

lifestyle. Essays and open letters, e.g. to J. F. Kennedy mirror this feeling¹³¹ and suggest an awareness of the need of anglophone and francophone Canadians to jointly resist Americanization. By the late 1960s MacLennan's concern was fully articulated in the essay for the symposium mentioned earlier.¹³²

In the decades since the publication of MacLennan's trilogy of national novels and the character novels that followed but which still mirrored MacLennan's preoccupation with such national issues, as well echoed the debate about national and continentalist positions, the interests of Canadian writers have shifted. Thematic criticism has long been outdated and many Canadian intellectuals have rather debated problems of multiculturalism. They have engaged in discussions on feminism and transcultural phenomena and of postcolonialism. Moreover, they seem to accept the absence of a national canon and the existence of several distinct canons. Canadian content in the media which is demanded by the regulator as a protective measure cannot easily be identified. But aspects of the themes dealt with in MacLennan's fiction also surfaced also in the 1990s as political developments which have made the public aware of the gradual loss of sovereignty of national states like Canada.¹³³ Recent trends have prompted a re-thinking of some points. It appears as if a revision of the views of writers and critics who seemed to stand aloof from almost parochial concerns redolent of national cultures is a distinct possibility. We have heard at this conference that in a world of globalization there appears to be a renaissance of the concept of region, of regional culture. But there are also some interesting shifts

¹³¹ Cf. Cameron, *Hugh MacLennan*, pp. 310ff.

¹³² His sympathy and understanding for Quebec nationalists, later abruptly shattered by the violence it involved, was aided by his belief that francophone culture needed the support of Anglo-Canada against the encroachments of the dominant power from the south.

¹³³ The continuity of distinctive sociocultural patterns which differ north and south of the 49th parallel has been especially studied by Martin Lipset in a number of books. Cf. *Continental Divide. The Values and Institutions of the United States and Canada*, New York, 1990.