

"Being Players in the CanLit Import-Export Business"

In my presentation I will attempt to address the aspects given in the title of our conference, "Literature, Institutions, Citizenship", by placing and reflecting them in the context of my subjectively positioned experiences and personal areas of expertise. Progressing concentrically, I will begin with the personal and the political by (1) positioning myself historically and socially as a citizen "doing" CanLit within an international institutional context, and I will then turn to the institutions giving examples of their work and attempting to (2) highlight some of the restrictions and some of the advantages of "doing" CanLit (outside of Canada), as well as in dialogue (with Canadian scholars and institutions). Finally, I would like to discuss with you (3) imminent changes in Canadian Studies as currently advocated by the Department of Foreign Affairs and International Trade (DFAIT) and disseminated by the International Council for Canadian Studies (ICCS) and the Canadian Embassies worldwide. How do we, as scholars and citizens, react to these proposals?

1. Positionings and Institutional Contexts

1.1. Personal

We have a proverb in German, "*Der Esel nennt sich selbst zuerst*" (the ass names him/herself first). I will go against the advice, making myself the proverbial ass, and begin by circumscribing my individual, very personal but at the same time paradigmatic position as a German scholar approaching Anglophone Canadian Literature, Anglophone Aboriginal Literatures, and Gender Studies in Canada. I would give the following definition to position myself as a historically conscious subject in an international communicative network of Canadianists, informed by discourses of decolonisation, ethnicity and gender,:

I am a male, Caucasian German tenured university professor chairing Anglophone American and Canadian Literatures and Cultures at the University of Greifswald, North-eastern Germany, bordering on the Baltic Sea and the Polish border. I was born on April 26th 1945 in Rendsburg, Schleswig-Holstein, West Germany, where I grew up during the Cold War. I've been married for 33 years to Ruth Lutz-Preiskorn, and we have two grown up children. Due to my somewhat halting career, we moved around quite a bit, including year long stays in the USA and Canada. I am a civil servant of Mecklenburg-Western Pommern, former East Germany, where I received a job five years after the fall of the Berlin Wall.

I believe that I was born at a crucial moment in history: It was exactly three months after Russian troops occupied Auschwitz and stopped the killing machines there. I was born

roughly three months after my family had arrived in Rendsburg from Schweidnitz in Schlesien, now Świdnica in Poland. I was born on the exact date when German troops and citizens fled Stettin/Russian troops liberated Szczecin. I was born 12 days before the Allies stopped the Holocaust and liberated people from nazi terror, 12 days before World War II ended in Europe. I was also born less than four months before the atom bombs were dropped on Hiroshima and Nagasaki, ending that war altogether. This crucial period taught us the harsh historical lesson that a seemingly civilized nation can discard the ethics of enlightenment and use modern technology for the industrialized mass murdering of fellow citizens my father's generation had ideologized as "unworthy to live." It also taught us that another civilized and industrially most powerful nation possessed and used an advanced arms technology capable of blowing human life off the face of our globe altogether.

At the age of 62 I have come to understand that the historical and geographical location of my birth have profoundly influenced my physical, mental and emotional development--as the same times and places have also informed the collective experiences of the nation whose citizenship I was born into, as well as those of our victims' and neighbours'--and as such the location reconstitutes itself even within my academic pursuits.

1.2. Becoming a Player in CanLit

I came to Canadian Literature in 1983, when, in preparation for a lecture on contemporary North American Women writers as part of my *Habilitation* I read U.S. feminist novelist Marge Piercy's review of Margaret Atwood's *Surfacing*, and thus stumbled upon the text which eventually became the topic of that lecture. This is mentioned here because entering CanLit via Margaret Atwood is paradigmatic for many Canadianists world wide. Originally, I had done my PhD with a thesis in contemporary English Literature and my *Habilitation* in Native American Studies, but CanLit and Canadian Studies offered the opportunity to pursue and expand these research interests within a "new" cultural and political context that was free of Britannia's hubris or US-imperialism, and yet had formerly been part of the British Empire and was North American, with a modern Anglophone literature informed by feminism and multiculturalism. A few years later I joined the appropriate institution, the *Gesellschaft für Kanada-Studien*, the GKS, i.e. the Canadian Studies Association in the German-Speaking Countries, thus becoming, as it were, a player in the global CanLit Import-Export Business--and I take from Smaro Kaboutreli and Fred Wah the idea that culture can be commodified for export. (I am using "player" quite tongue-in-cheek, since the mimicry of the global players we read about seems so very far removed from "play" as perceived in *Homo Ludens* by Johan Huizinga or defined in the *Encyclopedia Britannica* : "In play all the elements of ritualized behaviour may be present, but they do not follow the pattern or sequence necessary to

communicate serious intent."--Whom are the global players kidding?) The history of the CanLit export-import business can be very briefly described as follows:

In the Eighties popular paperback translations of works by Margaret Atwood, Aritha Van Herk, Joan Barfoot and others opened the market for the export of CanLit to Europe. CanWomen'sLit and CanPostmodLit eventually became hot commodities some of the less traditional English Departments of European universities. In the Nineties European importers increasingly demanded Aboriginal and postcolonial products to be added to the multicultural wares we receive from Canada. In most cases Canada exports finished products, but in a few instances, the players in the margins import Canadian raw materials, process them "here" and re-export them to the centre. There is increasing investment in joint ventures by Canadian scholars and "Canadianists" world wide, to which all players bring their individual experiences and stories, their national cultural perspectives, and the academic traditions within which they operate.

1.3. Institutional Frame, Locally

The Canadian Studies Association in the German Speaking Countries, or *GKS* was founded in February 1980 by 67 *aficionados* under the tutelage of the then Canadian Ambassador to Germany, John G.H. Halstead.¹ Today, the GKS is a multidisciplinary scholarly association boasting about 650 members from Austria, Germany, Switzerland, and elsewhere, making it the second largest Canadian Studies Association outside North America, after India.

The GKS is organized into disciplinary sections bringing together geographers, historians, political scientists, (economists), scholars in Women's Studies, in miscellaneous other disciplines dealing with Canada, and in Francophone and Anglophone Canadian literatures and languages, the latter section being the largest by far. Each year in February we convene at Grainau in Bavaria for our Annual General Meeting, which attracts about 300 participants from the German speaking countries but also from our sister organizations including , for example, Scandinavia, Poland, Central and Eastern Europe, the Netherlands, France, Britain and, of course, Canada. "Grainau" has developed into a hub, spinning connections with Canadianists worldwide and facilitating the planning, networking and evaluation of Canadian Studies projects in multidisciplinary and trans-national dimensions. Grainau is vital within the European Network for Canadian Studies (ENCS). It also saw the founding of the Central European Association for Canadian Studies (CEASC), and it regularly

¹ I wish to thank Klaus-Dieter Ertler (Graz, Austria) and Walter Larink (Berlin, Germany) for reading this draft paper and making suggestions. Klaus Ertler, specializing in Quebec and other francophone Literatures, is currently the president of GKS. Walter Larink, former academic relations officer at the Canadian Embassy in Germany, was for 30 years the staunchest supporter of Canadian Studies in German speaking countries. He retired early this year, and it looks as if his position, the most crucial one at the Canadian Embassy for Canadian Studies in my country, has been cancelled for good.

provides the venue for one of the two semi-annual steering committee meetings of the Nordic Association for Canadian Studies (NACS). The scope of the spin-offs from the Grainau conferences cannot be contained nor clearly defined, but I am convinced they are much greater than meets the Canadian governmental eye. The GKS together with the *Stiftung für Kanada-Studien* (Foundation for Canadian Studies) awards prizes for graduating students and doctoral and postdoctoral scholars, and it co-sponsors conferences and initiatives to strengthen international cooperation and to foster Canadian Studies in Europe. The fruits of our research are published in *Zeitschrift für Kanada-Studien*, a peer-reviewed periodical published twice a year, which has existed since 1981, and in our monograph series, *Beiträge zur Kanadistik*, Contributions to Canadian Studies, which is going into its fifteenth volume this year. Our newsletter, *Mitteilungen der Gesellschaft für Kanada-Studien* and our website, www.kanada-studien.de, facilitate communication among members and German speaking guests.

1.4. Canadian Support

The achievements of the GKS and the implementation of various Canadian Studies Centres and Programs at universities in Austria and Germany would not have been possible without generous support from Canadian sources. While the then ambassador Halstead chaperoned the beginnings of Canadian Studies, we continue to receive support in finances and in kind from the Department of Foreign Affairs and International Trade through the Canadian Embassies, and since 1981 also from the ICCS, the International Council for Canadian Studies, of which the GKS was one of seven founding members. While substantial amounts of our overall funding come from Canadian taxpayers, we also receive support from our various universities, from funding agencies like our local, provincial and national governments and research councils (DFG) or academic exchange services (DAAD, ÖAD), as well as from private foundations and individual donors who help finance guest-professorship programs and conferences, as well as research and exchange activities in and with Canada. Contrary to a misconception most recently voiced in Ottawa, we are not entirely dependent on Canada, but raise substantial sums in fees and donations from our very dedicated membership (80% of Grainau is paid by ourselves) -- and this is not counting the many private contributions, both monetary and in kind, which our members invest in conferences, exchange programs and guests from Canada. This said, let me repeat that without the support of various Canadian programs, Canadian Studies would not be what they are today. Such programs include exchanges, research trips to Canada for graduating students and faculty, book donations or visiting fellowships on matching-fund basis.

Apart from the various DAAD, ÖAD and ICCS programs and prizes which allow students and graduates to study in Canada and return as converts to Canadian Studies, the probably most influential promoters of Canadian studies are the FEP (Faculty Enrichment) and FRP (Faculty Research Programs), which allow scholars to visit Canada for up to four weeks to pursue their own research in preparation for Canadian Studies courses to be taught at home (FEP), or to prepare publications (FRP) of their own choice. These ingenious programs require a considerable commitment on the side of the applicants, who write proposals which are then reviewed and ranked by a peer committee in Germany before going to the ICCS in Ottawa for the final decision. The grant will not cover all costs incurred, so that successful applicants are required to also invest their private means, and hence, only committed researchers will actually seek the chance to go on an FEP or FRP research trip. The net results of these investments for Canadian Studies are overwhelming: I don't know a single case where an FEP holder did not return full of enthusiasm for Canada and with an increased commitment to Canadian Studies², an enthusiasm she would then convey to her students at home. In many cases, the students in turn are then motivated to visit Canada and/or to specialize in Canadian Studies later.

I would like here to stress forcefully and applaud emphatically a uniquely generous and liberal characteristic of these excellent programmes, characteristics which, I must add, seem recently to have become less well understood by Canada's current Department of Foreign Affairs and International Trade (DFAIT). Traditionally, FEP and FRP grants are given without any ideological or political strings attached. The successful applicant will pursue her own research interests at the times and the places determined beforehand by herself, and the grants givers will not interfere with her agenda (The peer reviewers however, may contact the applicants and provide them with Canadian contacts or bibliographical and logistic advice.) This liberal openness and non-interference, we always felt, was one of the most attractive characteristics of DFAIT in sponsoring Canadian Studies and international academic relations among Canadianists. It respects academic freedom and tolerantly supports scholarly traditions and preoccupations among foreign Canadianists. This policy is absolutely unlike that of another country, whose Information Service would rather send us materials and "missionaries" to tell us how wonderful their way of life is, or who unilaterally hand-pick us individually and invite us across the Atlantic for participation in (excellently) pre-arranged visitor programs which teach us the same, rather than inviting us across to explore things for ourselves. Beginning this year, however, a new set of priorities in the policies of DFAIT are heralding long term changes in their support for Canadian Studies worldwide, which could

² Walter Larink, former academic relations officer at the Canadian Embassy in Germany, says that in a total of more than 300 awardees there was a single one who did not appreciate his Canadian research sojourn.

adversely affect the arts and CanLit in particular. I would like to report on these developments later, and I hope this forum will help to clarify some of the issues entailed.

A similar liberal openness characterizes two other very successful programs. A one-term Canadian guest-professorship program on a matching-funds basis, and a short lived six-month internship program for Canadian graduates supporting Canadian Studies Centres in Austria and Germany. The aforementioned guest professors are not sent as "missionaries" but are selected and invited entirely by the hosting institutions themselves--who also fund 50 per cent of the guest-professors' three month stay. The guest-professorship programme allows us to introduce and teach "new" areas initiating interests in Canadian Studies in disciplines other than our own. In Greifswald, for example, where I teach Anglophone Canadian Literatures, we have hosted specialists in Yiddish Literature in Quebec and Canadian First Nations Fine Arts, as well as experts in Community Medicine teaching at our Medical School, and several writers-in-residence, besides specialists in Francophone and Anglophone Canadian Literatures and Cultures. The guest-professors are invaluable in motivating students and disseminating all aspects of Canadian Studies. The Canadian interns were also allocated according to the proposals of the applying institution. In both cases, the scholars on the receiving side decide for themselves, whom they want to invite, and what aspects of Canadian Studies they want to promote.

This openness on the Canadian side supported the intense, self-determined and lastly successful commitment on our side. The successes of Canadian Studies in the German-speaking countries, are objectively measurable in final diploma theses, in Master and PhD dissertations, in numerous publications, teaching projects, scholarly conferences and cultural events. Any future decisions to change or cancel any of these programs will have to be based on economic or political/ideological criteria, not on the paradigm of scholarly success.

2. Doing CanLit

2.1. Doing CanLit in "Diaspora"

There is not the scope here to give you a history of the institutionalization of CanLit in German speaking academia. Besides, there is a recent book on the achievements and perspectives of *Twenty-Five Years of Canadian Studies in German speaking countries* (Hoerder/Gross). While it is true that within GKS Anglophone Canadian Literature is still by far the largest disciplinary section, it is also true that at our universities, CanLit is taught at institutes of British and North American Studies, or institutes of "Anglistik/Amerikanistik"³.

³ The corresponding is true for Quebec and other Francophone Canadian Literatures. If taught at all, they are usually part of French Departments or of Institutes for Romance Philology, having to assert their position not only alongside francophone literatures worldwide but also alongside literatures in one or several other languages, e.g. Romanian, Portuguese, Italian, or Spanish. Despite all this, some scholars manage to do research that is fully on par with research done in Francophone Canada, e.g. the substantial work done on *l'Acadie* by Ingo Kolbohm.

These are English Departments, which traditionally offer courses in linguistics, in medieval Studies, in literature and in cultural studies, focusing on Britain and the USA. If taught at all, Canadian or any other New Literatures in English were/are taught as parts of courses in comparative Anglophone literatures, as courses in North American literatures, or in a few cases as "real" CanLit classes, offered by committed "converts" who came to CanLit usually at a later point in their careers. Recently, however, due to young colleagues who have done their PhD's on Canadian topics and/or are doing their *Habilitation* in this field, there are now scholars who are entering the university job market seeking teaching careers as "full grown Canadianists." It is still true, however, that Canadianists are asked at times--and often by colleagues in their own departments--to justify their exotic "hobby." In short: We are still considered marginal by our more traditional colleagues. But money talks, and so does success, eventually. When compared to other area studies, including chronically under-funded British Studies, Canadian Studies are doing relatively well, due to DFAIT sponsorship programs and the various European and national support networks including the Embassies and GKS. With the support of the Canadian taxpayers and the commitment of individual colleagues, over the last two decades some 20 Canadian Studies Centres were established at German and Austrian universities--with a Swiss centre at Winterthur being in the pipeline. These Centres offer classes in Canadian Studies regularly, in English and/or French, usually on an interdisciplinary or even multidisciplinary level.

Often, Canadian Studies Centres in diaspora are compared to Canadian Studies Programs in Canada, or to English (or French) Departments in Canada, and the work of Canadianists abroad is compared to what you do here. Such paradigms of comparison seem obvious enough, but on a structural level they are fallacious. In non-English speaking countries CanLit, or any English language literature, is taught within departments which are much smaller than most English departments you would find in Canada or other English speaking countries, and therefore, CanLit scholars in diaspora of necessity are generalists. We do not have the womanpower to hire specialists for each period and national literatures. So most of our professors will (have to) teach the full canon of English or American Literatures, all the genres, and all periods, often in more than one national literature, and for us under these conditions it is a treat to be able to teach in our individual areas of specialization, such as First Nations Literature, Canadian Women's Literature, or on individual Canadian authors, literary genres, or periods. Remember: We are a relatively small group of dedicated scholars teaching and doing research on a literature written in a language other than our own, and we are reflecting on a culture other than our own. On a structural level, then, our situation should be compared not to that of colleagues at English Departments in Canada, but rather to the situation of colleagues in German departments in English speaking North America.

Obviously, doing CanLit in diaspora has certain drawbacks for the scholars who are so far removed from the objects of their research and teaching. This may be especially true in the case of Canadian Literature. In your country the Canada Council for the Arts fosters the personal interaction between writers and audiences, which seem so vibrant and so essential for the authors' success. For diasporic scholars of CanLit it is more difficult to develop contacts with authors, to stay abreast of current debates in academia and in the market place, or even to obtain Canadian books. While the world wide web compensates for much of the abstract discourse, it cannot replace "immersion." On the other hand, "doing" another country's literature from a geographical, political, cultural and linguistic distance can also be advantageous, because it can facilitate certain perspectives, which would be more difficult to develop by people who are "right there." I always tell my students they have to climb out of their own soup bowl and straddle its rim to be able to see what is in the bowls of the others, and in order to understand by comparison what is in their own.

Whenever I had the chance at international conferences or exchanges to meet scholars of German literature from Australia, Canada or the US, I was most impressed and pleased by the topics they were studying in German literature, often focusing on texts by contemporary women and minority writers in Germany, or on Jewish German or exiled writers. Now, I am far from being an expert in German literature, but when I chance upon the course lists posted by my German colleagues in Germany, when I read posters for special events and guest lectures, when I talk to "minority" Germans or to those of my students who study German as a subsidiary or a second major subject, it seems very obvious to me that minority or multicultural German literatures receive scant if any attention in German academia, and that in "Germanistik" departments the literatures of colonialism or exile seem underrepresented. This is beginning to change--often, as in the case of African German literature, initiated and chaperoned by scholars in North American Studies or "Germanists" teaching German in diaspora.⁴ "At home" in Germany opening the literary canon beyond Goethe and Schiller--to which recently also a number of women writers were added--seems a slow, contested and often painful process, for which the protagonists of change tend to be ill prepared by their own training. It may very well be true in general that scholars who teach their own national literatures in their own languages and in their own countries--in their own soup bowl, so to

⁴ In a most recent discussion of German canon revisions in the present process of standardizing European curricula, known as the "Bologna Process" (much of it is just baloney), Franziska Schlößer (2007) draws attention to the changes that have begun to appear in teaching the German national canon, where thanks to cultural studies, migrant and minority literatures are beginning to be considered, as well as discourses on German imperial and colonial history. Ironically, her references to postcolonial studies of German "*Kolonialliteratur*" focus on works by the late Susanne Zantop (1997, 1998), who left the stifling conditions at German departments in Germany and preferred to teach "in diaspora" at Dartmouth College, N.H., from where she helped develop critical perspectives which are only entering the more progressive discourses in Germany's German departments a decade later.

speak--are imbedded scholars. They are historically, constitutionally, institutionally, culturally and ideologically imbedded, willy-nilly, in the ongoing tradition of their national literary heritage, of which they, the Canadianists in Canada and "Germanisten" in Germany, are the keepers (and the shapers and potential changers). For "Germanists" the situation is conflicted by the trans-generational legacies of historical guilt, shame, and loss, which for a long time resulted in an "Inability of Mourn"⁵--a tacit unwillingness to work through the national legacies emotionally and rationally.

In Canada the situation is different. CanLit constructed itself as postcolonial, supported by the Canada Council as a nationalist project. In the seventies it was celebrated as such with a strong female and an increasingly post-modern presence. And so it was perceived by German literary scholars and early Canadianists like Paul Goetsch, the late Walter Pache, Franz-Karl Stanzel, Konrad Gross, Wolfgang Klooss, Reingard M. Nischick, Barbara Korte, Waldemar Zacharasiewicz, and Martin Kuester, to name only the most influential and prominent. Coming to it with the different views and the preoccupations of their own culture, German scholars can either adapt and emulate Canadian scholarly models and read CanLit in the nationalist-feminist tradition spearheaded and dominated internationally for so long by Margaret Atwood⁶, or we can transfer, reflect and hopefully utilize our own preoccupations and interests.⁷

Again, I think that my own case is somewhat paradigmatic. Beginning, as I said, with a venture into the history of Canadian (Women's) Literature from Montague and the Stricklands to the works of Atwood and Suzette Mayr, I soon "retreated" back into the area of expertise I had been pursuing before, albeit with a focus on the US, namely Native Studies. I taught my first class in Canadian Native Literature in the spring of 1987, and to my knowledge that is no later than when first classes were taught at English departments of Canadian universities--there was a first conference on "The Native in Literature" convened by Thomas King, Cheryl Calver and Helen Hoy at Lethbridge University in 1985, and Penny Petrone at Lakehead and Agnes Grant at Brandon taught Native Literature in teacher education classes. In 1989 I was hired by the English department of the then Saskatchewan Indian Federated College--today: First Nations University of Canada-- to develop and teach

⁵ This is the translation of the title, *Die Unfähigkeit zu Trauern*, of Alexander and Margarethe Mitscherlich's 1967 classic psychoanalytical study of (West) Germany's conflicted process to acknowledge and understand German anti-Semitism, to accept guilt and responsibility, and to mourn the victims of the Holocaust.

⁶ Other Anglophone Canadian authors who have repeatedly travelled through Europe and "propagated" CanLit are for example Aritha Van Herk, Janice Kulyk Keefer, Robert Kroetsch, Rudy Wiebe, Stephen Scobie, and David Arnason. Aboriginal authors well-known over here include: Jeannette Armstrong, Beatrice Culleton-Mosionier, Lee Maracle, Drew Hayden Taylor, Daniel David Moses, Tomson Highway, Richard Van Camp (winner of the 2000 *Deutscher Jugendliteraturpreis*). For a discussion of "Receptions of Indigenous Canadian Literature in Germany" see my article by that title (2004).

⁷ For a discussion of German scholarly contributions to the study of Anglophone CanLit see Martin Kuester's 2004 essay "Gaining Ground", the title echoing that of a book of European critics on CanLit edited jointly by Robert Kroetsch and Reingard M. Nischick in 1985.

Aboriginal Literature classes to Aboriginal students in Saskatchewan [This guest-professorship in Canada was financially and logistically well supported by the German Academic Exchange Service (DAAD), bestowing diplomatic status (red passports!) on our kids, my spouse and myself, and I still wonder why?].

In the summer of 1990 the occurrences at Oka brought the situation of Aboriginal people to the attention of the Canadian public. and since then Studies in Aboriginal Literatures have really taken off. They are now pursued widely by an increasing number of specialists, including First Nations, Métis and Inuit writers, artists, and scholars.

What is it, then, that facilitated the teaching of Native Literature in Germany at a time when English departments in Canada paid hardly any attention to it? And what were the possible reasons for the long neglect of Aboriginal writers by Canadian literary scholars? In Germany, as in other European countries, there is a phenomenon I have described as "Indianertümelei" in German, and for want of a better translation I have named it "Indianthusiasm" in English. I have written about this phenomenon so often, that I refrain from describing it again here (Lutz 1985; 2002). Suffice it to say that it is lastly this tradition of romantic infatuation with the Indigenous Others of North America and the stereotypes we constructed in the absence of real contacts and conflicts with them, which still feed the motivational energy, the libido, as it were, for various forms and complex degrees of Indian hobbyism and scholarly interests in the Aboriginals of Turtle Island. That tradition ranges from the first publications of Columbus' letters via Karl Bodmer and Franz Boas to today's many doctoral theses on contemporary Aboriginal writing in Canada. It helps the German motivational libido, I think, that the works by the German writer Karl May have constructed, disseminated and popularized an attractive fictional Indian character, Winnetou, who loves Germans and German culture. And that complacent message, I think, is just too attractive even for today's Germans to ignore --however far it may be removed from German post WWII experiences in general, or maybe precisely because it is so far removed from reality. Unlike US Americans and Canadians, we may consider ourselves almost entirely guilt-free in this context, i.e. running no risks of being accused as a nation to be squatting on Indian land. Deep down, I think, we certainly long for--and tend to eagerly run towards--any cultural niche that seems free of the German guilt and shame we inherited around the time I was born. Indianthusiasm provides a wonderful escape, and Canadian Studies open a scholarly outlet.

As said before, the situation is different in Canada. The Oka conflict and the then current debate about the appropriation of Native Voice demonstrate clearly how contested and complex the relationship is between Aboriginals and non-Aboriginal Canadians, even in academia. The Caledonia standoff reminds us that, despite massive political moves on the side of federal and provincial governments, and despite continued endeavours by universities in

the last two decades to include Aboriginal contents, any equilibrium between indigeneity and immigration remains brittle at best. Coming back to my initial self-positioning, I would now state, that as a Caucasian, I wear the face of the colonizer, but as a German, I do not have to share his nationality. This, at times, makes it easier for certain European nationals to access Aboriginal communities and to dialogue and cooperate with Indigenous writers and scholars. A striking and very positive example for this phenomenon would be the work done by the young Italian literary scholar Maurizio Gatti: *Literature amérindienne du Québec* (2004) and *Être écrivain amérindien au Québec* (2006).

Language competence is another dimension diasporic Canadianists can contribute to Canadian Studies as an international inter-discipline, especially in the fields of literature and history. Non-English or non-French language competence can be utilized to translate and help publish Canadian authors. As founder and editor in chief of the now defunct bilingual *OBEMA* series, my students, colleagues and I have for years been involved in translating into German and publishing in our country works by Anglophone "minority" or "marginalized" authors, including Claire Harris and several Canadian First Nation and Métis writers. We have also edited translations of Aboriginal novels into German (Armstrong, Culleton). Albert Glaap has been instrumental in making available First Nations and many other Canadian dramatists in books or on stages and in schools in Germany. In a similar vein, Reingard M. Nischik has done substantial work to make known and disseminate Canadian short fiction in Germany and to introduce Canadian writers in schools. Teacher trainers and teachers like Hans Enter and Albert Rau are successful in introducing Canadian literature and culture into the school curricula and in compiling and publishing readers and textbooks for schools. At the Grainau conferences each year a special task force of English and French teachers meet to present materials and share ideas for teaching CanLits and Canadian culture, history, and geography in schools. Their bilingual website, Virtual Canadian Teaching Resources, is sponsored by GKS and can be accessed at www.education-canada.de.

In some cases, language competence can also be utilized even to make accessible "Canadiana" to Canadians, i.e. texts that are pertinent for the study of Canada, but are not available in English or French. The 2005 bestseller of the University of Ottawa Press, one of Canada's one hundred most important books of that year, *The Diary of Abraham Ulrikab: Text and Context*, is a translation into English of an 1881 German manuscript. The German manuscript, in turn, is a translation from the Inuktitut, by the Moravian Brother Kretschmer, who was a German missionary in Hebron, Labrador. The Inuktitut original, which is lost, is the diary of one unfortunate Inuk, Abraham Ulrikab, who together with seven others, was hired in 1880 by the agent of Hagenbeck's Zoo in Hamburg, to be exhibited in Europe, where they all died of smallpox within four months. As far as we know this is the oldest known

autobiographical text by an Inuk, and the German students of Canadian Studies at Greifswald University and I wanted to make available this depressing story to Inuit and other readers in Canada, and we are happy to know that the book sells well in Iqaluit. So the book was a success in Canada even before a German version came out this year. In such a project, students of English have a chance to work on translations and on book-editing not as academic exercises but in real situations, in which they learn to communicate and network with academics and publishers in Canada.

A similar project, based on Canadian-German cooperation is under way. Andrea Mages' Master thesis, *The Travelogue of Friedrich von Graffenried in Western Canada 1813-1819: Text and Contexts*, contains among other materials the entire translation from German into English of the memoirs of the Swiss nobleman Friedrich von Graffenried, who served as a mercenary officer in Lord Selkirk's army in Assiniboia. Amongst other descriptions, the text contains what experts believe to be the oldest recorded Western eye witness account of mounted Métis hunters running the buffalo. Together with the Ontario born Métis historian Alexander Campbell, Andrea Mages is now preparing her translation and contextual materials for publication, and they hope to sign a contract with a Canadian publisher soon.

But language requirements or academic traditions at German universities can also be barriers, when substantially researched thesis and innovative studies are written and published in languages other than English or French. Several foundational scholarly investigations into Canadian literatures and cultures are only available in German, such as Wolfgang Klooss' "Habilitationsschrift" *Geschichte und Mythos in der Literatur Kanadas: Die englischsprachige Métis- und Riel Rezeption* (384 pp., 1989) as well as a growing number of doctoral dissertations such as Barbara Haible's *Indianer im Dienste der NS-Ideologie* (449pp., 1998), Sandra Carolan-Brozy's *Autorschaft/Autorität und Schriftlichkeit/Mündlichkeit in kanadisch-indianischen Auto-Biographien* (494. pp, 1999), Stephanie von Berg's *"Uncomfortable Mirror": (De-)Kolonisation in Gedichten zeitgenössischer indigener nordamerikanischer Autorinnen 1973-1997* (284 pp., 2000), or Audrey Huntley's published Master Thesis, *Widerstand schreiben! Entkolonialisierungsprozesse im Schreiben indigener kanadischer Frauen* (190 pp., 1996). These are all studies the likes of which, as far as I know, are not available in Canada. However, even studies written in English but published in Germany, tend to wither unnoticed on German shelves, receiving scant attention, if any at all, in Canada--or who in this country has ever seen let alone read any of the following dissertations: Isabell Schneider's on "The Indigenous North American Novel in the 1990s" (subtitle), *"We Have a Commonality and a Common Dream"* (258 pp., 1998), Martina Seifert's book on "The Works of Tom Dawe" (subtitle), *Rewriting Newfoundland Mythology* (145 pp, 2002), Armando Janetta's "Introduction to the Politics of Dialogism and Difference

in Métis Literature" (subtitle), *Ethnopoetics of the Minority Voice* (179pp., 2001) or Antje Thiersch's study of "Triviality and Profundity in the Novels of Joan Barfoot" (subtitle), *The Reality B(ey)ond* (253 pp., 2002)--to name, quite literally, only a very few!--and I am not even beginning to list the many English or French language collections of critical essays! If disseminating scholarly information and shipping books from Canada to Europe is often surprisingly difficult in our globalized "open market" world, obtaining and reading European publications in Canada seems to be almost inconceivable. The same is true for European publications in the United States. Besides logistic difficulties, there may also be scholarly and even psychological restrictions at work, which marginalize European Canadian Studies when seen from the centre, the "meta soup bowl", if you like. Our work thus remains marginal, and we are faced with the problem of the "subalterns"-- or is it of all writers who are faced with dual audiences--: "can we really speak?" Or write? And if so: shall we "write back," or shall we "write home?"

A recent major project involving no less than 18 Austrian and German Canadianists is *Kanadische Literaturgeschichte*, a history of Canadian Anglophone and Francophone Literature ranging from the Indigenous oral tradition to post-modernity, and including aspects like multiculturalism, indigeneity, transculturality and *écritures migrantes*, as well as institutionalizations of CanLit. It was edited by Germany's three most prominent scholars of Canadian Literature, Konrad Gross, Wolfgang Klooss and Reingard M. Nischik, the latter now preparing a new English version for publication in North America. In general, however, only very few scholarly works done by researchers at German or other non-Canadian universities see publication in Canada, e. g. Renate Eigenbrod's dissertation on the ethics of studying Indigenous literature in Canada as an immigrant, *Travelling Knowledges: Positioning the Im/Migrant Reader of Aboriginal Literatures in Canada* (280pp, 2005), or the forthcoming dissertations by Kerstin Knopf on Aboriginal film, *Decolonizing the Lens of Power: Indigenous Films in North America*, and by Jo-Ann Episkenew, the first Aboriginal scholar to do her doctorate in Germany, on the possible healing function of storytelling for residential school survivors, *Beyond Catharsis: Truth, Reconciliation, and Healing In and Through Indigenous Literature* (All three obtained their doctorates from the University of Greifswald.) Without an extended or even permanent residency in Canada, and without the prolonged "pressure" that can put on the publishers, such publications abroad are nearly impossible.

2.2. Doing CanLit in Dialogue

Given the difficulties in communicating the results of scholarly research across the Atlantic, it is encouraging to see some of the co-operations between Canadian scholars and Canadianists

abroad. Numerous personal and lasting ties are woven bi- und multilaterally by student and faculty mobility programs between institutions and individuals on either side, e.g. U of M and Trier. In addition, the aforementioned FEP/FRP contacts and the CPEP (Canadian Personalities Exchange Programs) and guest-professorships foster joint projects. Often, these result in or are based on international conferences, like the Grainau AGM, the 2002 "First Nations of North America" conference co-sponsored by the Netherlands Association for American Studies (NASA) and the Association for Canadian Studies in the Netherlands (ACSN) at the Roosevelt Center in Middelburg (Bak, 2005), or the tri-annual conferences of the Nordic Association for Canadian Studies (NACS) held at Nordic cities like Aarhus, Reykjavik, Oslo, Stockholm, or Turku. There are numerous conferences organized by individuals at supportive departments, or by Canadian Studies centres and groups of scholars, which focus on specific Canadian topics, some of them related to Indigenous literatures. In Europe and elsewhere every year there are many "Canada-Day" events and topical conferences organized on Native Literature. Of these let me just mention five to give you an idea of their breadth and scope: "Native Literature in the United States and Canada" organized by Coomi S. Vevaina, Sunanda Pal and Saroy Murani at the English Departments of the University of Mumbai and the S.N.D.T. Women's University in Bombay in September 2000 (Lutz/Vevaina); "First and Other Nations" organized by Mark Shackleton and Veera Supinen at the University of Helsinki in March 2002 (Shackleton/Supinen); "Aboriginal Peoples in Canada in the 21st Century" organized by Kerstin Knopf and Annette Brauer at Greifswald University in April 2005 (Knopf, forthcoming), "Native Americans and First Nations: A Transnational Challenge" organized by Waldemar Zacharasiewicz and Christian Feest in Vienna last November, or "Native American Studies Across Time and Space" organized by Oliver Scheiding in Mainz in July this year---and there are numerous others taking place or having taken place in Poland, Britain, Russia and elsewhere.

Among many joint publications by Canadian and European scholars, let me list three that seem paradigmatic in scope and format: Robert Kroetsch's and Reingard M. Nischik's seminal 1985 collection of critical articles by mostly German scholars on works by prominent Canadian writers and on German reactions to CanLit, entitled *Gaining Ground: European Critics on Canadian Literature* and published by NeWest Press in Edmonton. Jörn Carlsen's 1995 anthology of *Essays on Canadian Literature and Culture* (subtitle), *O Canada*, combined thematic contributions by European and Canadian scholars and, like numerous other NACS publications, was published by the University of Aarhus in Denmark. A 2005 collaborative book, *Howard Adams: Otapawy!* was short-listed for the Sakatchewan Book Award last year, but gained no scholarly attention. This is the posthumous compilation and edition of (auto)biographical writings by and about Canada's most radical 20th century Métis

political leader, Dr. Howard Adams. The book was co-edited by Métis educator Murray Hamilton, Métis dramatist Donna Heimbecker, and myself. *The Life of a Métis Leader in His Own Words and in Those of His Contemporaries* (subtitle) took several years and many contributors to compile, and it was eventually published by the Métis owned and operated Gabriel Dumont Institute Press in Saskatoon.

For many years much of the attractiveness which Canadian Literature has for German readers and scholars rested in the feminist, post-colonial, multicultural, and post-modern aspects, and especially in the works by Aboriginal writers. In more recent years. this scope has widened, and the focus on multicultural writers of colour has expanded to include the ethnicity of authors of European descent and to encompass topics in which their European heritage and the experiences of emigration and finding a place in the "new" country are addressed. Similarly, Aboriginal authors have expanded their scope to include European aspects, e.g. Joseph Boyden's *Three Day Road*, which takes us to the trenches of World War One with a realist immediacy that echoes Erich Maria Remarque's unsurpassed *Im Westen nichts Neues* (*Nothing New on the Western Front*). Maybe it is a sign of greater maturity, that the study of CanLit also moves beyond its focus on the thematic scope of Canada. German readers watch with surprise how after the collapse of the Soviet Empire, long "forgotten" stories and issues have re-emerged in Central Europe. The results of German fascism and Soviet Stalinism, involving genocides, ethnic cleansings and enforced removals beyond the Holocaust had remained un-addressed or under-addressed under socialism. Now they are giving rise to reconsiderations of territoriality, citizenship, "indigeneity" and nationalisms.

Immigration, of course, has long been a very Canadian topic. After the fall of the Berlin Wall, Canadian writers of middle- and east European descent have renewed their explorations of the "Old Place" before and after they or their parents left it. A Canadian diasporic perspective seems to facilitate this process of uncovering and retelling displaced and repressed stories, addressing the trans-generational persistence of the lacerations of WWII and the Cold War. Maybe it is easier to acknowledge and tell the repressed stories of Europe from a far away place like Canada, i.e. from the "safe" distance of diaspora, than telling them from the position of those who live right where the pain lingers. And for us, "on the other side"--in several senses of the word--it may be "safer" to read such stories as reflected back from that "other" diasporic place in Canada. This is where one of the fascinations lies for us to read Janice Kulyk Keefer's memoirs and novels involving Ukraine, or for example, to read *Necessary Lies* by Ewa Stachniak. Set in Montreal, Warsaw, Wrocław, and Berlin, Stachniak's debut novel begins in the eighties and moves into the nineties, but it also delves deep into the historical past before and during World War II. It addresses on a personalized level many of the Polish, Jewish, Baltic, Russian, and German memories and legacies that are often

extremely painful, and that for almost two generations were either silenced or glossed over in German families (and I believe, also in Poland). Sometimes they became so distorted by lies, silences and sighs, that issues like guilt and innocence, or even the contrasts between victimizer and victim, became blurred, contested and insecure. Running through Stachniak's novel are questions that are quite familiar in immigrant Canada: "Where are you really from?" and "How did you get here?" (Stachniak, 43), echoing displacements, ethnic cleansings and forced migrations. The traumata and memories are trans-generational. They can be addressed perhaps with greater detachment and "objectivity" from across the Atlantic.

Here, in Montreal, she sank into the descriptions of the lost Eastern lands, the sandy banks of the Niemen river and the depths of the Lithuanian forests. It was a forced exodus. When the post-war borders moved westwards, the Polish inhabitants of Vilnius and Lvov had to leave or become Soviet citizens. She read of the trek of the displaced that ended in the former German lands, in Wrocław and Szczecin, in the villages of Lower Silesia and Pomerania. A flood of people, tired, defeated, humiliated, mourning their dead, remembering the minute details of houses left behind, the creaking floors, the holy pictures. (43)

Such stories are very familiar to me. They echo the stories I heard as a child from my grandparents and aunts who came from those "former German lands." It was only after having read Stachniak's *Necessary Lies* that my wife and I took a trip to Finland through Poland and the Baltic states two summers ago, to look west from a high and wooded dune in the Lithuanian forest across the Niemen/Neman/Memel river at the Russian town Sovetsk, the Prussian Tilsit, near where my grandfather was born, and it was only this spring that together with my brother we travelled to Świdnica in Lower Silesia, where my sisters grew up as children and where he was born (and I conceived), the place where some of our cherished family stories are set.

At one time or another all non-Aboriginal Canadians share(d) such immigrant stories of the Old Place outside of Canada, but for people of Indigenous descent the Old Places are often right here/there, albeit equally unattainable. Canadian places that have English or French names today, have and had Aboriginal names which continue to be real and meaningful for members of those First Nation, Inuit or Métis families whose ancestors were owned by these places and languages. To acknowledge this fact may be difficult, painful and shameful for non-Aboriginal Canadians who squat on First Nations territories. But today these stories are told by Aboriginal and increasing numbers of non-Aboriginal Canadians. When it comes to the older and generally repressed stories of place in Canada, Germans, Austrians and Swiss can approach them from a relatively "guilt free" perspective. This is particularly true for Aboriginal literatures. Seeing them from outside seems to facilitate channels of

communication with Canada's marginalized peoples, which may become painfully blurred by conflicting historical legacies when viewed from within.

Transgressing national and disciplinary boundaries is easier and often even structurally required within the necessarily naïve and generalist approach to Canadian Studies most Canadianists outside of Canada need to develop. At a small conference at Greifswald University last year, which attracted fifteen Canadian speakers and more Germans than we could accommodate, we addressed the dialectic of "Indigeneity and Immigration in Canada." Contributions ranged, for example, from Jeannette Armstrong's Okanagan perception of the inseparable and intertwined linguistic and geographical binds that tie her people into one land-based ethnic identity to Jean Friesen's judicial analysis of Oral Tradition and the Making of Treaty 1, from Janice Kulyk Keefer's essay on the ideological location of diasporic Ukrainian cultures in Canada to Pierre Anctil's account of the history of Yiddish immigrant *belles-lettres* in 20th century Montreal, from Warren Cariou's discussion of Canadian citizenship and Aboriginal sovereignty to Michael Keefer's erudite analysis of Canadian immigration policies after 9-11 (all papers included in: Lutz/Ruiz). In bringing these diverse writers together under the rubric "Indigeneity and Immigration" at a location outside Canada, we could utilize to advantage, I think, our own "diasporic" situation. It made it possible for us to combine a discussion of transnational historical experiences of dislocation and migration with our research interests in CanLit and Native Studies (Lutz 2007). Looking at such topics jointly and trans-nationally on "neutral" ground outside Canada can offer to Canadianists and Canadian citizens a view of Canadian culture and history that may be more difficult to perceive from within the "meta soup bowl", or from within any of the other subaltern "satellite bowls" surrounding it.

3. Canadian Studies--*quo vadent?*

3.1. Recent Changes at German Universities affecting Canadian Studies

Let me end by giving you a very personal political take of the situation.

Canadian multicultural Literatures, Women's Literature and Aboriginal Literatures are those components of CanLit which have attracted the most interest and have generated the greatest scholarly productivity among Canadianists in the German-speaking countries to date. In North America the structural establishment of the study of these literatures at universities was initiated by the respective minorities, who waged long struggles for recognition and to enter academia. Initially all Minority Studies--a term I use collectively as a political one for the various subalterns--were tied to and reflected the politics they owed their existence to. This seems to have changed, if not rhetorically, at least in academic quotidian practice in my country. An ethics of individuality, deaf to discourses of class or "race", has comfortably

eclipsed the demands for an ethics of political self-reflexivity. The awareness of the historicity of present conditions in academia seems to wane--some scholars are busy "re-inventing the wheel", as Christian Feest stated at a recent Native Studies conference in Vienna--, and thereby the awareness is lost that an un-reflected subject-object relationship between researcher (who: subject) and researched (whom: object) may re-inscribe social stratifications--at a Native Studies conference in Mainz this month, one of the participants referred to Aboriginals as "the people we study", an un-reflected return to the old pre-Native Studies type of ethnological research, upholding the colonial subject-object hierarchy, and defining Aboriginals as the subaltern. Even in Women's and Gender Studies the historical awareness seems rapidly to fade among young researchers of how hard feminists fought thirty years ago to enter academia, not to gain individual niches or jumping-off boards for career opportunities, but to collectively secure a space of their own in the master's house, where his own tools could be appropriated and new methods be devised to dismantle the patriarchal power structures, which, at least in Germany, are still very much in place. The complex disciplinary diversification of the various "Minority Studies" as inter-disciplines, in which the research methods of contributing disciplines are reproduced, may be read--and is read so by some--as an expression of academic and political maturity. I think this view is naive. Reproducing established disciplinary research paradigms in Minority Studies de-historicizes their development and obfuscates an understanding of the structures which fostered or impeded the necessary establishment of Minority Studies in the first place. Sometimes, political self-reflexivity is slandered as an old fashioned radicalism made obsolete by changing conditions inside and outside academia. Obviously, I do not share this view either. I think that what is identified as a shift in paradigm towards academic maturity may also be understood as a loss of the sense of teleological direction in the struggle for enlightenment. This loss of the sense for one's politically reflected positionality fits hand in glove with structural changes in academia, which come in the guise of reforms but have to do with the financing of universities, of course.

In continental European universities in the last decade, we are going through massive and often very fundamental structural changes. The public sector is withdrawing from university funding and is arguing for more privatization under the rubric of university self-determination and self-government. Now, the supposedly more autonomous universities are paying to have their new programs accredited by mostly privately funded accreditation committees, which provide a niche for scholars who seem to enjoy making money by assessing the teaching and research of their peers, necessarily at the expense of doing research and teaching themselves. Scholarly excellence is measured by the ability to write the glowing reports the accreditation committees demand, necessarily at the expense of spending time on

writing scholarly papers and developing ideas. Scholarship's success and relevance is measured in research Euros acquired. A strictly modularized BA/MA system is implemented, which for us is new and curbs drastically the academic freedom we had as teachers. What we gain in the process is an increased international compatibility of university degrees, which entails, however, a loss in the diversity of methods and contents, a demise of the idea of a non-utilitarian "*Bildung*" in the tradition of Alexander von Humboldt. Increasingly, we are giving up thinking ideas in favour of knowing facts, which become mistaken for the ultimate goals of scholarly inquiry, instead of its tools. The new reforms advocate a necessary increase of controlled international standardization, supposedly to enhance European student exchanges. Originally designed to foster greater geographical mobility of students and graduates, we now find that the new 3 year BA and 2 year MA programs are simply too short to allow for extended periods abroad, so the new programs have become counter productive to the professed initial goals of their implementation, and have thus been self-exposed as ideology. However, the standardization of compatible European university degrees does achieve greater graduate mobility within a globalized job market. Shorter curricula reduce time spent at university and curb degree levels, which then lower the wage costs and supposedly increase employability.

In this massive onslaught against academic freedom of the arts, called Bologna process, the smaller subjects in the "soft disciplines" are hardest hit, because they have the hardest time to demonstrate their profitability. But even English Departments with huge student numbers are threatened. Our Institute of British and American Studies, for example, is scheduled to cease its separate existence next year, and to reduce within the next decade its faculty from now 14 to a remaining six, who will merge into a larger department of modern languages, from which French, Spanish, Italian. Latin and Greek have already been removed. You can imagine the chances of Canadian Studies to survive in this scenario. Our last dean of the faculty of arts (*Philosophische Fakultät*), an ardent protagonist of these "reforms", once foreshadowed the intellectual consequences of such policy very clearly, but unintentionally. A psychologist and statistician by trade, he opened our 2005 Canada Day conference, where some Asian Canadian writers were present, by asking: "You are Canadians? I thought Canadians looked different." The organizers had a hard time trying to cover this racist incident as the *faux pas* of someone who should really know better. A few months later, when the university senate discussed closing down teacher education and several of our foreign language programs, I related this incident to the senators and asked (in the presence of that dean), where, if not in the arts, especially in Canadian Studies, would an *ignoramus* ever learn about multiculturalism and develop an ethics of respect for the Other? I received no answer

from the rector or the senate, but an embarrassingly long and unprecedented standing ovation from our students and some of the faculty present.

You will understand that it is difficult to maintain CanLit in such a high calibre intellectual context--but we are working on it.

3.2. Recent Changes in DFAIT and ICCS policies

The success within the last two decades of Canadian Studies in the German speaking countries can be demonstrated not only by publications and conferences but also by the number of students and graduates who are motivated to travel to Canada to study or work there, or who are writing their Master's and PhD dissertations in this field. It is with these successes in mind that the then Ambassador of Canada in Germany, Marie Bernard-Meunier, wrote the following in her 2004 "Preface" to Konrad Gross' and Dirk Hoerder's commemorative issue *Twenty-Five Years Gesellschaft für Kanada-Studien*

Everyone who has been to one of the annual conferences at Grainau is struck with the liveliness of the GKS, the large number of participants, their serious interest in Canada, their friendliness towards my country, the sharing of ideas between Canadian and German speakers, and the intense academic debates. [...]
Well done, GKS! We are grateful that your members [...] have taken Canada into their hearts and have made Canadian Studies a success story in German-speaking countries. We are proud that the assistance of the Canadian Government has borne such excellent fruit. Let me assure you that the Department of Foreign Affairs and International Trade takes cultural policy very seriously. As we believe that intensive academic links across the Atlantic are eminently important for the mutual understanding and closer cooperation of our countries, we will continue to enthusiastically support Canadian Studies in the future and follow GKS activities with great interest." (9f).

This was three years ago. Since then, GKS has continued to thrive, but recently, the evaluation of our work by DFAIT has changed, due to new political priorities. On April 25th, 2007, exactly a month before the ICCS Forum on Canadian Studies in Edmonton this year, DFAIT asked ICCS to send via its mailer a memorandum to all its Canadian Studies organizations and requested ICCS to "Please ask your members to return their comments to you." The memorandum conceded that the 30 year old "Canadian Studies Program as we know it... is quite successful. However, it has now to take into account the evolution of the academic, governmental and social environments" and it continued to state that "Foreign Affairs and International Trade Canada (DFAIT) also considers that *there is room for improvement* (italics mine, H.L.) and is undergoing a review of all its academic relations programs." The memorandum then went on to suggest "A New Approach"" with the following "

"Priority Issues:

- Peace and Security,
- North American Partnership (including key Canada-US bilateral issues);
- Economic Development and Competitiveness,

- Democracy, rule of law, human rights,
- Managing Diversity;
- Environment." (DFAIT)

The memorandum stated that these priorities would not exclude other "issues related to enhancing and promoting a better knowledge of Canada, its values and culture" but that there is a "need for a more focused and results-oriented approach." It then went on to name and describe projects it would be willing to support in the future⁸.

This memo reached the GKS president, Klaus-Peter Ertler in Austria, and the head of the GKS section on Anglophone Canadian Literature, Martin Kuester in Germany, who shared it with their colleagues. Reactions were quite mixed, ranging from concerns about academic freedom and fears about a collapse of GKS should funding be withheld to a willingness to go along with the proposed changes. In response, our president bundled our comments and on May 20th sent an extensive letter to ICCS which ends with the following passages, which I include as food for thoughts and discussions:

Canadian Studies are prospering in our areas, thanks to the dedication of our numerous colleagues and students who promote Canada with much enthusiasm. We have a very close relationship with the Embassies and the exchange is excellent. Our real problem today, is the implementation of Canadian Studies within the BA/MA Programs which exist in the European curriculum. This is an extremely time-consuming part of our current occupations. Without the promotion of Canadian Studies within these programs, Canadian Studies will cease to exist in future academic programs. We need to establish transnational Master's Programs in Canadian Studies, and organize Summer Schools as well as online-courses within this domain. These are our daily preoccupations.

Many of our colleagues are concerned about the weight of the priority issues. We are still not aware of the consequences these issues will have on our work and our network. How orthodox are we expected to be in establishing the priorities?

As Canadianists, we are open to innovation and new ideas, but we know that we have to work carefully on our precious network, a network that exists thanks to the contribution of our highly motivated members and the incoming generations.

In conclusion, I would like to mention that the guidelines are helpful to know the different priorities of changing governments and to integrate them into our long-term work. However, **they should not be the main criteria** for the distribution of resources. The existing network is too complex to reduce it to some overarching issues. Our future has a broad, wide, open and interdisciplinary focus, an example we have taken from our Canadian partners.

⁸ Ironically, most of the topics suggested by DFAIT in their priority list have already been addressed--and in some cases repeatedly--by past Grainau conferences posted on the GKS website: www.kanada-studien.de. For the list (in German) please see www.kanada-studien.de/relaunch/type/relaunch/type3/start/fileadmin/resources/Veranstaltungen/Jahrestagungen_seit_1981.pdf

I am confident that we will find excellent means of communication in Edmonton by jointly preparing the "different" ways for future Canadian Studies. **Plurality, interdisciplinarity, international collaboration and an open mind should be the guides for our complex objectives.**

Since the ICCS-meeting in Edmonton, we have learned from the embassies and ICCS that the majority of the programs will continue to be funded for at least this running fiscal year, but that DFAIT could not guarantee "that funding will be available or that current levels will be maintained" and that "In the current climate of budgetary restraints and altered priorities, it is of the utmost importance that we demonstrate the relevance of the program and be in a position to show and measure results." Maybe DFAIT should read the documentation by Hoerder and Gross, or if not the whole book, at least the preface by ambassador Bernard-Meunier's "Preface," from which I quoted above.⁹

In the light of the current most severe reductions I ever witnessed at German universities in governmental funding for the arts, and the philologies in particular--and which I described above--the suggestions by DFAIT do not come as a surprise. Rather they seem to me to be but yet another example of shifting priorities in a globalized post-911 world. The stakeholders want to see measurable results from the players. Knowing and measuring facts in a neo-(or is it neo-neo-?)positivist academic scene have eclipsed thinking and the development of new ideas that go beyond the calibre of creativity needed to devise ways to open new markets or develop new commodities. Economic priorities, we are told repeatedly, demand greater flexibility in meeting and accommodating the interests of non-academic stakeholders in industry and politics, and I fear that even in this Canadian Studies context "securing peace" translates into increasing military spending, and in the interest of home security a curbing of civil liberties. This ill-effects those scholarly disciplines which, like literature, allow the development of thoughts and visions beyond the immediate interests of the non-players holding the stakes. So, now in Canadian Studies as in the "baloney process", we are also being asked to spend increasing amounts of time in accumulating data to write glowing and glossy accounts of our achievements, which will document unequivocally to any interested stakeholders how successfully Canadian Studies produce graduates with stunning careers that branch out into many fields outside the ivory tower.

Is this then the final fulfillment, a historical rehash, or an ironic mockery of the demands developed by students thirty years ago that universities should become agents of

⁹ After finishing this paper in mid-August 2007, I received an email from our president, Klaus Dieter Ertler (Graz University, Austria) with a report about the evaluation of Canadian Foreign Affairs Academic Relations Programme with regards to Canadian Studies Associations abroad. The report groups these associations into "mature", "established" and "developing" ones and argues for a continuation of most of the successful work done so far: <http://www.international.gc.ca/departement/auditreports/evaluation/evalAcademicRelations05-en.asp>

educating and emancipating students so they could leave the ivory tower and reach out and become active in society to effect social change? It's getting cold.

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