

interpenetrations of nation and continent, one feels uneasy about the alleged „antagonism between continentalism and nationalism in Canada” and their association with pro- and anti-Americanism, respectively.¹² This does not mean that the present writer is on principle opposed to binary oppositions (often figuring as a blundering nuisance in contemporary cultural studies, their *bête noire*, as it were). He would argue, however, that such neat oppositions reflect the cognitive process as such and constitute an inevitable and indeed indispensable approach to cultural phenomena, serving as they do as theoretical models and patterns with which to view the complex sphere of practice and empirical reality. Canada, to provide an illustration, has been customarily viewed as subject to American economic permeation since the nineteenth century, which involves the binary opposition victim/exploiter. The opposition is put to brilliant use in F.R. Scott's poem

National Identity
 The Canadian Centenary Council
 Meeting in le Reine Elizabeth hotel
 To seek those symbols
 Which will explain ourselves to ourselves
 Evoke bi-cultural responses
 And prove that something called Canada
 Really exists in the hearts of all
 Handed out to every delegate
 At the start of proceedings
 A portfolio of documents
 On the cover of which appeared
 In gold letters
 not
A Mari Usque Ad Mare
 not

¹² Hans Hauge, „Continentalism versus Nationalism: The US, the Canadian, and the Nordic Experience,” *Informal Empire? Cultural Relations between Canada, the United States and Europe*, ed. Peter Easingwood, Konrad Groß and Hartmut Lutz (Kiel: 1&f Verlag, 1998), 89-101; 16.