



**Newsletter der Gesellschaft für Kanada-Studien e.V.
vom 14.02.2022**

Inhalt

Mitteilung des Vorstands

1. Opportunities

York University

Robarts Centre Visiting Professorship in Canadian Studies 2022 - 2023

2. Calls and Conferences

CFP Ninth Annual American Indian & Indigenous Collective (AIIC) Symposium

Imagining Indigenous Futurities

CFP International Symposium

Crossing the Bridge Mackay Built: 150 years of Canada in East Asia and East Asia in Canada

Call for submissions for Special Issue of *Transmotion*

Working title: Indigenous social media and digital environments

Appel à communications 74e Congrès de l'Institut d'histoire de l'Amérique française

Les gens en Amérique française : contacts, conflits et collaborations

Colloque international en ligne

Expressions du quotidien dans les littératures francophones : de la période de la contre-culture à aujourd'hui

3. Announcements and New Publications

Public Panel Event

"I Know We'll Meet Again: Correspondence and the Forced Dispersal of Japanese Canadians"

Online Book Presentation

"Indigegogy. An Invitation to Learning in a Relational Way"

Colloque en ligne

Les années 1920 au Québec : reconfiguration de l'espace culturel et nouvelles modélisations littéraires, artistiques et médiatiques

International Conference

Designs of Tomorrow: Indigenous Futurities in Literature and Culture

Message from the FID AAC

Newsletter 3 published!



Mitteilung des Vorstands

Liebe GKS-Mitglieder und Kanadist:innen,

im heutigen Newsletter möchte ich Sie zunächst noch einmal auf die vom 17.-19. Februar stattfindende Jahrestagung unserer Gesellschaft aufmerksam machen und Sie dazu, auch im Namen des Vorstands und Beirats, herzlich einladen. Wir werden das bereits für 2021 geplante und von der Sektion "Indigenous and Cultural Studies" organisierte Thema „Ecologies – Environments – Ethics / Écologies – Environnements – Éthiques“ nun endlich durchführen und dazu vier Keynotes und zahlreiche Panel-Beiträge hören. Zudem bieten wir auch in diesem Jahr ein Theatercafé mit Lesungen interessanter Autor:innen an. Wir würden uns sehr freuen, viele von Ihnen bei unserer Online-Veranstaltung begrüßen zu dürfen.

All jenen, die in den letzten Monaten in die universitäre Lehre eingebunden waren und deren Wintersemester nun zu Ende ist, wünsche ich eine schöne vorlesungsfreie Zeit und etwas Ruhe und Entspannung.

Mit besten Grüßen aus Göttingen

Brigitte Johanna Glaser

1. Opportunities

York University

Robarts Centre Visiting Professorship in Canadian Studies 2022 - 2023

Application Deadline: March 25, 2022

The Professorship* is open to full - time (tenured or tenure - track) faculty members who work on issues concerning Canada and who are based outside the country, are planning to go on sabbatical or other leave during 2022 - 2023 and have demonstrated scholarly expertise on Canada and a commitment to Canadian studies. The Professorship will provide the selected faculty member with \$2500 CAD in funding to cover travel and accommodations costs while in residence.** Visitors will also be offered office space in the Centre for the duration of the visit, and they will have access to York Libraries. The Archives of Ontario and the Clara Thomas Archives and Special Collections are also located on campus, and the Environment Canada Library is nearby.

*The residency of the selected candidate and access to York University campuses will be partly determined and potentially limited by ongoing public health measures.

**PLEASE NOTE Visitors will be reimbursed for travel and accommodation related expenses incurred, up to \$2500 CAD, upon completion of the visit, in accordance with York University travel reimbursement policy.



Application requirements:

1. A current CV;
2. A statement of the research project and how residency at the Robarts Centre will facilitate this project (maximum 500 words) and your preference for timing;
3. A short statement on how the residency will be used to foster research collaborations at York and support the Centre activities;
4. A letter of support from a current full - time professor at York. This faculty member must also be a faculty associate of the Robarts Centre; and
5. A letter of support from the candidate's departmental Chair or Dean.

Applications should be sent to the Robarts Centre at robarats@yorku.ca



2. Calls and Conferences

CFP Ninth Annual American Indian & Indigenous Collective (AIIC) Symposium

Imagining Indigenous Futurities

University of California Santa Barbara (UCSB), Santa Barbara, CA/USA

April 22-24, 2022 (virtual)

Deadline: February 14, 2022

<https://sites.google.com/view/2022aiicimaginingfuturities>

The Ninth Annual American Indian and Indigenous Collective (AIIC) Symposium, Imagining Indigenous Futurities, is an interdisciplinary conference, calling for individual papers, performances, or panel proposals, from across the academy – including from the humanities, social sciences, fine arts, and sciences – and from community members and practitioners beyond academic borders. We are asking participants: “What is most urgent for our communities now?” In asking this, the symposium aims to advance conversations at the intersections of Indigenous Traditional Ecological Knowledge (ITEK); Indigenous Futurities; storytelling; environmental justice; and, landback and/or land and water protection. In selecting this year’s theme, Imagining Indigenous Futurities, the AIIC seeks presentations that center: global Indigenous people’s lifeways, ecologies, and knowledges; ITEK; practices and theories for enacting just, decolonial, and sustainable futures; Native feminist, Indigiqueer, and Two Spirit knowledge creation, storytelling, and organizing; Landback movements; and, Native storytelling as a form of resistance, survivance, and theorizing. How are our communities envisioning and enacting lush futures in the now for all our human and more-than-human relations?

We intend to explore these topics in expansive and inclusive ways; contributions may undergird, expand on, or complicate any of the symposium topics, individually or collectively.



We welcome contributions from multiple fields, including but not limited to history, linguistics, literature, ethnic studies, religious studies, sociology, gender and sexuality studies, anthropology, law, theater, music, dance, visual art, biology, ecology, chemistry, and physics. Honoring the embodied wisdom and survivance of our elders, we invite papers and offerings of art from Native scholars and community members poised to address such questions as:

- How are local traditional ecologies and knowledges being practiced in our communities?
- What are the theoretical and practical applications of ITEK to inspire, create, and enable us to inhabit just and sustainable futures seeded in the past and enacted in the present?
- What role does ITEK play in combating ongoing colonization, extractive capitalism, land grabbing, and military occupation? We are especially interested in presentations about environmental justice in an Indigenous context, land and water protection, the relationship between environmental justice and decolonization, and presentations that focus on landback movements.
- How are the arts, literatures, and performative relationality of Indigenous peoples addressing the climate crisis by enacting change, transformation, or renewal?
- What is the role of ITEK in global Indigenous alliances and futures? How can we facilitate global Indigenous solidarities and the sharing of research, knowledges, and agendas?
- How can Native feminist, Indigiqueer, and Two Spirit scholarship shed light on important work toward a future without colonial gender-based and/or sexual violence?
- How can/does ITEK shape belonging and identity within and among Indigenous communities? How have the different ways legal constructions of identities, and blood racialization (i.e., colonial imposition of blood quantum) undermined Indigenous and Native American claims to land and sovereignty?
- How can/does the practice of imagining futurities shape belonging and identity within and among Indigenous communities (urban, rural, kinship, groupings of extended relations, social and activist organizations)?

This year, the AIIC Symposium has the honor of featuring the following keynote speakers whose research addresses issues related to Indigenous Futurities, ITEK, and Indigenous environmental justice: Grace Dillion (Anishinaabe), Dolly Kikon (Lotha Naga), and Dina Gilio-Whitaker (Colville Confederated Tribes descendant).

Submission Instructions:

The symposium is intended for students (undergraduate and graduate), faculty, staff, and community members.

Undergraduates, Graduates, Faculty, Staff and Community Members:

Please send an abstract of 250-300 words and a one page CV to ucsb.aiic.symposium.cfp@gmail.com



Due: Monday, **February 14, 2022**

When you submit, please include a line in your submission that states: AIC Symposium, and the category of your submission (graduate, undergraduate, community member, etc).

The AIC is excited to announce that we are launching prize awards for outstanding undergraduate presentation and outstanding graduate presentation at this year's symposium.

In order to ensure the safety of all participants, the 2022 Symposium will be held virtually through Zoom. The Symposium will take place over three days from Friday, April 22 – Sunday, April 24, 2022. To participate in and/or attend this year's virtual symposium, please register here: https://ucsb.zoom.us/meeting/register/tZcvcOytqTouHdJ7037MfXMV326vMbCpqC_L

Please request other technical or accessibility support by emailing ucsbaiic@gmail.com.

The AIC is excited to announce that we are launching prize awards for outstanding undergraduate presentation and outstanding graduate presentation at this year's symposium.

In order to ensure the safety of all participants, the 2022 Symposium will be held virtually through Zoom. The Symposium will take place over three days from Friday, April 22 – Sunday, April 24, 2022. To participate in and/or attend this year's virtual symposium, please register here: https://ucsb.zoom.us/meeting/register/tZcvcOytqTouHdJ7037MfXMV326vMbCpqC_L

Please request other technical or accessibility support by emailing ucsbaiic@gmail.com.



CFP International Symposium

Crossing the Bridge Mackay Built: 150 years of Canada in East Asia and East Asia in Canada

Deadline: February 18, 2022

Friday, 24 June 2022, Knox College, University of Toronto (hybrid)

George Leslie Mackay (1844–1901) began Canadian engagement with Asia when he founded the Canada Presbyterian mission in north Formosa on 9 March 1872 Mackay's missionary career and contributions to Taiwan have long been celebrated. After 150 years, we want to widen the focus to what has happened in this century and a half of Canadian engagement with Asia that Mackay started.

This event is organized by the Canadian Mackay Committee with support from the Centre for Asian-Canadian Theology and Ministry at Knox College, University of Toronto and the York Centre for Asian Research, York University.

The symposium will take place on **Friday, 24 June 2022** at Knox College, University of Toronto. We expect that the symposium will have **both in-person and virtual participation**, but this is dependent on local and provincial COVID-19 guidelines.

We welcome papers, panels and creative presentations sharing stories of Canadians in East Asia and people from East Asia in Canada. This is not limited to missionaries or public figures. Recognizing the wide social distribution of these memoirs outside of the academic gaze, we



welcome non-academic talks and community stories. The unique role played by non-political exchange in Taiwan-Canada relations is also a welcome topic. Papers may be written in English or Chinese, but oral presentations must use English.

The deadline for abstract submission is **Friday, 18 February 2022** at <https://laps.apps01.yorku.ca/machform/view.php?id=1326959>.

Questions can be directed to ycar@yorku.ca or or michaelpayas@gmail.com.

We are in discussion with the Royal Ontario Museum to arrange a private viewing of selected artifacts from the unexhibited Mackay collection.

Contact Info:

This event is organized by the Canadian Mackay Committee with support from the Centre for Asian-Canadian Theology and Ministry at Knox College, University of Toronto and the York Centre for Asian Research, York University.

Contact Email: ycar@yorku.ca

URL: <https://ycar.apps01.yorku.ca/crossing-the-bridge-mackay-built-symposium/>



Call for submissions for Special Issue of *Transmotion*

Working title: Indigenous social media and digital environments

Deadline: February 28, 2022

Special Issue of *Transmotion*: <https://journals.kent.ac.uk/index.php/transmotion/index> Issue editors: Ashley Caranto Morford, Tanja Grubnic, and Jeffrey Ansloos

The digital turn in Indigenous studies, Indigenous literary studies, and across transdisciplinary engagements has ignited a range of conversations, debates, and possibilities for literary contributions regarding the relationship between Indigenous Peoples and *all things digital*.

Along these lines, *Transmotion* will publish new scholarship, creative/mixed-genre work, and reviews (art, film, book, etc.) that take up and analyse Indigenous literary engagements with the evolving, fast-paced, dynamic, often fraught, and complex environments of emerging communications technologies, social media, and digital ecologies. We seek to look at these themes within the literatures of Indigenous communities, activists, and movements, and through Indigenous theorizations of sovereignty, identity, justice, and change.

In this special issue, the editors define literatures in expansive, inclusive, and potentially radical terms: *as any cultural expression*. These cultural expressions might include — but are not limited to — tweets and Twitter threads, TikTok stories, YouTube videos, Instagram posts, books and printed text, beadwork and visual art, photographs, music, dance and performance, and more.

The editors of this special issue of *Transmotion* invite scholarly submissions, interdisciplinary approaches, as well as original creative writing and other artistic works, that create, develop, and/or engage with Indigenous digital presences, spaces, and literatures to do any of the following:



- Theorizing Indigenous relations to and with new social technologies. For example: ○ The (re)purposing of hashtags, hyperlinks, hypertext, etc
- The social economies and politics of platforms including but not limited to TikTok, Instagram, Facebook, Twitter, Signal, SnapChat, WhatsApp, YouTube, OnlyFans, Spotify, Tumblr, Wattpad, etc, and older platforms such as MySpace, LiveJournal, etc
- The relationship between analogue, land, and digital spaces, and the intersections of Indigenous relationships to and with land and digital environments
- Community-building in and through digital platforms and infrastructures
- Indigenous peoples and cultural production within digital spaces, and the challenges of visibility, representation, celebrity, self-determination, appropriation and co-option
- The adoption of tropes and modes of expression from digital cultures in offline Indigenous literary or other cultural expressions
- Indigenous peoples and technological justice, including:
 - Access, accessibility, and design of digital technologies
 - Indigenous languages
 - Technological infrastructure
- Unpacking critiques of the idealization, romanticisation, resistances, rejections, and repudiations of emerging communications technologies, social media, and digital environments, including:
 - Concepts such as network sovereignty
 - Concepts such as digital stealth and opacity
 - The potentials and limits of using corporately owned platforms
 - Issues surrounding AI and surveillance
- Methodological and ethical challenges in digital Indigenous literary and cultural research and creative expression, including:
 - The reconfiguration of colonial research practices in digital ethnographies, sociologies, and digital humanities
 - Critical interventions into concepts of consent within the digital environment ○ Ethical tensions in observational research within public domain digital material ○ Protocol for the use, dissemination, study, and creation of traditional knowledge within digital environments
 - Decolonizing concepts of intellectual property, ownership, and fair use
 - Issues related to publishing industries
- Other topics related to the intersections of Indigeneity and digital environments

Submission Guidelines for Essays:

We welcome both single author and collaborative proposals of 500 words in anticipation of final essays of 6000 to 7500 words, including references. Proposals should be prepared according to MLA (Modern Language Association) formatting, using footnotes and a bibliography. Please submit proposals electronically in .doc or .docx format.

Submission Guidelines for Creative Works:

We welcome both single artist and collaborative proposals of 300-500 words outlining the creative piece you envision submitting and how it relates to the topic and focus of this special issue. In your proposal, please include medium/media, as well as anticipated word length (if written) or time length (if video or audio) of the piece. Please submit proposals electronically and, if written, in .doc or .docx format.



Please include with your proposal the name(s) of all authors and/or artists, email(s), project title, and a 250-word biographical statement. We invite abstract proposals to be submitted by **February 28, 2022**. Please submit proposals electronically to *all* of the following addresses: amorford@pobox.pafa.edu, tgrubnic@uwo.ca, jeffrey.ansloos@utoronto.ca



Appel à communications 74e Congrès de l'Institut d'histoire de l'Amérique française

Les gens en Amérique française : contacts, conflits et collaborations

20, 21 et 22 octobre 2022, Québec

www.congresihaf2022.cieq.ca

Date limite : 13 mars 2022

L'Amérique française est un concept fluide et mouvant, qui fait référence dans la pratique historique actuelle autant à des territoires (la Nouvelle - France, le Québec et ses prédécesseurs, etc.) qu'à un fait culturel (la francophonie nord - américaine). Le comité organisateur de l'édition 2022 du congrès de l'Institut d'histoire de l'Amérique française propose de réfléchir à la manière dont cette Amérique française a été façonnée par les rapports entre les gens qui y ont été englobés, qu'ils s'y soient identifiés ou non.

Il faut d'ailleurs reconnaître que le concept même d'« Amérique française » mérite d'être questionné ou déconstruit. Le comité souhaite explorer toute la gamme des interactions entre les gens en Amérique française, qu'il s'agisse de contacts, de conflits ou de collaborations, d'alliances ou de rivalités, de vivre - ensemble harmonieux ou de voisinages refusés, de métissages culturels ou de replis identitaires. Penser en termes de « gens » permet de tenir compte des différentes échelles d'interaction, des individus et des familles jusqu'aux peuples et aux nations, en passant par les communautés et les groupes sociaux. Le comité suggère d'aborder ces interactions à l'aune des rapports de pouvoir qui les structurent inévitablement – en s'entrecroisant – sur la base de caractéristiques sociales comme les origines ethniques, les identités racisées, l'appartenance linguistique, les genres, les identités sexuelles, les statuts socioéconomiques, les âges et les croyances.

La date limite pour soumettre une proposition de communication ou de séance est le 31 mars 2022.

Pour toute question, contactez : Aline Charles, Donald Fyson et Alain Laberge, Département des sciences historiques, Université Laval, coprésident.e.s du comité organisateur : ihaf2022@ulaval.ca



Colloque international en ligne

Expressions du quotidien dans les littératures francophones : de la période de la contre-culture à aujourd'hui

14-16 juin 2023



Université du Manitoba et Université de Winnipeg, Winnipeg, Manitoba, Canada

Date limite : 15 décembre 2022

Ce projet de colloque en ligne part d'une observation simple : nous avons souvent du mal à voir ce qui est sous nos yeux. Dans « La Parole quotidienne », Blanchot explore « l'inaperçu » et « l'insignifiant », en soulignant que « le quotidien est ce qu'il y a de plus difficile à découvrir » (355). Pour les surréalistes, le quotidien est abordé à partir de fragments épars, avec cette dimension arbitraire selon laquelle les choses arrivent sans qu'on les ait cherchées, et avec l'idée qu'on peut y voir surgir le merveilleux. Les auteur·e·s de la contre-culture, elleux aussi, comme l'affirme Frédéric Rondeau, « ont cherché à mettre leur écriture en rapport avec la vie de tous les jours. La critique de la vie quotidienne d'Henri Lefebvre a eu une importance considérable pour nombre d'entre [elleux] » (219). Dans les sciences humaines et sociales, le quotidien est objet d'investigation de la philosophie (Bégout, Cavell, de Certeau, Laugier, Lefebvre), de l'éthique (Handke, Nussbaum, Stiegler), des études culturelles anglophones (Gardiner, Randall, Roberts,) et d'essais théoriques (Sheringham, le Blanc). Comment le mot « quotidien » qui – si l'on se fie au Trésor de la langue française – ne reçoit que des connotations négatives (train-train, banalité, routine) a pu accéder récemment à un statut valorisé dans la littérature ? Dans quelles conditions la notion de quotidien peut-elle trouver un sens positif ? Loin d'être insignifiante, la quotidienneté se trouve au cœur du projet contre-culturel des années 1960 et 1970, car celui-ci demande « de poser dans le quotidien des gestes antagonistes de refus et de négation, de désapprendre la vie rituelle de chaque jour, de rééduquer ses réflexes, de trouver des valeurs autres, un comportement différent » (Rochon, 132). Pour les tenants de la contre-culture, c'est par un réapprentissage du quotidien, individuel et collectif, que passe la transformation du monde. Sont alors valorisés les « habitus populaires », qui sont autant de « pratiques de résistance », de « contre-conduites » (le Blanc, 2014 : 6). Les « modes de vies minoritaires » (le Blanc, 2014 : 1) rattachés à la contre-culture forcent la remise en question des « signifiants majeurs de notre temps » (le Blanc, 2014 : 2). Dans ce sens, les « expériences de vie de chacun » deviennent des « essais ordinaires de subversion des normes » (le Blanc, 2014 : 77). Le rejet « des distinctions culturelles entre la grande culture et la petite culture » (le Blanc, 2014 : 20) est repérable en littérature et se traduit par la prépondérance du motif de la quotidienneté qui, selon Rondeau, serait « le plus caractéristique de la contre-culture littéraire » (218). Le « banal » et « l'anecdotique » se font alors les signes d'une « authenticité » très prisée, qui se traduit également par une « dimension brouillonne », témoignant d'une « spontanéité qui échapperait à tout discours et idée de système » (Rondeau, 208, 219). Marie-Pascale Huglo note que la mise en discours du quotidien signifie « un refus de l'événement et du récit » (2011, 87). Le quotidien dès qu'il est narré implique un changement d'échelle d'intérêt et de valeur dramatiques rendant aux petits faits et gestes répétés du jour le jour leur pertinence. La littérature contemporaine déploie une poétique de la fragmentation qui se construit par l'art de ramasser des bouts d'expérience, des fragments d'objets, des morceaux de ville, des résidus de quotidien, à l'opposé de la vision totalisante du roman réaliste du XIXe siècle. En 1982, dans Tentative d'épuisement d'un lieu parisien, Georges Perec présente ce projet comme appartenant presque au XIXe siècle, à la manière de Zola, consistant à s'installer en un lieu pour un temps défini, afin de l'observer jusqu'à ce que l'habitude puisse servir l'exactitude d'une connaissance. Finalement, Perec renonce à ce projet encyclopédique face à la difficulté même



de la description, dont la consistance ne peut s'attacher qu'à des bribes d'une réalité morcelée. C'est à ce moment-là qu'on peut situer le passage de la totalité au fragment. Les écrivain·e·s contemporain·e·s sont marqué·e·s par ce passage. Nombre de livres parus depuis 2000 témoignent non seulement de l'insistance de la thématique du quotidien mais aussi de la variété de ses représentations : écritures « infra-ordinaires » dans la lignée de Perec (Annie Ernaux, Christian Bobin, Régine Robin), explorations urbaines ou des régions (Catherine Mavrikakis, Martine Delvaux, Marc Séguin, Maylis de Kerangal), autofictions (Anne Pauly, Anaïs Barbeau-Lavalette, Louise Dupré, Ouanessa Younsi), transgression des frontières génériques autofiction-non-fiction, documentaire (Sophie Calle, Adèle Van Reeth). Le retour des écrivain·e·s du vingt-unième siècle au réel, au vécu, au terrain et aux archives traduit un paradigme de « la réparation » (Gefen, 2017), alors que certain·e·s explorent le paradigme de la discorde (Despentes, Jauffret, Houellebecq). Il s'agit d'une ambition politique et éthique qui entend mettre des mots sur des objets non vus, des situations non connues et donner la parole à des groupes sociaux qui n'ont pas de voix dans l'espace public. Ce colloque vise à mettre en lumière l'importance de l'écriture du quotidien à partir des années 1960, à analyser la poétique formelle qui s'y rattache et à montrer qu'il y a dans le quotidien une fragilité et une inquiétude qui peuvent le faire basculer à tout instant dans une crise ou dans un projet créateur. Le corpus de textes à l'étude sera plurigénérique (autobiographie, roman, essai, etc.) et choisi en fonction du caractère dynamique de l'interaction constatée entre l'expérience du quotidien, la réflexion sur le soi et les rapports à autrui et au monde.

Pour répondre à ces questions, les contributions pourraient explorer les sujets ci-dessous, mais toute proposition en lien avec la problématique est la bienvenue :

- Expressions et figures du quotidien
- Esthétiques de la contre-culture
- Éthique et esthétique de l'ordinaire
- Discours et représentations formelles du quotidien
- Remise en question de l'universel et écriture du particulier
- Enjeux de la singularité
- Enjeux de la visibilité
- Éthique du care
- Espaces alternatifs et communautés minoritaires
- Expressions de la relationnalité
- Rapports de pouvoir au quotidien
- Approches intersectionnelles du quotidien
- Marge contestée et centralité
- Marge célébrée
- Quotidien et écritures de l'im/migration



Un titre et un résumé d'environ 250-300 mots, accompagnés d'une brève notice bibliographique devront être envoyés à a.balint@uwinnipeg.ca et à isabelle.kirouacmassicotte@umanitoba.ca avant le 15 décembre 2022

Un ouvrage collectif issu des communications au colloque est prévu.

Bibliographie indicative :

Bégout, Bruce. *La Découverte du quotidien. Éléments pour une phénoménologie du monde de la vie*, Paris, Allia, 2005.

Blanchot, Maurice. « La parole quotidienne ». *L'Entretien infini*, Paris, Gallimard, 1969, pp. 355- 366.

Bourseiller, Christophe et Olivier Penot-Lacassagne (dir.). *Contre-cultures!*. Paris, CNRS, 2013.

De Certeau, Michel. *L'Invention du quotidien. 1. Arts de faire*. 1980. Paris, Gallimard, coll. Folio, 1990.

Fasula, Pierre et Sandra Laugier (dir.). *Concepts de l'ordinaire*. Paris, Éditions de la Sorbonne, 2021.

Gardiner, Michael. *Critiques of Everyday Life*. London and New York, Routledge, 2000.

Gefen, Alexandre. *Réparer le monde*. Paris, José Corti, 2017.

Goffman, Ken. *Counterculture Through the Ages*. New York, Villard Books, 2004.

Harouel, Jean-Louis. *Culture et contre-culture*. Paris, Presses universitaires de France, 1994.

Heck, Maryline. « Écrire le quotidien aujourd'hui : formes et enjeux ». *Elfe XX-XXI*, mis en ligne le 10 septembre 2019, <https://journals.openedition.org/elfe/1193>. Consulté le 2 novembre 2021.

Huglo, Marie-Pascale. « Que se passe-t-il quand il ne se passe rien ? L'événement et le quotidien dans la littérature narrative contemporaine ». *Poétiques et imaginaires de l'événement*, article d'un Cahier Figura, no 28, sur le site de l'Observatoire de l'imaginaire contemporain, 2011, p. 81-96, <http://oic.uqam.ca/fr/articles/que-se-passe-t-il-quand-il-ne-se-passe-rien-levenement-et-le-quotidien-dans-la-litterature>. Consulté le 2 novembre 2021.

Larose, Karim et Frédéric Rondeau (dir.). *La contre-culture au Québec*. Montréal, Presses de l'Université de Montréal, 2016. 4

le Blanc, Guillaume. *Vies ordinaires, vies précaires*. Paris, Le Seuil, 2007.

le Blanc, Guillaume. *La philosophie comme contre-culture*. Paris, Presses universitaires de France, 2014.

Lefebvre, Henri. *Critique de la vie quotidienne*. Paris, Grasset, 1947.

Nussbaum, Martha. *Love's Knowledge. Essays on Philosophy and Literature*. New York, Oxford University Press, 1992.

Mouralis, Bernard. *Les contre-littératures*. Paris, Presses universitaires de France, 1975.

Paperman, Patricia et Sandra Laugier (dir.). *Le souci des autres. Éthique et politique du care*. Paris, Édition de l'École des hautes études en sciences sociales, 2005.

Perec, Georges. *L'Infra-ordinaire*. Paris, Seuil, coll. La Librairie du XXe siècle, 1989, p. 11.

Rochon, Gaétan. *Politique et contre-culture : essai d'analyse interprétative*. Montréal, Hurtubise HMH, 1979.

Roszak, Theodore. *The Making of a Counter Culture. Reflections on the Technocratic Society and Its Youthful Opposition*. Berkeley, University of California Press, [1968] 1995.

Ruffel, Lionel. *Brouhaha. Les mondes du contemporain*. Lagrasse, Éditions Verdier, 2016.



Schaeffer, Jean-Marie. *L'Expérience esthétique*. Paris, Gallimard, coll. NRF essais, 2015.

Sheringham, Michael. *Everyday Life: Theories and Practices from Surrealism to the Present*. Oxford UP, 2006.



3. Announcements and New Publications

Public Panel Event

“I Know We’ll Meet Again: Correspondence and the Forced Dispersal of Japanese Canadians”

Event date and time March 1, 2022, 1:00pm-2:30pm (PST)

Location Online

Background University of British Columbia Library and the Asian Canadian and Asian Migration Studies program in the Faculty of Arts present an online public panel event inspired by the Joan Gillis fonds, a remarkable collection of letters that recount the lives of a group of Japanese Canadian teenagers after their forced dispersal from the coastal regions of British Columbia in 1942.

The [Joan Gillis fonds](#) was acquired by UBC Library in 2018 and contains 149 letters and 10 photographs, sent to donor Joan Gillis by a group of young Japanese Canadian friends she met while attending Queen Elizabeth Secondary School in Surrey. These letters, written from farms, work camps, and internment camps in British Columbia, Manitoba, and Alberta after the students were forcibly dispersed from their homes, provide us with a rare glimpse into the lives of young Japanese Canadians during this dark period.

As we acknowledge the 80th anniversary of the forced dispersal, internment, and dispossession of Japanese Canadians from the coastal regions of British Columbia, panel members from the Japanese Canadian community will provide their responses to these letters. Through this event, we invite all to reflect on the histories, effects, and legacies of this historical injustice. The event will also launch an online exhibit featuring select letters from the Joan Gillis fonds.

Panel

- Laura Ishiguro, Associate Professor, Department of History, University of British Columbia
- Angela May, artist and PhD Student in English & Cultural Studies, McMaster University
- Carolyn Nakagawa, poet and playwright, Education Program Developer, Nikkei National Museum & Cultural Centre
- Lisa Uyeda, Collections Manager, Nikkei National Museum & Cultural Centre
- Nicole Yakashiro (Moderator), PhD Student in History, University of British Columbia



Audience

Everyone is invited to attend this free online event. [Registration](#) is required.

Contact Info: Tomoko Kitayama Yen, Japanese Studies Librarian, University of British Columbia

Contact Email: tomoko.kitayama[at]ubc.ca



Online Book Presentation

“Indigegogy. An Invitation to Learning in a Relational Way”

February 22nd, 2022, 6 pm (CET) | 11 am (CST) (UTC -6)

Opaskwayak Cree Elder and retired Professor Stan Wilson and Prof. Barbara Schellhammer will present their book “Indigegogy. An Invitation to Learning in a Relational Way”.

Become part of an insightful, personal and critical conversation about Indigenous “pedagogy”, the importance of culture and Canada’s colonial continuations between the scholar and Cree elder Stan Wilson and Barbara Schellhammer, professor for Intercultural Social Transformation at the Munich School of Philosophy.

Indigegogy stands for „Indigenous Pedagogy”. Yet it is a placeholder signifying the importance of culturally sensitive concepts of teaching and learning. The term is coined by the Opaskwayak Cree Elder and retired Professor Stan Wilson. Having gone through a pedagogical system that strategically set out to kill the “Indian in the child”, he invited not only his co-author Barbara Schellhammer, but every reader of this book into a journey of relational learning. His personal life story combined with significant pedagogical insights is the starting point for a process of weaving two world-views together modeling how to be relational, how to live relationality. What Stan is showing his readers is crucial - not just for Canada with its colonial past, but also for countries like Germany which are challenged to offer educational programs for people with diverse cultural backgrounds. Indigegogy unfolds Indigenous concepts by practicing them - concepts that are important not just for educators



Colloque en ligne

Les années 1920 au Québec : reconfiguration de l'espace culturel et nouvelles modélisations littéraires, artistiques et médiatiques

10 mars 2022

Université de Montréal (UdeM) - C-3061 et Plateforme Zoom

https://crilcq.org/activites/3792/?fbclid=IwAR11Xk63QWbMj_n2C4aqjydauwMxZubFZyNha_p_bQLH_bh0kiGp9PZ6O-SE

Stéphanie Bernier (membre régulière CRILCQ, UdeM), Vanessa Blais-Tremblay (stagiaire postdoctorale CRILCQ, IREF, UQAM), Caroline Loranger (stagiaire postdoctorale CRILCQ,



UQAM) et Adrien Rannaud (membre collaborateur CRILCQ, U. Toronto) organisent le colloque « Les années 1920 au Québec : reconfiguration de l'espace culturel et nouvelles modélisations littéraires, artistiques et médiatiques ».



International Conference

Designs of Tomorrow: Indigenous Futurities in Literature and Culture

Europa-Universität, Flensburg/Germany

May 16-17, 2022

<https://www.uni-flensburg.de/?id=49737>

When we are in the throes of major crises, from the global pandemic to a pending climate apocalypse, thinking about a different tomorrow may feel impossible. Designing alternative futures has become one of the central cultural tasks of the twenty-first century, and Indigenous North American writers, visual artists, curators, comedians, film makers, video game designers, and web developers are at the forefront of this movement. From pre-contact stories to contemporary science fiction, Indigenous cultures abound with visions of the future as sites of "survivance" (Gerald Vizenor). While settler colonialist imaginaries of progress have, for the longest time, strategically displaced Native cultures into a fixed, containable past, Indigenous literatures and cultures not only successfully defy these mechanisms of Othering but offer sustainable variants of futurity in powerful networks of transnational exchange.

This conference will bring together Indigenous and non-Indigenous scholars from Canada, Europe, and the United States in order to explore representations of a coming world in Indigenous fiction, drama, film, visual arts and digital media, social networks, museums, and performance spaces. We hope to initiate long-standing transnational dialogues on futurity which spite the well-trodden paths of trivializing the coming world through images of hostile machines and alien organisms. Instead, we will explore the subversive potential of 'other futures,' alternative versions of tomorrow that may serve as exemplary sites of empowering cultural diversity and non-Western systems of knowledge in the interest of economic, ecological, and social sustainability. We may also engage 'other futures' as an ironic intervention in commonplace discourses of exoticizing Indigenous cultures as either bygone or otherworldly.

Rather than suggesting coherent conclusions, we encourage our speakers to raise questions and to disperse, metaphorically speaking, into as many directions as possible, toward envisioning all kinds of different futures—from fact-based to fictional, from catastrophic to reproductive, and from darkly dystopian to vibrant and colorful.

Alleys of inquiry will include, for instance:



- the semantics of Indigenous futurity as manifested in the representational archives of museums and digital platforms;
- the roles of ethnicity, race, gender, class, and heritage for future identities;
- the ways in which futurity and "temporal sovereignty" (Mark Rifkin) resonate with larger North American, European, or global representations of history;
- the intersections and overlaps between 'other' futures and alternative systems of knowledge;
- engagements of utopia or dystopia, apocalypse, and the speculative, as well as revisions of genre conventions (in poetry, fiction, drama, painting, and film) in light of futurity;
- the seismographic, diagnostic, and interventional effects of Indigenous futurities on social and political contexts;
- the strategies by which these modes of knowledge connect transnationally, and by which they can be communicated across cultural and national boundaries.

Confirmed Speakers (in alphabetical order):

- Ahtone, Heather (First Americans Museum, Oklahoma City)
- Castor, Laura (Arctic University of Norway, Tromsø)
- Glancy, Diane (em., Macalester College)
- Jensen, Ellen-Marie (Sámi University of Applied Sciences, Norway)
- Jones, Stephen Graham (University of Colorado)
- Lewis, Jason (Aboriginal Territories in Cyberspace & Indigenous Futures Research Center, Concordia University, Montréal)
- Lutz, Hartmut (em., University of Greifswald; Royal Society of Canada)
- Mackenthun, Gesa (University of Rostock)
- Madsen, Deborah (University of Geneva)
- Marxreiter, Ute (Ethnologisches Museum Berlin)
- Meyer, Sabine N. (University of Bonn)
- Reinholz, Randy (San Diego State University; Native Voices at the Autry)
- Scheiding, Oliver (Obama-Institute for Transnational American Studies, JGU Mainz)
- Singer, Ryan (Albuquerque)
- Vizenor, Gerald (em., University of California, Berkeley)

Organizers: Kristina Baudemann (kristina.baudemann@uni-flensburg.de), Birgit Däwes (birgit.daewes@uni-flensburg.de). Participation is free; everyone interested is welcome. For registration, please send an e-mail including your name and academic affiliation to the organizers



Message from the FID AAC

Newsletter 3 published!

The Fachinformationsdienst Anglo-American Culture and History (FID AAC) has published its Newsletter No. 3 (February 2022) and invites you to read about current events and general developments: tinyurl.com/yf49sppt



We understand our newsletter as a source of information and as a way to foster direct communication with our research communities. If you'd like to stay connected & up to date and learn about our ongoing services, such as the subject repository "The Stacks," please subscribe to our newsletter: <https://libaac.de/about/newsletter/>



Sie erhalten unseren monatlichen GKS-Newsletter, weil Sie Mitglied der Gesellschaft für Kanada-Studien e.V. sind ODER sich für den Newsletter individuell eingetragen haben. Der kostenlose GKS-Newsletter wird mit Hilfe des DFN List Dienstes des Vereins zur Förderung eines Deutschen Forschungsnetzes e.V. betrieben. Bitte beachten Sie die Datenschutzerklärung des Listservers und das Impressum. Um Ihr Newsletterabo zu ändern oder zu kündigen, klicken Sie bitte hier. Bei Fragen steht Ihnen die GKS-Geschäftsstelle (gks@kanada-studien.de) zur Verfügung. // You receive this newsletter because you are member of the Association for Canadian Studies in German-Speaking Countries (GKS) OR have subscribed to our newsletter. The free GKS-Newsletter operates with the help of the DFN listserver of the association Förderung eines Deutschen Forschungsnetzes e.V. Please note the listserver's privacy policy and its legal notice. To manage or cancel your subscription, please click here. If you have questions or need assistance, please contact the GKS administration office (gks@kanada-studien.de). // La GKS-Newsletter gratuite est générée avec l'aide du serveur de listes DFN de l'association Förderung eines Deutschen Forschungsnetzes e.V. Veuillez prendre note de la politique de confidentialité du serveur de liste et des mentions légales. Votre abonnement à la newsletter peut être annulé ou modifié ici à tout moment. Si vous avez des questions, veuillez contacter le bureau de GKS (gks@kanada-studien.de).