



2015 Canada Prizes Media Kit

Media release: Winners for Canada Prizes announced

Canada Prize in the Humanities: Charlotte Townsend-Gault, Jennifer Kramer, and Ki-ke-in, *Native Art of the Northwest Coast: A History of Changing Ideas*, UBC Press

Canada Prize in the Social Sciences: Michael Asch, *On Being Here to Stay: Treaties and Aboriginal Rights in Canada*, University of Toronto Press

Prix du Canada en sciences humaines: Yan Hamel, *L'Amérique selon Sartre : littérature, philosophie, politique*, Presses de l'Université de Montréal

Prix du Canada en sciences sociales: Dominique Perron, *L'Alberta autophage : identités, mythes et discours du pétrole dans l'Ouest canadien*, University of Calgary Press

What are the Canada Prizes?



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Media release

Winners for Canada Prizes announced



OTTAWA, April 22, 2015 – The Federation for the Humanities and Social Sciences is very pleased to announce the winners of the 2015 Canada Prizes.

The Canada Prizes are awarded annually to the best books by Canadian scholars in the humanities and social sciences that make an exceptional contribution to scholarship, are engagingly written, and enrich the social, cultural and intellectual life of Canada. Winners are selected from books that have received funding from the Awards to Scholarly Publications Program, which is administered by the Federation.

“These books are representative of the best of contemporary scholarship in Canada,” said Stephen Toope, President of the Federation for the Humanities and Social Sciences. “Two of this year’s winners examine Canada’s complex relationships with Aboriginal peoples—one from the perspective of art and photography, the other from a rights perspective on treaties and civil liberties. Another looks at how the thought of Jean-Paul Sartre was influenced by the United States, while the final one takes a tough look at the inherent complexities of the Alberta oil industry.”

“Stemming from such different disciplines and perspectives, each of these books contributes in a unique way to a deeper understanding of how we grew to be the nation we are, and where we are heading,” Toope added.

This year’s winners are:

Canada Prize in the Humanities

Charlotte Townsend-Gault, Jennifer Kramer and Kì-ḱe-in, *Native Art of the Northwest Coast: A History of Changing Ideas* (UBC Press)

From the jury’s citation:

“Illustrated with artwork and photographs, Native Art of the Northwest Coast is a comprehensive ‘archive’ of historical documents illuminated by well-crafted essays and prologues. The result is a treasure trove of information on Northwest Coast Native art. It will be essential reading for all future work on this topic.”

Canada Prize in the Social Sciences

Michael Asch, *On Being Here to Stay: Treaties and Aboriginal Rights in Canada* (University of Toronto Press)

From the jury’s citation:

“On Being Here to Stay is a rigorously documented and brilliant dissection of Canada’s troubled relations with its native peoples. It is hard to think of a more timely book or a more important domestic issue for Canadians... It is accessibly written in a way that will enlighten anyone interested in this critical aspect of our history and its impact on contemporary events.”



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Prix du Canada en sciences humaines

Yan Hamel, *L'Amérique selon Sartre : littérature, philosophie, politique* (Presses de l'Université de Montréal)

From the jury's citation:

"Yan Hamel's work provides insight into Jean-Paul Sartre's thoughts about America and, more widely, those of an entire generation of engaged European writers, philosophers and intellectuals. In this ambitious book, long-awaited by those who study Sartre, the author manages to distance Sartre from the anti-American sentiment in which critics had confined the left at the time."

Prix du Canada en sciences sociales

Dominique Perron, *L'Alberta autophage : identités, mythes et discours du pétrole dans l'Ouest canadien* (University of Calgary Press)

From the jury's citation:

"Dominique Perron's essay is well-researched, rigorous and relentless, and provides a penetrating analysis of the contradictory identities of petroleum-rich Alberta... This work comes at an opportune moment as the Alberta economy is in severe crisis as a result of falling global oil prices. Dominique Perron's book pushes us to reflect on the precariousness of an industry that has seen its share of both wealth and misfortune."

The prizes, each valued at \$2,500, will be presented at the awards ceremony on Wednesday, April 29, 2015 at the Bram and Bluma Appel Salon at the Toronto Reference Library. Hosted jointly by the Federation and York University, and in partnership with the Toronto Public Library, the [awards ceremony](#) will feature a keynote address by internationally renowned author M G Vassanji and will be emceed by former CBC correspondent Brian Stewart. Authors of all four winning books are expected to be in attendance.

This event is open to the media. To register free of charge, visit: <https://www.eventbrite.ca/e/canada-prize-ceremony-tickets-15977126014>.

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About the Federation for the Humanities and Social Sciences

The Federation for the Humanities and Social Sciences promotes research, learning and an understanding of the contributions made by the humanities and the social sciences towards a free and democratic society. Established in 1940, with a membership now comprising 160+ universities, colleges and scholarly associations, the Federation represents a diverse community of 85,000 researchers and graduate students across Canada. The Federation organizes Canada's largest academic gathering, the Congress of the Humanities and Social Sciences, bringing together more than 8,000 participants each year. For more information about the Federation, visit www.ideas-idees.ca.

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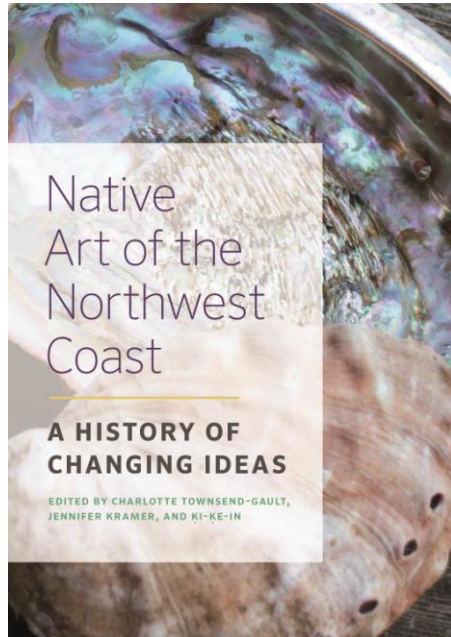


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Canada Prize in the Humanities

Charlotte Townsend-Gault, Jennifer Kramer, and Ƙi-ƙe-in
Native Art of the Northwest Coast: A History of Changing Ideas
UBC Press



Jury's citation:

Native Art of the Northwest Coast: A History of Changing Ideas represents an outstanding collaborative effort by three editors—a professor of art history, Charlotte Townsend-Gault; an anthropologist and museum curator, Jennifer Kramer; and a Nuuchaanulth historian and creator, Ƙi-ƙe-in —and twenty-eight artists, critics, owners and scholars to bring diverse perspectives to bear on a highly contested subject. Illustrated with artwork and photographs, this book takes the form of a comprehensive 'archive' of historical documents illuminated by well-crafted essays and prologues. The result is a treasure trove of information on Northwest Coast Native art. It will be essential reading for all future work on this topic.

Charlotte Townsend-Gault is a professor in the Department of Art History and a faculty associate in the Department of Anthropology at the University of British Columbia. **Jennifer Kramer** is an associate professor of anthropology and a curator at the Museum of Anthropology at the University of British Columbia. **Ƙi-ƙe-in** is a Nuuchaanulth historian, poet, and creator of many things, with forty years' experience as a speaker and ritualist.



The art of re-complicating history

By Daniel Drolet

Native Art of the Northwest Coast: A History of Changing Ideas is, at over 1,000 pages, a very thick book.

Charlotte Townsend-Gault, one of the book's three editors, says she doesn't expect people to sit down and read it cover to cover. But in some ways, she adds, that's kind of the point.

Townsend-Gault says she wanted to get away from the idea that native art – and the relations between the Indigenous and non-Indigenous peoples of Canada – is a simple and straightforward concept. It is only by



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embracing its complexity and its contradictions that we can come to understand it. And sometimes, that's best done bit by bit, chapter by chapter, idea by idea.

Native Art of the Northwest Coast: A History of Changing Ideas has won the 2015 Canada Prize in the Humanities awarded by the Federation for the Humanities and Social Sciences. The book is a collection of essays by a range of authors, each of whom examines the concept of art from his or her unique perspective.

For example, one of the authors, Daisy Sewid-Smith, of the K^wak^wakewak^w nation, states early on that “the word *art* is not in the vocabulary of my nation.”

She explains that K^wak^wakewak^w carvings and representations are not art objects or paintings, but living symbols that teach and reveal knowledge of the past.

In fact, says Sewid-Smith, in the eyes of some Indigenous people, non-Indigenous art seems ‘mute’ in the sense that it does not tell a story. In non-Indigenous art, the work itself is what's important, not the subject. “Otherwise we would not be asking these questions: Who is Mona Lisa? Why is she smiling? What is her secret?”

Townsend-Gault says Sewid-Smith presents a view that can be countered. And in fact, many of the points of view expressed by authors in the book are contradicted by other authors.

Townsend-Gault is OK with that.

History, identity and art are complex concepts, she says, and don't lend themselves to simple definitions. What's art to one person is a cultural symbol to another.

“People are awakening to this now,” she says. “Twenty-five years ago when I had the idea for this book, things were seen in much simpler terms.

“We know how much prejudice there is, and prejudice comes from misunderstanding, or wilful misunderstanding. People don't know enough. So putting into one book some appreciation for the diversity of ideas and peoples is what we wanted to do.”

Townsend-Gault adds that there isn't just one version of history. How stories are told depends on perspective; some stories become dominant, but that doesn't mean they have more value.

“The book is an attempt to show there are many different versions,” she says.

The best way to get diversity, she adds, was to have multiple authors tackle the subject.

“Each of them was asked to go to archives and other sources and tell us what they found. It's their report back to the country.

“This book isn't about guilt and political correctness. The best thing term I can come up with is ‘complicating.’ We have to do what we can to re-complicate history. This book is doing something to fill the gaps of ignorance that are out there.”

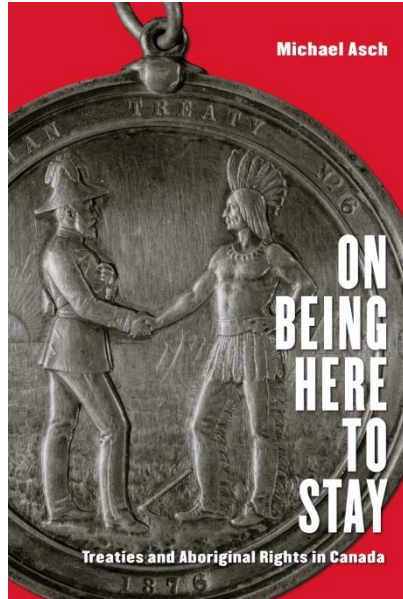


Canada Prize in the Social Sciences

Michael Asch

On Being Here to Stay: Treaties and Aboriginal Rights in Canada

University of Toronto Press



Jury's citation:

Michael Asch's *On Being Here to Stay: Treaties and Aboriginal Rights in Canada*, is a rigorously documented and brilliant dissection of Canada's troubled relations with its native peoples. It is hard to think of a more timely book or a more important domestic issue for Canadians, as the country tries to square apparently urgent questions of economic development with the basic principles on which Canada is founded. Although it draws on constitutional law and thus will appeal to legal specialists, it is accessibly written in a way that will enlighten anyone interested in this critical aspect of our history and its impact on contemporary events. As such, it is the best kind of academic book.

Michael Asch is a professor of anthropology at the University of Victoria and a professor emeritus at the University of Alberta. In 2001, his contributions to the field of applied anthropology were honoured by Canadian Anthropology Society with the Weaver-Tremblay award. He has served as President of the Canadian Anthropological Society, Senior Research Associate for Anthropology on the Royal Commission on Aboriginal Peoples and as Director of the Dene/Metis Mapping Project. He is currently a member of the board of advisors of Smithsonian Folkways Records. He is the author of many books, including *Home and Native Land*, *Aboriginal and Treaty Rights in Canada* and, most recently, *On Being Here to Stay*.



Treaties with native peoples 'our Magna Carta,' says professor

By Daniel Drolet

Michael Asch says the real defining moment in Canadian history was not Confederation, but the day the first treaty was signed between European settlers and the country's Indigenous peoples.

And he is inviting Canadians to rethink the way we look at the country's past by paying more attention to the treaties that are at the base of the coexistence between this country's Indigenous and non-Indigenous peoples.



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Asch, an anthropologist, has won the 2015 Canada Prize in the Social Sciences for his book *On Being Here to Stay: Treaties and Aboriginal Rights in Canada*. The prize is awarded by the Federation for the Humanities and Social Sciences.

The book examines the basis on which Indigenous and non-Indigenous people coexist in Canada, on the premise that we are all 'here to stay.'

Asch says European settlers arriving in what is now Canada could have looked at the land from one of two very different perspectives. Either they could have seen it as an empty place, a blank canvas on which to build a new world, or as a land already occupied by people – in which case they needed to figure out a reasonable way for everyone to live together.

"We've told the story of Canada is if it were an empty land," he says, adding that Canadian history pays more attention to our relations with Britain and France than it does to our relationship with this country's first peoples.

"I'm calling for us to reimagine the history of this country," he says. "We're here to stay. We have to figure out an honourable way to do it. Because if we don't have the permission (of the Indigenous people), then we ought to be thinking that we are not here legitimately."

Asch, whose interest and involvement in the relationship between Indigenous and non-Indigenous Canadians spans several decades, says Canada's native peoples take the treaties seriously. But he says the rest of the country does not, adding that for the most part the treaties have not been respected.

"That's a serious issue," he says.

Asch takes an optimistic approach and says there are two things we can do to correct the situation.

In the short term, "we can start implementing the treaties in the spirit in which they were made," he says. After all, he notes, they are the legal basis for the presence of non-Indigenous peoples in this country.

"If we don't have their permission, then we are not here legitimately," he says. "For the most part the First Nations have understood that and have been willing to make treaties with us."

The second thing Canadians can do is to refocus our history books and the way history is taught.

"We haven't spent a lot of time seriously considering what it means to be here to stay," he says. "We can start changing the way in which we look at our history so that we understand the importance of the treaties in legitimizing our presence here. Without legitimate access to the land, we can't build a country."

The treaties, he says, should be Canada's Magna Carta, the basis of our law.

In fact, Asch invites Canadians to read the treaties for themselves.

"Go beyond the text and find out everything you can about them," he urges, "including what the Aboriginal peoples say they like about them."



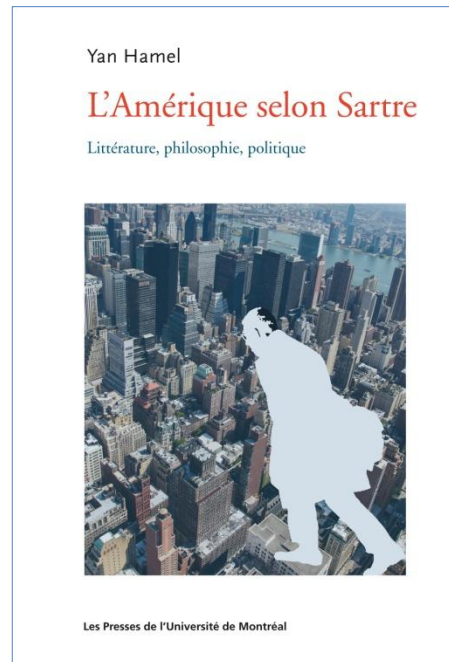
Prix du Canada en sciences humaines



Yan Hamel

L'Amérique selon Sartre : littérature, philosophie, politique

Presses de l'Université de Montréal



Jury's citation:

Yan Hamel's work provides insight into Jean-Paul Sartre's thoughts about America and, more widely, those of an entire generation of engaged European writers, philosophers and intellectuals. In this ambitious book, long-awaited by those who study Sartre, the author manages to distance Sartre from the anti-American sentiment in which critics had confined the left at the time. Without glossing over Sartre's dreams of a New York with its sky scrapers, where he felt free, his passion for jazz music, and his admiration for the works of American novelists, Hamel invites us to understand those positions that this intellectual would take in the Rosenberg trial and the Vietnam War. In this journey, where biographical anecdotes meet theoretical contemplation, it is a matter of seeing another Sartre—one inspired by the language and its poetic allure. Hamel also pays tribute to Sartre the writer. The philosopher's work is then no longer a coherent discursive system: The literature reigns supreme with its contradictions and aesthetic oscillations.

Yan Hamel is a professor at TÉLUQ (Université du Québec) where he develops multimedia distance learning courses on Québec culture and literature. He is the author of *La bataille des mémoires. La Seconde Guerre mondiale et le roman français*, which received an honourable mention for the Prix Raymond-Klibansky from the Federation for the Humanities and Social Sciences. Yan Hamel was president of the North American Sartre Society and is a member of the board of directors of the Groupe d'études sartriennes.



Jean-Paul Sartre's American dream

By Daniel Drolet

Jean-Paul Sartre, an influential French writer, philosopher and politically active intellectual in the mid-20th century, was fascinated by the United States.

A new book by Yan Hamel, a professor of literature at TÉLUQ, Québec's distance-learning university, analyzes that fascination and the effect it had on French opinion and political discourse, particularly on the left.



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“Sartre set the agenda for discourse about the U.S. among left-wing French intellectuals after the Second World War,” says Hamel, adding that this was one of the reasons he decided to research the topic.

Hamel’s book, *L’Amérique selon Sartre : littérature, philosophie, politique* has received the 2015 Prix du Canada en sciences humaines awarded by the Federation for the Humanities and Social Sciences.

Hamel takes care to point out that *L’Amérique selon Sartre* is not a biography, nor does it explore Sartre’s life as a person. It is, rather, a study of how he viewed the United States as reflected in his books, essays and various articles.

As he reread all of Sartre’s oeuvre – some 15,000 pages of work that includes literature, philosophy and articles – Hamel discovered that the U.S. was a recurring theme. He was able to break that theme down into three distinct phases.

Sartre, who lived from 1905 to 1980, first visited the U.S. in 1945, shortly after the end of the Second World War. But he had for a long time been fascinated by the country – its jazz, its films, its individualistic and independent cowboys, and the skyscrapers of New York that were to him a symbol of wealth and modernity. The country’s ‘savagery’ – for example the Chicago gangster violence – also stood out.

Seen from afar, this larger-than-life country attracted him; it seemed to be the country of the future. It was, in Hamel’s view, the ‘longed-for America’. Sartre’s longing was so strong, he dreamed of the U.S. at night and borrowed techniques from American writers when writing his novels.

But when he visited the U.S., Sartre was able to observe a more nuanced reality – a reality that included difficult working conditions in factories, poverty, and serious racial tension. This ‘America uncovered’ was what he wrote about, for example in two articles detailing ‘the Black problem’ that appeared in the French newspaper *Le Figaro* during the summer of 1945 after his first visit.

Sartre became disenchanted with the U.S. as the Cold War gathered steam.

“He found it increasingly difficult to speak of the U.S. in a positive light,” says Hamel.

By 1953, what Hamel calls Sartre’s ‘despicable America’ was born and from then on he would rail against the U.S., from its Communist witch-hunts to the Vietnam War. The country had, in Sartre’s eyes, become a monster.

Hamel says Sartre’s writing is important because he was able to present his views of the U.S. to the French public, and do so from a French point of view. When he wrote of the U.S., it was to address the fantasies, desires and fears shared by his compatriots.

Not all of Sartre’s ideas are original, says Hamel; his strength lies in his ability to present existing thoughts, ideas or concepts in a new way and make them interesting. In that way he helped shape public debate in France.

“That’s why Sartre is interesting,” says Hamel. “He takes ideas and presents them in a new light. They may just be popular beliefs, but he puts them back into circulation.”



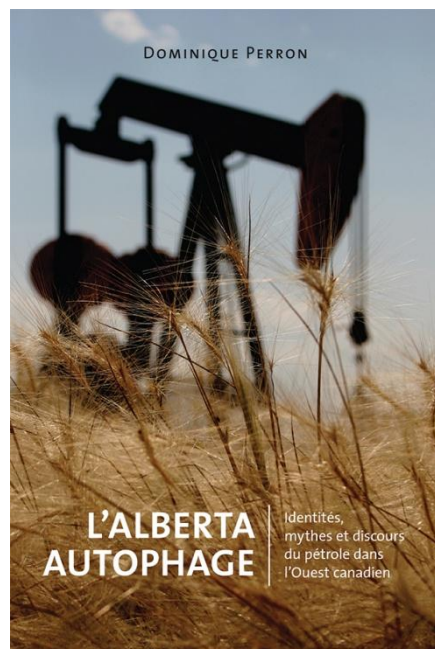
Prix du Canada en sciences sociales



Dominique Perron

L'Alberta autophage : identités, mythes et discours du pétrole dans l'Ouest canadien

University of Calgary Press



Jury's citation:

Dominique Perron's essay is well-researched, rigorous and relentless, and provides a penetrating analysis of the contradictory identities of petroleum-rich Alberta, with a writing style that achieves the same level as her scholarly and compelling study. Loaded with literary references that pertinently illustrate her observations, the work dissects the common core of speeches related to Alberta's petroleum industry in order to understand the ramifications and separate the wheat from the chaff. This work comes at an opportune moment as the Alberta economy is in severe crisis as a result of falling global oil prices. Dominique Perron's book pushes us to reflect on the precariousness of an industry that has seen its share of both wealth and misfortune. Who says what, and why? How does the discourse of industry, politicians, media, environmental militants and observers from outside of Alberta, shape the identity-building of 'Petro-Albertans'? Based on a rigorous methodology, and powered by exhaustive theoretical and factual research and an unflinching discursive analysis, the work helps to

debunk the myths and to strive for a better understanding of the social tensions related to natural resources in western Canada, while casting a lucid and compared gaze on those of 'Hydro-Québecers'. Dominique Perron's work is a great contribution to the social sciences and to the social and intellectual life of Canada.

Dominique Perron was a professor of Québec studies at the University of Calgary from 1990 to 2015. She is the author of *Le nouveau roman de l'énergie nationale : Analyse des discours promotionnels d'Hydro-Québec de 1964 à 1997*, and was shortlisted for the Prix Raymond-Klibansky in 2006. In 2013, her work entitled *L'Alberta Autophage : Identités, mythes et discours du pétrole dans l'Ouest canadien*, was a finalist for the Governor General's Prize for Non-Fiction.



Canada's political class in the pocket of the oil industry?

By Daniel Drolet

It is nearly impossible for a Canadian politician to criticize the oil industry, says Dominique Perron, author of a new book that looks at identities, myths and the discourse surrounding the oil industry in Western Canada.



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That fact is a major impediment that prevents the country from having a real debate about the big issues – like the oil sands – that involve the oil industry.

That lack of debate risks undermining the Alberta economy in the long term, she warns. And Québec, she adds, should not be complacent: Its Caisse de dépôt, the fund that manages public pension plan money in Québec, invests heavily in Alberta, and is exposed to the same long-term risks as Albertans.

Perron, a retired University of Calgary professor, has received the 2015 Prix du Canada en sciences sociales for *L'Alberta autophage : identités, mythes et discours du pétrole dans l'Ouest canadien*. The prize is awarded by the Federation for the Humanities and Social Sciences.

Perron doesn't shy away from the fact that her book is likely to stir the pot by suggesting that the oil industry has Canada's political class in its back pocket.

"The oil industry's master stroke is having been able, quite rapidly, to impose its point of view," she says.

"It has the power and means to impose its diktats on the political class. The oil industry no longer has to speak for itself; it's the politicians who speak for it."

She says one of the few respected political figures who dared to criticize the oil industry in recent years was former Alberta premier Peter Lougheed, who spoke out shortly before his death in 2012.

But otherwise, she says – and her book includes examples to back up her case – any politician who dares question the oil industry is rebuked not by the industry itself, but by other politicians.

Perron says she had to overcome a number of obstacles – including difficulty in finding funding – to write her book. But the flip-side of those difficulties is that she is beholden to no one.

The title of her book (which loosely translates as 'Alberta cannibalizing itself') was inspired by sociologist Denis Duclos, who spoke about capitalist societies that cannibalize themselves. In the case of Alberta, Perron says the self-cannibalization is quite literal, as the province chews up land in the oil sands region to produce oil.

By linking its economy so closely with the extraction of a natural resource whose price fluctuates, Alberta pays a price since bust inevitably follows boom. Yet so strong is its relationship with the oil industry that Alberta seems incapable of foreseeing the busts.

"As long it keeps believing in oil, Alberta will keep going from boom to bust in ever-accelerating cycles until it is just no longer tenable," she warns.

Alberta and Québec are similar in many ways, adds Perron. But she thinks Québec may have a bit more vision than Alberta when it comes to saving for the future. Years after it was set up, Alberta's Heritage Fund, the province's 'savings account,' contains only \$17 billion – much less than Québec's Caisse de dépôt, which plays a similar role but is valued at \$225.9 billion.

But Québécois, she says, should not be smug: The Caisse invests heavily in Alberta. And she suggests, tongue in cheek, that perhaps the students protesting the extraction of hydrocarbons in the streets of Montreal should focus their demonstrations on the Caisse offices.





What are the Canada Prizes? The Canada Prizes are a prestigious national book prize, awarded each year to four books by Canadian scholars that contribute groundbreaking insights on the human condition.

What's special about them? The Canada Prizes are distinctive because they focus on books by academic scholars working in the humanities and social sciences. National in scope, and recognizing books in both official languages, they enjoy similar prestige in academic circles as other major non-fiction book awards, such as the Governor General's Literary Awards, the RBC Taylor Prize, the Hilary Weston Writers' Trust Prize for Non-Fiction, the Donner Prize and the Prix Victor-Barbeau.

Who awards them? The Canada Prizes are awarded by the Federation for the Humanities and Social Sciences. This not-for-profit organization promotes research, learning and an understanding of the contributions made by the humanities and the social sciences towards a free and democratic society. Established in 1940, with a membership now comprising 160+ universities, colleges and scholarly associations, the Federation represents a diverse community of 85,000 researchers and graduate students across Canada.

What books are eligible? All eligible books have received funding from the Federation's Awards to Scholarly Publications Program (ASPP), which provides financial support for the publication and translation of books of advanced scholarship in the humanities and social sciences that make an important contribution to knowledge. The ASPP was established in 1941 by a group of Canadian scholars, among them noted public intellectuals Harold Adams Innis and Northrop Frye, who wanted to support the dissemination of the unique scholarship being produced in Canada. Since then, the ASPP has funded the publication and translation of more than 6,000 books—the winners of the Canada Prizes represent the very best of these books.



Michael Adams, President of Environics, delivering the 2014 keynote address.

What are the award criteria? The winning books make an exceptional contribution to scholarship, are engagingly written, and enrich the social, cultural and intellectual life of Canada.

What are the four categories? Every year, four prizes of \$2,500 are awarded:

- Canada Prize in the Humanities
- Canada Prize in the Social Sciences
- Prix du Canada en sciences humaines
- Prix du Canada en sciences sociales



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Who are the jurors? The Canada Prizes are adjudicated each year by a panel of distinguished scholars and public intellectuals. Recent jurors include:

- Michael Adams
- Lise Bissonnette
- Denise Bombardier
- Gérard Bouchard
- Charlotte Gray
- Janice Gross Stein
- Mark Kingwell
- Catherine Mavrikakis
- Daniel Weinstock



Sandra Djwa, winner of the 2014 Canada Prize in the Humanities and recipient of the 2014 Governor General's Literary Award for English Non-Fiction.

When will the next prizes be awarded? The finalists for the 2015 Canada Prizes will be announced on **Wednesday, March 25, 2015**. The winners will be announced on **Wednesday, April 22, 2015**. The 2015 Canada Prizes Awards Ceremony will be taking place on:

Wednesday, April 29, 2015
7:00-8:30 pm
Bram and Bluma Appel Salon
Toronto Reference Library
789 Yonge Street, Toronto, ON
To reserve free tickets, [click here](#).



The Federation is proud to be partnering with York University and the Toronto Public Library for this very special ceremony, which will mark the 25th anniversary of the Canada Prizes. The event will feature keynote remarks by celebrated author **MG Vassanji**, winner of two Giller Prizes and many other awards for his fiction and non-fiction, including *The Book of Secrets* and most recently *And Home Was Kariakoo: A Memoir of East Africa*. This year's ceremony will be hosted by **Brian Stewart**, former Senior Correspondent for CBC's *The National*.

A complete list of past winners is available here:
www.ideas-idees.ca/events/canada-prizes/archives

For more information about the Canada Prizes:
www.ideas-idees.ca/events/canada-prizes

For more information about the ASPP:
www.ideas-idees.ca/aspp



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