is the name the Mississauga Nishnaabeg first nations call it and as it is their land, Minomiin would be the accurate name. Secondarily they are receding and cultivating Minomiin which doesn't sound ´wild´. What are the criteria to be able to call it wild rice? There were so many issues within the article I found myself getting lost on what was the key issue. The reasons for protecting the land were unclear to me, does the Minomiin actually harm the land? Or are Cottagers only interested in keeping the lake for recreational use?

I agree with your assessment that cultivated rice should not be called wild, nor should we apply English names to their cultural items.

As to your confusion, I will try to be of some help. No, the Minomiin does not harm the land. However, it does change the waterfront. It said early on in the Electricity article that he was issued a permit to remove the rice from the Trent-Severn Waterway and Parks Canada. This leads me to believe that the lake where they are planting has some relevance to the Trent Severn waterway. The Trent Severn is full of man-made locks and dams created to make the water traversable by boat. However, as a consequence of changing the environment, there are a lot of regulations on what you can and cannot do in this water. One of the main ones is that you cannot alter the waterfront. This rule typically applies to cottagers who like to pull plants up for better beaches but it stands to reason that the rules could exist the opposite way, you cannot plant anything in the water. This rule exists to do two things, keep the water somewhat natural, and maintain the waterway for boats. While Minomiin may be natural it can inhibit boat traffic and thus it was not allowed.

The second question that you had was what is the main reason for protecting the land. The main reason that the article touched on was a need to protect culture. By maintaining cultural food habits you can also maintain your culture. People oppose this for many reasons, including the reason I explained above. The conflict is between people who are okay with the current state and people who want to better protect indigenous culture.

**Module 2**

## **Discussion Questions**

What did you know about Louis Riel before this course? If you had heard about him before, where and how did you hear about him? What part of his story was highlighted?

I had heard of Louis Riel before this course. The main place that I remember learning about him was in history in grades 7 and 8. Before doing this module I knew that he was metis and fought for the recognition of Metis people. I also knew that his French identity was also important along with his Metis identity.

The part of his story that was highlighted for me in class was that he was French. I think this was because I live in a very English area of the country and had only been really studying English-Canadian history. Although there was some mention of his Metis identity at the time I interpreted it as he was more of a French friend than a member of the Metis community. Learning about him more in-depth through this module was very interesting, and helped me to piece together his role, and the role of the west, in Canadian history better.

Max Hamon's article gives us a very different image of the later Metis leader: a university student. What was Riel like as a student? How does this portrayal affect how we see the events of his later life?

Riel was an interesting student, however, the stories that get passed down about him do not portray him as such. Riel was interesting in that he learned things such as theology, philosophy and western politics. However, he still maintained his Metis identity. Part of the reason why this is fascinating is that rather than dismissing either his schooling or his identity he fused them together to create what he believed.

Despite his clear ability to fuse knowledge and his education people did not see him as particularly fit for education. They argued that his school writing demonstrates that he was mad and unfit for living in the city or going to university. This type of interpretation of his schooling could greatly affect how we see Riel today.

One example of how his negative interpretations affect us today can be found in the movie *Riel* that we watched in this module. In the movie, the people in Ottawa dismissed his education because he had failed to graduate. Instead of seeing him as an intellectual equal they instead saw him as a problem to deal with. Instead of seeing the rebellion near the end of his life as a necessary or calculated decision, they might instead see it as brash or mislead. If the historical accounts from the time do not depict him as educated than this will affect the way that we see him today, as we cannot draw our own first-hand observations. As such, people today may not recognize the importance of his education or how intelligent he really was.

What is wrong with seeing Riel as Canadian? Refer in your answer to Adam Gaudry's article on the Metis-ization of Canada.

I think that the largest problem with seeing Riel as Canadian is that he did not see himself as Canadian. Gaudry’s article points out that Metis people see themselves “ as different and distinct from Canada and Canadianness”. It is unfair to place our own labels on individuals, no matter how historic. I would suggest that in this situation, we should see Riel as Metis, as he would have self-identified, but his actions as part of Canadian history. This would allow us to continue to recognize his importance without placing our current needs of multiculturalism on him.

**Module 3**

What are your thoughts about work generally? You can refer to course materials and your impressions of them, but let's keep the conversation open-ended.

I think work is a task that after completion results in some sort of change. People that go to “work” do a series of tasks in order to effect some sort of change. I also believe that to classify something as work, you do not need to be paid for it. Some people work very hard on things voluntarily, and as long as they affect some sort of change their efforts should be acknowledged. I think that work is neither positive nor negative, but simply something that has to be done for humanity’s survival. If nobody was ever productive society would collapse and people would not be able to survive.

How effective is Matt Hayes's film Tilco Striker at capturing what Sangster was arguing in her article? How is film story-telling different from scholarly history?

I think that the film is moderately effective in capturing the article. It does a very good job of telling the story of the Tilco women and their strike. It also does a very good job of inserting a lot of emotion into this issue. This is one way that it differs from scholarly history. The film is able to add emotion into the story, rather than just stating and linking together facts. This makes the film more powerful as people are greater able to understand the perspectives of the women. One area where this film is lacking however, is that it fails to explain the Rand Royal Commission. This commission was the topic of almost a third of the article. It was very controversial and changed a great deal for unions and emplyers. This part of the article is barely mentioned in the video despite its importance. The video instead focuses on the story of the women rather than the legal change after their strikes. This is a fair artistic statement for the video to make, but it means that the video should be seen as a retelling of the Tilco strike rather than a retelling of the article by Sangster.

This was a really interesting article. It gave me a lot to think about. I came to several conclusions.

1. Having administrative assistants and secretaries allows for other workers to be more productive. They are able to deal with tasks needed to keep the office running so that otehr employees can concentrate on the actal work that needs to be done.
2. The world is capitalist. Companies are always trying to cut costs. If they could cut all administrative assistants they would. The existance of these jobs despite them costing money shows that they have some value to private industry.
3. As to the point on corporate lawyers, laws are complicated. I spent part of my summer trying to understand laws surrounding Covid-19 for my mother’s small business. They are really complicated, wordy and it is not easy to understand how they apply to your situation. Lawyers have their job because they are able to understand these laws and navigate within this system. Without pencil pushing corporate lawyers businesses would not be able to run as they would not be able to navigate the legal system.
4. There is no suggestion given by this artice as to a solution for these bullshit jobs that overwork people. The articel mentiones that some jobs, like in healthcare, are needed. Does the author then propose that a small sector of poeple work while others have leisure time? The solution to this problem is unclear.

The power of this article does not perhaps lie in what it says, but rather in the discussion that it opens. It makes us question the validity of own own jobs and what kind of system we need to either all work in needed jobs, or not work at all.

**Module 4**

Why were there so few people in Group of 7 paintings? Would they have been as popular if they had depicted more Indigenous people and non-Indigenous people in the images?

I think that the reason why there were so few people in their paintings was that they wanted to demonstrate that the areas they were painting were empty. In the chapter by Scott Watson, he says that at the time of painting the indigenous people in the area were in legal battles to prevent the factory owners from expanding further and participating in environmental degradation. The painters may have been partial to the factory owners and general white society that wanted further industrialization and modernization, and thus they would have been politically motivated to present this land as empty. It would have been unpopular if the factory owners were seen to be destructive towards established settlers, but it would be less unpopular if the factory owners were only seen to have been taking land that was freely available. If indigenous people were painted the factories owners would not support the artists as the artists would have been depicting an image that was different from the empty-land narrative coming from the factories. By painting the land as empty and free for the taking it would have been more acceptable for the factories to take it over.

Why did the Group of 7 paint in Algoma? What was happening in Algoma at the time they were working there? Refer to Walton's article in your answer.

I think that there were several reasons why the Group of 7 painted in Algoma, but the one that has not been already touched on is that they were making the north more emotionally accessible. Franklin Carmichael spent time illustrating the industrializing nature of Canada. But some individuals found this depiction of Canada repulsive as it was a materialistic and money-mad way of living. Individuals like those in the group of 7 were able to preserve the beauty of the rugged nature of Canada and appeal to those who did not want modern living depicted in their art.

At the time, Canada was undergoing a period of rapid industrialization and resource extraction. Factories were being built on a larger scale and materials found in the north such as metal were being extracted to be used in these factories. The group of 7 played a large role in introducing the public to the areas where these extracted resources were coming from and shaping the narrative on these resources. They made the land feel empty, and its resources bottomless, with a more human element as they were able to see these remote areas.

The art of the Group of 7 is significant because it shaped the narrative of northern resource extraction, from something that happened far away as part of a materialistic culture, to something that was done in beautiful surroundings, that appeared to be limitless.

How were the Group of 7 supported and promoted? Who supported them, and why? What need did their art fulfill?

The group of 7 was supported and promoted by the Canadian government through the National Gallery of Canada. At the time, settler colonies, including Canada, were trying to create their own national identity that was separate from the identity of Britain. The way that most of these colonies went about doing this was through an increase in landscape art. Eric Brown, the director of the National Gallery was at the forefront of this art movement as he purchased art by the Group of 7 and Tom Thompson for display.

They were also promoted through a larger colonial movement. Britain was losing power as the colonies were seeking their own national identity and there was a growing movement for further independence. Britain put on an exhibition within the Palace of Arts to promote relations between the colonies. This exhibition was massive and included many pieces of art and culture. Over the next few years, Canadian landscape art was deemed to be something different from European art, and it was considered by some to be its own school of art.

Canadian landscape art, and in particular the works of the Group of 7 and Tom Thompson were looked to as a way to both create a national identity and bring together Britain's Colonies. They succeeded in creating a national style of art and an appreciation around the world for the landscape of Canada. These artists and art pieces were promoted as being a way that Canada could move away from its French and British roots and create its own national identity. This was only possible because of the support of the government and people like Eric Brown in the art world who saw the importance of the Canadian landscape and identity.

**Module 5**

Why should we study youth and the university? Universities have historically been very exclusive institutions, serving only the privileged. How does an understanding of changing ideas of university education over time benefit us?

We should study youth and the university because universities are a representation of class mobility. Universities are expensive places and by going to them graduates are able to get better and more stable jobs. Universities used to be just for the extremely elite and schooling entirely was only available to nobles. This meant that there was little social and economic mobility as there were little opportunities to improve skills. This meant that individuals worked in jobs similar to their parents. As the availability of schooling increased, more people could attend school and work in educated positions. This allowed people to improve their social and economic status. One of the most recent changes that can be seen within universities is the allowance of women to study there. Prior to mass education for women and women being allowed to attend universities they too would have been relegated to jobs that their mother had done, such as being a wife, mother or for some, a labourer. By allowing women to go to university women are able to get jobs that are better than their mother’s, due to their education.

Overall, the more people that are able to attend educational institutions, the more they have an opportunity for upwards mobility. By allowing poorer people and women into these institutions these citizens are able to lead lives that are better and more prosperous than the lives of their parents.

Had you heard of the Sir George William occupation before taking this class? If yes, where and how did you hear about it? If not, why do you think that is?

While I agree with the other reasons posted by students so far I also believe that there is a far more practical reason why we have not heard of the Sir George William occupation before taking this class. It is that this event was not actually that major. According to Marcel Martel this riot only included about 10% of the university population or 1700 people and it had no major student group backers. Some student groups did not outright denounce the protests, and some even set up funds for arrested students, but groups were unwilling to stake their reputation for the sake of these racialized students. Some MPs demanded that the government take action, but this was rejected by the Prime Minister. The RCMP did not have enough resources to even understand the situation. The Negro Citizenship association had many members, but this was restricted to Montreal. These facts all demonstrate that there were not actually that many people who were involved in these protests, and that the influence of these did not spread very far. It would have been reasonable to believe that some people at the time would not have heard about these protests, and that today they are only a small part of canadian history.

This is not me saying that these protests were not important, they clearly are, and are fascinating to read about. However, prior to university there is only a small amount of time dedicated to history and as this is a smaller event, it is logical that it would not be discussed. I believe that it is important for canadians to read about historical racial issues, but due to time constraints in schools it is logical that they would pick larger events to focus on.

I think that the fireling of Don Cherry shows that Hockey is trying to be a more inclusive and less hostile space. The podcast discussed several previous times when Don Cherry had made controversial statements, so much so that it became part of his persona. I think that this persona was very attractive to working class or middle class male viewers, but that it was less attractive to other more marginalized groups or people who had more liberal views.The firing of Don Cherry shows that broadcasters see an importance in including more people in hockey and making the hockey environment more positive.

How do the current students compare to students from the 60s? Refer in your answer to the films The Right to Learn and The Ninth Floor.

One of the ways that the students from the 60s compare to the students of today is through how obvious their experience of racism was. In the 60s as seen through the film *The Ninth Floor* students were blatantly discriminated against by the university faculty. This impacted their grades, and ability to succeed at university unfairly, and because of their skin colour and immigration status.

Today, this racism is less blatant. In the film *The Right to Learn* the lives of poor university students were examined. All of the students interviewed were either members of a visible minority group, or were immigrants. While there are poor students who do not fall into these categories, marginalized individuals are more likely to be poor. The university funding system where prices go up and support is a smaller and smaller percentage of the cost, affects poor and marginalized students more. It forces these students to take part or full time jobs in addition to school, take large loans, and undergo more financial stress. This can be seen as an example of racism because these students are at a generational disadvantage, and do not get the support that they need to be placed on an equal footing.

While the racism between the 60s and today changed, both in its method and visibility, racism in the schooling system remains. Additional protections are needed for students who are marginalized so that they are placed on an equal footing, and are able to succeed in school.

**Module 6**

Kalman-Lamb argues that "professional hockey in Canada is a world both rife with racism and utterly evacuated of the very concept of race." How does this make sense?

This makes sense because while racism exists within Hockey it is overwhelmingly ignored. Kalman-Lamb adreses severa linstances where non-white and non-protestant players faced abuse and discrimination. Despite there being several incidents of this occurring, white players did not discuss this racism frequently, instead leaving race out of the conversation. Kalman-Lamb says that hockey is a white relm and that individuals who refuse to admit that there is racism within the sport are also denying that hockey is a heterogenous sport, played by white players, and to white fans. Through being a sport that exists in a world full of racism and discrimination, but through the resudal of its participlatns to discuss the efffects of race Kalman-Lamb’s conclusion makes sense.

Why is Sydney Crosby's image as an NHL star player so complex and important, according to Kristi Allain? What is a stake in having him exhibit the ultimate balance of personality traits?

I think that Sydney Crosby's image is complicated because we try to make him the perfect Canadian and hockey player without having a definition for either of those things. Hobsbawn and Maguire say that we use stories and sports to create a national identity and that this identity is not naturally forming. I think that the best way that Allain describes Canada is “first, of Canada as a northern nation, surrounded by harsh weather and wilderness, and second, of Canada as a Victorian British colony whose citizens are well mannered and in control”. This is very much exemplified in the hockey context. Canadians are tough on the ice, something that was needed for settlers to survive the Canadian climate and wilderness, but they are nice and put together off of the ice, attesting to their British roots. Despite this definition of tough but nice, there is still a feeling within Canada that we have no proper national identity. This stems from the feeling that we lived first in the shadow of the British Empire, and later the shadow of the United States. Despite this feeling, Canadians have tried to create a national identity by looking towards the sport of Hockey and Hockey players such as Crosby. Placing the weight of a national identity on one sport or individual is complicated because not everyone will like what they do. Some people like the “lunch-box” attitude of players, while others criticize players such as Crosby for being wimps or crybabies. The stake of placing a Canadian identity on Crosby and Hockey we risk having an incoherent identity, or one that is not universally accepted. Despite this, Hockey and Canada are intrinsically linked, and we must understand the limits of this, as well as what we want out of the Canadian Identity.