



Newsletter der Gesellschaft für Kanada-Studien e.V.

vom 16.11.2021

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Mitteilung des Vorstands

Liebe GKS-Mitglieder und Kanadist*innen,

im heutigen Newsletter möchte ich Sie zunächst auf die Verlängerung der Bewerbungsfrist für den Jürgen-und-Freia-Saße-Preis, die GKS-Reisestipendien und den Prix d'Excellence bis 15.12. hinweisen, zu denen Sie detaillierte Informationen im Newsletter finden. Sollten Sie Personen kennen, die dafür in Frage kommen, möchte ich Sie bitten, diese auf die Ausschreibungen aufmerksam zu machen.

Die Vorbereitungen unserer nächsten Jahrestagung (zum Thema „Ecologies - Environments - Ethics / Écologies - Environnements - Éthiques“) setzen wir derzeit wie geplant fort. Trotz der sich verschärfenden Pandemielage soll die Tagung nach wie vor vom 18.-20. Februar 2022 in Präsenz in Grainau stattfinden. Jedoch beobachten wir die derzeitige Situation und stehen dazu auch mit dem Hotel in Verbindung. Sollte sich eine Änderung ergeben, würden Sie schnellstens per Rundmail darüber informiert werden.

Abschließend und mit großer Freude möchte ich, auch im Namen des Vorstands, unserem langjährigen GKS-Mitglied und vormaligem Leiter der Sektion Sprache, Literatur und Kultur im frankophonen Kanada, Hans-Jürgen Lüsebrink, zur Auszeichnung mit dem Ordre des francophones d'Amérique sehr herzlich gratulieren.

Mit besten Grüßen aus Göttingen

Brigitte Johanna Glaser

Die GKS gratuliert!

Prof. Dr. Hans-Jürgen Lüsebrink erhält L'Ordre des francophones d'Amérique



Unserem langjährigen Mitglied und ehemaligem Leiter der Sektion Sprache, Literatur und Kultur im frankophonen Kanada, Prof. Dr. Hans-Jürgen Lüsebrink, wurde am 27.10. in Québec der Ordre des francophones d'Amérique verliehen. Die Auszeichnung wird seit 1978 jährlich durch den Conseil supérieur de la langue française verliehen und würdigt Persönlichkeiten, die sich um den Erhalt und die Verbreitung des Französischen in Amerika verdient gemacht haben. Professor Lüsebrink erhält die Auszeichnung für seinen Beitrag zur Entwicklung der Québec-Studien, seinen Einsatz für Kooperationen zwischen europäischen und amerikanischen Wissenschaftler:innen und sein Engagement für die Sichtbarmachung quebecer Kultur in Deutschland und der Welt. Hier finden Sie mehr Informationen zu [dem Preis und den Preisträger:innen](#).



1. Opportunities

ICCS/CIEC Call for applications and submission through the GKS

Scholarships/Fellowships/Awards

Deadline: November 24/ November 20, 2021

The International Council for Canadian Studies/Le Conseil international d'études canadiennes offers a number of awards and grants. More details can be found on the ICCS homepage under "ICCS Scholarships and Awards" https://www.iccs-ciec.ca/index_en.php. Some of them require submission through national Canadian Studies associations. In those cases, applications may be sent to the GKS until **November 20, 2021**.

GRADUATE STUDENT SCHOLARSHIPS

The ICCS Graduate Student Scholarships, worth a maximum amount of \$4,000, are offered each year to a dozen of students, helping them to spend 4-6 weeks at a Canadian university or research site, other than their own, doing research related to their thesis or dissertation in the field of Canadian Studies. All applications must be submitted by an Association for Canadian Studies to the ICCS by November 24, 2021. Research stays may commence 1 April 2022. More information is available at <http://www.iccs-ciec.ca/graduate-student-scholarships.php>

CANADIAN STUDIES POSTDOCTORAL FELLOWSHIPS

The ICCS Postdoctoral Fellowships give the opportunity to young scholars, who have completed a doctoral thesis on a topic primarily related to Canada and are not employed in a full-time university teaching position, to visit a university with a Canadian Studies program for a teaching or research fellowship. The length of the stay will be of a minimum of one month and maximum of three months. During that stay, the student will receive \$2,500 per month, plus the cost of a return airline ticket for a maximum of CAD\$10,000. The application deadline is November 24, 2021. Research stays may commence 1 April 2022. For more information, please see: <https://www.iccs-ciec.ca/canadian-studies-postdoctoral-fellowships.php>

GOVERNOR GENERAL'S INTERNATIONAL AWARD IN CANADIAN STUDIES

The Governor General's International Award for Canadian Studies is intended for a scholar who has made an outstanding contribution to scholarship and to the development of Canadian Studies internationally. The prize is awarded next year to an individual having essentially had a Canadian Studies career in Canada. Nominations must be submitted no later than November 24, 2021. For more information: <http://www.iccs-ciec.ca/governor-general-international-award-canadian-studies.php>

PIERRE SAVARD AWARDS

The Pierre Savard Awards are designed to recognize and promote each year outstanding scholarly monographs, written by members of the Canadian Studies international network, that contribute to a better understanding of Canada. There are two categories: Book written in French or English and Book written in a language other than French or English. The deadline



for submitting applications to the ICCS is November 24, 2021. For additional information: <http://www.iccs-ciec.ca/pierre-savard-awards.php>

THE BRAIN LONG BEST DOCTORAL THESIS IN CANADIAN STUDIES AWARD

This ICCS Award is designed to recognize and promote each year an outstanding PhD thesis on a Canadian topic, written by a member (or one of his/her students) of a Canadian Studies Association or Associate Member, and which contributes to a better understanding of Canada. The deadline for submission is November 24, 2021. For more information: <http://www.iccs-ciec.ca/best-doctoral-thesis-canadian-studies.php>



German Studies Dozent:innen-Programm

DAAD-Dozenturen in Nordamerika

Bewerbungsfrist 25.11.2021

<https://www2.daad.de/ausland/lehren/daadlektoren/de/16886-freie-lektorate-und-dozenturen/?s=1&projektid=57617099&page=1>

Im Rahmen des German Studies Dozent:innen-Programms, in dem der DAAD aus Mitteln des Auswärtigen Amtes Dozentinnen und Dozenten für 2- bis 5-jährige Lehraufenthalte an nordamerikanische Hochschulen vermittelt und fördert, suchen wir ab dem Hochschuljahr 2022/2023 Dozentinnen / Dozenten zur Übernahme von Lehraufgaben an den folgenden Hochschulen in den USA und Kanada:

1. University of California, Berkeley: im FB Geschichte
2. University of Cincinnati, Cincinnati: im FB German Studies
3. University of Florida, Gainesville: im FB Geschichte oder Politikwissenschaft
4. University of Minnesota, Minneapolis: im FB German Studies
- 5. Université de Montréal, Montréal: im FB German Studies oder Geschichte oder Soziologie**
- 6. University of Ottawa, Ottawa: im FB Internationale Beziehungen (Politikwissenschaft)**
7. University of Texas, Austin: im FB German Studies oder Migrationsstudien oder Kulturanthropologie
8. University of Washington, Seattle: im FB Politikwissenschaft

Voraussetzungen:

Die Bewerberinnen und Bewerber müssen zum Zeitpunkt der Bewerbung eine abgeschlossene Promotion sowie einschlägige wissenschaftliche Veröffentlichungen und eine mehrjährige Lehrerfahrung an einer deutschen Hochschule nachweisen. Es werden sehr gute Kenntnisse der englischen bzw. für Montréal der französischen Sprache erwartet.

Für alle ausgeschriebenen Positionen ist die Staatsangehörigkeit eines EU-Mitgliedstaats erforderlich.



Gesucht werden Nachwuchswissenschaftler/innen, die während der letzten beiden Jahre vor der Bewerbung ihren Lebensmittelpunkt in Deutschland hatten.

Weitere Informationen zu den Zielsetzungen, Aufgaben, Bewerbungsvoraussetzungen und Bewerbungsunterlagen finden Sie auf der Homepage des DAAD unter:

www.daad.de/dozenten-nordamerika

Bewerbungsschluss ist der 25.11.2021 über das DAAD-Portal.

Die Ausschreibung steht unter dem Vorbehalt, dass die dem DAAD von den Geldgebern in Aussicht gestellten Haushaltsmittel zur Verfügung gestellt werden können.



GKS-Reisestipendien, Prix d'Excellence und Saße-Preis:

Bewerbungsfrist verlängert bis 15. Dezember 2021

Eine Bewerbung für die folgenden GKS-Förderpreise ist noch bis zum 15.12.2021 möglich:

- GKS-Reisestipendien für Studierende zur Durchführung von Forschungsaufenthalten in Kanada;
- Prix d'Excellence du Gouvernement du Québec im Rahmen der Universitätsstudien im deutschsprachigen Raum für eine herausragende wissenschaftliche Arbeit mit Bezug zu Québec auf Deutsch oder Französisch;
- Jürgen-und-Freia-Saße-Preis zur Durchführung eines Forschungsaufenthalts in Kanada im Rahmen einer Abschluss-/Qualifikationsarbeit zu einem Thema der Indigenous studies und/oder mit Bezug zu Kanadas First Nations.

Details zu den Preisen und Stipendien sowie den Bewerbungsmodalitäten finden Sie auf der GKS-Homepage. Fragen richten Sie bitte an die Geschäftsstelle.

<http://www.kanada-studien.org/forderpreise/forderprogramme/>



Job Posting Western Washington University (WWU)

Assistant Professor of Canadian History

Deadline: Review of applications will begin on November 25 and will continue until the position is filled

Full posting: <https://cha-shc.ca/uploads/6177f4537d91a.pdf>

Position:

The History Department at Western Washington University seeks a tenure-track assistant professor specializing in Canadian history with a joint appointment in Canadian-American Studies.

Responsibilities:



The successful candidate will teach six courses over three quarters (two courses per quarter), including Canadian history survey courses that meet the General University Requirements, and upper division courses, including History of Canadian American Relations and other courses on Canada in the area of the candidate's specialty. The candidate will also contribute quality teaching, research, and service to the Center for Canadian-American Studies.

Qualifications:

Required: PhD or ABD in History or related field with a specialization in Canadian history (if ABD, degree must be completed by June 15, 2023); the ability to teach Canadian history surveys and History of Canadian American Relations; demonstrated potential for effective teaching and high-quality scholarship; demonstrated commitment to work effectively with diverse students and colleagues, including a commitment to cultivating learning environments that are equitable and inclusive of students with diverse social identities and backgrounds.

Preferred: A specialization in one of the following fields: Indigenous history, immigration history, or Francophone Canada.

Department:

The Department of History at Western Washington University consists of twenty-two tenured or tenure-track faculty whose courses serve a very active history major and make significant contributions to the university's general education curriculum. Faculty in the department provide high-quality courses that prepare majors and non-majors with skills in research, analysis, and writing. The department offers majors in History, History/Social Studies, Elementary Education, and a combined degree with Latin American Studies. The department likewise houses a small but strong M.A. program in history as well as a number of undergraduate minors. The department encourages its faculty to participate in interdisciplinary programs such as Salish Sea Institute, Border Policy Institute, Women Gender and Sexuality Studies, East Asian Studies, International Studies, Latin American Studies, and the Honors program.

The department supports Western's mission to bring together individuals of diverse backgrounds and perspectives in an inclusive, student-centered university that develops the potential of learners and the well-being of communities. We encourage applications from women, people of color, people with disabilities, veterans, and other candidates from underrepresented backgrounds and with diverse experiences interested in this opportunity. To learn more about the History Department, visit <https://chss.wvu.edu/history>.

Established in 1971, the Center for Canadian Studies is one of the most well established Canadian Studies programs in the United States. The Center serves as a US Department of Education National Resource Center on Canada, in consortium with the Canadian Studies Center at the University of Washington and, since 1988, has been awarded Title VI support in recognition of its leading role as a center of excellence on Canada. The Center offers two academic programs of study: Bachelor of Arts in Canadian-American Studies and Minor in Canadian-American Studies, specializing in teaching about the Salish Sea transboundary region, Canadian-American relations, and Francophone Canada. The curriculum for these degrees is highly interdisciplinary, drawing on courses and faculty from many of its campus.

Salary: Commensurate with qualifications and experience; benefits eligible.



Bargaining Union: United Faculty of Western Washington

Application Instructions and Requested Documents: Please log in below and submit your application via WWU's Electronic System for Employment (PageUp).

Required application materials:

- (1) letter of application that includes a statement that addresses how your experiences (professional and non-professional) have prepared you to work effectively with diverse students and colleagues, including a commitment to cultivating learning environments that are equitable and inclusive of students with diverse social identities and backgrounds;
- (2) graduate transcript (official or unofficial);
- (3) C.V.;
- (4) an article or chapter length writing sample;
- (5) syllabi for an introductory level survey of Canadian history and an upper-level Canadian history course; and
- (6) three confidential letters of reference. The Western PageUp application system will automatically send out the requests for confidential letters to your references.

For general questions contact the Department Administrator Rebecca Hutchins at 360.650.3457 or email hutchir3@wwu.edu

Apply online at <https://hr.wwu.edu/careers-faculty?job=499077>

Review of applications will begin on November 25 and will continue until the position is filled. Preliminary interviews will be conducted via Zoom in December and final interviews will take place in late January and February.



Call for applications

Eakin Visiting Fellowship in Canadian Studies

Deadline: January 31, 2022

<https://www.mcgill.ca/misc/academics/eakin>

The McGill Institute for the Study of Canada (MISC) is now accepting applications for the Eakin Visiting Fellowship in Canadian Studies for the 2022/2023 academic year.

The Fellowship is awarded for periods of one or two academic semesters to an active scholar focusing on studies related to Canada. It is awarded for periods of one or two academic semesters to a scholar with a Ph.D., normally on sabbatical from their own academic institution. The position is open, in terms of rank and discipline, to dynamic scholars who can enrich the study of Canada with fresh perspectives. The Fellowship may also be awarded to an individual outside of the academic community, whose writing, research or public career are making a significant contribution to intellectual life in Canada.



The incumbent is expected to teach one undergraduate course in Canadian Studies at McGill University, deliver the Eakin Lecture (one Fellow per year), participate in the activities of the Institute, and pursue exchanges with colleagues at McGill and other institutions.

The Fellowship will offer a stipend of \$17,500 per semester.

Please apply via the following link: https://mcgill.wd3.myworkdayjobs.com/en-US/mcgill_careers/job/Ferrier-Building/XMLNAME-2022-2023-Eakin-Visiting-Fellowship-in-Canadian-Studies_JR0000018504.



2. Calls and Conferences

CFP Deadline extended

Currents and Flows: Ecologies, Creativities, and Materials

<https://conferences.usask.ca/alecc-2022/#CurrentsFlows>

June 15-19, 2022, University of Saskatchewan

At the heart of Saskatoon, on Treaty 6 territory and the homeland of the Métis

Deadline 1st stage: ~~October 31, 2021~~ EXTENDED: December 1, 2021

Currents and flows possess material histories and possibilities as they gain expression and traction through figurative language and other signifying forms. River currents. Electrical currents. Air currents with wildfire smoke. Ocean currents. Shipping channels. Ports of call. Finance flows. Pipeline flows. Speculative markets. Speculative fictions. Historical undercurrents. Climate thresholds in current affairs. Toxic flows through watersheds. Narrative streams. Poetic circuits. We invite submissions that explore the environmental humanities, literature, creative writing, and the environmental arts from any perspective. Submissions that engage with these priority areas are encouraged:

- Watersheds
- Blue Humanities
- Globalization Studies
- Settler-Colonial Studies
- Disability Studies
- Anti-Racism and Decolonization Activism and Pedagogy
- Energy Studies
- Critical Animal and Plant Studies
- Diaspora and Migration Studies
- Urban Studies
- Media Studies

Submission Information



Stage 1: Deadline ~~October 31st~~ EXTENDED: December 1, 2021

- Please submit open calls for participants for panels, roundtables, workshops, or reading groups on proposed conference topics to the **discussion boards** at the conference [website](#). Anyone may post a topic suggestion/open call by October 31st.
- We have created four discussion boards: one for scholarship, one for pedagogy, one for creative writing and arts, and one for professional concerns (including anti-racism, equity, accessibility, graduate students, public humanities, etc.).
- An open call **is strongly encouraged** for anyone wishing to submit a fully formed panel for conference acceptance.
- The discussion boards will allow posts and conversation to develop on the topic so that participants may shape a panel through collaboration. **Proposals for those panels should be formally submitted to topic organizers directly, not to the discussion board (see Stage 2).**
- The topic organizer(s) will select the most relevant proposals and participants, and let everyone who proposed to their topic know whether or not they have been selected. Organizers may propose two-part or three-part panels if they attract a high level of interest. Organizers are strongly encouraged to include graduate students along with established academics on the same panel.
- Participants may present in up to two panels (of any format or type).
- For any unconventional approaches or book launches, please email conference@alecc.ca.

Stage 2: Deadline December 10th

- Panel participants submit their proposals **individually** to the conference website by December 10th.
- Panel organizers should submit their panel abstract and list of participants by email to conference@alecc.ca by December 10th.
- Individual submissions will also be accepted at this time. These can be in any of the four categories (scholarship, creative writing and arts, pedagogy, and professional concerns).
- Submissions in English or French will be accepted.
- Proposals should indicate clearly the nature of the session and all requests for audio-visual equipment and any other specific needs (e.g., space, moveable chairs, outdoor location, etc.).
- We ask that panel organizers attempt to include a diversity of participants.
- ALECC conference committee members will peer review panels and organize the program. They will send acceptance notifications by February 15th.

Questions?

For more information about the **Association for Literature, Environment, and Culture in Canada / Association pour la littérature, l'environnement et la culture au Canada**, please visit our website at <https://alecc.ca/>. All presenters must be paid members of the organization or an affiliate by the date of the conference.

Should it not be possible to hold the conference in person due to the public health situation, it will be cancelled.



General queries for the organizing committee may be sent to conference@alecc.ca.



CFP The 18th RACS Annual International Conference

Russia and Canada: Summing-up 2021

Moscow, December 9-10, 2021

Deadline: December 1, 2021

RACS invites proposals for papers for the 18th Annual International Conference of the Russian Association for Canadian Studies. The Conference is open to scholars in any relevant discipline, and explicitly aims to promote interdisciplinary dialogue. The first part of the Conference will be devoted economics, business and politics including

Arctic issues, the appropriate themes include but are not limited to the following: policies of the countries towards each other at the current moment, and enhancing international cooperation in the North and Arctic.

The second part will allow the contribution from Canadianists in different areas covering the themes of domestic social policies and cultural developments. Any other theme relevant to Canadian Studies (Canadian history, literature, etc.) will be also considered. Covid-19 pandemic measures and consequences are of a special interest as well.

The working languages are Russian, English and French. The Conference will take place in the capital of the Russian Federation – the City of Moscow. There is no registration fee for RACS members, its partners or affiliated organizations, national Associations for Canadian Studies and ICCS members. The Conference will take place both in online and offline formats.

We welcome proposals for papers in Russian, English or French, consisting of an abstract (maximum 300 words) and a short biography of the author and appropriate affiliation (maximum 300 words) to be submitted to the RACS-2021 Conference, Steering Committee, Moscow, Russian Federation by e-mail file in .doc or .rtf format – racsoffice@mail.ru by December, 1 2021.

[Registration](#)

[Call](#)



Appel à communications pour le colloque:

Le jardin dévasté, les bouquets de la colère: autour de l'œuvre de Catherine Mavrikakis

Université du Québec à Montréal – 27 mai 2022

Date limite : 5 janvier 2022



L'œuvre de Catherine Mavrikakis, romancière, essayiste et professeure, est aujourd'hui reconnue comme l'une des plus riches et foisonnantes de la littérature québécoise contemporaine. La hantise, la demande incommensurable d'amour, la transmission de l'expérience concentrationnaire, la survivance du passé traumatique, le rapport à la banlieue, l'omniprésence de la mort et la folie sont quelques-uns des enjeux traversant les romans et les essais, et ayant jusqu'ici fait l'objet de commentaires critiques. Du côté de la fiction, les protagonistes de Mavrikakis combattent des blessures mémorielles profondes, promettent de mourir de la colère qui les tient pourtant en vie et cherchent, parfois en vain, à s'émanciper de relations familiales douloureuses. Du côté de l'essai, c'est « l'archaïque démesuré » (Diamanda Galás), le rapport excessif et dangereux des femmes et des groupes minorisés au politique, qui est régulièrement interrogé. De la fiction à l'essai, les thématiques abordées se font régulièrement écho, la démarche d'écriture de Mavrikakis s'articulant notamment autour d'un désir de donner du sens

aux délires et déraillements : « La littérature pour moi ne peut être qu'un travail sur la terreur, un travail de sape ou de déflagration. [...] Je préfère la pétarade du langage et sa folie, son absence de sens, son désordre et son essoufflement, sa participation malveillante au vide de la communication » (« Les silences logorrhéiques de l'hystérique »).

Malgré l'abondance d'études, de nombreuses pistes de réflexion méritent encore d'être développées. L'objectif de ce colloque est de poursuivre les débats critiques autour de l'œuvre de Mavrikakis et de proposer de nouvelles avenues de recherche. Nous souhaitons tout particulièrement explorer les décalages, formels et thématiques, qui fondent tant la poétique romanesque que le travail théorique et essayistique. Les protagonistes « à côté d'elles-mêmes » (Deuils cannibales et mélancoliques), la torsion de la vérité et la non-fiabilité des personnages (Le Ciel de Bay City), les contradictions dans la narration (Fleurs de crachat), le rapport trouble aux figures parentales (La Ballade d'Ali Baba, L'Absente de tous bouquets), la notion d'absence seront au cœur de notre réflexion. Du reste, si Mavrikakis a souvent parlé en entrevue des auteur·ices qui l'ont influencée (Proust, Duras, Bernhard, Guibert, etc.), il reste à comprendre sa propre influence sur des écrivain·es contemporain·es; nous souhaitons accorder une attention particulière aux filiations que son œuvre est susceptible de créer.

Nous invitons les chercheur·ses à réfléchir entre autres aux pistes suivantes :

- Liens entre les œuvres romanesque et essayistique
- Aspects formels de l'œuvre (forme logorrhéique, monologue, dédoublements, etc.)
- Relations familiales et filiation
- Imaginaire du corps et représentation des sexualités
- Approches féministes et queer
- Présence de l'humour dans la narration
- Théâtralité et rapport au tragique
- Expression de la colère et mise en fiction de la violence
- Représentation des États-Unis et de l'Europe
- Esthétique de l'apocalypse



- Etc.

Les propositions (titre et résumé de 250-300 mots), accompagnées d'une notice biobibliographique, sont attendues au plus tard le mercredi 5 janvier 2022 et doivent être transmises à Marie-Noëlle Huet (huet.marie-noelle@uqam.ca) et à Ariane Gibeau (ariane.gibeau@ubc.ca). Une réponse sera rendue le 10 janvier.

Organisation:

Marie-Noëlle Huet (UQAM)

Ariane Gibeau (Université d'Ottawa / UBC Okanagan)



CFP 2022 Canadian Game Studies Association (CGSA/ACÉJ) annual conference

Action!

Deadline: January 10, 2022, by midnight EST

The 2022 Canadian Game Studies Association (CGSA/ACÉJ) annual conference will be held ***May 31 to June 4 through a virtual format***. This virtual format will build on lessons from the 2021 conference and combine pre-recorded paper and panel presentations with synchronous Q&A discussion sessions.

Even as a virtual conference, as an organization CGSA/ACÉJ is made possible by infrastructure and resources located in the unceded territories of

the* x^wməθk^wəyəm

<<http://www.musqueam.bc.ca/>> *(Musqueam),* Skwxwú7mesh

<<http://www.squamish.net/>>* (Squamish), and* Selííwítulh <<https://twnation.ca/>> *(Tsleil-Waututh) Nations, and from various institutions located across Turtle Island. As a direct beneficiary of this ongoing colonial violence, CGSA/ACÉJ affirms its commitment to support marginalized scholars and creators and proactively make space for studies of gender, race, sexuality, ability, class, and other forms of diversity in games and gaming cultures.

Building from our 2021 conference, Solidarity and Social Justice in Game Studies, this year's conference theme is ***ACTION!** *We invite submissions that work toward an anti-racist and decolonial game studies. In this sense of ***ACTION!** *papers and panels might study racism and coloniality in games, resistance on the part of players and other actors in the game cultures, or use approaches that decenter Western epistemologies and challenge white supremacy. ***ACTION!** *also highlights a critical dimension of games and gaming: the interactive or participatory element of a player at play.

Papers and panels thinking about this sense of ***ACTION!** *might examine forms, contexts, and/or sites of interaction, how players, developers, and others in gaming scenes act on games, and/or games as social action.

Accepted papers and panels that address either senses of the theme ***ACTION!** *will be highlighted in special sessions throughout the conference.



We also invite submissions from researchers in any disciplines in the humanities and social sciences working on any topic related to games, digital or analog.

Graduate student submissions and submissions from scholars outside of Canada are welcome and encouraged! CGSA/ACÉJ accepts submissions in both English and French, but please note that most presentations and social events will be in English. Additionally, presenters are asked to limit their submissions to no more than 1 paper as first author and no more than 1 workshop or other event.

Black and/or Indigenous graduate students accepted to the conference will be able to register at no cost.

Submission Guidelines:

For help preparing abstracts, including recommendations for works cited, please refer to this guide <https://drive.google.com/file/d/1KpvAKEOeSfrk-yeVLxo1J2MkqEA2UJaa/view?usp=sharing>

(available in English only). Please also note that *all submissions must be anonymized and should include at least 3 references.*

This year we will be accepting proposals for three kinds of submissions:

Individual Paper Submissions

For individual paper submissions please submit an anonymized abstract no longer than 500 words (excluding references). We welcome presentations that take advantage of the virtual conference format.

Panel Submission

For panel submissions please include a 250-word panel overview and 250 words (excluding references) describing each individual presentation. The panel organizer/chair should assemble all materials and submit as a single anonymized submission to EasyChair. When submitting the panel to EasyChair, the organizer/chair should be listed as corresponding author, and all other panel participants should be listed as co-authors.

Workshops/Other Formats

CGSA/ACÉJ welcomes other types of submissions including workshops, demonstrations, fishbowls, etc, especially those that take advantage of the virtual conference format or might be uniquely possible in a virtual conference format. Please contact the CGSA/ACÉJ 2022 organizers in advance of the deadline with a brief summary of your proposed submission, anticipated equipment needs, and an estimated length of time requested.

Please submit all proposals via EasyChair:

*<https://easychair.org/conferences/?conf=cgsaacj2022#>

<<https://easychair.org/conferences/?conf=cgsaacj2022#>>*

The CGSA/ACÉJ 2022 organizing team

<http://gamestudies.ca/>

canadiangamestudies@gmail.com



CFP for International Conference

Journeys across B/Orders in Canadian Studies

June 09 – 11, 2022 Marburg Centre for Canadian Studies, University of Marburg, Germany

Deadline: January 15, 2022

<https://www.uni-marburg.de/de/fb10/mzks/journeys-across-b-orders-in-canadian-studies>

It has almost become a truism that the Covid19-Pandemic has thrown the notion of borders into greater relief once again. While borders between states were closed to people and traffic, the virus was able to transgress geographical and political borders as well as bodily borders, thus not only journeying across borders but also effecting a change in ordering systems and apparently stable orders. Such transgressions, which revealed the vulnerability of b/orders, present an interesting contrast to people's inability to travel that ties in with the general idea that journeys appear as a dynamic movement, whereas b/orders seem to be stable constructs. In fact, journeys and borders, as well as systems of order, can be considered concepts that determine one another when we regard journeys across b/orders as transgressive movements that highlight the existence of physical as well as conceptual borders. So, while the concept of the border is often understood as a principle imposing and maintaining order, a matter of stability, Johan Schimanski and Stephan Wolfe insist on perceiving the border as "dynamic, a phenomenon constantly undergoing processes of both fixing and blurring" (2017). Moreover, journeys impact on the understanding/self-image of nation and individual, belief in liberal values, human rights, the other and the notion of belonging or the co-dependency between Global North/ South. Therefore, journeys across borders bring about unique narratives and questions.

Borders, as conceptual as well as highly visible lines that structure orders, realms and places, have always been at the heart of political, social or cultural endeavours and struggles. For example, only four years before the pandemic intervened in orders across the globe, borders and ideas of order became highly visible in migrants' and refugees' attempts to reach places they hoped would provide them with safety from war, hunger, and violence and with a better life. The interplay of bodies and borders in migration or their reciprocal definition and determination highlight how movements produce meaning and raise awareness of material borders and bodies. Such movements raise the question on whether the body of the migrant de/stabilizes the b/order – a question that cannot be limited to geographical journeys but that also includes metaphorical ones (inward/ outward).

Moreover, the legacy of the drawing of borders and establishing ordering systems during colonial times has not vanished from political and cultural debates; a fact that also connects to issues of settlement and land appropriation in Canada, which relegated First Nations communities to specific spaces and thus marginalised them within European ordering systems. The 49th parallel, famously the world's longest undefended international boundary, which divides the USA from Canada, has always been highlighted not only as a political or geographical border, but also a border between systems. Both in recent history (think of the rather recent move to Canada by US-citizens after the election of Donald Trump) and in



literature (Margaret Atwood's dystopian novels famously conceptualize Canada as a realm of hope) has this border gained fame. However, borders within Canada, e.g. cultural and linguistic borders and their interplay with order(s), or discourses as ordering principles as employed in and by the media, for instance, are also of interest in this regard and so are boundary lines of social conduct and morals. These became highly visible when, for example, photographs showed the young Justin Trudeau engaged in blackfacing before the election in the year 2019. Thus, even though Canada has internationally been considered a prime example of freedom and multiculturalism, it can serve as a perfect study case with regard to the fragility of b/orders due to its (partially violent) history, its three-partite structures (First Nations, the Anglo- and the Franco-Canadians), its diverse society, its metaphors (the North, garrison mentality, wilderness) and its rich cultural and literary landscape. All these examples allude to the fact that concepts of order and borders are, just like other human categorisations, dynamic and subject to continuous change.

The conference hence pursues an at least twofold objective: On the one hand, it is interested in an exploration of journeys and borders as well as orders (in the manifold sense of the term) and in the interplay of these concepts in Canadian literature, culture and society, for example. On the other hand, it seeks to explore what Canadian Studies is interested in, how it has developed, what challenges it has been met with, who and what is included or excluded – in short: what borders has it travelled across, what journeys has it undertaken in the last twenty years and what b/orders might it cross in the future?

We are interested in exploring complex but important questions from various viewpoints, such as:

- How can we conceptualize b/orders and journeys from different viewpoints? What tensions

are evoked by and between these two terms/concepts? What is the relevance of such concepts for different areas of studies?

- How do (literary) texts engage in negotiations of diverse borders on levels of form and plot?

How do such literary narratives tie in with other forms of narratives and of discourses?

- How do journeys across b/orders impact on notions of (self-)image and orders, how can we conceptualize and discuss reciprocal influences and diverse (e.g. spatial and temporal) dimensions of border crossings and what are their effects on social and cultural spheres?

- How do notions of order and chaos, of borders and boundaries figure in identity constructions across generations, nations, genders etc.? How do identities relate to b/orders and in what ways do these concepts tie in with identity constructions beyond binaries?

- To what extent can chaos be considered the opposite of order? Can chaos be considered a productive force as well or is it only conceptualized and employed as a threat to established orders in politics and society?

- Where and how did Canadian Studies emerge and where is it going? How did Canadian studies develop in North America, Europe and world-wide? Who and what is in-/excluded (subjects and object of research)? What challenges has it been met with?

- How have relationships between Canada and other countries (and the Commonwealth) developed? How does Canadian studies relate to postcolonial studies?



Taking these questions as possible points of departure, we invite abstracts for papers or proposals for whole panel on diverse topics, which may include, but are not limited to the following:

- b/orders and border crossings in Canadian literature and culture
- the border as metaphor, 'real' and imagined borders
- travel literature and the North
- Re-visiting literary genres and archetypes; the hero's journey
- Ontological boundaries, critical posthumanism and fiction
- Historical journeys and their contribution to the formation of knowledge(s), epistemology and agnotology
- Borderlands, frontier zones, transition zones, and the theme of waiting
- Local voices in border literature, poetry, art, performance
- First Nations and journeys across b/orders
- Appropriation and re-negotiation
- Necropolitics and Necroviolence: Border violence and notions of transgressions
- Hierarchical and structural borders; "Natural" borders vs. constructed borders; spatial and temporal b/orders
- Borders and citizenship, identity, belonging, generationality
- Borders and ecology/biodiversity, ecocriticism and cultural ecology
- Refugees'/ immigrants' narratives
- Poetics of ordering space, spatiality and the border
- Borders within nations (states, lands reserved for Indigenous peoples, territories)
- Teaching border narratives, borders and boundaries in the EFL classroom

In line with the interdisciplinary orientation of the Marburg Centre for Canadian Studies, we invite interdisciplinary papers that deal with literature, culture, language, geography, and history, for example, and that employ innovative interdisciplinary approaches.

Please send abstracts for 20-min. talks (300 words max) or proposals for a whole panel (three 20-min. talks) and a short bionote (150 words) in either English or French to boller@anglistik.uni-siegen.de and to walaa.said@staff.uni-marburg.de by **15 January 2022**. We also encourage early career scholars to send proposals for full talks or for poster presentations (10 - 15 min). Although we encourage and prefer personal meetings and thus attendance in Marburg, we are also looking into the possibilities for a hybrid format. So please specify if you consider a digital attendance.



CFP ACCSFF

2022 Academic Conference on Canadian Science Fiction and Fantasy

Deadline: February 1, 2022



June 3-4, 2022, Toronto

The 2022 Academic Conference on Canadian Science Fiction and Fantasy will be held Friday and Saturday, June 3-4, 2022, in Toronto, Ontario, at the Merril Collection of Science Fiction, Speculation and Fantasy, one of the most important collections of fantastic literature in the world.

We invite proposals for papers in any area of Canadian science fiction and fantasy, including:

- studies of individual works and authors;
- comparative studies;
- studies that place works in their literary and/or cultural contexts.

Papers may be about Canadian works in any medium: literature, film, graphic novels and comic books, and so on. For studies of the audio-visual media, preference will be given to discussions of works produced in Canada or involving substantial Canadian creative contributions.

Papers should be no more than 20 minutes long, and geared toward a general as well as an academic audience. Please submit proposals (max. 2 pages), preferably by email, to:

Dr. Allan Weiss
Department of English
York University
4700 Keele St.
Toronto, ON M3J 1P3
aweiss@yorku.ca



3. Announcements and New Publications

Symposium on 40th anniversary of Canada's policy of multiculturalism

Reconciling Multiculturalism in Today's Canada

Online, asynchronous

November 12, 2021 – January 21, 2022

Schedule and registration: <https://m50.artsrn.ualberta.ca/>

Adopted in 1971 in response to growing pressure from various Canadian constituencies for more recognition, the policy of multiculturalism brought about significant and lasting changes in Canadian society. Over the years, multiculturalism in Canada has been praised, critiqued,



embraced, or deconstructed by politicians, scholars, and various stakeholder groups. Supporters of multiculturalism have asserted that the policy has promoted an inclusive and accepting Canadian society in which ethnocultural minorities have maintained their own unique cultures and identities while participating fully in mainstream Canadian institutions. Ukrainian Canadians, for example, having played an important role in the development and adoption of this policy, became its active promoters. With Quebec designating its own “intercultural model” to manage cultural diversity, critics have posited that multiculturalism has discouraged interethnic dialogue, fostered ghettoization, and encouraged cultural differences between various communities rather than informing their shared rights or identities as Canadians.

Yet, critics or not, those writing from a “settler” viewpoint have continued Canada’s long-established practice of excluding Indigenous peoples from key negotiations of Canadian rights and identity. Adopted just after the 1969 White Paper, where it was seen that all agreements, treaties, and compacts made with Indigenous nations were being eliminated, the multicultural model was still promoting the colonial perspective when it came to Indigenous peoples’ roles in the nation-building project. From Indigenous perspectives, therefore, the development of the Multiculturalism Act was felt to be a further way of erasing Indigenous presence, nationhood, and identity. Only in 1982 did the Canadian constitution finally recognize the inherent rights of Aboriginal peoples in Canada.

With the Truth and Reconciliation Commission (2008–15) having completed its work, Canadians still face the need to renegotiate the very foundations of their identity. Questions on this matter continue to persist:

Is there room for multiculturalism, as conceived in 1971 and later modified, in these new negotiations of what constitutes Canada and Canadian identity? Can the long-established discourse on multiculturalism, developed from the viewpoint of settler colonialism, engage with—and bring into the centre of the debate—Indigenous perspectives, ways of knowing, and notions of nationhood existing in this land now called Canada? In 2021, is it possible for Francophone Canadians and other ethnic and visible-minority groups to continue to dialogue about the multiculturalism policy’s various outcomes and colonial nature, in the effort to understand what it means to be Canadian?

We believe it is time to engage in this essential and much-needed dialogue, and the fiftieth anniversary of Canada’s multiculturalism policy offers us a meaningful opportunity to do so. We acknowledge our conversation with the University of Alberta’s [*Situated Knowledges, Indigenous Peoples and Place \(SKIPP\)*](#) Signature Area in developing these ideas.

In recognition of multiculturalism’s complex legacy, we are announcing an international symposium to discuss the changing nature, meanings, and applications of Canada’s complicated relationship with its own diversity in post-Truth and Reconciliation times. We envision the symposium as a platform for a thoughtful and respectful dialogue amongst different stakeholders, scholars, various peoples, and cultural groups about the legacy of Canada’s multiculturalism and its place in today’s Canadian society. We anticipate this event will address and offer some answers to the overarching question of what it means to be Canadian and share a national identity.



The symposium will draw upon wide-ranging perspectives in history, Indigenous studies, anthropology, cultural studies, literary studies, education, political sciences, women and gender studies, and other related areas, exploring several broadly-defined themes:

Canada's Multiculturalism Revisited

History Lessons for Community Stakeholders

Multiculturalism, Indigeneity, and Reconciliation

From Multiculturalism to What?

The M50 Organizing Committee

Natalia Khanenko-Friesen Director, Canadian Institute of Ukrainian Studies

Srilata Ravi Director, Institut pour le patrimoine et les recherches transdisciplinaires en francophonies canadiennes et internationales (IMELDA)

Geoffrey Rockwell Director, Kule Institute for Advanced Studies



Second Korean-Canadian Student Conference

Fresh off the banana boat? Self-Perceptions and Dissociating from Other Koreans

November 23, 2021 @ 5:00 pm – 6:30 pm (Eastern Time)

Registration:

<https://yorku.zoom.us/meeting/register/tJ0lc-CrpzwvGt0MpWzncpZvZwjih6fAbKme>

Internalized racial oppression (IRO) occurs when racial minorities learn, adopt, believe, internalize, and reproduce white (heteronormative) supremacy and racial ideology and practices and view themselves and co-ethnic members (and other minority groups) through this lens. Common across other ethnic and racial groups, feelings of not fitting in or a lack of belonging, changing oneself to appear or sound more “Canadian” or “Korean,” living a double-life or hiding parts of oneself in a “closet,” and expressions and slang terms such as “FOB” and “banana” underscore the lines of acceptance and inclusion. Distinctions are constructed and enforced within oneself and within ethnic and racial communities, particularly where old and new immigrants interact, and these lines are systematically rooted in ideas of race and white heteronormative supremacy, settler colonialism, migration, language, accents, and nationalism.

In Cathy Park Hong's book, *Minor Feelings: An Asian American Reckoning*, Hong discusses Asian racial self-hatred: “You don't like how you look, how you sound. You think your Asian features are undefined, like God started pinching out your features and then abandoned you. You hate that there are so many Asians in the room. Who let in all the Asians? You rant in your head.”

At this event, our panelists consider how IRO leads to concealing aspects of one's identity and to intra-ethnic othering (calling Asians “FOB” or “banana”) and dissociating – distancing



oneself from other Koreans or Asians. Through what lens do Koreans see themselves and other Koreans? How do racial and ethnic stereotypes (about Asians and/or White Canadians) impact our self-concept and how we think of other Koreans? How do they impact our behaviour and our interactions with other Koreans?

In alignment with and building on the series of anti-racism conversations beginning in 2018, we again turn the microscope inward and ask how we might build more cohesion and inclusion within ourselves, within the community and across structural divisions such as migration, gender, language, and nation. As a community, do we experience self-loathing? Why are there very few Korean-Canadians on the Order of Canada (for example)? Do we do enough to lift up and support community leaders? How do we overcome these barriers and build an inclusive and supportive community?

Open to all, this second Korean-Canadian Student Conference is co-organized by the York Centre for Asian Research, the Korean Office of Research and Education, the Korean Canadian Scholarship Foundation, York University's Hallyu-Dongari and the Canada Korea Business Council in collaboration with the Korean Consulate in Toronto. Funding is provided by the Korean Consulate in Toronto and the Korean Office for Research and Education (KORE).



Lancement d'une nouvelle série de balados

Balados de la constellation Anne-Hébert

<https://anne-hebert.com/>

Anne Hébert occupe la place d'honneur dans la littérature québécoise. En témoigne la fascination de nombreux lecteurs et nombreuses lectrices d'ici et à travers le monde depuis plus d'un demi-siècle. Son oeuvre s'échelonne sur quelque 62 ans, de 1937 à 1999, un an avant sa mort. Elle a inspiré et inspire encore plus de livres, de thèses et d'articles que toute autre oeuvre québécoise. Ses poèmes et ses romans, traduits en plus d'une trentaine de langues, se sont aussi mérités de nombreux prix. Son oeuvre demeure cependant mystérieuse. Et c'est peut-être ce qui ajoute à son pouvoir de séduction. À l'image de son autrice d'ailleurs, qui a toujours été réservée, discrète, un peu secrète même.

Mais au-delà de cette notoriété publique, il reste à comprendre pourquoi son oeuvre exerce un tel attrait sur nous. « Pourquoi sommes-nous si fascinés par l'oeuvre d'Anne Hébert ? » Voilà la question à laquelle je tenterai de répondre dans cette série de balados. D'où viennent ces images saisissantes, pleines de fulgurances qu'on trouve dans ses poèmes et ses romans? Comment expliquer cette gravité du propos dans l'écriture de ses romans, presque solennelle, aux résonances tragiques, parfois proche du sacré? Qu'est-ce qui donne à son oeuvre cette dimension universelle qui fait les grandes oeuvres? Bref, comment accéder au coeur de l'oeuvre d'Anne Hébert, à ce qui sous-tend l'élan de son écriture?

Voici le programme des balados qui vous seront présentés au cours des prochaines semaines:

« La figure de l'enfant chez Anne Hébert »



Le thème de l'enfance est central dans l'œuvre d'Anne Hébert. La figure de l'enfant comme métaphore, et non comme personne, appartient à l'un des courants modernes du XX^{ème} siècle. On assiste alors chez les artistes et les écrivains à "l'invention d'une nouvelle intériorité" (Meschonnic), ou lieu de questionnement sur soi et sur le monde. L'enfant détiendrait ainsi les principes de la force créatrice que les poètes cherchent à capter. Quel traitement l'autrice fait-elle de ce thème dans son oeuvre poétique?

« En quête des sources de la poésie »

La poésie pourrait se définir comme « l'expérience de l'étrangeté du monde » (Heidegger). Comment accéder à ce type de conscience? Comment s'approcher au plus près de ce lieu de langage énigmatique où l'oeuvre prend racine? Dans son art poétique, intitulé « Poésie, solitude rompue », Anne Hébert nous offre d'excellentes pistes de réflexion pour y arriver, mais également certain(e)s auteurs et autrices qui s'y sont intéressé(e)s directement ou indirectement dans leurs écrits.

« Ma lecture d'un poème »

Il existe plusieurs façons d'aborder la lecture d'un poème. Mais pour que le texte puisse jouer de toutes ses résonances et exprimer toutes ses potentialités, il importe de savoir que « les mots d'un poème communiquent entre eux [jouent entre eux] avant de communiquer avec le monde extérieur » (Meschonnic), soit celui de la signification. Ainsi, le lecteur, la lectrice seront mieux préparé(e)s à participer activement à la dynamique des échanges qui ont lieu dans les formes textuelles, comme nous le verrons au cours de l'analyse du poème « Sous la pluie », extrait du recueil *Le Tombeau des rois*.

4) « Le torrent - matrice symbolique de l'oeuvre » (I et II)

Dès l'âge de 28 ans, Anne Hébert a déjà pourvu son oeuvre de son axe principal. C'est en 1945 que s'est constituée la véritable matrice de l'oeuvre narrative, soit à la publication de la nouvelle « Le torrent ». Un récit qui s'impose encore aujourd'hui comme un classique de la littérature québécoise par la maturité de son écriture et la complexité de sa symbolique.

I - Au-delà de la simple anecdote, c'est la portée symbolique de ce récit et ses profondes répercussions qui doivent retenir notre attention. Une comptabilité stricte régit la vie sur la ferme où la mère exerce depuis toujours une emprise tyrannique sur son fils. Mais cette économie comptable associée au salut de sa mère sera bientôt mise en balance avec la richesse inépuisable du monde que François découvre progressivement en lui. Grâce à l'expérience des pouvoirs du langage et les représentations de sa magie évocatrice, il parviendra intuitivement à comprendre la nature des enjeux en cause au cours de la confrontation qui s'annonce.

II - La description du torrent, située au centre matériel du texte, relie et oppose tout à la fois les deux parties de la nouvelle. En ce sens qu'il faut lire la deuxième partie de la nouvelle comme une inversion de la première, telle une rétroaction de l'effet sur sa cause, à l'image des courants et remous intérieurs du torrent. On constate ainsi qu'Anne Hébert s'inspire d'une grande structure archétypale pour rendre la fin aux origines et l'accomplir par un retour en boucle. Entre le mot "dépossédé" du début et le mot "richesse" de la fin, c'est tout le récit qui déploie sa grande articulation symbolique.



5) « Kamouraska : du mal, à la spirale du pire » (I et II)

I - L'originalité de ce roman réside dans son écriture narrative toute en nuances, bien au-delà du tableau d'époque dont la lecture a souvent prévalu. Suite au travail d'assimilation et de transformation opéré par Élisabeth Rolland sur ses souvenirs, vingt ans après le meurtre de son mari, on constate ainsi que les événements en eux-mêmes, vécus autrefois par Élisabeth Tassy, comptent pour peu comparativement à la forme nouvelle - donc au sens nouveau - qu'ils adoptent alors.

II - Cette « écriture » du songe, comme oeuvre dans l'oeuvre, s'enrichit par ailleurs d'un réseau d'intertextes bibliques et liturgiques qui donne au récit une dimension mythique à portée universelle, au moment où s'initie le rituel commémoratif d'Élisabeth Rolland au cours du « sacrifice célébré sur la neige à Kamouraska ». C'est par inversion et subversion des valeurs symboliques associées aux textes bibliques et liturgiques que le mythe littéraire trouve à se développer en filigrane dans le récit, telle une "méditation sur les mystères féroces de ce monde".

6) « Les tragédies du songe dans quatre romans »

La tragédie chez Anne Hébert naît des chimères du songe. Schème organisateur de l'oeuvre, le songe agit comme élément déclencheur du récit et instigateur du drame, en instaurant par contagion des relations conflictuelles et mortifères entre trois personnages, enchaînés l'un à l'autre dans un rapport antagoniste et concurrent. La constante dans l'oeuvre de cette configuration ternaire suggère par ailleurs la présence d'une matrice, propre à définir les assises symboliques de l'oeuvre, comme nous nous employons à le démontrer ici dans Les chambres de bois, Kamouraska, Les enfants du sabbat et Les fous de Bassan. Ce balado constitue la reprise d'une conférence donnée à l'occasion du « Colloque international Anne Hébert » qui se tenait à La Bibliothèque et archives nationales du Québec à Montréal, en juin 2016, à l'occasion du Centenaire de la naissance d'Anne Hébert. On pourra retrouver ce texte, de même que ceux de mes collègues spécialistes de l'oeuvre d'Anne Hébert, dans le collectif Le centenaire d'Anne Hébert. Approches critiques, sous la direction de Nathalie Watteyne, publié aux Presses de l'Université de Montréal dans Nouvelles Études Québécoises. Cette collection a pour but de témoigner des nouvelles voies de la recherche en études québécoises.



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