

commitments to gender, environment, and sustainable development, masculinities continue to pervade DFAIT's SDS, thus perpetuating gender inequality. This analysis is couched in a broader framework that defines environment and sustainable development as security concerns, a discourse from which gender is notably absent.

The SDS and sustainable development policies are areas for new battles that reveal masculinities in new forms of conflict and struggle. The DFAIT SDS in particular draws on the specific masculinities in Agenda 21, leaving out the femininities and breakthroughs of this document. In so doing, it perpetuates the masculinities in Canadian foreign policy and international relations more generally. Many examples of these masculinities can be found in the language adopted in DFAIT's SDS as well as in its institutional practices.

Section Two: Discourses and practices related to multilateralism and globalization

"Internationalism in Canadian Foreign Policy: Gendered Constructions for Whom?"

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The concept of internationalism is central to literature on Canadian foreign policy. Using the characteristics of internationalism defined by Kim Richard Nossal as a springboard (multilateralism, community, good international citizenship, and voluntarism), this paper argues that the internationalism which is a central feature of government rhetoric on Canadian foreign policy does not match the reality of state practices. To understand the gap between discourse and practice, the paper turns to neo-gramscian feminist theory, and asks the question of "internationalism" for whom? An examination of the gendered nature of the language that infuses the rhetoric of internationalism makes it apparent that the rhetoric and practice of "good international citizenship" does not always translate to practices directed toward those who are "foreign" or "others" within our own borders. This section identifies the various "others" that in an era of market oriented internationalism have no voice or who are viewed as somehow threatening to Canada's well-being. Drawing on cases related to the environment and on the recent example of the Chinese migrants in British Columbia, this analysis encourages us to think carefully about the various components of internationalism. Are we promoting "community" (in itself a gendered concept), or a system of global apartheid? Is "good international citizenship" marked by behaviours which result in environmental degradation?

This paper deconstructs the concept of internationalism. It shows us that we must continue to challenge the myths that are perpetuated by the dominant discourse, and present in government rhetoric. Internationalism is a concept which appears to challenge the sovereignty of states, proposing a model which seeks to build an inclusive community and rests on the gendered assumption that we must provide for the common good. In practice, however, this analysis demonstrates that Canada's internationalism reaffirms the state, perpetuates differences, and silences multiple voices.