

Margaret Atwood (b. 1939)

One of Canada's foremost literary figures, Atwood has established an international reputation for her fiction and poetry. She is also known for her essays, literary criticism, and editorial work. "Through the One-Way Mirror" reveals her abiding concern with the question of national identity. See "Happy Endings," p. 556, and Atwood's poems, p. 332.

Through the One-Way Mirror

- 1 The noses of a great many Canadians resemble Porky Pig's. This comes from spending so much time pressing them against the longest undefended one-way mirror in the world. The Canadians looking through this mirror behave the way people on the hidden side of such mirrors usually do: they observe, analyze, ponder, snoop and wonder what all the activity on the other side means in decipherable human terms.
- 2 The Americans, bless their innocent little hearts, are rarely aware that they are even being watched, much less by the Canadians. They just go on doing body language, playing in the sandbox of the world, bashing one another on the head and planning how to blow things up, same as always. If they think about Canada at all, it's only when things get a bit snowy or the water goes off or the Canadians start fussing over some piddly detail, such as fish. Then they regard them as unpatriotic; for Americans don't really see Canadians as foreigners, not like the Mexicans, unless they do something weird like speak French or beat the New York Yankees at baseball. Really, think the Americans, the Canadians are just like us, or would be if they could.
- 3 Or we could switch metaphors and call the border the longest undefended backyard fence in the world. The Canadians are the folks in the neat little bungalow, with the tidy little garden and the duck pond. The Americans are the other folks, the ones in the sprawly mansion with the bad-taste statues on the lawn. There's a perpetual party, or something, going on there — loud music, raucous laughter, smoke billowing from the barbecue. Beer bottles and Coke cans land among the peonies. The Canadians have their own beer bottles and barbecue smoke, but they tend to overlook it. Your own mess is always more forgivable than the mess someone else makes on your patio.

4 The Canadians can't exactly call the police — they suspect that the Americans are the police — and part of their distress, which seems permanent, comes from their uncertainty as to whether or not they've been invited. Sometimes they do drop by next door, and find it exciting but scary. Sometimes the Americans drop by their house and find it clean. This worries the Canadians. They worry a lot. Maybe those Americans want to buy up their duck pond, with all the money they seem to have, and turn it into a cesspool or a water-skiing emporium.

5 It also worries them that the Americans don't seem to know who the Canadians are, or even where, exactly, they are. Sometimes the Americans call Canada their backyard, sometimes their front yard, both of which imply ownership. Sometimes they say they are the Mounties and the Canadians are Rose Marie. (All these things have, in fact, been said by American politicians.) Then they accuse the Canadians of being paranoid and having an identity crisis. Heck, there is no call for the Canadians to fret about their identity, because everyone knows they're Americans, really. If the Canadians disagree with that, they're told not to be so insecure.

6 One of the problems is that Canadians and Americans are educated backward from one another. The Canadians — except for the Québécois, one keeps saying — are taught about the rest of the world first and Canada second. The Americans are taught about the United States first, and maybe later about other places, if they're of strategic importance. The Vietnam War draft dodgers got more culture shock in Canada than they did in Sweden. It's not the clothing that is different, it's those mental noises.

7 Of course, none of this holds true when you get close enough, where concepts like "Americans" and "Canadians" dissolve and people are just people, or anyway some of them are, the ones you happen to approve of. I, for instance, have never met any Americans I didn't like, but I only get to meet the nice ones. That's what the businessmen think too, though they have other individuals in mind. But big-scale national mythologies have a way of showing up in things like foreign policy, and at events like international writers' congresses, where the Canadians often find they have more to talk about with the Australians, the West Indians, the New Zealanders and even the once-loathed snooty Brits, now declining into humanity with the dissolution of the empire, than they do with the impenetrable and mysterious Yanks.

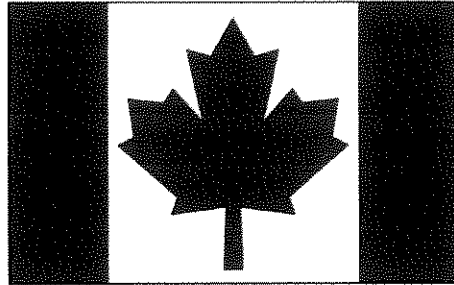
8 But only sometimes. Because surely the Canadians understand the Yanks. Shoot, don't they see Yank movies, read Yank mags, bobble around to Yank music and watch Yank telly, as well as their own, when there is any?

9 Sometimes the Canadians think it's their job to interpret the Yanks to the rest of the world; explain them, sort of. This is an illusion: they don't understand the Yanks as much as they think they do, and it isn't their job.

- 10 But, as we say up here among God's frozen people, when Washington catches a cold, Ottawa sneezes. Some Canadians even refer to their capital city as Washington North and wonder why we're paying those guys in Ottawa when a telephone order service would be cheaper. Canadians make jokes about the relationship with Washington which the Americans in their thin-skinned, bunion-toed way, construe as anti-American (they tend to see any nonworshipful comment coming from that grey, protoplasmic fuzz outside their borders as anti-American). They are no more anti-American than the jokes Canadians make about the weather: it's there, it's big, it's hard to influence, and it affects your life.
- 11 Of course, in any conflict with the Dreaded Menace, whatever it might be, the Canadians would line up with the Yanks, probably, if they thought it was a real menace, or if the Yanks twisted their arms or other bodily parts enough or threatened a "scorched-earth policy" (another real quote). Note the qualifiers. The Canadian idea of a menace is not the same as the U.S. one. Canada, for instance, never broke off diplomatic relations with Cuba, and it was quick to recognize China. Contemplating the U.S.-Soviet growling match, Canadians are apt to recall a line from Blake: "They became what they beheld." Certainly both superpowers suffer from the imperial diseases once so noteworthy among the Romans, the British and the French: arrogance and myopia. But the bodily-parts threat is real enough, and accounts for the observable wimpiness and flunkiness of some Ottawa politicians. Nobody, except at welcoming-committee time, pretends this is an equal relationship.
- 12 Americans don't have Porky Pig noses. Instead they have Mr. Magoo eyes, with which they see the rest of the world. That would not be a problem if the United States were not so powerful. But it is, so it is.

(1984)

Dissecting the Persuasive Essay “Through the One-way Mirror” By Margaret Atwood



1. In your own words, what is the **thesis** of this essay?
2. Do you **agree** or **disagree** with the thesis that is presented and argued? Why? Use the persuasive essay and your own personal experience to support your position.
3. What is the **tone** of the essay? Explain in detail using direct examples from the essay.
4. What **pro arguments** does Margaret Atwood use to support her thesis?
5. Are there any **con arguments** presented in this essay? Explain in detail.
6. What **internal strategies** are used in this essay? Explain **two** in detail.
7. What **rhetorical devices** are used in this essay? Explain **two** in detail.