



## **Newsletter der Gesellschaft für Kanada-Studien e.V.**

**Vom 17.03.2026**

### **Inhalt**

#### **1. Opportunities**

Call for Applications

**Start-up Grant(s): Doctoral Program in Literary Studies, University of Basel, Basel/Switzerland**

#### **2. Calls and Conferences**

Call for Papers

**Indigenous Studies Discussion Group (ISDG) Symposium Voices of the Land and Sea: Indigenous Knowledge and Climate Future**

Call for Proposals

**Conference on Global Indigenous Studies from Multiple Perspectives (CGIS)**

Call for Papers

**Swiss Association for North American Studies (SANAS) Biennial Conference: American Un/Freedoms**

Appel à articles

**Interroger le fait religieux en contexte canadien : espaces, acteurs et circulations**

Appel à communications

**24e Congrès bisannuel de l'ACQS : Traversées, carrefours, intersections : Les études québécoises entre fracture et connexion**

Call for Papers

**47th American Indian Workshop (AIW) Survivance: Indigenous Futures, Indigenous Pasts**

Appel à communications

**Colloque International : un siècle de francophonie transatlantique : la Maison des étudiants canadiens comme carrefour de diplomatie culturelle (1926-2026)**

Call for Papers

**Postcolonial Unearthings: Bodies of Memory and Narrative Resurrections**

Call for Papers

**Authoritarianism, Anti-fascism, and Literary Resistance**

Appel à articles

**L'étude du Canada post 2025 : continuité et ruptures**

Call for manuscripts

**The study of Canada post-2025: Continuity and ruptures**

### **3. Announcements and New Publications**

Wanderausstellung

**A Tapestry of Voices: Celebrating Canada's Languages**

New publication

**Castillo Jara, E. & Bruns, A., (2026) "The production of unequal energyscapes: Contested colonial spaces for tar sands development in Canada", Journal of Political Ecology 33(1): 6451.**

Colloque Annuelle

**49ème congrès de l'association française des études canadiennes : Le Canada : terrain d'expérimentation et d'innovation**

Online Summer Institute

**Robarts Summer Institute : Who has the right to have rights in Canada?**

Appel à participation // Networking

**Join ICCS' virtual resource of scholars willing to speak on topics related to the study of Canada**

Appel à participation // Networking

**Liste de conférencier·ières et sujets pertinents en études canadiennes**

## Mitteilung des Vorstands

Liebe Mitglieder der Gesellschaft für Kanada-Studien, liebe Kanadist\*innen,

es hat uns enorm gefreut, dass so viele von Ihnen und Euch den Weg nach Tutzing zu unserer Jahrestagung gefunden haben und ich möchte auch in diesem Jahr diese Gelegenheit nutzen, um Ihnen und Euch für die Teilnahme, die spannenden Vorträge und die interessanten Diskussionen sehr herzlich zu danken. Ein ebenso herzlicher Dank gebührt auch Ludger Basten, Petra Dolata und David Bosold für die Gestaltung des Programms, den studentischen Hilfskräften Sophie Karkowski und Nasir Steldermann für die gewohnt zuverlässige Unterstützung, dem Team der Evangelischen Akademie Tutzing für die hervorragende Zusammenarbeit sowie Lara Ullrich in der Geschäftsstelle für die perfekte Koordination. Und schließlich danken wir noch all denjenigen, die im Nachgang auf unserem Padlet Anregungen und Ideen für zukünftige Jahrestagungen eingebracht haben – wir werden uns diese zu Herzen nehmen.

Tatsächlich befinden wir uns bereits mitten in den Planungen für die 48. Jahrestagung der GKS, die unter dem Titel „Reimagining Canada in North America / Réimaginer le Canada en Amérique du Nord“ vom 24. bis zum 26.02.2027 wieder in den Räumlichkeiten der Botschaft von Kanada in Berlin stattfinden wird. Der Appel à communications / Call for Proposals wird Ihnen und Euch Anfang April zugehen. Bitte helfen Sie und helft uns, ihn möglichst breit zu streuen, damit wir auch 2027 ein attraktives Programm mit informativen und spannenden Vorträgen bieten können. Vielen Dank!

Zuletzt möchte Ihnen und Euch noch unser neues Vorstandsmitglied vorstellen: in der Mitgliederversammlung vom 22.02.2026 wurde Prof. Dr. Stefanie Schäfer (U Mannheim) einstimmig zur neuen Vize-Präsidentin der GKS gewählt. Ich danke Stefanie für ihre Bereitschaft, sich für die GKS und die Kanada-Studien einzusetzen und freue mich sehr auf die Zusammenarbeit mit ihr. Aus Essen nach Mannheim ein herzliches Glück auf!

Mit besten Grüßen, auch im Namen des gesamten Vorstands,

Florian Freitag

# 1. Opportunities

## Call for Applications

### Start-up Grant(s): Doctoral Program in Literary Studies, University of Basel, Basel/Switzerland

<https://dslw.philhist.unibas.ch/en/doctoral-program/start-up-grants/>

**Deadline: April 12, 2026**

#### One or two Start-up Grants of the Doctoral Program in Literary Studies (32,000 Swiss francs each)

The Doctoral Program in Literary Studies of the University of Basel calls for applications for one or two one-year start-up grants of CHF 32,000 (beginning October 1, 2026). The grant is designed to support promising junior researchers in developing a PhD project to apply for follow-up funding.

#### The Doctoral Program in Literary Studies

The international, interphilological Doctoral Program in Literary Studies at the University of Basel offers doctoral students excellent conditions for writing their dissertations in literary studies and closely related fields. Selected seminars, regular doctoral colloquia, as well as retreats and study days provide numerous opportunities to exchange ideas with other doctoral students, receive feedback on the work in progress, and acquire the skills necessary for an academic career. The Doctoral Program also supports its members with contributions to conferences, research trips, and archival travel and financial support for their own Events.

The Doctoral Program is part of the Department of Languages and Literatures, which unites the following philologies: Anglophone Literary and Cultural Studies, German Studies, French Studies, Ibero-Romance Studies, Italian Studies, Nordic Studies, Slavic Studies, and Eastern European Studies. The Doctoral

Program's research foci include literary and cultural theory, the history of literary forms, arts and media, forms of knowledge, and cultural practice. Currently, the Doctoral Program has a membership about 45 doctoral students, half of which with an international background.

#### The Start-Up Grant

The one-year start-up grant (application deadline: April 12, 2026; start date: October 1, 2026) is intended to contribute to living expenses during the elaboration phase of a dissertation project in literary studies. The aim of the start-up grant is to prepare and submit a competitive application for follow-up funding or for project employment to the appropriate institutions within six months, in order to then seamlessly continue the dissertation within the framework of third-party funding. The start-up grant of CHF 32,000 will be paid in two half-yearly tranches of CHF 16,000 each (with evaluation).

#### Your Profile

You have an outstanding MA degree (or equivalent) in one of the philologies represented at the Department of Languages and Literatures or in a related field. You have already thought

in depth about a dissertation project that will make a significant contribution to your field, and you want to become an active member of the Doctoral Program in Literary Studies.

For application and admission to doctoral studies, an MA grade of at least 5.0 in the Swiss system, rounded to one tenth, is required. For other grading systems, please refer to the “Frequently Asked Questions” on the start-up grant page of our website <https://dslw.philhist.unibas.ch/en/doctoral-program/start-up-grants/>. The official degree certificate must be submitted by June 9, 2026.

We ask you to contact possible supervisors and conduct orientation interviews before applying. Eligible supervisors are the Professors (Prof. Dr.) of the Department of Languages and Literatures at the University of Basel. You must be able to present a confirmation of supervision no later than the interview.

Furthermore, we ask you to carefully read our website: <https://dslw.philhist.unibas.ch/en/doctoral-program/start-up-grants/>

### **Application**

The following documents should be sent in electronic form (collected in one PDF) to the coordinator of the Doctoral Program in Literary Studies ([dok-lit@unibas.ch](mailto:dok-lit@unibas.ch)), by **April 12, 2026**:

1. letter of motivation
2. curriculum vitae (with list of publications, if applicable)
3. outline of the dissertation project (max. 5 pages plus bibliography)
4. degree certificate with final grade (MA degree or equivalent; if the certificate is not yet available, include a declaration that it will be submitted by June 9, 2026)
5. one or two text samples (including MA thesis or equivalent, in total no more than 30 pages)
6. letter of reference

The application can be submitted in English, German, French, or Italian. Applications from people who already have a doctoral degree or who are at an advanced stage of their doctoral studies will not be considered. Start-up grantees must enroll as doctoral students at the University of Basel and automatically become members of the Doctoral Program in Literary Studies.

### **Schedule**

Application deadline: **April 12, 2026**.

Interviews: until May 13, 2026.

Final decision: By mid-June 2026.

For further information, please contact the coordinator of the Doctoral Program at [dok-lit@unibas.ch](mailto:dok-lit@unibas.ch).

## 2. Calls and Conferences

### Call for Papers

### Indigenous Studies Discussion Group (ISDG) Symposium Voices of the Land and Sea: Indigenous Knowledge and Climate Future

University of Cambridge, Cambridge/UK; May 14, 2026 (hybrid)

<https://isdgcambridge.wixsite.com/isdg/about-4>

**Deadline: March 20, 2026**

We warmly invite you to submit proposals for the ISDG Symposium 2026: ‘Voices of the Land and Sea: Indigenous Knowledge and Climate Futures.’

Are you working on Indigenous knowledge, climate change, environmental justice, or community-based research? We invite Indigenous and non-Indigenous MA/ PGR researchers, early-career researchers, practitioners, artists, activists, and community leaders to submit an abstract for a one-day hybrid symposium hosted by the Indigenous Studies Discussion Group at the University of Cambridge.

ISDG is a multi-disciplinary, award-winning Cambridge-based research network that has been running events since 2019, with the aim of creating a platform to discuss various critical themes emergent in Indigenous Studies.

The symposium will be a hybrid event at the University of Cambridge. It aims to bring together Indigenous and non-Indigenous speakers across academia, community leadership, activism, creative practice and policy to explore the role of Indigenous knowledge systems in responding to climate change. The event aims to foster dialogue across disciplines and lived experience, with a particular emphasis on land-sea relations, environmental justice and community-based research. Inspired by COP-30 themes, the symposium will foster dialogue around how Indigenous epistemologies across land and ocean worlds inform climate research, governance and practice, while also the ongoing environmental impacts of colonialism. Through interdisciplinary exchange and network-building, the symposium aims to strengthen indigenous studies scholarship, amplify indigenous voices in climate futures and support the sharing of best practices that connect research with community-led action.

This is an opportunity to:

- Share research, community projects, or creative practices
- Engage in dialogue across academia, practice, and lived experience
- Amplify Indigenous voices in climate futures debates

Abstracts: 150–250 words (abstract and presentation only, you do not need to submit a paper)

Presentations: 15–20 minutes (online or in-person)

Event date: 14th May 2026

Mode: Hybrid (with an in-person venue in Cambridge)

Suggested themes include:

- Indigenous climate adaptation and resilience
- Decolonising Indigenous knowledge/ colonialism and their ongoing environmental impacts for Indigenous peoples
- Land, water, coastal and ocean governance
- Climate justice and Indigenous rights
- Indigenous governance and leadership
- Community-based projects, youth activism
- Storytelling, oral histories, art and cultural practices as climate knowledge

Submission details and deadline: Email [isdgcambridge@gmail.com](mailto:isdgcambridge@gmail.com) by **20th March 2026**

Contact Email: [isdgcambridge@gmail.com](mailto:isdgcambridge@gmail.com)



### **Call for Proposals**

## **Conference on Global Indigenous Studies from Multiple Perspectives (CGIS)**

**Indiana University, Bloomington, IN/USA, November 13-15, 2026**

<https://indigenous.indiana.edu/conference/index.html>

**Deadline: March 31, 2026**

Throughout the world, ethnic minorities and Indigenous people have strived to protect their rich heritages and linguistic characteristics against colonial powers, expanding nation-states, as well as the homogenizing forces of globalization. It is increasingly being recognized, exemplified by UNITED NATIONS' "Indigenous Languages Decade" (2022-2032) (<https://en.unesco.org/idil2022-2032>), that Indigenous languages and the epistemologies embedded in them are fundamental for the perseverance of biological and cultural diversities. The protection and promotion of linguistic diversity help to improve the human potential, agency, and local governance of native speakers of endangered languages, which is especially critical in the face of climate change and environmental degradation.

The Conference on Global Indigenous Studies (CGIS) is a multidisciplinary, interdisciplinary, and transdisciplinary event that will bring together national and international scholars, educators, practitioners, students, policy makers, activists, academic institutions, Indigenous organizations, governmental and non-governmental organizations. The participants in this conference will be involved in a local and global dialogue and exchange of ideas, research, and experiences on the themes of the event.

### **Call for Proposals**

<https://indigenous.indiana.edu/conference/call-for-proposals/index.html>

The Global Indigenous Studies Network (GISN) within the Hamilton Lugar School of Global and International Studies (HLSGIS) at Indiana University Bloomington invites proposals for panels, individual papers, round table discussions, interactive workshops, performances, and poster

sessions to be presented virtually at the Second Conference on Global Indigenous Studies from Multiple Perspectives (CGIS) on November 13-15, 2026, at Indiana University Bloomington, USA.

CGIS 2026 is a transdisciplinary event that will bring together national and international scholars, educators, practitioners, students, policy makers, activists, academic institutions, Indigenous organizations, grassroots organizations, governmental and non-governmental organizations. The participants in this conference will be involved in a local and global dialogue and exchange of ideas, research, and experiences on the themes of the event.

Across the globe, ethnic minorities and Indigenous communities have consistently strived to protect their rich cultural heritages and linguistic nuances from the influences of colonial powers, expanding nation-states, and the homogenizing impact of globalization. This collective effort is increasingly recognized, highlighted by the initiation of [UNESCO's "Indigenous Languages Decade" \(2022-2032\)](#). The imperative acknowledgment is that Indigenous languages, along with the intricate knowledge systems interwoven within them, stand as crucial pillars for preserving both biological and cultural pluralism.

The protection and advocacy of linguistic pluralism emerge as fundamental endeavors, playing a pivotal role in not only upholding cultural heritage but also in augmenting the overall potential, agency, and local governance of native speakers contending with endangered languages. This significance is accentuated, particularly in the context of the climate crisis and environmental degradation, where linguistic pluralism becomes a linchpin for sustainable responses. The multifaceted role of preserving linguistic variety extends beyond cultural dimensions, serving as a key factor in addressing broader ecological, political, and social challenges. In this intricate global tapestry, the commitment to linguistic pluralism becomes an essential thread weaving resilience and vitality into the fabric of diverse communities worldwide, which includes connecting with communities of non-native speakers, displaced by colonialism.

The deadline for receipt of proposals is **March 31, 2026**

Proposals will be accepted only through the online submission system: <https://app.oxfordabstracts.com/auth?redirect=/stages/80009/submitter>

### **Conference Themes**

- Global Indigenous Studies: History, Archeology, Theory, and Futures
- Indigenous Rights and Legal Frameworks
- Language, Literacy, Literature, and Cultural Revitalization
- Knowledge Systems, Education, and Epistemologies
- Movement, Media, and Cultural Expression
- Health, Healing, and Well-being in Indigenous Contexts

### **General Proposal Guidelines**

Proposals and presentations on original scholarship are welcome in named languages such as: English, Japanese, Korean, Mandarin, Portuguese, Spanish and any Indigenous languages. However, all presentations and written work must also provide a translation to English.

Accessibility statement: We are committed to providing a welcoming and accessible conference experience for all. For questions about accessibility, please contact [IUCONFS@iu.edu](mailto:IUCONFS@iu.edu).

The submission of proposals will be handled through the online submission system. See below for specific guidelines on the different types of proposals.

### **Types of Presentations**

Presentations may be made in several formats, as listed below. You must indicate the proposed format in your submission. However, the Conference Committee reserves the right to negotiate the proposed delivery format with the speaker.

- Individual Papers (20 minutes)
- Panel Presentations (110 minutes)
- Roundtable Discussions (60 minutes)
- Interactive Workshops (60 minutes)
- Virtual Poster Sessions

### **Deadlines**

Proposals will only be accepted through the online submission system and the deadline is **March 31, 2026**. Each proposal will be reviewed by the Proposal Review Committee, and applicants will be notified of the status of their proposals by April 30, 2026.

### **Contact Emails:**

- Contact the IU Conferences at [IUCONFS@iu.edu](mailto:IUCONFS@iu.edu) for questions about abstract submissions, conference registration and payments, acceptance and visa letters.
- Contact the Conference Organizing Committee at [HLSGISN@iu.edu](mailto:HLSGISN@iu.edu) for questions about content of abstracts, presentations, conference agenda, etc.



### **Call for Papers**

## **Swiss Association for North American Studies (SANAS) Biennial Conference: American Un/Freedoms**

**University of Zurich, Zurich/Switzerland, November 5-6, 2026**

<https://www.sagw.ch/sanas/news/news/details/news/sanas-2026-conference-american-un-freedoms>

**Deadline: March 31, 2026**

Conference Directors: Prof. Katharina Gerund & Prof. Barbara Straumann

The United States Semiquincentennial offers a unique moment to reflect on the various entanglements and meanings of freedom and unfreedom in US politics, society, and culture: The Declaration of Independence signals the new nation's freedom from British rule, the beginning of liberal democracy, and a striving towards liberty for all. At the same time, the promise of freedom and liberation for some Americans has always been preconditioned on

the unfreedom of others. The US nation-state is built on enslavement, the dispossession and genocide of Indigenous populations, as well as the disenfranchisement of marginalized groups. As a contested term, freedom has been put into the service of various emancipatory agendas, but it has also been used to affirm and justify power hierarchies, exploitation, and subjugation – a phenomenon that Elisabeth Anker has aptly called “ugly freedom.”

From the American Revolution to the Civil War, from World War II to the so-called Forever Wars, American warfare and imperialism have often been conducted under the banner of advancing freedom and democracy. Drawing on an exceptionalist discourse, the US has branded itself as the “land of the free” from its very inception while denying citizenship, individual rights, and essential freedoms to parts of its own populace throughout its history. Japanese Americans, for instance, were forced into internment camps and Americans lived in a segregated society while their country entered World War II to fight for the four universal freedoms famously promoted by FDR (freedom of speech, freedom to worship, freedom from want, freedom from fear). Today, the US has one of the highest incarceration rates in the world, which disproportionately affects African Americans, and, as Rinaldo Walcott reminds us, Black people may live in a state of emancipation but remain essentially unfree. The current backlash against the achievements of the liberation movements of the 20th and 21st century and the expansion of individual rights – from the reversal of *Roe v. Wade* to the scaling back of DEI initiatives and from nativist ideologies to book bans, censorship, and far-right rewritings of US history – urges us to (re)consider the meanings of American un/freedoms in contemporary political discourses and cultural productions, including their various genealogies and possible effects. The growing illiberal tendencies (not just) in the US also offer a powerful reminder of the precariousness of social progress and of the fact that, as Angela Davis has put it, “freedom is a constant struggle.”

We therefore invite contributions that examine the current state of American un/freedoms including their legal, economic, and cultural dimensions and their historical ramifications with an eye to literary and cultural representation as well as political and social issues. Whose individual rights, liberties,, and freedoms matter when and why? Which unfreedoms are tacitly accepted, and which are explicitly cast as necessary, for example, in the name of (national) security? Which different meanings have been assigned to the term freedom by political actors from across the ideological spectrum, and how have literary and cultural representations negotiated questions of un/freedom in the US (and beyond)?

### **Keynote Speakers**

Prof. Elisabeth Anker (George Washington University)

Prof. Heike Paul (FAU Erlangen-Nürnberg)

Prof. Rinaldo Walcott (State University of New York at Buffalo)

Possible contributions may include but are by no means limited to:

- freedom of speech and discourses on censorship (e.g. book bans, “cancel culture,” or hate speech)
- individual rights and bodily autonomy (e.g. marriage equality, reproductive rights, or access to health care)
- religious freedom

- gun culture and second amendment rights
- the histories of (il)liberalism in the US and beyond
- philosophical discourses on (the interconnections between) freedom, liberty, and individual rights
- temporalities of freedom (e.g. perceived loss of freedom or future promises of freedom)
- spatial dimensions of freedom (e.g. the myth of the West and the notion of “free land” or Canada as haven for formerly enslaved African Americans)
- US imperialism and warfare
- settler-colonialism and Indigenous sovereignties
- freedom fighters in the cultural imaginary of the US
- African American and Black diasporic narratives of enslavement, emancipation, and freedom
- immigration, citizenship, and human rights
- discourses on incarceration and narratives of imprisonment

Proposals for both individual papers (20 minutes) and pre-formed panels (90 minutes) are invited. Paper proposals should comprise an abstract of 250 words, 5 keywords, and a 100-word bio. Panel proposals should add a 250-word panel abstract.

Please send your proposals by **March 31st, 2026**, to both [barbara.straumann@es.uzh.ch](mailto:barbara.straumann@es.uzh.ch) und [katharina.gerund@es.uzh.ch](mailto:katharina.gerund@es.uzh.ch). Acceptance notifications will be send out by the end of April 2026.

**Contact Emails:** [Barbara.straumann@es.uzh.ch](mailto:Barbara.straumann@es.uzh.ch); [katharina.gerund@es.uzh.ch](mailto:katharina.gerund@es.uzh.ch)



### Appel à articles

## Interroger le fait religieux en contexte canadien : espaces, acteurs et circulations

Études Canadiennes / Canadian Studies, N°102, juin 2027

[https://cricq.org/wp-content/uploads/2026/02/EC102\\_CFP.pdf](https://cricq.org/wp-content/uploads/2026/02/EC102_CFP.pdf)

**Date limite : 31 mars 2026**

La revue *Études canadiennes / Canadian Studies* annonce un numéro spécial sur le thème : « Interroger le fait religieux en contexte canadien : espaces, acteurs et circulations », sous la direction des rédactrices invitées Anne Dalles Maréchal (Université de St Etienne Jean Monet) et Marion Robinaud (EHESS), associées aux rédactrices-en-chef de la revue, Gwen Cressman et Anne-Sophie Letessier.

La société multiculturelle canadienne est traversée par différentes formes de religiosité et l’histoire du pays s’est en partie bâtie dans cette pluralité (BLANDING 2013 ; FORBES 2019 ; DAY 2000 ; FLERAS 2021 ; CROS et LE JEUNE 2023). Lors du recensement de la population canadienne de 2021, cent religions ont été identifiées sur le territoire (STATISTIQUE CANADA 2022, cité par LE JEUNE 2023). Entre les religions chrétiennes issues des premiers processus

de colonisation européens (MURPHY et PERIN 1996), et celles issues des vagues migratoires successives (Bouddhisme, Hindouisme, Islam, Judaïsme, Sikhisme, etc. [BRAMADAT et SELJAK 2005 ; HOLLAND 2007 ; STUDEBAKER et BEACH 2012 ; CONNOR 2014]), sans effacer l'importance des spiritualités autochtones (BOUSQUET 2005 ; FONDA 2012 ; LEBLANC et GAREAU 2023) ni oublier les nouvelles formes de religiosité contemporaines comme les mouvements *new-age*, les églises évangéliques charismatiques et pentecôtistes, etc. (BEAN 2014 ; PALMER et *al.* 2020 ; ROGOVA 2020), le Canada apparaît comme un terrain particulièrement propice à l'analyse des dialogues de la multiplicité du religieux. Le Canada n'en reste pas moins traversé par un élan de sécularisation qui transforme les pratiques et reconfigure le paysage religieux (MEUNIER et WILKINS-LAFLAMME 2011 ; DEJEAN et GERMAIN 2022). Également sur le devant de la scène politique, le fait religieux occupe et agite la sphère publique et médiatique – par exemple avec le sujet des écoles résidentielles pour les populations autochtones et leurs héritages (JONES 2024 ; BOUSQUET 2025), sujet par ailleurs canalisé dans un principe de « réconciliation » institutionnalisé empruntant à des fondements chrétiens (CORNTASSEL 2012 ; COUTURE et ROUSSEL 2015).

Tout en prenant en considération les assises chrétiennes de la construction historique de la société canadienne – dont les mémoires et héritages sont toujours vifs et prégnants dans les quotidiens (MOSSIÈRE 2021) –, ce dossier envisage d'aborder les sujets du religieux tant dans leurs contemporanéités que dans leurs profondeurs historiques. Dans le cadre de ce dossier, les articles se situeront entre l'après 1867, c'est-à-dire la naissance de la Confédération canadienne, et l'ultra-contemporain. Nous envisageons ce cadre chronologique pour ce qu'il nous apprend sur le multiculturalisme « à la canadienne », sur les contacts et transferts interreligieux, et sur la construction du tissu social canadien. Ce numéro thématique propose de s'intéresser au fait religieux au Canada par le biais d'études de cas et d'études empiriques, dans une approche pluridisciplinaire.

Plusieurs notions peuvent être avancées pour aborder les dynamiques qui entrent en jeu dans le paysage religieux canadien, tant morcelé que connecté. Parmi celles-ci, peuvent être mobilisées entre autres : le « bricolage » de Claude Lévi-Strauss qui implique de « s'arranger avec les 'moyens du bord' » (LÉVI-STRAUSS 1962 : 31) ; le « compromis » de Paul Ricœur (ASSAYAG-GILLOT 2018), qui sous-entend d'accepter une voix intermédiaire satisfaisante (au contraire de la compromission) ; le « principe de coupure » de Roger Bastide, qui permet « l'alternance ou cohabitation » de plusieurs formes de religiosités chez un même individu (MARY 2000, cité dans BERNAND et *al.* 2001) ; ou encore la « conversation » de Jean et John Comaroff, qui met en scène un échange sémiotique et symbolique entre deux parties (COMAROFF & COMAROFF 1991). Et ce, sans oublier les multiples formes de « syncrétisme » (RIVIÈRE 2000 ; BERNAND et *al.* 2001). Si ces termes peuvent permettre d'illustrer plusieurs façons d'appréhender le fait religieux dans le contexte multiculturel canadien, ils ne sont pas les seuls. Ils ont cependant en commun la particularité de souligner les dynamiques et les logiques qui sous-tendent les réalités plurielles comme celles du Canada.

Nous souhaitons interroger en particulier les situations de négociations et de reconfigurations, mais aussi de tensions et de résistances, avec le fait religieux comme point d'entrée dans l'analyse. Ce dossier envisage de s'organiser autour de trois thèmes principaux qui s'articulent et qui ne s'excluent pas les uns des autres (les propositions d'articles peuvent intégrer plusieurs thèmes) :

### 1. Les espaces du religieux

- La place du religieux dans la définition contemporaine du multiculturalisme canadien
- Les expressions du religieux dans les espaces publics, privés et virtuels
- Le religieux dans les espaces urbains
- L'impact du religieux dans les interactions aux territoires
- Les pratiques rituelles

### 2. Les acteurs du religieux

- Les agents du religieux et les spécialistes rituels
- L'intégration du religieux dans le tissu social et politique
- Les communautés de croyants
- Les enjeux relatifs aux conversions

### 3. La circulation du religieux

- Les différentes formes de mise en mémoire et les usages du passé
- La culture matérielle et les collections muséales
- Les migrations, déplacements et enjeux religieux
- Les missions religieuses

Les propositions peuvent s'inscrire dans tous les champs disciplinaires relevant des sciences humaines et sociales (y compris de la littérature et des arts). Seront privilégiés les articles se basant sur des études de cas empiriques ainsi que sur des analyses sur les représentations et le vécu. Peuvent être concernés tous les pans de la société canadienne, entendue dans sa grande diversité (géographique, religieuse, sociale, culturelle...).

Les propositions de contribution (500 mots max.) présentant l'objet d'étude de cas et la méthodologie proposée, et accompagnées d'une courte biographie (100 mots), doivent être envoyées sous forme d'un document Word aux coordinatrices du numéro ([anne.dalles.marechal@univ-st-etienne.fr](mailto:anne.dalles.marechal@univ-st-etienne.fr) et [robinaud.marion@gmail.com](mailto:robinaud.marion@gmail.com)) au plus tard le 31 mars 2026.

Ceux et celles dont la proposition sera retenue seront invités à soumettre un article complet (environ 8000 mots) au plus tard le 30 septembre 2026. Les normes de présentation de l'article sont consultables en ligne sur le site de la revue : <https://journals.openedition.org/eccs/369>

Les articles seront soumis à une double évaluation à l'aveugle par les pairs. Les textes retenus paraîtront simultanément en version papier dans le N° 102 (prévu en juin 2027) et en version électronique libre accès sur <https://journals.openedition.org/eccs/>.

*English version:* [https://crilcq.org/wp-content/uploads/2026/02/EC102\\_CFP.pdf](https://crilcq.org/wp-content/uploads/2026/02/EC102_CFP.pdf)



## Appel à communications

# 24e Congrès bisannuel de l'ACQS : Traversées, carrefours, intersections : Les études québécoises entre fracture et connexion

12 au 15 novembre 2026 à l'Hôtel Omni Mont-Royal, à Montréal

<https://crilcq.org/wp-content/uploads/2026/01/ACQS-2026-CfP.pdf>

**Date limite : 1<sup>er</sup> avril 2026**

Le *American Council for Québec Studies* (ACQS) sollicite des propositions de communication pour son prochain congrès, qui se tiendra du 12 au 15 novembre 2026 à l'Hôtel Omni Mont-Royal, à Montréal.

Le thème retenu, « *Traversées, carrefours, intersections : les études québécoises entre fracture et connexion* », se prête à une grande diversité d'approches, tant en sciences sociales qu'en arts et lettres. Nous souhaitons mettre en valeur l'importance des échanges rendus possibles par les traversées, les carrefours (métaphoriques ou réels) et les intersections culturelles et politiques qui enrichissent les communautés francophones nord-américaines.

En cette période de turbulences transfrontalières et internationales, plusieurs questions se posent :

- Comment les traversées entre nos pays voisins évoluent-elles ?
- Quelles tensions, fractures et transformations marquent actuellement les échanges transfrontaliers ?
- Quels récits, pratiques et imaginaires renforcent — ou remettent en cause — la construction et l'idée même du bon voisinage ?
- Quels défis nous attendent à la croisée de nos chemins ?

Toutes les propositions (résumés de +/- 250 mots) doivent être soumises via le portail Oxford Abstracts : <https://app.oxfordabstracts.com/stages/37833/submitter>. Les communications peuvent être présentées en français ou en anglais. La date limite de soumission des résumés est le **1<sup>er</sup> avril 2026**.

Pour soumettre une session complète : Chaque intervenant doit soumettre individuellement son résumé sur Oxford Abstracts, en indiquant le titre complet de la session ainsi que le nom de son président ou de son organisateur dans le champ approprié.

Pour solliciter des propositions pour un panel, à afficher sur le site web de l'ACQS : Veuillez envoyer le titre de votre session proposée et une courte description (+/- 250 mots), ainsi que votre nom et votre affiliation institutionnelle, à Christina Keppie, vice-présidente et responsable du colloque, à l'adresse : [keppiec@wwu.edu](mailto:keppiec@wwu.edu).

L'ACQS a le plaisir d'annoncer un tarif de groupe préférentiel de 229 \$ CA à l'Hôtel Omni Mont-Royal. Un lien pour effectuer les réservations sera disponible sur le site web de l'ACQS au printemps 2026.



## Call for Papers

# 47th American Indian Workshop (AIW) Survivance: Indigenous Futures, Indigenous Pasts

University of Geneva, Geneva/Switzerland, 3–6 November 2026

<https://www.unige.ch/lettres/angle/events/forthcoming-events/aiw2026>

**Deadline: April 13, 2026**

**Organizer: Deborah Madsen**

**Email: [deborah.madsen@unige.ch](mailto:deborah.madsen@unige.ch)**

**Conference website: [www.unige.ch/aiw](http://www.unige.ch/aiw)**

We are pleased to announce that the 47th American Indian Workshop, “Survivance: Indigenous Futures, Indigenous Pasts,” will be hosted at University of Geneva, Switzerland, 3-6 November 2026.

Through the lens gifted by Gerald Vizenor's concept of survivance, the conference seeks to explore the manifold ways in which Indigenous peoples imagine, negotiate, and enact futures that remain anchored in deep historical continuities, cultural memory, and Native presence. Across the globe, Indigenous communities are simultaneously preserving ancestral knowledge and crafting transformative futures: through language revitalization, climate-justice initiatives, digital sovereignty, literary and artistic experimentation, and political advocacy. By juxtaposing “futures” with “pasts,” in the context of vital Native inheritances, the conference foregrounds the dynamic interplay between tradition and innovation that underpins the Indigenous legacy of self-determination both for today and tomorrow.

Papers may engage, but are not restricted to, topics like:

- Futurist Imaginaries and Speculative Practices
- Memory and Memorialization
- Language Revitalization
- Digital Sovereignty
- Climate Justice and Environmental Stewardship
- Governance, Law, and Self-Determination
- Legal Recognition in the US and Canada
- Health, Well-Being, and Sport
- Food and Foodways
- Education and Pedagogy
- Arts, Media, and Museums
- Youth, Activism, and Community Organizing
- Methodologies and Ethics
- Comparative and Transnational Perspectives

Independent of the conference theme, the AIW always features a “current research” session in which scholars and students can present their most recent research; a Poster session for early-career scholars and doctoral students will also be available.

The AIW 2026 will include, on Tuesday 3 November, a single "virtual" day comprised exclusively of online presentations, which will be screened in an on-site lecture room for those who are present in Geneva. If necessary, to accommodate a high number of online presentations, a further virtual half-day on Friday 6 November will be scheduled. The remaining two days of the conference (Wednesday 4 and Thursday 5 November) will be in-person only with no virtual component.

Hybrid panels are not possible.

## PROPOSALS

- Proposals for posters, individual papers (20 minutes), and pre-formed panels / roundtables (90 minutes) are invited.
- Poster and paper proposals should comprise an abstract of 250 words, 5 keywords, and a 100-word bio.
- Panel proposals should add a 250-word panel abstract.
- Proposals must state explicitly whether the paper is intended to be presented online or inperson.
- Pre-formed panels and roundtable sessions of 90 minutes are encouraged.
- Presentations will last 20 minutes and be followed by discussion of 5-10 minutes. Sessions of 90 minutes are planned.
- Proposals will be evaluated by the [AIW Committee](#) and accepted papers will be grouped into thematic sessions.
- To submit a proposal, please send a single file as an email attachment to: [Deborah.Madsen@unige.ch](mailto:Deborah.Madsen@unige.ch)

## DEADLINES

**Monday 13 April:** Submission of proposals

Tuesday 5 May: Notification of acceptance/rejection

Tuesday 30 June: Registration and payment of the conference fee (CHF 200.- tbc)

Friday 31 July: Publication of the final conference program



## Appel à communications

### **Colloque International : un siècle de francophonie transatlantique : la Maison des étudiants canadiens comme carrefour de diplomatie culturelle (1926-2026)**

Paris, Maison des étudiants canadiens, 12–14 octobre

[https://cricq.org/wp-content/uploads/2026/03/Appel-colloque-MEC\\_Final-1.pdf](https://cricq.org/wp-content/uploads/2026/03/Appel-colloque-MEC_Final-1.pdf)

**Date limite : 1er mai 2026**

À l'occasion du centenaire de la Maison des étudiants canadiens à Paris, fondée en 1926 au sein de la Cité internationale universitaire, ce colloque entend réfléchir à un siècle de

circulations intellectuelles et artistiques entre la France, le Québec et le Canada. La Maison, conçue dès l'origine comme un espace de rencontre, de formation et de diplomatie culturelle, a accueilli des générations d'étudiant.e.s dont les parcours ont profondément marqué les échanges transatlantiques, mais surtout la francophonie. Plusieurs figures majeures des lettres canadiennes y ont séjourné, dont Jeanne Lapointe (1946-1948), Hubert Aquin (1951-1954), Jacques Brault (1958), Louky Bersianik (1958-1960), Gaston Miron (1959-1961), René-Daniel Dubois (1974-1975), Marie-Claire Blais (1976-1978) et Émilie Monnet (1999-2000).

Cet événement compte réunir professeur.e.s, chercheur.euse.s, doctorant.e.s ou autres professionnel.le.s issu.e.s des domaines des lettres, des arts et des sciences humaines afin d'interroger les multiples formes qu'ont prises, depuis un siècle, les relations culturelles et universitaires entre la France, le Québec et le Canada. Les communications pourront aborder l'évolution historique des échanges académiques, l'incidence qu'a pu avoir la mobilité étudiante et artistique, les représentations littéraires et artistiques de la traversée, de l'échange et de l'altérité transatlantiques, ou encore le rôle des institutions, des maisons d'édition, des réseaux intellectuels et culturels dans la construction d'un espace francophone de circulation de savoirs communs aux deux continents.

L'objectif de ce colloque interdisciplinaire est ainsi de mettre en lumière la manière dont la Maison des étudiants canadiens de Paris a servi d'observatoire privilégié des transformations du monde académique, mais aussi de laboratoire où se sont expérimentées de nouvelles formes de coopération, de création et de diplomatie culturelle francophones.

Les thématiques suivantes sont données à titre d'exemples, sans toutefois s'y limiter :

- Les relations France-Québec et France-Canada ;
- Les littératures et arts francophones ;
- La francophonie ;
- Les amitiés, les correspondances transatlantiques francophones ;
- Le mentorat littéraire et artistique francophones ;
- Les échanges académiques et culturels entre la France, le Québec et le Canada ;
- L'histoire de la littérature et de l'édition transatlantiques francophones ;
- Les représentations littéraires du voyage, de l'échange, de l'altérité francophones ;
- La diplomatie culturelle francophone ;
- Le rôle des femmes ainsi que des personnes LGBTQ+ et issues de la diversité dans la diplomatie culturelle francophone ;
- Le rôle des prix et bourses dans la mobilité artistique et académique au sein de la Francophonie ;
- Les réseaux intellectuels et culturels transatlantiques francophones ;
- L'histoire militaire canadienne et québécoise en France.

Les propositions de communication devront être soumises avant le **1er mai 2026** à l'adresse suivante : [colloquemec2026@gmail.com](mailto:colloquemec2026@gmail.com). Celles-ci devront être rédigées en français et comporter les informations suivantes :

- Vos coordonnées (prénom, nom, cycle d'études ou titre professionnel, institution et courriel) ;
- Le titre de votre communication ;

- Un résumé de votre communication proposée, d'un maximum de 300 mots ;
- Une notice biobibliographique d'un maximum de 100 mots.

Le colloque se tiendra à Paris à la Maison des étudiants canadiens, du **12 au 14 octobre 2026**.

#### **Comité organisateur**

- Claudia Bouliane, professeure, Université d'Ottawa.
- Alexis Lacasse, doctorant, Université d'Ottawa.
- France Mainville, directrice, Maison des étudiants canadiens.
- Julie Peghini, maîtresse de conférence, Université Paris 8.
- Myriam Suchet, maîtresse de conférence, Université Sorbonne Nouvelle.
- Anne-Isabelle Tremblay, responsable, Bibliothèque Gaston-Miron – Études québécoises.



#### **Call for Papers**

### **Postcolonial Unearthings: Bodies of Memory and Narrative Resurrections**

**Postgraduate Forum Postcolonial Narrations 2026, Ludwig-Maximilians-Universität (LMU), Munich/Germany, 16–17 September 2026**

<https://networks.h-net.org/group/announcements/20143853/postcolonial-unearthings-bodies-memory-and-narrative-resurrections>

**Deadline: June 1, 2026**

In postcolonial discourse, the past is frequently resurrected archaeologically, politically, and poetically. Reappropriating or rediscovering cultural practices, recovering texts and histories previously ignored, repressed or erased by hegemonic powers is crucial to how futures are imagined and contested. The origins of such unearthing may be literal as physical archives and artifacts are accessed or reassessed, but it is also symbolic, aesthetic and epistemic, taking place through narratives and in the cultural memory. Literary unearthings may also prompt more engagement with the past, challenging the epistemic rules of an archive through the archaeology of the dominant discourse (Foucault, 1982). Dormancy or failures of and obstacles to such an endeavour may manifest in images and embodiments of incomplete resurrection.

This conference will explore the entanglements of corporeal and mnemonic return of bodies and histories that refuse to remain buried. Figures of the undead, such as zombies, vampires, ghosts, revenants, and other liminal beings, often register colonial violence, dispossession, disrupted temporalities of death and survival, and the afterlives of imperial rule. They can showcase agency, systemic exploitation or social death understood not merely as metaphor, but as a lived condition. Likewise, memories reemerge in forms that are resistant to closure: as decolonial practices, testimonies, spectral inheritances or unresolved demands for justice. The social and institutional organization of memory, as well as its affective economies, shape what can be reimagined and sustained about imperial rule. Testimony can be barred from

cultural space and rendered inaudible by epistemic and affective injustice (Fricker, 2007; Srinivasan, 2018), diminishing the perceived significance of colonial subjugation long after it has officially ended. Narratives of decolonization may then turn to the images of unearthing, revenants and spectrality to showcase mnemonic resurrection and transformation.

We are especially interested in how colonial and imperial powers have systematically appropriated, erased and silenced colonized subjects through practices of othering, images of monstrosity, and epistemic violence, how such impositions may have been internalized, and how resistance manifests in cultural narratives. Moving beyond material theft, the conference asks how struggles over restitution, memory and historical authority may still shape postcolonial societies and cultural production today.

We welcome contributions across fields and disciplines, and especially encourage applications from literary, cultural, film and memory studies. Although the conference foregrounds Anglophone contexts, we strongly encourage papers that broaden the geographical frame and the application of postcolonial terminology.

We welcome papers on (but not limited to) the following topics:

1. Practices and manifestations of exclusion: monstrosity, liminal bodies, social death and silence. How are necropolitical existences negotiating with survival and resurrection? What is “social death” in colonial and postcolonial contexts? How does alienation persist beyond formal colonialism? How do silences function as historical evidence? How does narrative authority structure it?
2. Languages of resurrection: the afterlife of memory (distortion). How do postcolonial narratives approach colonial memory and its lingering presence? In more literal terms, how do they subversively employ (step-)mother tongues and develop decolonial practices? What is reclamation and reappropriation with regard to heritage if it necessitates transformation? How do memories left unacknowledged ferment over time and what does their resurrection look like?
3. Non-Western ontologies of death and epistemic violence. How do other non-Western, non-binary understandings of death negotiate with narratives of power? What is the political cost of misrecognizing these ontologies? How do colonial practices contribute to forms of death of knowledge? How is knowledge killed or resurrected? How does colonialism disrupt death rituals?
4. Disrupted temporalities. How does belatedness, recurrence, return, and non-linear histories interact with the post-life of post-colonial subjects? How do narratives configure unresolved loss and reparative memory? How does memory and time interact to configure decolonial futurisms and the politics of imagining? What does it mean to “work through” the past when the past is not past?
5. Draining emotions and affective economy. What terms are available to think about mnemonic archives and affective injustice? Has the right to mourn been upheld? How can we think about “cold-blooded” colonial subjects, loss of vitality, resources, and emotions as opposed to affective reclamation?

The conference is organized by members of Ludwig Maximilian University of Munich and will take place on September 16-17 2026 at LMU Munich, Schellingstrasse 3.

#### **Submission guidelines and details:**

Please submit abstracts of no more than 250 words and bios of no more than 100 words to [postcolonialnarrations@g-a-p-s.net](mailto:postcolonialnarrations@g-a-p-s.net) by the end of the day on **June 1 2026**.

Submissions from early-career researchers are especially encouraged.

#### **Organizer Committee:**

Anna Dziuban, Ludwig-Maximilians-Universität München, [anna.dziuban27@gmail.com](mailto:anna.dziuban27@gmail.com)

Laura Maldonado, Ludwig-Maximilians-Universität München, [laura.maldonado@lmu.de](mailto:laura.maldonado@lmu.de)

#### **Online presence:**

<https://postcolonial-narrations.net/>; X (formerly Twitter): @PoCoNarrations; Instagram: @postcolonialnarrations

**Contact Email:** [postcolonialnarrations@g-a-p-s.net](mailto:postcolonialnarrations@g-a-p-s.net)



#### **Call for Papers**

### **Authoritarianism, Anti-fascism, and Literary Resistance**

**Special Issue of Canadian Literature, Guest editors: Laura Moss and Anna Branach-Kallas**

<https://canlit.ca/call-for-papers-authoritarianism-anti-fascism-and-literary-resistance/>

**Deadline: June 1, 2026**

When the revised and expanded edition of *ANTIFA Comic Book: 100 years of Fascism and Antifa Movements* was published in the summer of 2025, few would have been surprised about the sheer volume of content that its creator Gord Hill, of the Kwakwaka'wakw nation, had to cover in the eight years since the original version was launched.

Far-right and authoritarian political ideologies are now pervasive in many parts of the world. The last few years have seen a rise in extreme forms of nationalism, an increase in propaganda, the censorship of individual words, lists of banned books, growing militarism, the rejection of the value of diversity and inclusion, and anti-democratic movements gaining traction. Concomitantly, however, resistance is also globally prevalent. One forum for resistance is art. **In this special issue, we ask how writers, critics, and artists are addressing/countering authoritarianism in their artistic practice or how they've done so in the past.**

We ask, what do fascist leaders and authoritarian forms of government target that we, as literary and cultural scholars, can address? Historian Timothy D. Snyder argues that "Fascism is about constructing reality by way of spectacle, by way of technology" enlisting the "dramaturgy of good and evil." In literary studies, we are trained to critique spectacle, to spot over-worn narratives, to put pressure on binaries, and to unsettle oppositions. That is, we often think about contextualized histories, the resistant power of complex and poetic language, and the role of creativity in countering silencing. If specific words or books are

banned, how do we respond? This is our wheelhouse and this is precisely where the creative humanities needs to come in.

This is not a new issue in Canada; historical works treat fascism and anti-fascism just as forcefully as contemporary ones. For instance, historian Lita-Rose Betcherman argues in *The Swastika and the Maple Leaf*, that “in Canada fascism was a minor but persistent theme throughout the decade of the thirties.” The subsequent anti-fascist ideas and movements of the thirties developed to counter the spread of antidemocratic forces and reactionary politics. The global anti-fascist cause of the Spanish Civil War provoked much enthusiasm and support in Canada, and had a substantial impact on Canadian literature and culture. As scholar Emily Robins Sharpe contends, “envision(ing) Canada via Spain” allowed Canadian writers such as Ted Allan, Charles Yale Harrison, and Hugh Garner to articulate their discontent and hope for “a better earth.” With the outbreak of the Second World War, Canadian fascists were interned and anti-Nazism defined mainstream politics in Canada. Yet fascism acquired new facets in North America in the post-war period. These different (anti-)fascist traditions may take on new meaning today.

This special issue of *Canadian Literature* will examine literary and artistic approaches to fascism and anti-fascism in Canada, moving beyond traditional understandings of these terms. We are interested in (anti-)fascist encounters in any period. What (anti-)fascist memory layers can be found in Canadian literature, film, and the visual arts? What specific responses to fascism and anti-fascism have been created in Canada? How have writers and artists reconceptualized ideas that developed in Europe and the United States? Do engagements with (anti-)fascism in English Canadian literary traditions differ from engagements in Québec? Should anti-fascism be defined as including resistance to capitalism? Can anti-colonialism and anti-racism be understood as anti-fascism? What is the potential of authoritarianism to (dis-)connect communities? Where are fascist and anti-fascist politics practiced today? Finally, how does Canadian art and culture “seek anti-fascist departures,” in the words of essayist Natasha Lennard, when confronted with “the micro-fascisms” present in everyday lives?

We invite papers of 7,000-8,000 words, in English or in French, that join us in contemplating Canadian fascist and anti-fascist literary, visual, and artistic articulations.

Topics articles might consider:

- Anti-fascist communities
- Anti-fascist entanglements and continuities
- Anti-fascist resistance: struggles and victories
- Authoritarian power
- Banned books
- Banned words (and the impact on the environment or gender politics)
- Censorship
- Disruptions to civil rights and civil liberties
- Dystopias and utopias
- Fascist histories and stories of living in them
- Fleeing authoritarian rule
- Genres of resistance (allegory, satire, speculative fiction)
- Global struggles
- Identities under censure
- Insecurity and uncertainty in fascist encounters
- Life narratives and memoirs

- Local or transnational antifascist solidarities
- On being targeted
- Political migration
- Propaganda
- Radical hope
- Rise in nationalism and strategic nationalisms
- Religion and politics
- Sexualities and genders under threat
- Threats to the rule of law

### Submission Guidelines

Submissions should be sent online through our [Open Journal Systems \(OJS\)](#) portal.

All submissions to *Canadian Literature* must be original, unpublished work. Essays should follow current MLA bibliographic format (*MLA Handbook*, 9th ed.).

Please limit images accompanying submissions to those receiving substantial attention in the article. Contributors will be required to obtain permission to reproduce images in their article and pay for any permission costs. The journal will provide a template for permission requests; such requests must be completed before publication. Please send high-quality images as separate attachments along with your article file.

Please review our full [submission guidelines](#) prior to submitting.

Feel free to [contact us](#) with any questions or concerns.



### Appel à articles

## L'étude du Canada post 2025 : continuité et ruptures

**Revue internationale d'études canadiennes / International Journal of Canadian Studies, Numéro 65 – mai 2027**

**Date limite : 1er octobre 2026**

Le comité de rédaction de la *Revue Internationale d'études canadiennes (RIEC)* lance un appel à articles originaux pour son numéro spécial (n°65) qui sera publié en juin 2027.

La *Revue internationale d'études canadiennes* est une revue interdisciplinaire et bilingue publiée par les Presses de l'Université de Toronto et soutenue par le Conseil international d'études canadiennes (CIEC). Ses contributeurs étudient le Canada sous l'angle de diverses disciplines en sciences humaines et sociales : les arts, la littérature, la géographie, l'histoire, les études autochtones, les sciences sociales et politiques. Elle publie des articles thématiques et des articles non-thématiques. Tous les articles sont soumis à une évaluation par les pairs via comité de lecture.

**Ce numéro spécial accueille des articles originaux traitant du thème de  
« L'étude du Canada post 2025 : continuité et ruptures ».**

Il y a plus de cinquante ans, Thomas Symons (1975) publiait le *Rapport de la Commission d'études canadiennes*, qui soulignait l'importance du champ d'étude dans une quête collective

de connaissance de soi. Les années 2025 et 2026 ont été consacrées à des colloques et des ateliers rétrospectifs sur le rapport Symons afin de comprendre l'évolution des études canadiennes au cours du dernier demi-siècle (voir CSZP 2025, 2026 ; LSCS 2026). Lors de ces réflexions, de nombreux collègues ont relevé des différences majeures entre les deux contextes, notamment le détachement du champ des études canadiennes de toute mission nationaliste ou contribuant à un projet unitaire. Qu'elles soient présentées sous l'angle des nouvelles études régionales, des études canadiennes critiques ou encore des études canadiennes postcoloniales, de nombreuses approches conceptuelles ont été utilisées pour promouvoir une perspective plus décentrée, transculturelle, globale et communautaire dans l'étude du Canada (voir Caldwell et al., 2013 ; Ertler et Mickiewicz, 2007 ; Hodgett et James, 2018 ; Moss, 2003).

Parallèlement, les années 2025 et 2026 ont été l'occasion de réfléchir à la manière dont les études canadiennes peuvent contribuer au repositionnement géopolitique urgent du pays, notamment dans ses relations avec des alliés de longue date comme les États-Unis, et dans un contexte de tensions et d'instabilité mondiales croissantes (par exemple, conflits diplomatiques, urgences environnementales, guerres, enjeux géopolitiques liés aux minéraux critiques et à l'Arctique). Que ce soit en raison des menaces américaines concernant l'annexion du Canada, des pressions tarifaires ou des visées américaines expansionnistes dans l'Arctique, de nombreux Canadiens et Canadiennes, tant individuellement qu'institutionnellement, se sentent en pleine crise existentielle – un sentiment sans précédent depuis plus de 100 ans – alors même qu'ils s'efforcent de définir, en interne et à l'extérieur, les caractéristiques distinctives du Canada contemporain (voir Baxter 2026 ; McMillan 2026 ; Wang 2025).

Pour le prochain numéro de la *Revue internationale d'études canadiennes*, nous sollicitons des contributions empiriques et théoriques qui examinent comment le Canada peut être analysé dans la continuité ou en rupture avec la définition du champ d'étude il y a 50 ans, tout en tenant compte des changements concrets survenus dans les derniers mois ? Est-ce que l'étude du Canada a toujours pour objectif de nous aider à « se connaître soi-même » ? En quoi cet adage demeure utile pour appréhender les transformations géopolitiques actuelles et le repositionnement du Canada dans le monde ? Comment l'étude du Canada, menée depuis le Canada ou l'étranger, peut-elle aider la société canadienne à mettre en contexte ou à réaffirmer l'image conventionnelle qu'on se donne du pays ?

## **Bibliographie**

- Baxter, J. 2026. 'An Existential Moment for Canada': Economist on What Federal and N.S. Governments Should – and Shouldn't – Do to Defend the Country from U.S. Threats. *Halifax Examiner*, 9 janvier. <https://www.halifaxexaminer.ca/world/canada/an-existential-moment-for-canada-economist-on-what-federal-and-n-s-governments-should-and-shouldnt-do-to-defend-the-country-from-u-s-threats/>.
- Lynn Caldwell, Carriane Leung and Darryl Leroux. 2013. *Critical Inquiries: A Reader in Studies of Canada*. Halifax: Fernwood Publishing.

- Canadian Studies at Zero Point (CSZP). 2025. *The Symons Report at 50: Canadian Studies at Zero Point?* [conférence]. 12-13 mai. Western University, London. <https://www.canadianstudiesatzeropoint.com/programme-1>.
- Canadian Studies at Zero Point (CSZP). 2026. *Rethinking Canadian Studies* [symposium]. 7-8 novembre. McMaster University, Hamilton.
- Klaus Ertler and Paulina Mickiewicz (dir). 2007. *Transcultural Perspectives on Canada*. Canadian Studies in Europe 7. Brno: Central European Association for Canadian Studies.
- Susan Hodgett and Patrick James (dir). 2018. *Necessary Travel: New Area Studies and Canada in Comparative Perspective*. London: Lexington Books.
- Laurier Centre for the Study of Canada (LCSC). 2026. *Yet to Know Ourselves: Reimagining and Renewing Canadian Studies* [symposium]. 13 février. Wilfrid Laurier University, Waterloo. <https://studyofcanada.ca/events/conference/yes-to-know-ourselves/>.
- McMillan, M. 2026. We Canadians Are Struggling to Comprehend the Bully Next Door. The Observer, 9 January. <https://observer.co.uk/news/international/article/we-canadians-are-struggling-to-comprehend-the-threat-from-the-bully-next-door>.
- Laura Moss (dir). 2003. *Is Canada Postcolonial? Unsettling Canadian Literature*. Waterloo: Wilfrid Laurier University Press.
- Thomas H. B. Symons. 1975. *To Know Ourselves: The Report of the Commission on Canadian Studies*. Ottawa: Association des universités et des collèges du Canada.
- Wang, J. 2025. How Donald Trump's Trade War Against Canada Reveals Tensions Inherent in Friendship. The Conversation, 25 mars. <https://theconversation.com/how-donald-trumps-trade-war-against-canada-reveals-tensions-inherent-in-friendship-252260>.

### **Le processus de soumission**

Le comité éditorial de la revue examinera les articles (6000 à 8000 mots et deux résumés en français et anglais) répondant à la thématique proposée pour le numéro 65, ainsi que d'autres articles hors thématique, des diverses disciplines et perspectives en études canadiennes (études politiques, relations internationales, littérature et les arts, histoire, études autochtones, sociologie, anthropologie).

**Les soumissions en français ou en anglais peuvent être déposées sur le portail du journal au plus tard le 1er octobre 2026.**

Pour préparer et soumettre votre article, suivre le « Guide de l'auteur » sur notre portail : <https://utpjournals.press/journals/ijcs/submissions>.

Les questions peuvent être adressées au rédacteur en chef : Jean Michel Montsion [montsion@yorku.ca](mailto:montsion@yorku.ca)

Tous les articles seront soumis à une évaluation par les pairs via un comité de lecture.



## Call for manuscripts

### The study of Canada post-2025: Continuity and ruptures

International Journal of Canadian Studies / Revue internationale d'études canadiennes,  
Special issue #65—May 2027

**Deadline: October 1, 2026**

Next to its general call for manuscripts, the *International Journal of Canadian Studies* is seeking original submissions for its #65 special issue to be published in June 2027. The International Journal of Canadian Studies is a long-running interdisciplinary journal dedicated to examining Canada from the fields of the arts, literature, geography, history, native studies, social and political sciences, supported by the International Council for Canadian Studies. The peer-reviewed bilingual journal is published by the University of Toronto Press. The Journal publishes articles under its *varia* and *thematical* sections.

**This special issue welcomes original articles discussing the theme of  
“The study of Canada post-2025: Continuity and ruptures.”**

More than fifty years ago, Thomas Symons (1975) released the *Report of the Commission on Canadian Studies*, which coined the importance of the study of Canada as a quest to self-knowledge. 2025 and 2026 were years of symposia and workshops looking back at the Symons report to understand how the study of Canada has evolved over the last half of a century (see CSZP 2025, 2026; LSCS 2026). During these reflections, many colleagues noted key differences between the two contexts, including the decoupling of Canadian Studies from a nation-building mission and the end of a unitary project. Whether framed as New Area Studies, Critical Canadian Studies, or even postcolonial Canadian Studies, many conceptual framings have been used to speak to a more decentered, transcultural, global and community-centred approach to the study of Canada (see Caldwell et al. 2013; Ertler and Mickiewicz 2007; Hodgett and James 2018; Moss 2003).

At the same time, 2025 and 2026 have been years dedicated to thinking through how the study of Canada can contribute to the country's pressing geopolitical repositioning, notably in its relationship to long-standing allies like the United States and amid rising global tensions and instability (e.g., diplomatic conflicts, environmental emergencies, war, geopolitical interest in critical minerals and the Arctic). Whether because of the American taunts about annexation, tariff threats or Arctic expansionist plans, many individual Canadians and institutions have experienced what seems like an existential threat that has had no precedent in the previous century, as they struggle themselves to articulate the contemporary Canadian distinctive features among themselves and for the external world (see Baxter 2026; McMillan 2026; Wang 2025).

For the next issue of the *International Journal of Canadian Studies*, we invite empirical and theoretical contributions that speak to how Canada can be examined in continuity and in rupture from its framing 50 years ago, while acknowledging real-life changes in the country's priorities and geopolitical positioning. How has the study of Canada changed or remain similar since it was framed as “to know ourselves” and how is this adage helpful to frame ongoing changes in the country's place in the world? How can the study of Canada, from Canada or abroad, help Canadian society to question or reiterate the image and visage of Canada?

## Bibliography

- J. Baxter. 2026. 'An Existential Moment for Canada': Economist on What Federal and N.S. Governments Should – and Shouldn't – Do to Defend the Country from U.S. Threats. *Halifax Examiner*, 9 January. <https://www.halifaxexaminer.ca/world/canada/an-existential-moment-for-canada-economist-on-what-federal-and-n-s-governments-should-and-shouldnt-do-to-defend-the-country-from-u-s-threats/>.
- Lynn Caldwell, Carrienne Leung and Darryl Leroux. 2013. *Critical Inquiries: A Reader in Studies of Canada*. Halifax: Fernwood Publishing.
- Canadian Studies at Zero Point (CSZP). 2025. *The Symons Report at 50: Canadian Studies at Zero Point?* [Conference]. 12–13 May. Western University, London. <https://www.canadianstudiesatzeropoint.com/programme-1>.
- Canadian Studies at Zero Point (CSZP). 2026. *Rethinking Canadian Studies* [Symposium]. 7–8 November. McMaster University, Hamilton.
- Klaus Ertler and Paulina Mickiewicz (eds). 2007. *Transcultural Perspectives on Canada*. Canadian Studies in Europe 7. Brno: Central European Association for Canadian Studies.
- Susan Hodgett and Patrick James (eds). 2018. *Necessary Travel: New Area Studies and Canada in Comparative Perspective*. London: Lexington Books.
- Laurier Centre for the Study of Canada (LCSC). 2026. *Yet to Know Ourselves: Reimagining and Renewing Canadian Studies* [Symposium]. 13 February. Wilfrid Laurier University, Waterloo. <https://studyofcanada.ca/events/conference/yet-to-know-ourselves/>.
- McMillan, M. 2026. We Canadians are struggling to comprehend the bully next door. *The Observer*, 9 January. <https://observer.co.uk/news/international/article/we-canadians-are-struggling-to-comprehend-the-threat-from-the-bully-next-door>.
- Laura Moss (ed.). 2003. *Is Canada Postcolonial? Unsettling Canadian Literature*. Waterloo: Wilfrid Laurier University Press.
- Thomas H. B. Symons. 1975. *To Know Ourselves: The Report of the Commission on Canadian Studies*. Ottawa: Association of Universities and Colleges of Canada.
- J. Wang. 2025. How Donald Trump's trade war against Canada reveals tensions inherent in friendship. *The Conversation*, 25 March. <https://theconversation.com/how-donald-trumps-trade-war-against-canada-reveals-tensions-inherent-in-friendship-252260>.

## Submissions

Submissions (6,000 to 8,000 words plus a summary in English and French) answering our thematic call for papers are welcome as well as other articles in connection with Canadian Studies in general from a range of disciplines and perspectives including, but not restricted to political studies, international relations literatures and the arts, history, native studies, sociology and anthropology.

**Submissions in French or English can be uploaded on our portal by Thursday, 01 October 2026.**

To prepare and submit your submission, follow the “Guideline for authors” on our website:  
<https://utpjournals.press/journals/ijcs/submissions>

Questions regarding the issue can be addressed to the Editor: Jean Michel Montsion:  
[montsion@yorku.ca](mailto:montsion@yorku.ca)

All articles will undergo double-blind peer review.

### 3. Announcements and New Publications

#### Wanderausstellung

#### A Tapestry of Voices: Celebrating Canada's Languages

Bei der Jahrestagung der GKS war auch die Ausstellung *A Tapestry of Voices: Celebrating Canada's Languages* des Canadian Language Museums zu sehen sein. Die Ausstellung vermittelt einen Einblick in die einzigartige Sprachvielfalt Kanadas. Sie wurde im Sommer 2025 erstmalig von Prof. Dr. Christoph Vatter nach Deutschland geholt und soll auch nach der Jahrestagung an weitere Ausstellungsorte verliehen werden. Mehr Informationen zur Ausstellung finden Sie unter folgendem Link: <https://languageuseum.ca/exhibitions/a-tapestry-of-voices-celebrating-canadas-languages/>.

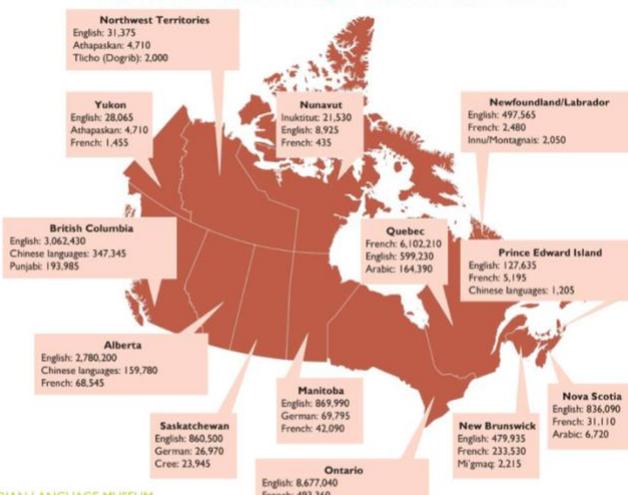
Sollten Sie Interesse daran haben, die Ausstellung in Ihr Institut zu holen, wenden Sie sich gerne an die [Geschäftsstelle](#).



The land we now call Canada has always been home to a diverse array of voices. For thousands of years, indigenous languages were the only ones spoken from coast to coast. Since the 16<sup>th</sup> century Canada's language landscape has changed drastically, beginning with the arrival of the first European explorers and settlers. Over time, indigenous, immigrant, English, and French voices have woven together to create a uniquely Canadian language experience. While within the indigenous languages we find voices that are truly unique to Canada, most of the over 200 languages spoken in Canada come from someplace else, creating a tapestry of voices made of threads from around the globe.

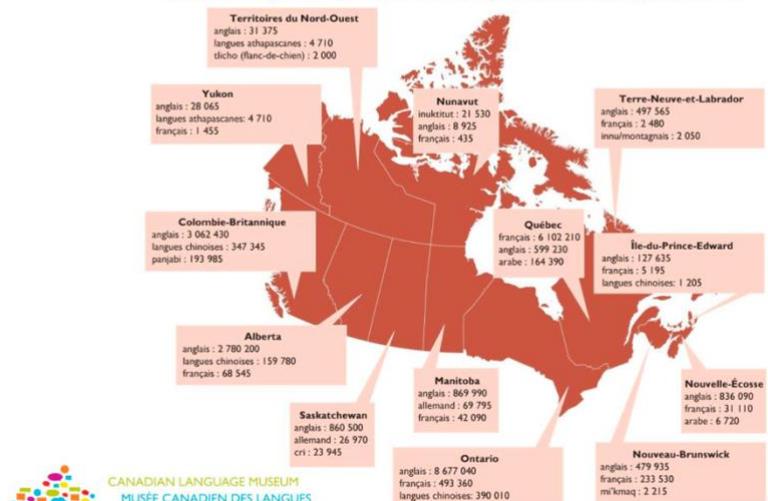
La terre que nous appelons aujourd'hui 'Canada' a toujours été le foyer d'un éventail de voix bien diverses. Pendant des milliers d'années, les langues autochtones étaient les seules langues parlées d'une côte à l'autre du continent. Depuis le XVI<sup>ème</sup> siècle, le paysage linguistique du Canada a considérablement changé, en commençant par l'arrivée des premiers explorateurs et colons européens. Au fil du temps, les voix autochtones, immigrantes, anglaises et françaises se sont tissées pour créer ensemble une expérience linguistique uniquement canadienne. Tandis que nous trouvons au sein des langues autochtones des voix vraiment spécifiques au Canada, de nombreuses langues parmi les plus de 200 langues parlées au Canada, viennent d'ailleurs, créant ainsi une tapisserie faite de fils de toutes origines.

Top Three Mother Tongues Spoken by Province



\* Numbers taken from Statistics Canada, 2011

Les trois langues maternelles les plus parlées dans chaque province



\* Source : Statistique Canada, recensement de la population 2011





### **New publication**

**Castillo Jara, E. & Bruns, A., (2026) “The production of unequal energyscapes: Contested colonial spaces for tar sands development in Canada”, Journal of Political Ecology 33(1): 6451.**

<https://journals.librarypublishing.arizona.edu/jpe/article/id/6451/>

doi: <https://doi.org/10.2458/jpe.6451>

This article develops the concept of energyscapes to examine the production, governance, and transformation of socio-material spaces for tar sands extraction, distribution, and consumption in Canada. We argue that energyscapes is a helpful concept to understand the key but understudied role of competing material-discursive practices in shaping tar sands spaces. Connecting research on energy geographies, settler colonialism, and political ecology, this work considers settler and Indigenous assertions of jurisdiction over land as key drivers of tar sands spaces. Through the lens of energyscapes, we analyze the dispute over the controversial Trans Mountain Pipeline Expansion Project (TMX) in British Columbia and Alberta between the federal government and a First Nations-led movement. Using document analysis and participant observation, we discuss the influence of conflicting land claims, discourses on fossil fuels, and knowledge systems in (re)producing and disrupting the physical spaces and sociopolitical arenas through which the TMX is governed. A focus on the political ecology of struggles against tar sands infrastructures opens research avenues to explore the challenges of dismantling the colonial and capitalist logics underpinning tar sands spaces.



### **Colloque Annuelle**

**49ème congrès de l’association française des études canadiennes : Le Canada : terrain d’expérimentation et d’innovation**

**Avignon Université – 10 au 12 juin 2026**

<https://afec2026.sciencesconf.org>

Du 10 au 12 juin, l’AFEC tiendra son 49e congrès annuel à l’Université d’Avignon. C’est là que l’AFEC y fêtera ses 50 ans.

Les inscriptions seront closes le 30 avril sur le site web suivant : <https://afec2026.sciencesconf.org>.

Vous y trouverez également le programme provisoire ainsi que de plus amples informations.



## Online Summer Institute

### Robarts Summer Institute : Who has the right to have rights in Canada?

<https://www.yorku.ca/research/robarts/robarts-summer-institute-2026-online/>

From **16 to 18 June 2026**, the Robarts Centre for Canadian Studies will host an online Summer Institute for undergraduate and graduate students focused on the configurations and impacts of socio-legal systems in Canada. The program will feature expert talks and hands-on workshops.

This is an **ONLINE EVENT**, open to all and FREE with registration. [Registration](#) for the Summer Institute will open on **7 January to 29 May 2026**.

Questions? Email us at [robarts@yorku.ca](mailto:robarts@yorku.ca).



## Appel à participation // Networking

### Join ICCS' virtual resource of scholars willing to speak on topics related to the study of Canada

The ICCS is developing a virtual resource of scholars who study Canada with the aim to provide colleagues with a selection of experts or potential speakers for conferences, symposiums, etc. We invite you to participate in this initiative and to share this message with your colleagues. Please use [this form](#) to share your information. Questions can be directed to [iccsciec@yorku.ca](mailto:iccsciec@yorku.ca).



## Appel à participation // Networking

### Liste de conférencier·ières et sujets pertinents en études canadiennes

À la dernière réunion générale, le CIEC a pris la décision de dresser une liste de conférencier·ières ou d'animateurs·rices de webinaires ainsi que de sujets pertinents. Cette liste serait sur le site web et mise à la disposition des membres et des associations. Les collègues auraient ainsi une sélection fort utile pour les conférences, les colloques, etc. Le format de webinaire s'avèrerait probablement le plus pratique.

Jane Koustas vous invite donc à participer à ce projet et à circuler ce message à vos collègues. Toute personne intéressée peut contacter Eileen Wong ([iccsciec@yorku.ca](mailto:iccsciec@yorku.ca)).

En plus, le CIEC aimerait circuler une demande assez précise de la part de Norris Erhabor, le Président de l'Association africaine des études canadiennes. N'hésitez pas à contacter Norris Erhabor directement : (Norris Erhabor' [norris.erhabor@uniben.edu](mailto:norris.erhabor@uniben.edu))

*We need researchers to speak to us via a webinar on Focused research in Canadian Studies from the international perspective (Africa).*

*The areas of focus would be*

*1. Comparative studies*

*2. Cultural studies*

*3. Contemporary issues in Canadian studies*

*4. Other areas that can be helpful for Africa scholars in promoting Canadian Studies.*

Jane Koustas vous remercie de votre collaboration ainsi que de votre travail assidu dans la promotion des études canadiennes.

