

construction proposes, but foreign perceptions have slowly called this image into question. These constructions are continually rebuilt and remodelled by each one of the perspectives which are now being cast on Québec, and which in turn create new imaginary intellectual constructions : “we must not hide it,” writes Jean-Marie Klinkenberg, “our Québec, to us, directors of Québec studies, is also an imaginary Québec. A Québec which authorizes us to imagine ourselves in a way other than that we are.”³

PRE-HISTORY OF QUÉBEC STUDIES

Québec studies, as they are viewed today, developed under the triple effect of the intensification of Québec’s international role, the emergence of Canadian studies, and the liberalization of European university struc-

3. Jean-Marie Klinkenberg, “Des études québécoises en Belgique. Une fidélité plurielle”, *Globe. Revue internationale d’études québécoises*, vol. 4, n° 2, 2001, p. 94 (our translation).

tures. The beginnings of the field date from initiatives in the 1960s that were sustained by the creation of centres for French-Canadian studies in Québec,⁴ and then by centres for Québec studies. This development would nevertheless only take on an organized form over the last decade, with the creation of associations, journals and research centres, in addition to the establishment of university

4. The first centre was founded by Paul Wyczynski at the University of Ottawa in 1958 under the name of Centre de recherche en littérature canadienne-française, which became in 1968 the Centre de recherche en civilisation canadienne-française (CRCCF); the Centre d'études canadiennes-françaises, which in 1993 became the Programme d'études sur le Québec (PÉQ), was founded at McGill University in 1963. The same year, Réginald Hamel started the Centre de littérature canadienne-française, at Université de Montréal; the centre was dismantled in 1969 and was reborn in 1975 under the name Centre d'études québécoises (CÉTUQ). At Université Laval, the Centre de recherche en littérature québécoise (CRELIQ) was founded in 1981. Finally, a Centre interuniversitaire d'études québécoises (CIÉQ) was established in 1993 both at Université Laval and at Université du Québec à Trois-Rivières.

programs and of more sustained exchanges between specialists from different disciplines.

Foreign interest in Québec does not date from yesterday; since the 19th century, researchers have been publishing books on the history, language and political situation in French Canada. Canada has also been working in the opposite direction, by endeavouring to make itself known overseas, and it showed Paris its initial achievements during the universal Exposition in 1855. Québec, followed by Canada, opened its offices overseas during the same period.⁵ Influenced by its first representatives, among whom the most renowned is Hector Fabre in Paris, Québec favoured the publication of newspapers, like *Paris-Canada*,

5. On this subject, see Bernard Pénisson, "La représentation du Canada en France au début du xx^e siècle (1900-1914)" in *Études canadiennes*, n^o 33, 1992, p. 59 and Daniel Chartier, "La représentation canadienne en France jusqu'à la Première Guerre mondiale: un point de vue québécois" in Colin M. Coates [ed.], *Imperial Canada, 1867-1917*, Edinburgh, The University of Edinburgh, Centre of Canadian Studies, 1997, p. 141-154.

which served to familiarize Europe with French-Canadian society and literature.

In the case of France, the first essays which deal with the subject of Canada date back to the first writings produced in New France. In the 19th century, "the observations made by Alexis de Toqueville about Lower Canada (1835), the studies pursued by Rameau de Saint-Père on the history of colonisation in America⁶ (1859) and André Siegfried's essay on *Le Canada, les deux races*,⁷ figure among the most important scientific contributions," to which must be added the regional studies by the geographer Raoul Blanchard from the 20th century⁸ and the two essays by Charles ab

6. Edme Rameau de Saint-Père, *La France aux colonies. Études sur le développement de la race française hors de l'Europe. Les Français en Amérique. Acadiens et Canadiens*, Paris, A. Jouby, 1859, 2 vol.

7. André Siegfried, *Le Canada : les deux races, problèmes politiques contemporains*, Paris, A. Colin, 1906.

8. See Fernand Harvey, "Le développement des études québécoises dans le monde", *Globe. Revue internationale d'études québécoises*, vol. 4, n° 2, 2001, p. 59-60.

der Halden on French-Canadian literature.⁹ From an institutional point of view, the creation in 1907 of a collection entitled "Bibliothèque canadienne" by the Parisian publisher F.-R. Rudeval, marks a very meaningful step, even if the collection was short-lived.

On the English side, in the 19th century, Lord Durham's 1839 Report on the Canadian colonial situation is unavoidable.¹⁰ Despite its undeniable historical bias, it provides a critical study of French Canada. From the United States, the historical works by Mason Wade, but especially by Francis Parkman, managed to incite a sharp reaction from abbé Henri-Raymond Casgrain at the end of the 19th century. In the 20th century, research inspired by the Chicago School focussed on the "cultural traits of traditional rural society

9. Charles ab der Halden, *Études de littérature canadienne française*, Paris, Rudeval, 1904, 352 p., and *Nouvelles études de littérature canadienne-française*, Paris, F.-R. de Rudeval, coll. "Bibliothèque canadienne", 1907.

10. *Report on the affairs of British North America, from the Earl of Durham.*

and its transformation under the influence of industrialisation”¹¹. In the literary field, knowledge of Québec was especially linked to the reading of masterpieces written by Louis Hémon (*Maria Chapdelaine*, 1916)¹² and by Gabrielle Roy (*Bonheur d’occasion*, 1945), both of which were quickly translated into English.

In other countries, in spite of the success achieved by certain literary works (among which we must include Maurice Constantin-Weyer’s novels, widely distributed during the first half of the 20th century), studies remained rare. In Germany, apart from an isolated article written by Wilhelm Meyer-

11. Fernand Harvey mentions works by Horace Miner on Saint-Denis de Kamouraska (1939) and by Everett C. Hughes on Drummondville (1943) (Fernand Harvey, *op. cit.*, p. 60).

12. It is “through the traditional route of the literary text, with the inescapable *Maria Chapdelaine*, that Québec first made itself known to generations of British students before and after the Second World War.” (Rachel Killick, “L’évolution des études québécoises dans les universités britanniques (1960-2000)”, *Globe. Revue internationale d’études québécoises*, vol. 4, n° 2, 2001, p. 173 [our translation]).

Lübke on “French Language in Canada”¹³ which appeared in 1909, the articles devoted to Canada fell more or less in the category of “travel literature.”¹⁴ As for Belgium, intellectual contacts “are admittedly long-standing (although still poorly known by historians),”¹⁵ even if institutional ties have existed for a rather long time.¹⁶

Much like France, Italy has a long tradition of travel writing and historical essays on Canada which goes back to the 16th century.

13. Wilhelm Meyer-Lübke “Das Französische in Kanada”, in *Germanisch-Romanische Monatsschrift*, n° 1, 1909, p. 133-139 (in French in *Bulletin du parler français au Canada*, n° 8, 1909/1910, p. 121-129).

14. See Peter Klaus and Ingo Kolboom, “L’émergence des études québécoises en Allemagne et en Autriche”, *Globe. Revue internationale d’études québécoises*, vol. 4, n° 2, 2001, p. 257-258.

15. Jean-Marie Klinkenberg, *op. cit.*, p. 87 (our translation).

16. For example, Jean-Marie Klinkenberg recalls “that Édouard Montpetit was one of the first foreign members of the Académie royale de langue et de littérature françaises de Belgique.” (*Ibid.* [our translation]).

Contemporary interest was nonetheless provided by geographers and literary scholars, and especially by translators. In the 1930s, the geographers Riccardo Riccardi¹⁷ and Silvio Zavatti¹⁸ took an interest in the “*Sfinge Bianca*”, or the white Sphinx. A series of translations of novels followed, starting in the 1950s. Gabrielle Roy, Yves Thériault, Marie-Claire Blais, Réjean Ducharme and Anne Hébert have thus been published in Italian. This tradition has left its mark on Québec studies in Italy, carving out a large place for literature and writers. In the 1980s, a translation program focusing on Québec poets permitted the distribution of their works in this country.¹⁹

17. In 1936 he published the *Carta dell'attuale distribuzione degli indiani nel Canada*. See Sergio Zoppi, “L'émergence des études québécoises en Italie”, *Globe. Revue internationale d'études québécoises*, vol. 4, n° 2, 2001, p. 234.

18. See also Sergio Zoppi, *ibid.*, p. 230-231.

19. “The translations of works by these poets, which appeared in the collection “Dal Mondo intero” with the publisher Bulzoni, constitute the fruits of these exchanges. It

Thus, before even the signs of “an academic institutionalization at the international level through Canadian studies,”²⁰ in the 1970s, and also before the start of its autonomous development within universities signalled by the creation of a “chair” of French-Canadian literature at the Université de Rennes in 1968,²¹ Québec studies existed under the form of isolated projects in different countries. Still, one could not speak of a formal or viable organization.

is with much gratitude that we name the following here : Gaston Miron, *L'uomo rappezzato* in 1981, Roland Giguère, *L'età della parola* in 1983, Paul-Marie Lapointe, *Il reale assoluto e altre “scritture”* still in 1983, Gilles Hénault, *Segnali per i veggenti* in 1985, Fernand Ouellette, *Nella notte il mare* in 1986, Jean-Guy Pilon, *Come acqua rattenuta* in 1988 and Michel Van Schendel *Delta di pietra* in 1990.” (Sergio Zoppi, *op. cit.*, p. 232-233 [our translation]).

20. Fernand Harvey, *op. cit.*, p. 60 (our translation).

21. “[...] the first with tenure was Jacques Vier, professor of French literature, who has accomplished several teaching assignments at Université Laval.” (Yannick Resch, “La littérature québécoise et son développement au sein des universités françaises”, *Globe. Revue internationale d'études québécoises*, vol. 4, n° 2, 2001, p. 283-284 [our translation]).

Except for France, which can count on Québec's willingness to maintain close diplomatic relations, and where the increasingly marked presence of Québec doctoral students favours academic exchanges,²² Québec studies remained in the shadows of the discussions leading to the founding of the Canadian Studies Association (Canada) in 1973. Furthermore, the situation in some countries was not favourable to their emergence. David Parris recalls that prior to the reforms carried out in European universities, "the university institution did not reserve any place for the subject of the French-speaking world" ; what is more, "Québec, at the time, had not yet defined its options for the future with so much clarity as it did later on."²³ In the satellite countries of the former Soviet Union, these options also constituted ideological

22. On this subject, see Yannick Resch, *ibid.*, p. 284.

23. David Parris, "L'évolution des études québécoises en Irlande", *Globe. Revue internationale d'études québécoises*, vol. 4, n° 2, 2001, p. 191 (our translation).

irritants²⁴ and as such, were hardly encouraged. However, starting with the Parti Québécois' first mandate, government grants for the first time arrived in support of the creation "of Québec studies centres in Trier, Germany (1976), in Liège, Belgium (1977), in Bologna, Italy (1984), as well as in various French cities,"²⁵ without forgetting government support for the founding of the *American Council for Québec Studies* (1980) and of the *Québec Summer Seminar* at the State University of New York in Plattsburgh (beginning in 1979).

SOME REMARKABLE PIONEERS

This state support must not overshadow the roles played, each in their own way, by the

24. Árpád Vígh recalls the reaction before the rise of Québec nationalism and the 1980 Referendum: "The official press is troubled: Canada is not the Third World afterall." (Árpád Vígh, "La difficile émergence des études québécoises en Europe centrale", *Globe. Revue internationale d'études québécoises*, vol. 4, n° 2, 2001, p. 120 [our translation]).

25. Fernand Harvey, *op. cit.*, p. 63 (our translation).