

Newsletter der Gesellschaft für Kanada-Studien e.V.

Vom 21.08.2026

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Appel à participation // Networking

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Mitteilung des Vorstands

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

wir hoffen, dass Sie die diversen Hitzewellen gut überstanden haben und nun wieder einen produktiven und/oder erholsamen Sommer genießen können!

In der Geschäftsstelle der GKS und im Nachwuchsforum laufen derweil die Vorbereitungen für unsere nächsten großen Veranstaltungen: im Falle der Geschäftsstelle ist das natürlich unsere 48. Jahrestagung (hierzu in den kommenden Newslettern mehr); im Falle des Nachwuchsforums ist dies die 23. NWF-Jahrestagung, die unter dem Titel „Teaching Indigenous Studies“ am Freitag, den 20.11.2026 von 13–18 Uhr bei Zoom stattfinden wird. Die Frist für Einreichungen läuft noch bis zum **15.09.2026** – bitte helfen Sie uns, den [Appel à communications/Call for proposals](#) gebührend zu bewerben.

Noch bis zum **31.10.2026** laufen die Fristen für Bewerbungen um den [Prix d'Excellence du Gouvernement du Québec](#) bzw. die [ICCS Awards & Fellowships](#) / [Prix et bourses du CIEC](#) – kontaktieren Sie uns gerne!

Weiterhin einen schönen Sommer wünscht Ihnen, auch im Namen des gesamten Vorstands,

Florian Freitag

1. Opportunities

Call for Applications

Förderpreise der GKS

<https://www.kanada-studien.org/forderpreise/master-studierende-promovierende-postdocs/>

Deadline: 31. Oktober 2026

Die GKS verleiht – gemeinsam mit ihren Unterstützern und Partnern – auch in diesem Jahr wieder Förderpreise.

Bewerbungen für

- den Prix d'Excellence du Gouvernement du Québec
- den Jürgen-und-Freia-Saße-Preis
- den Gabriele Helms Prize for Canadian Fiction and Cultural Narratology

werden **bis zum 31.10.2026** von der Geschäftsstelle entgegengenommen.

Nähere Angaben zu den Förderpreisen finden Sie [hier](#). Bitte beachten Sie auch, dass der Jürgen-und-Freia-Saße-Preis in diesem Jahr zum ersten Mal für abgeschlossene Arbeiten vergeben wird.



Call for Applications

ICCS Scholarships and Awards / CIEC Bourses et prix

<https://iccs-ciec.ca/awards-fellowships/>

Deadline: 15. Oktober 2026

Der ICCS/CIEC verleiht verschiedene Preise für Doktorand*innen, Postdoktorand*innen und Forschende mit Professur. Die Bewerbung für die unten gelisteten Preise ist **bis zum 31.10.2026** direkt bei der Geschäftsstelle der GKS möglich. Wir freuen uns auf Ihre Bewerbungen und über die Verbreitung der Preise und Stipendien in Ihren Netzwerken.

- [Graduate Student Scholarships](#)
- [Canadian Studies Postdoctoral Research Fellowships](#)
- [Pierre Savard Awards](#)
- [The Brian Long Best Doctoral Thesis in Canadian Studies](#)
- [Best Doctoral Thesis in International Canadian Studies Award](#)

Weitere Informationen zu den Preisen finden Sie [hier](#).



2. Calls and Conferences

Call for Submissions

23rd Annual Event of the Emerging Scholars Forum: *Teaching Indigenous Studies*

Friday, November 20, 2026 | 13:00-18:30 CET | Online (Zoom)

<https://www.kanada-studien.org/8566/23annualevent/>

Deadline: September 15, 2026

The Canadian Studies **Mini Colloquium** within our 2026 annual event offers an online platform for emerging scholars to share and discuss their ongoing research projects, upcoming talks, or planned articles with peers and experts in the field. We welcome proposals from scholars at the BA through the postdoctoral levels who are working on research projects with a strong focus on Canadian Studies. Whether you would like to address the theory, methodology, or content of your ongoing research, all research aspects and angles are welcome. Your submission can be a work in progress toward a final BA or MA thesis, an early draft of a PhD project proposal, an excerpt from a (planned) dissertation chapter, or any other research project you are currently working on. Disciplines may include, but are not limited to, Language, Literature and Culture in Anglophone and Francophone Canada; Women*, Gender and Queer Studies; Geography and Economics; History; Political Science; Sociology; and Indigenous and Cultural Studies.

During the online colloquium, presenters will have the chance to frame their projects and raise questions in a brief presentation (about 5-10 minutes), followed by an in-depth discussion (about 15-20 minutes). The colloquium will last 90 minutes, and submissions will be grouped into parallel sessions, so that the audience can choose which discussion they want to participate in.

If you are interested, please send your project draft in English, French, or German to Lisa Woldrich (lisa.woldrich@uni-passau.de) and Can Aydın (can.aydin@tu-dresden.de) by **September 15, 2026**.

What We Need From You:

- Title of your presentation
- Abstract of your project/paper (about 450-500 words)
- Preferred language you would like to present in (English, French, German)
- A short biographical note (maximum 200 words), including the applicant's name; preferred pronouns, if you wish; email address; and university affiliation

We look forward to receiving your submission!

[Download the CfP here.](#)



Call for Papers

Graduate Symposium in North American Indigenous Studies

Radboud University, Nijmegen, October 12–13, 2026

Deadline: August 30, 2026

On 12 and 13 October 2026, we are organizing on- and off-campus events to acknowledge North American Indigenous Peoples Day at Radboud University in Nijmegen, the Netherlands. Over the course of two days, we will reflect on the importance and significance of treaty rights to Indigenous peoples on Turtle Island, and on how they shape North American Indigenous studies. With North American Indigenous guests, including Tanana Athabascan poet and scholar Dr. Dian Million (University of Washington), we will learn about Indigenous peoples' cultural continuity and resistance against the institutionalized violence of settler colonialism, for example through collective activism to protect and maintain their treaty rights. We will also find out more about the ways they are celebrating and continuing their knowledges, cultures, and ways of living. The first day of the event will consist of public lectures and discussions and a screening of the well-received documentary [Fish War](#) (2024), while the second day will be a symposium for PhD-candidates, MA students, and early career researchers.

Long before the United States and Canada existed as settler nations, Indigenous peoples made treaties and agreements with one another to maintain diplomatic relationships. Indigenous sovereignties predate settler colonialism on Turtle Island, and even today, treaties affirm and protect relations and responsibilities towards peoples, animals, and nature. Lakota and Dakota activist Wasté Win Young reminds us that “treaties are not an ‘Indian problem’; they are everyone’s problem. Signed responsibility of non-Natives: an even older document, the US Constitution, regards treaties as ‘the supreme law of the land’” (quoted in *Our History Is the Future* by Nick Estes). However, the settler governments of the U.S. and Canada continuously threaten and undermine Indigenous sovereignties by breaking treaties made with Indigenous peoples, not only during their periods of westward “expansion,” but still today, for instance in constructing pipelines such as the Dakota Access Pipeline, operational since 2017.

With our invited speakers, participants will reflect on the enduring importance and significance of treaty rights to North American Indigenous peoples and the role the treaties play in North American Indigenous Studies. There will be a workshop in the morning (more information to follow) during which we will consider the following key questions: How do North American Indigenous scholars, authors, scientists, and artists protect their tribal sovereignty and treaty rights against the renewed threats of settler colonialism and exploitation? How does research in North American Indigenous studies contribute to these sovereignty struggles, and what role do non-Indigenous scholars have? How can we celebrate and uplift Indigenous peoples' knowledges, arts, and sovereignties from Europe? What can ethical transatlantic collaborations look like? What methodologies should we adopt for our research in/with North American Indigenous studies?

In the afternoon, PhD-candidates, MA students, and early career researchers will have a chance **to present their work-in-progress**. We welcome 200-word abstracts for short

presentations (max. 15 minutes) on works-in-progress — by students, PhD-Candidates, or early career scholars working in or with Indigenous Studies — preferably but not necessarily related to the theme of the symposium. Presenters will be able to receive feedback and help from our invited speakers and from other participants.

During a dedicated session, symposium participants will also have the opportunity to take part in a discussion that will inform the creation of our new initiative, the North American Indigenous Studies Circle, which will serve as a network for collaboration, training, and mutual support that connects students, PhD-candidates, and early-career researchers based in the Netherlands and Europe for the purpose of strengthening their training in North American Indigenous Studies. We encourage (but don't require) the continued involvement of participants as future members of the Circle.

Please send your 200-word abstract proposal for a work-in-progress presentation in a PDF file along with a brief biographical statement (100 words) to the organizing team at aybueke.karabiyik@ru.nl **no later than August 30, 2026**.

Questions regarding the event or the symposium can be sent to aybueke.karabiyik@ru.nl.

Applicants will receive a notification of approval or rejection **by September 15, 2026**.



Appel à communication

Colloque international « Histoire des indépendances et minorités nationales en francophonie »

Université de fribourg et bibliothèque cantonale jurassienne à porrentruy, 18–19 mars 2027

https://www.ceqf.ch/uploads/1/3/1/0/131009221/appel-communication_ceqf_2027.pdf

Date limite : 31 août 2026

« NOUS DEMANDONS AUJOURD'HUI CE QUE NOUS EXIGERONS DEMAIN »

En décembre 1932, le mouvement nationaliste canadien-français des Jeune-Canada formule un manifeste dont cette déclaration militante est un véritable symbole. Au cœur de ce texte fondateur, ils réclament la parité linguistique dans les institutions fédérales, une représentation équitable des francophones dans la fonction publique et une reconnaissance du « particularisme canadien-français ». Encore loin des combats indépendantistes qui animeront le Québec quelques décennies plus tard, les revendications des Jeune-Canada illustrent pourtant les enjeux qui traversent alors une minorité nationale de plus en plus consciente d'elle-même, de ses droits et de la nécessité de « s'organiser pour les défendre ». C'est précisément cette évolution que l'historien québécois Yvan Lamonde a placée au cœur de l'un de ses derniers ouvrages, auquel il a donné pour titre, non sans raison, cette formule des Jeune-Canada de 1932. Décédé en 2025, ce professeur émérite de l'Université McGill laisse derrière lui plus de cinquante années de recherches dédiées à la culture et à l'histoire du Québec. À travers une œuvre foisonnante, explorant des phénomènes aussi variés que le nationalisme, le corporatisme, le cléricisme, le séparatisme ou le socialisme, il n'a cessé

d'interroger les formes et les transformations des projets indépendantistes québécois et des revendications d'une minorité nationale.

C'est en hommage à cette grande figure des sciences historiques au Québec, qui a légué une grande partie de sa bibliothèque au Centre suisse d'études sur le Québec et la Francophonie (CEQF), que le département d'histoire contemporaine de l'Université de Fribourg et le CEQF organisent un colloque international. Celui-ci entend prolonger et élargir la réflexion que le professeur Lamonde a consacrée au contexte québécois, en inscrivant les dynamiques des mouvements indépendantistes et des minorités nationales à l'échelle de la francophonie. Du Québec au Jura, du Cameroun à la Wallonie, en passant par la Vallée d'Aoste, la Corse ou la Bretagne, les espaces francophones offrent un terrain privilégié pour interroger les enjeux historiques, politiques et identitaires qui structurent ces mobilisations. Ce cadre comparatiste que proposent les organisateurs invite également à questionner les concepts eux-mêmes. « Minorité nationale », « revendications », « souveraineté » ou « indépendance » ne recouvrent pas toujours la même signification selon que l'on pose la focale sur le Cameroun des années 1950, le Québec de la Révolution tranquille ou le Jura des années 1970. Ces concepts, bien qu'ayant des points de convergence, s'articulent dans des contextes historiques distincts que ce colloque entend précisément explorer.

Afin de révéler toute la complexité de cette thématique, le présent colloque entend aborder les minorités nationales et les mouvements indépendantistes en francophonie sous une multiplicité d'angles. Les contributions portant sur les thèmes suivants sont particulièrement attendues :

- **La constitution des mouvements indépendantistes** : militantisme, structure, répertoire d'actions, rapport à la violence.
- Le rôle de **la langue** comme vecteur d'identité, de résistance ou de légitimation politique.
- Les tensions entre **mémoire et histoire** : usages du passé, commémorations, mémoire collective et construction de récits nationaux.
- L'impact sur la **production culturelle** : émergence de contre-cultures et construction d'imaginaires alternatifs.
- **La circulation et la réception** des discours minoritaires et indépendantistes (littérature, cinéma, chanson, radio, télévision...)
- L'influence des **héritages coloniaux et postcoloniaux** dans la constitution des revendications des minorités nationales.
- La place du **genre** dans les mouvements indépendantistes et minoritaires : rôle des femmes et représentations genrées du nationalisme.

Ces suggestions ne sont pas exhaustives et n'ont pour vocation qu'à indiquer des pistes de réflexion. Les organisateurs restent ouverts à toute proposition originale s'inscrivant dans la thématique du colloque, au-delà des axes suggérés.

Enfin, soucieux de dépasser une conception de la francophonie trop exclusivement centrée sur l'espace européen (France, Suisse, Belgique) et nord-américain (Québec), les organisateurs encouragent particulièrement les propositions de chercheurs et chercheuses en provenance du « Sud Global ».

Modalités de contribution

Le colloque international se déroulera sur deux jours, les jeudi et vendredi 18 et 19 mars 2027, dates qui coïncident avec la Semaine de la Francophonie. La manifestation se tiendra à Porrentruy dans le canton du Jura, à l'Espace Auguste Viatte ainsi qu'à l'Université de Fribourg.

Des propositions d'une longueur maximum de 2500 signes sont à transmettre aux adresses courriel suivantes : claud.hauser@unifr.ch, matthieu.gillabert@unifr.ch et samuel.thetaz@unifr.ch avant le 31 août 2026.

Les différents frais associés aux logements et aux repas des participant.e.s seront pris en charge par les organisateurs. Les déplacements des chercheurs et chercheuses jusqu'à Porrentruy et Fribourg peuvent également être couverts, sur demande explicite et dans la mesure des moyens à disposition de l'organisation. Une priorité sera donnée aux jeunes chercheurs et chercheuses ou à des personnes ne disposant pas de propres ressources institutionnelles.

Comité d'organisation

Claude Hauser, Professeur ordinaire, co-directeur du CEQF, Université de Fribourg
Matthieu Gillabert, Professeur ordinaire, co-directeur du CEQF, Université de Fribourg
Samuel Thétaz, Collaborateur au CEQF, Université de Fribourg
Géraldine Rérat-Ouvray, Bibliothèque cantonale jurassienne, Porrentruy



Appel à communications

Le Canada face aux logiques de l'économie extractive : perspectives esthétiques, politiques, juridiques, historiques, économiques et environnementales

50^{ème} congrès de l'Association française des études canadiennes, Université de Strasbourg, 23–25 juin 2027

<https://www.afec33.asso.fr/colloque-annuel>

Date limite : 1^{er} septembre 2026

Le Premier ministre du Canada, Mark Carney, rappelle à travers son nouveau plan *Une force de la nature/ A Force of Nature* (mars 2026) que son gouvernement cherche à respecter les engagements de l'Etat en matière de protection de l'environnement, tout en rappelant la nécessité de développer un Canada autonome sur le plan énergétique. Il annonce vouloir « veiller à ce que les stratégies industrielles soient complémentaires de nos efforts de conservation. » L'insistance conjointe sur le « devoir moral » dont relèverait la protection de la nature et « l'impératif économique » que constituerait la « conservation » du « capital naturel » du pays (CARNEY 2026) n'a pas manqué d'essuyer les critiques. Selon l'ONG Wilderness Committee, « *A Force of Nature* shifts the focus from halting the biodiversity crisis to supporting 'nature-based sectors', reframing protection as a means to support the federal government's push for resource extraction. » (WILDERNESS COMMITTEE , 2026) Pour le

Premier ministre Carney, la conservation de la nature devient donc un enjeu de marché annonçant clairement le retour de politiques extractivistes.

Le fait que deux tiers des multinationales minières aient leur siège social au Canada, que 57% d'entre elles soient cotées à la bourse de Toronto et que plus de la moitié des exploitations minières de par le monde soient possédées, exploitées, financées ou construites par des compagnies canadiennes (BELANGER 2018, 23-24) témoigne du rôle géopolitique central que joue le Canada dans la production, l'exportation et le commerce des minéraux stratégiques mais aussi de gaz et de pétrole à l'échelle de la planète. Les impacts socio-économiques et environnementaux des activités extractives du Canada, leurs ramifications internationales et les défis qu'elles rencontrent à l'heure de la crise environnementale systémique justifient que l'Association française d'études canadiennes consacre à cette question son 50^{ème} congrès.

Dans son ouvrage de 2014, *This Changes Everything: Capitalism vs. the Climate*, Naomi Klein définit « l'extractivisme » comme une relation à sens unique fondée sur la domination et l'accaparement des ressources de la Terre (KLEIN 2014, 148). Constituée en système économique, soutenue par des choix politiques historiques, l'extraction des ressources conduit, selon Klein, à l'apparition de « zones sacrifiées » (148) dont la destruction est admise en raison du profit que leur exploitation génère. Le discours sur le progrès, la croissance économique, les solutions technologiques, mais aussi les pratiques visant à dissimuler les conditions réelles de l'extraction, tout cela contribue à rendre invisibles les espaces exploités. Réel ou perçu comme tel, l'éloignement des sites concernés au Canada (les opérations minières en Arctique, les sables bitumineux de l'Alberta voire les coupes à blanc de la forêt boréale en Colombie-Britannique) diminue lui aussi la visibilité de ces lieux tout comme l'impact, à long terme, de l'économie extractive sur des communautés locales souvent autochtones (SÖRLIN 2022 ; SZEMAN et BOYER 2017).

Au cours de ce colloque, nous envisagerons les logiques de l'extraction depuis différents angles afin de susciter un dialogue entre les disciplines représentées au sein de l'AFEC. Nous chercherons à comprendre dans quelle mesure les logiques de l'extraction, de l'industrie forestière jusqu'à l'exploitation des énergies fossiles, ont transformé les modes de vie mais aussi les attentes et les préoccupations plurielles de la société canadienne contemporaine.

Le questionnement sur les effets de l'économie extractive – ses atouts, mais aussi les limites de ses apports, ainsi que les atteintes portées contre l'environnement et certaines catégories de la population – a trouvé son chemin dans les humanités environnementales et jusque dans les arts et la littérature. Analyser ce que les artistes font des logiques extractives et des enjeux politiques associés, étudier la manière dont leurs choix esthétiques légitiment ou interrogent l'extraction minière permet notamment de mieux comprendre les résistances que rencontre la transition énergétique. On se demandera comment les arts visuels et la littérature traitent de la distance qui sépare les sites d'extraction de matières premières et les lieux où celles-ci sont transformées et consommées. Comment l'esthétique du paysage œuvre-t-elle à rendre sensibles, voire visibles les coûts sociaux et environnementaux de l'économie extractive ? Comment l'art prend-il en charge la matérialité de l'extraction de masse, depuis les profondeurs de la terre ? Quelle forme visuelle donne-t-il aux interactions du monde du travail sur lesquelles repose l'économie extractive ? Qu'est-ce que l'art peut nous dire des alternatives s'opposant aux logiques de l'extraction ?

Au-delà des enjeux liés à ses représentations, l'économie extractive soulève également des questions juridiques, historiques, sociales et politiques cruciales. L'histoire économique du Canada sur la longue durée est marquée par l'exploitation et l'exportation de ses ressources naturelles vers des puissances industrielles plus développées, d'abord le Royaume-Uni et aujourd'hui majoritairement les États-Unis. Harold Innis (1930) a souligné la dépendance historique de l'économie canadienne à l'égard des produits naturels d'exportation (*staple theory*) : fourrures et poissons ; blé et bois d'œuvre ; pâte à papier et papier ; minéraux, pétrole et gaz naturel. Il s'agit là d'une caractéristique économique majeure du Canada qui a des conséquences critiques sur son développement politique et son positionnement international. Aujourd'hui, l'industrie extractive reste centrale au Canada, et bénéficie d'un système fédéral qui garantit aux provinces la souveraineté pour la gestion de leurs sols et sous-sols, et de la puissance des secteurs miniers et pétroliers, très liés à la classe politique canadienne. Pourtant, si le Parti conservateur assume le fait que le Canada est une superpuissance pétrolière et extractiviste, le Parti libéral, depuis une dizaine d'années, semblait écartelé entre cette réalité économique et un discours visant à faire du Canada un pays exemplaire en matière d'environnement. C'était tout l'objet des promesses faites par Justin Trudeau lors de son premier mandat en 2015, promesses qui semblent aujourd'hui être remises en cause par l'accord-cadre signé en novembre 2025 par son successeur Mark Carney et la première ministre de l'Alberta, Danielle Smith. Si l'accord ne renonce pas à l'objectif de carboneutralité d'ici 2050, la déclaration selon laquelle l'intérêt national réside dans l'augmentation de la production de pétrole et de gaz de l'Alberta afin d'atteindre les objectifs du Canada en matière d'exportation et de sécurité nationale, semble marquer un changement radical dans le discours du Parti libéral.

Historiquement, l'expansion des industries extractives a été étroitement liée aux pratiques coloniales d'appropriation des terres, d'exploitation des ressources, de pollution et de marginalisation des systèmes de gouvernance autochtones (COULTHARD 2014 ; LIBOIRON 2021). Dans une perspective interdisciplinaire, l'ouvrage fondateur d'Imre Szeman interroge de manière fructueuse la validité du cadre « national » pour comprendre les enjeux des pétrocultures à l'ère de la mondialisation (SZEMAN 2019, 5). Si la nation reste un lieu clé pour réfléchir aux logiques de l'extraction, Szeman souligne les limites du récit national, en ce que celui-ci occulte certaines dynamiques locales de changement et qu'il est lui-même remodelé par un discours de mondialisation qui contribue à effacer les relations capitalistes que l'extraction rend possibles (SZEMAN 2019). En retraçant ces continuités historiques et leurs implications culturelles, le congrès vise à mettre en lumière la manière dont les logiques extractives imprègnent non seulement les pratiques artistiques et les paysages matériels du Canada, mais aussi les configurations politiques changeantes de la nation à l'ère du pétrole.

À ces pistes de réflexion pourront venir s'ajouter d'autres propositions émanant des domaines suivants :

- Littérature canadienne contemporaine : analyse des œuvres littéraires qui mettent en scène l'exploitation forestière, minière ou pétrolière, et leurs impacts sociaux et environnementaux ; étude des imaginaires liés aux alternatives énergétiques.
- Arts visuels et représentation des paysages extractifs : étude des pratiques artistiques (photographie, peinture, installation) qui rendent visibles les transformations des territoires.

- Écocritique : approche critique des formes esthétiques mobilisées pour représenter les crises écologiques liées à l'économie extractive.
- Arts autochtones et résistances à l'extraction : analyse des productions artistiques des peuples autochtones face aux industries extractives et à leurs conséquences.
- Culture matérielle et matérialité de l'extraction : étude de la manière dont l'art et la littérature abordent la matérialité des ressources (minerais, bois, pétrole).
- Géographie culturelle et distance extraction/consommation : réflexion sur la séparation entre lieux d'extraction et lieux de consommation dans les représentations artistiques. Réflexion sur les pratiques de remédiation.
- Mémoire, archives et histoire de l'extractivisme : analyse des récits historiques et des archives artistiques liés à l'exploitation des ressources au Canada.
- Dimension juridique : évolution du droit encadrant l'exploitation des ressources naturelles au Canada (droits fonciers, droit environnemental, droits des peuples autochtones)
- « Artivisme » : examen des pratiques artistiques militantes qui dénoncent les effets sociaux, économiques et environnementaux de l'extraction. Rôle des arts dans les mobilisations citoyennes et les revendications de justice environnementale.
- Histoire économique du Canada : les enjeux de l'extractivisme dans le développement national ; la théorie des ressources de base ("staples") aujourd'hui.
- Politique canadienne et extractivisme ; les enjeux province-fédéral ; les relations avec les nations autochtones ; le positionnement de partis politiques ; l'impact électoral ; les relations avec les États-Unis ; relations internationales, sécurité nationale.
- Les nations autochtones face à l'extractivisme : entre défense des territoires traditionnels et promesse de développement.

Nous sollicitons des propositions de communication (300 mots maximum assortis d'une brève notice biographique) émanant des différentes disciplines représentées au sein de l'AFEC. Ces propositions devront être adressées par courriel pour le **1^{er} septembre 2026** à Anne-Sophie Letessier (anne.sophie.letessier@univ-st-etienne.fr), Christine Lorre (christine.lorre@unicaen.fr) et Claire Omhovère (claire.omhovere@univ-montp3.fr).

Une sélection d'articles sera publiée à l'issue du colloque dans le volume 103 des *Etudes Canadiennes/ Canadian Studies* (<https://journals.openedition.org/eccs/>).

View the English call for papers [here](#).



Call for papers

The 5th International Kaunas Conference on Canadian Studies within the annual series of Baltic Canadian Studies conferences: Ruptures and Remedies: Rethinking Canada in Times of Crisis and Repair

Lithuanian Association for Canadian Studies & The Department of Multilingual Studies, Vytautas Magnus University, Kaunas/Lithuania; October 17, 2026 (hybrid)

https://www.american-indian-workshop.org/2026/Canadian_studies_conference_2026_Kaunas_Lithuania_CFP.pdf

Deadline: September 3, 2026

In his speech delivered at the World Economic Forum's Annual Meeting 2026 in Davos, Canada's Prime Minister Mark Carney described the current moment as "a rupture in the world order" – "the end of a pleasant fiction and the beginning of a harsh reality, where geopolitics, where the large, main power, geopolitics, is submitted to no limits, no constraints." Nonetheless, PM Carney was equally insistent that this rupture is not a sentence to helplessness: he argued that intermediate powers such as Canada retain real agency to shape a new order grounded in human rights, sustainable development, solidarity, and respect for state sovereignty and territorial integrity. Months later, speaking in Ireland ahead of the June 2026 G7 summit, PM Carney extended this argument outward, emphasizing the importance of "forging new and powerful ties between Ireland and Canada and Europe," describing Canada's partnership with European countries as "a force for good" amid ongoing global disruption.

Canada is a country with much experience in helping those affected by crises and emergencies outside its borders and those seeking refuge. Canada has also been negotiating its own fault lines, e.g. between settler and Indigenous sovereignties, regions and center, official, Indigenous, and immigrant languages and cultures, and competing visions of what the nation is or ought to be.

- We invite scholars from across disciplines to examine both the fractures and ruptures, internal and external, that have influenced Canadian society, culture, politics, and environment, as well as the remedies – political, artistic and literary, legal, communal, or otherwise – proposed or enacted in response. We also welcome a comparative approach, looking at such issues in Canada and another country.

LENGTH OF PRESENTATIONS: 20 minutes, plus 10 minutes for discussion.

LANGUAGE OF PRESENTATIONS: the working language of the conference is English, but presentations in French are very welcome.

We prefer presentations done in person, but there will also be a possibility to present online via MsTeams.

As is a longstanding tradition of the Baltic Canadian Studies conferences, there is no fee to attend the conference.

SUBMISSION INFORMATION:

Please submit your proposal (max. 200 words) for a 20-minute presentation, a brief bio, and contact information to both Kristina Aurylaitė and Giedrius Janauskas by **September 3, 2026**. Please also identify your preference for the format of your presentation: in person or online.

CONTACT INFORMATION:

Kristina Aurylaitė: kristina.aurylaite@vdu.lt

Giedrius Janauskas: giedrius.janauskas@vdu.lt



Call for papers

International PhD Seminar in American History / American Studies

Roosevelt Institute for American Studies, Middelburg/Netherlands, 25–27 November 2026

<https://www.roosevelt.nl/en/nieuws/call-for-papers-fall-international-phd-seminar-2026/>

Deadline: September 11, 2026

The RIAS is a leading research center and graduate school, partnered with Leiden University, dedicated to the study of American history, politics, and society. Since 2003, the Institute has organized regular seminars for doctoral students pursuing research in its areas of interest.

The RIAS will host its next in-person research seminar in Middelburg on 25-27 November 2026. We kindly invite applications from current doctoral candidates whose research covers any aspect of American culture, media, society, politics, or foreign relations, recent or historical.

We are particularly interested in studies in the following research areas:

- Culture and ideology
- U.S. in the world
- Environmental issues
- Race and gender studies
- Social justice movements, civil and political rights

We welcome proposals for research papers (e.g., a dissertation chapter) or papers that give an overview of the PhD project. Participants will present their paper and contextualize it within their research project in a 15-minute presentation.

Each presentation is followed by a group discussion of approximately 45 minutes, providing extensive opportunities for feedback.

Applicants are invited to submit their proposals, consisting of a 300-word abstract and a CV, both in PDF, no later than Friday, **11 September 2026**. These should be addressed to the seminar coordinator, Bálint Honos, and sent to info@roosevelt.nl. The selection of participants will be confirmed by 25 September 2026.

To support a culture of diversity and inclusion, we strongly encourage proposals from students that reflect the diversity of our field in terms of gender, ethnicity, and disability.

Participants will be expected to have a paper (approximately 6,000 words) ready for precirculation by Friday, **6 November 2026**.

The RIAS will provide accommodation and meals in Middelburg.

For further information, click [here](#) or contact the seminar coordinator at b.honos@roosevelt.nl

Contact Email: b.honos@roosevelt.nl



Call for papers

“Narrating Eventness: Economy, Ecology, and the Critical Power of Imagining”

Humboldt University Berlin, May 11–13, 2027

Deadline: September 15, 2026

Crises and catastrophes, disruptions and disasters, tipping points and turns: this array of terms ignites the imagination of historians and literary theorists alike. Today, these terms largely cluster around the intertwined spheres of economy and ecology, capital and carbon, the “Capitalocene” and the “Anthropocene.” Using these terms to narrate our past and present, as well as imagine hypothetical futures, shapes collective experiences and the social imagination while opening (or closing) political possibilities. To think through these terms is both a cultural and a historical endeavor: cultural in the attempt to scrutinize concrete practices of sensemaking and representation, and historical in its attention to the contingent, shifting dynamics of imaginaries and narrative forms across time and space.

Deciphering the “eventness” of ecological and economic crises serves as a focus point for understanding both their cultural and historical impact. We build on Hayden White’s distinction between “events” – occurrences that actually took place – and “facts” – the narrativized versions of events, shaped by cultural authority, ideological context, and narrative form. “Eventness,” here, could be the reflexive conditions that determine what becomes a “fact”. White’s analytic pathway is one of many. Historians like William H. Sewell and anthropologists have defined events not only through narration but through social structuration: as happenings that create and change social structures. Here, the “eventness” of a critical moment emerges from diverse practices of symbolic and social structuring. “Eventness” is also a temporal concept. Both environmental and economic catastrophes, for instance, often unfold gradually, as “slow violence”, across vast temporal and spatial scales, resisting humanistic modes of narration that privilege disruption and immediacy. To render them legible, we must consider more-than-human actors as historical agents. Even for the humanist, the imaginative creation of “eventness” moves across temporalities, encompassing Fernand Braudel’s historical layers: the history of events (*l’histoire événementielle*), the shifting development of the economy (*l’histoire conjoncturelle*) and the *longue durée* of ecological surroundings (*géohistoire*).

The conference **“Narrating Eventness: Economy, Ecology, and the Critical Power of Imagining”** will investigate how critical events emerge, are imagined and represented in order to understand the nature, scope, and scale of environmental and economic changes. By bringing together the literarily- and historically-minded, this conference aims to interrogate what links and what distinguishes narrations of economic and ecological events in and between these two disciplines.

We invite papers pursuing the following questions: How is the “eventness” of environmental or economic disruption constituted from historical and literary perspectives? In which ways are the consequences of events imagined in modern times, and what is the relationship between the social practice of narration and its material, economic, and political context? How do different narrative concepts (e.g., crisis, catastrophe, accident, incident) shape the

possibilities we imagine? What role do populism, fake news, deep fakes and artificial intelligence play in reverberations of historical events? In the light of environmental catastrophes and economic disorder, do we have to rethink human story-telling capacities and include more-than-human actors? How do human and more-than-human narrations interact, contradict, combine? And might there be room for a definition of “disruptive eventness” as non-change, as a form of perverse stability when the world seems to shout for radical reform? What impact do Indigenous knowledges have as well as other concepts which decenter Western epistemological concepts of crisis?

Please send a proposed title, an abstract of 500 words, and a short CV to Nina Huwer (nina.huwer@uni-jena.de) by 15.9.2026.

The conference is organized through the Cluster of Excellence “Imaginamics. Practices and Dynamics of Social Imagining” at the Friedrich Schiller University Jena and will be hosted at Humboldt University Berlin. We will be able to cover your travel and accommodation expenses. Please keep in mind that we are planning to publish selected and reworked papers in an edited volume afterwards.

Organizers:

Prof. Dr. Stefanie Middendorf
Professor of Modern and Contemporary
History (Dictatorial Studies),
Humboldt University, Berlin

Prof. Dr. Caroline Rosenthal
Professor of American Studies
Friedrich Schiller University, Jena



Call for papers

48th American Indian Workshop (AIW): Language, Indigenous Peoples & Europe – and Current Research

**National Library of Luxembourg/Bibliothèque nationale du Luxembourg (BnL),
Luxembourg City/Luxembourg, 19-22 May 2027**

<https://www.american-indian-workshop.org/AIW2027.html>

Deadline: September 15, 2026

The American Indian Workshop (AIW) was founded in 1980 at the Amsterdam Meeting of the European Association for American Studies. The AIW has since become the largest conference in Europe for researchers concerned with topics related to the Indigenous Peoples of North America. The AIW draws scholars from across the globe, working in diverse disciplines such as history, literature, anthropology, ethnology, art history, political science, geography, gender studies, museology, ethnomusicology, religion, law, linguistics, political science, cultural studies, sociology, philosophy, Canadian and American Studies, Native American Studies, Inuit Studies, and performance studies as well as communication and media studies.

The AIW provides an important platform for established academics and young scholars from Europe and North America for sharing their expertise and benefiting from peer engagement.

The 48th edition of the AIW will be held in Luxembourg from 19 to 22 May 2027. The host is the *Institut Grand-Ducal, section Linguistique, Ethnologie, Onomastique (IGD-LEO)*.

Venue: National Library of Luxembourg, Bibliothèque nationale du Luxembourg (BnL).

Organizers: The organizers are Carlo Krieger (organized AIW 8 and co-organized AIW 43) and Sam Mersch together with other members of the IGD LEO.

Themes:

The themes of the workshop are; “**Language, Indigenous Peoples & Europe**” encouraging contributions about language and linguistics, as well as about Indigenous Peoples and Europe, both also in a wider context. Interdisciplinary approaches are strongly encouraged. Experts from all disciplines are welcome.

Potential topics for papers include, but are not limited to:

- Indigenous Languages & Linguistics of North America
- Indigenous Linguistic Expressions; Indigenous Language Revival Programs; Writing systems;
- North-American Indigenous Literature
- Indigenous Cultures: History; Socio Cultural Aspects; Religion; Economy; Legislation; etc.
- Material Culture (Art, Objects, etc.)
- Non-Material Culture: Indigenous Film, Theatre Performances, Music, Songs, Dance, etc.
- Museums and North-American Indigenous holdings, Indigenous Representations
- North-American Indigenous Peoples and Europe; WW II, etc.
- Current Research

Papers & Panels:

The following proposals are welcome:

- Single papers (20 minutes)
- Panels (3-4 persons)
- Roundtables
- Posters

There will only be one session at a time, allowing for maximum participation and better feedback for all papers.

We want to accommodate a maximum number of **presentations of 20 minutes each**, with a discussion at the end of each session.

Tentative outline of the meeting days:

Wednesday afternoon: start at 2 pm, then Keynote 1, Welcome drink and a film evening in presence of the producer/s; (tbc).

Thursday: 9- 5 pm followed by the business meeting and the Conference dinner

Friday: 9-5 pm followed by Keynote 2; Drinks and light food, followed by an event (tbc).

Saturday: Bus Excursion related to the conference themes.

Submission:

If you are interested in participating, please submit your proposal to aiw2027luxembourg@igd-leo.lu by **September 15, 2026** including the title of your presentation; an abstract (max. 300 words, 5 keywords) and a short biographical note (max. 100 words). The organizers will notify acceptances at the latest by October 15, 2026.

Registration Fee: Participants €80; Students (valid student ID required) €25

Webpage: A dedicated conference website with practical information will be online shortly. In the meantime, please consult the AIW site:

<https://www.american-indian-workshop.org/AIW2027.html>

Contact Email: aiw2027luxembourg@igd-leo.lu

**Call for panel proposals****73rd Annual Meeting of the German Association for American Studies (GAAS): Imperial Borders**

Saarland University, Saarbrücken/Germany, May 20–22, 2027

<https://dgfa.de/annual-meeting/>

Deadline: September 30, 2026

At a moment marked by shifting geopolitics and renewed imperial ambitions, the 73rd annual conference of the DGfA/GAAS wants to interrogate the (re)making of imperial borders in the Americas. Rather than conceiving of borders as static territorial lines, we want to approach them as dynamic b/ordering processes: material, discursive, legal, and affective practices through which spaces, bodies, and forms of belonging are continuously constituted, contested, and transformed. From digital infrastructures and biometric surveillance to climate-driven displacement and oceanic governance, borders extend far beyond the nation-state's edges. Imperial bordering processes have exceeded the territorial boundaries of the U.S. through colonial possessions, military infrastructures, hemispheric interventions, and transnational security regimes, operating as diffuse technologies of power that organize mobility, citizenship, and everyday life. Bordering also produces differentiated spatial formations that organize unequal relations of mobility, labor, and governance, from urban neighborhoods and extraction zones to oceans, archipelagos, deserts, and logistical infrastructures.

Foregrounding this wider notion of American borders and borderlands as sites of encounter, conflict, and negotiation, the conference seeks to examine how imperial b/ordering processes reproduce and reconfigure U.S. power across territorial, maritime, atmospheric, digital, and social domains. We will also focus on the biopolitical dimensions of bordering, through which populations are differentially managed, exposed to violence, or rendered disposable. These processes are inseparable from racialized, sexualized, classed, and gendered regimes of sovereignty that structure access to rights, mobility, and recognition while reinforcing settler-

colonial formations, militarized governance, and extractive relations to land and environment. Furthermore, we invite contributions that approach bordering as hemispheric processes, examining how imperial formations are negotiated, contested and co-produced across the Americas through migration regimes, transnational governance, and the unequal relations between the United States, Canada, Latin America, and the Caribbean.

At the same time, we encourage contributions that move beyond diagnosing imperial formations to explore practices of resistance and transformation. How do counter-imperial orderings emerge through **Indigenous resurgence**, migrant activism, abolitionist movements, transnational solidarities, and other forms of political and cultural intervention? What forms of decolonial re-ordering challenge dominant epistemologies of territory, sovereignty, and security while opening alternative ways of imagining borders, mobility, and belonging? We also invite contributions that examine how literature, visual and digital cultures, film, performance, media, and the arts imagine, reproduce, or contest imperial borders and borderlands, opening alternative spatial imaginaries and modes of belonging. By centering these questions, we seek to illuminate borders not only as instruments of exclusion but also as sites where alternative political imaginaries and relational futures are forged. We also welcome contributions that trace historical genealogies of imperial bordering from settler-colonial expansion and slavery to contemporary forms of securitization and global governance. Bringing together perspectives from American Studies, Border Studies, Empire Studies, **Indigenous Studies**, Critical Race Studies, Gender and Sexuality Studies, Environmental Humanities, Legal Studies, Political Science, and related interdisciplinary fields, the conference explores how imperial border regimes persist, mutate, and are contested across time and space. In addressing both historical continuities and emerging configurations, it highlights the porous, uneven, and deeply contested nature of borders in a transforming global order, inviting critical engagement with the shifting architectures of power and the possibilities of more just and decolonial forms of b/ordering.

We welcome panel proposals of up to 4 papers (20 minutes each). Proposals for two-hour panels need to include the name of one confirmed speaker. Panels should allow for up to three more speakers to apply after the proposal has been accepted by the GAAS Advisory Board. If the panel takes the form of a roundtable discussion, more speakers can be invited. Only one of the panel organizers can simultaneously be a presenter on the panel. Organizers and speakers must not serve in more than one panel during the conference. We encourage panel proposals by organizers from different home institutions.

Panels can only be organized by members of the German Association for American Studies (DGfA). Speakers also have to be members of the DGfA by the time of the conference. This rule does not apply to members of the EAAS and ASA.

Please send all panel proposals to executive_director@dgfa.de. The deadline is **September 30, 2026**.

Contact Email: executive_director@dgfa.de



Call for papers

Biannual Congress of the Institut des Amériques

Campus de l'Université Toulouse Jean Jaurès, University of Toulouse, Toulouse/France,
October 20–22, 2027

<https://www.institutdesameriques.fr/en/cycle/congres-2027-ida>

Deadline: September 30, 2026

1. Biannual congress of the Institut des Amériques - Presentation

The congress of the Institut des Amériques is a biannual conference which brings together experts of the United States, Canada, Latin America, and the Caribbean. A complete list of past conferences is available online.

The last conference was held in October 2025 in Aubervilliers, on the Condorcet Campus. The Campus of the University of Toulouse Jean Jaurès has been selected to host our next event from October 20 to 22, 2027. Designed to encourage cross-disciplinary exchange, the IdA conference will gather scholars engaged in diverse areas of research on the Americas.

To cover a wide range of topics and promote the broadest possible dialogue in American studies, the IdA thus issues this call for paper proposals for the 12 thematic workshops. As much as possible, the workshops will address topics with a continental scope.

2. Workshop format for the 2027 Congress

Workshop format for the IdA Congress: 2h00

3 or 4 papers (20 min each) : 1h to 1h20

1 discussant (20 min) : 20 min

Q&A with the audience: 20 to 40 min

The thematic workshops offered focus on the current state of research in their respective fields, with an emphasis on methodological, historiographical, and/or conceptual reflection. The workshops last 2 hours (each workshop session must include a maximum of 4 presenters and one discussant, who will give concise presentations—no longer than 20 minutes—to allow time for discussion with the audience).

- Networked Activism: The Circulation, Renewal, and Interconnection of Contemporary Forms of Engagement in the Americas
- [Indigenous Counter-Cartographies in the Americas: Issues, Dynamics, and Implications in the Contemporary Era](#)
- Punishment in the Americas: Rethinking Hybridities, Circulations, and Transformations of the Penal Landscape on the American Continent
- Heuristic Challenges of the Circulation of Lesbian Literature in the Americas during the Twentieth Century
- States, Societies, and the Working Classes in the Americas: Investigating Political Transformations from Below
- Genders in Tension: From Intersectional Feminism to Contemporary Masculinisms in the Americas

- Wandering in the Americas: Migratory Trajectories Hanging in the Balance Amid Restrictive U.S. Policies Under Trump II
- The Social Space of the Neighborhood in the Americas: What Are the Issues?
- Collaborative Research in the Americas: What Challenges for Social Sciences?
- Rethinking the Intellectual Circulation of the Radical Right Across Time and Space (the Americas, Europe)
- Representing, Marginalizing, Contesting: Images of Otherness in the Americas
- Energy transitions in the Americas. Networks and territories in reconfiguration

Selected presenters will be asked to submit their papers online 15 days before the conference. The papers will be made available to the public to make the sessions more dynamic.

3. Paper submission guidelines and procedure

a. **Presentation of the paper:** consisting of a title, 5 keywords, and an abstract of no more than 4,000 characters, in French and in a language of the Americas. Please specify, at the top of the document, the title of the workshop for which you wish to submit this paper.

b. **Presenter's profile:** consisting of first and last name, a brief resume (maximum 2 pages), contact information, and the candidate's affiliated institution, in French and in a language of the Americas.

Proposals must be submitted no later than **September 30, 2026**, to the following address:

Partenariats@institutdesameriques.fr

4. Calendar

March 19, 2026: Launch of the Call for Thematic Workshop Proposals

Week of July 6, 2026: Launch of the call for papers

September 30, 2026: Deadline for paper proposals

October 2026 to January 2027: Review process

February 1, 2027: Responses to paper proposals

Contact Email: Partenariats@institutdesameriques.fr



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 ?

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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

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?

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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/ijs/submissions>

Questions regarding the issue can be addressed to the Editor: Jean Michel Montsion: montsion@yorku.ca

All articles will undergo double-blind peer review.



Call for papers

Student and Doctoral Scientific Conference, 12th Festival of Canadian Cultures: Canada: Safe and Sound?

American Studies Student Association, Jagiellonian University, Kraków/Poland, 16–18 November 2026

https://www.american-indian-workshop.org/2026/ENG_xii_fkk_cfp.pdf

Deadline: October 3, 2026

Conference languages: Polish and English

The American Studies Student Association of the Jagiellonian University cordially invites you to the 12th edition of the Festival of Canadian Cultures and the student and doctoral scientific conference entitled Canada: Safe and Sound? The event will take place on 16-18th November 2026 at the WSMiP Building, Reymonta 4, Kraków.

For decades, Canada has cultivated an image of openness, stability, and safety. On the international stage, it has until recently been seen as a successful multicultural experiment, a model liberal democracy, and a guarantor of human rights. Today, however, that narrative faces increasingly serious challenges. Growing pressure from the United States, great-power competition over the Arctic, and the future of the transatlantic alliance are all urgent concerns. Global challenges that Canada cannot escape are also multiplying: disinformation, climate change, and the crisis of liberal democracy. Within the country itself, rising separatist sentiments, social and economic inequalities, a housing crisis, and tensions around Indigenous peoples' rights all lend new meanings and dimensions to the question of Canada's condition.

The concept of security that we place at the heart of this conference is understood broadly and multidimensionally — not only through the lens of military and geopolitical security. It is also the economic security of citizens: a housing crisis, growing inequality, and the erosion of the middle class undermine the sense of stability that was for so long a Canadian norm. It is

health and environmental security: the pandemic exposed vulnerabilities in the healthcare system, and climate change is hitting Canada with particular force. It is the security of Indigenous peoples, still shaped by the legacy of colonialism. It is the identity security of minorities in the face of a rising tide of intolerance. And it is the security of liberal democracy itself, threatened by disinformation, polarization, and a crisis of trust in institutions.

The conference *Canada: Safe and Sound?* aims to provide a space for interdisciplinary reflection on how different dimensions of security intertwine and condition one another in contemporary Canada. We want to ask what it means to feel secure in this country today, who provides that security, and to whom it continues to be denied. The title *Safe and Sound* is deliberately ambiguous: it is an English idiom meaning "unharmful and well," but also a question of whether Canadian values — multiculturalism, inclusivity, the rule of law — remain sound: durable, solid, and credible in the face of the challenges confronting the country.

Particular attention in the conference programme will be devoted to the Arctic. The region has become one of the most contested points on the map of global rivalry. Melting ice is opening new shipping routes and access to natural resources, drawing the interest of great powers and intensifying disputes over territorial sovereignty. For Canada, the North is not only a geopolitical space, but also the homeland of Indigenous peoples, for whom questions of security and self-determination take on particular significance in this context. We invite reflection on how Canada navigates this unique and increasingly disputed region — and what the future of the Arctic tells us about the future of Canada itself.

We invite submissions on topics including (but not limited to):

- Arctic sovereignty and great-power competition;
- Canada–U.S. relations in the age of Trump 2.0;
- Canada in NATO;
- digital security: disinformation, data sovereignty, cyberattacks, and critical infrastructure;
- border security and immigration policy;
- economic security: the housing crisis and rising inequality;
- food security;
- access to natural resources;
- health security;
- security of Indigenous peoples: rights, self-determination, and the legacy of colonialism;
- security of minorities: racism, Islamophobia, antisemitism;
- climate and environmental security;
- literary, musical, and cinematic representations of threat;
- Canadian popular culture's response to crisis;
- tensions between individual freedom and collective security in Canadian society.

We welcome submissions from students, doctoral candidates, and early-career researchers representing fields such as Canadian Studies, American Studies, History, Sociology, International Relations, Political Science, Economics, Anthropology, Literary Studies, Media Studies, Cultural Studies, Philosophy, and other humanities and social sciences.

The organizers reserve the right to select submitted proposals. Acceptance will be based on the quality of the abstract, its clear relevance to the conference theme, and the originality of the proposed approach.

Abstracts (in Polish or English) of up to 250 words, accompanied by a short biographical note, should be submitted by **October 1st** via the following form: https://docs.google.com/forms/d/e/1FAIpQLSeCRxcyTK6bxZMG099XzG2_CC9uxQ64lby-rxqZZuER2SZg/viewform

Participation in the conference is free of charge. Online participation is possible.

Presentation length: up to 20 minutes.

Notification of acceptance or rejection will be sent via email within one week of the submission deadline. If the deadline is extended, notifications will be sent within one week of the close of the extended submission period.

For any inquiries, please contact us at: amerykanistyka@gmail.com



Call for papers

Annual Meeting of the Canadian Historical Association (CHA): Confluences and Crossroads in History

St John's College, University of Manitoba, Winnipeg, Manitoba/Canada, June 14–16, 2027

<https://event.fourwaves.com/5a3ec203-c9d2-418a-8cd7-112bad4b0e69/pages>

Deadline: October 16, 2026

The confluence of the Red and Assiniboine Rivers has been a meeting place for millennia. Located within the homelands of the Anishinaabeg, Dakota Oyate, Ininiwak, and Nakoda, by the eighteenth and nineteenth centuries 'the Forks' had become a hub of the fur trade, bringing Indigenous nations into contact with French and British traders. This period also saw the emergence of a new Indigenous nation, the Red River Métis, who in 1869 forcefully challenged Canada's imperial ambitions, and reshaped Confederation. In 1871, Anishinaabe leaders and Canadian officials negotiated Treaty 1, the first of the Numbered Treaties. The rapid advance of settler colonialism followed the treaty, attracting diverse immigrants and tying the region into the emerging global economy through railways and networks of commodity exchange. Winnipeg, the city that grew up around the confluence of the two rivers, became a hotbed of feminist activism, working class struggle, multiculturalism, and Indigenous resurgence. It remains a vital crossroads of the North American continent today.

The 2027 Canadian Historical Association annual meeting will be held in Winnipeg at St John's College, University of Manitoba, from Monday to Wednesday, June 14 to 16. This in-person conference will be the first CHA annual meeting held in the Prairies since 2018, and the first in Winnipeg since 2004. It coincides with the 150th anniversary of the University of Manitoba, formed in 1877 when three denominational colleges—Manitoba (Presbyterian), Saint-

Boniface (Roman Catholic), and St John's (Anglican)—converged to form the first degree-granting university in Western Canada.

The gathering of historians and archivists in Winnipeg in June 2027 will also include the Association of Canadian Archivists (ACA), the Canadian Society for the History of Medicine (CSHM), and the Canadian Catholic Historical Association (CCHA). These conferences will all be held either concurrently or contiguously with the CHA annual meeting, creating opportunities for collaboration and dialogue.

The CHA 2027 Program Committee invites proposals for panels and papers that illustrate themes of confluence and crossroads in history—the coming together of peoples, languages, and ideas in diverse spaces in the past. How, from a historical perspective, has confluence driven change? In the literal sense, how has the flowing together of water shaped history? What are the social, political, economic, environmental, and cultural dynamics of places located at the crossroads of continents, nations, and empires? What has the concept of 'being at a crossroads' meant for people and societies in the past?

The Program Committee will consider contributions that address other historical themes. This conference is open to all academic and public historians, community members, and independent scholars regardless of their temporal or geographic focus, including work that is comparative, transnational, and interdisciplinary. Submissions may be made in either French or English.

Session proposals should include the completed form (with the presenters' names, email addresses of the session organizer and presenters, and a list of three keywords), the session's title, paper titles, and brief abstracts (250 words) for each paper.

Individual paper submissions should include the completed form (with the author's name, contact information, and list of three keywords) as well as a title and a brief abstract (250 words).

Submit a Proposal:

<https://event.fourwaves.com/5a3ec203-c9d2-418a-8cd7-112bad4b0e69/submission>

The Program Committee is open to proposals for workshops, poster sessions, or other formats that encourage historical inquiry and community participation.

Please note that individuals can only submit one abstract for the CHA meeting (e.g., either an abstract for an individual paper or an abstract as part of a session proposal).

Submissions are not restricted to CHA members. However, all presenters at the annual meeting must be members of the CHA.

The deadline to submit proposals is Friday, **October 16, 2026**.

Contact Email: CHA-SHC2027@umanitoba.ca; c.charlton@cha-shc.ca



Call for papers

International Conference on Canadian Studies: Medical Humanities in the Anthropocene: Indigeneity, Borders and Justice through Indo-Canadian Perspectives

Centre for Canadian Studies, Jadavpur University, Kolkata, West Bengal/India, 3–4 February 2027

<https://networks.h-net.org/group/announcements/20158963/medical-humanities-anthropocene-indigeneity-borders-and-justice>

Deadline: November 15, 2026

This is a particularly special year for us as the Centre celebrates its 20th anniversary. Over two decades, the Centre has grown through sustained conversations and collaborations, connecting Canadian Studies in India with wider global conversations and academic communities. As we celebrate this journey, we are excited to open up new conversations that bring together scholars and students from India and beyond, and to think together across disciplines, borders, and perspectives. We warmly invite you to be part of this milestone and to contribute to the next chapter of the Centre's ongoing intellectual journey. Please share the CFP (as given below and as attached) widely with colleagues, scholars, students, and academic networks. We look forward to hearing from you and welcoming you to Jadavpur University in February 2027!

The Anthropocene has generated an urgent rethinking of the relationship between human life, environmental transformation, and planetary crisis. Yet the category of the Anthropocene also raises important questions about whose histories, bodies, and experiences are represented when "humanity" is positioned as the primary agent of planetary change. Interventions such as the Capitalocene, Plantationocene, and Colonialocene remind us that planetary precarity is neither universal nor evenly experienced; rather, it is historically produced through unequal relations of power (Haraway, 2016; Moore, 2016). The Conference seeks to further explore these questions from Indo-Canadian perspectives wherein histories of South Asian migration, colonialism, racialization, settlement and belonging in Canada unfold within ongoing structures of settler colonialism and Indigenous sovereignty. An Indo-Canadian lens can articulate a productive space for examining how questions of health, environment, land, mobility and justice intersect across histories of migration and indigeneity while also addressing differences between diasporic displacement and Indigenous dispossession. Indeed, climate change requires the humanities to reconsider the relationship between human history and geological time, while exposing the limitations of historical frameworks that have treated humanity as a unified subject. (Chakrabarty, 2009). Such a standpoint enables the Medical Humanities to consider planetary crisis not as a universal experience but as one mediated by histories of colonial power, migration, race, and unequal vulnerability. From Indigenous perspectives, planetary crises must be understood in terms of the disruption of Indigenous relationships with land and more-than-human worlds. Kyle Powys Whyte (2017) insists on an approach that decolonizes Anthropocene discourse by foregrounding Indigenous histories, ecological knowledge, sovereignty, and experiences of environmental change. Indigenous Traditional Knowledge and Traditional Medical Knowledge

further offer important frameworks for understanding health as relational, place-based, and embedded within reciprocal relationships among humans, land, and more-than-human worlds. Attending to these knowledge systems also calls for critical attention to the ways colonial structures have historically suppressed, appropriated, or delegitimized Indigenous epistemologies, healing practices, and systems of care.

It is within this context that Medical Humanities offers a particularly productive interdisciplinary framework. Medical Humanities has worked with the relationship between medicine, culture, narrative, ethics, and human experience. In a world constantly in the throes of man-made crises, Medical Humanities must now be expanded to examine how health and illness are shaped by environmental, colonial, racial, and geopolitical conditions. The twenty-first century has profoundly unsettled conventional understandings of health. Pandemics, climate change, environmental toxicity, forced migration, widening mental health crises, and the unequal distribution of healthcare have demonstrated that illness can no longer be understood exclusively through biomedical paradigms. Rather, health emerges as a relational condition produced through ecological systems, political economies, colonial histories, and cultural imaginaries. The critical Medical Humanities have responded to this shift by interrogating how illness, disability, care, embodiment, and wellbeing are mediated through structures of power, environmental change, and social inequality, while foregrounding the indispensable role of narrative, ethics, and culture in understanding human experience (Whitehead & Woods, 2016; Crawford et al., 2020). The body is never entirely separate from the landscape in which it lives, nor from the political structures that determine whose lives are protected, whose suffering is recognized, and whose health is considered expendable (Foucault, 1974). These questions also invite attention to Two-Spirit, queer, and trans Indigenous experiences as shaped by colonial histories and ongoing structures of heteropatriarchal power and the neoliberal capitalist economy. Indigenous queer and Two-Spirit perspectives challenge normative understandings of the body, kinship, care, and belonging, while opening possibilities for more relational and decolonial approaches to health and environmental justice (Driskill et al., 2011). The Environmental Humanities similarly challenges the separation of culture from ecology by asking how literature, narrative, history, and representation shape our understanding of environmental crisis (Buell, 2005; Heise, 2008). Bringing these fields together allows us to ask how illness, disability, vulnerability, ecological degradation, and environmental displacement might be read as interconnected forms of embodied experience.

Samir Shaheen-Hussain's study of medical colonialism demonstrates how the history of Indigenous children's healthcare in Canada must be understood within broader structures of colonial power and dispossession (Shaheen-Hussain, 2020). Glen Sean Coulthard (2014) and Leanne Betasamosake Simpson (2017), in different but complementary ways, further demonstrate the importance of foregrounding Indigenous sovereignty, Traditional Knowledge Systems, relationality, land and resistance. Further, Rob Nixon's concept of "slow violence" describes forms of violence that are incremental and dispersed across time and space, often affecting populations whose suffering receives limited political or media attention (Nixon, 2011). Avtar Brah's concept of "diaspora space" is also particularly useful because it brings together the histories of migrants, diasporic communities, and Indigenous populations within the same social and political landscape (Brah, 1996). Such diverse perspectives challenge

Medical Humanities to move beyond individualized understandings of illness and care toward questions of structural violence, collective health, land, sovereignty, and justice. Therefore, Indo-Canadian experiences of belonging cannot be understood only through the framework of multiculturalism; they also raise questions about land, settlement, Indigenous sovereignty, racial hierarchy, and the politics of migration. Moreover, it is crucial to explore possibilities of Indigenous–diasporic dialogue without collapsing distinct histories of dispossession, migration, settlement, and sovereignty.

The Conference seeks to create a vocabulary for examining how forms of violence are narrated, remembered, normalized, or resisted. It also invites questions about whose environmental knowledge is recognized and whose experiences of ecological crisis are rendered invisible. Further, the Conference hopes to generate conversations that investigate how literary texts, cultural narratives, medical histories, life writing, visual culture, and other forms of representation illuminate the relationships among health, illness, environment, migration, indigeneity, borders, and justice. Most importantly, it asks how the humanities might help imagine forms of care that recognize the interconnectedness of bodies, communities, histories, and environments while remaining attentive to the differences in power and history that shape their relationships.

The Conference welcomes submissions from scholars, researchers, creative practitioners, healthcare professionals, environmental thinkers, and postgraduate researchers whose work engages critically with these themes from interdisciplinary and comparative perspectives. Possible areas of engagement include, but are not limited to, the following subthemes:

- Critical Medical Humanities and the Politics of Health
- Health Humanities and Narrative Medicine
- Mental Health, Trauma, and Literary Representation
- Ecological Grief, Climate Anxiety, and Environmental Affect
- Health, Disability, and Embodiment
- Indigenous Healing Practices and Traditional Medical Knowledge
- Adivasi, First Nations, Inuit, and Métis Literatures
- Environmental Humanities and Planetary Health
- Environmental Justice and Medical Ecology
- Toxicity, Pollution, and Slow Violence
- Climate Change and Public Health
- Water, Health, and Blue Humanities
- Decolonizing Medicine and Healthcare
- Indigenous Knowledge and Ecological Ethics
- Migration, Diaspora, and Health
- Care Ethics and Community Health
- Food, Agriculture, and Medical Humanities
- Graphic Medicine and Visual Cultures of Health
- Pandemic Narratives and Global Health
- Aging, Caregiving, and Memory
- Gender, Sexuality, and Reproductive Justice
- Translation, Health Communication, and Cultural Mediation
- Comparative Literary Perspectives on Health and Environment
- Literature, Ecology, and the Politics of Justice

- Multispecies Health and More-than-Human Worlds
- Decolonial Futures in Medical Humanities
- Indo-Canadian Diaspora, Health, and Belonging
- South Asian Migration, Settlement, and Settler Colonialism
- Indigenous–Diasporic Encounters, Solidarities, and Tensions
- Borders, Mobility, Citizenship, and Health Justice
- Race, Racialization, and Health Inequities in Indo-Canadian Contexts
- Land, Displacement, and Indigenous–Diasporic Relations
- Two-Spirit Identities, Indigenous Queerness, and Decolonial Health
- Queer and Trans Perspectives on Settler Colonialism
- Queer Sovereignty, Kinship, and Decolonial Futures

Abstracts of 500 - 700 words along with a 50-word bionote are to be sent to ccsj@jadavpuruniversity.in by Sunday, **15 November 2026**, 11:59 pm IST. Acceptance will be intimated by 30 November 2026.

Undergraduate students (UG I, UG II, and UG III) may apply only for poster presentations accompanied by a 10-minute oral presentation, and should submit an abstract of 300 – 400 words along with a 50-word bionote to ccsj@jadavpuruniversity.in by Sunday, **15 November 2026**, 11:59 pm IST. Acceptance will be intimated by 30 November 2026.

From 2017, the Centre for Canadian Studies, Jadavpur University has introduced two **student awards** for the best paper presented at a regular session at the Conference as follows:

“Victor Ramraj Memorial Prize” for the best paper in Canadian Diaspora Studies

“Renate Eigenbrod Memorial Prize” for the best paper in Indigenous Canadian Studies

- A student may apply for only one of the above-mentioned prizes and should indicate the same during abstract submission. Joint authors would not be eligible to participate. The student must be registered as a current BA Fourth Year, Masters or PhD student at a college/ University/ Research Institute. Previous awardees (within the last three academic years) in any category would not be eligible to apply.
- In order to be considered for the prize and upon acceptance of the abstract, completed papers (2500 words excluding bibliography, Chicago Stylesheet, 18th Edition) should be emailed by Monday, **4 January 2027**, 11:59 pm IST. Inability to adhere to given deadlines and formats would lead to instant disqualification and the students would not be shortlisted for the prize.
- Only shortlisted students would be eligible to compete for the prize but all students whose abstracts have been accepted would be eligible to present their paper at the conference.
- Shortlisted students must be present in person at the Conference to present their papers and compete for the prize.
- The Prize(s) would be awarded only if the Screening Committee believes in the originality and academic excellence of the submission. The decision of the Screening Committee would be final.

Virtual presentations will be considered only for overseas participants, subject to logistical feasibility. A registration fee will be mandatory for all selected participants.

Registration information as given below for both participants and attendees (Includes Lunch/ Refreshments/ Conference Kit)

Faculty: Rs. 800 + 18% GST = Rs. 944/-

Postdoctoral Scholar: Rs. 600 + 18% GST = Rs. 708/-

PhD Scholar/ Independent Scholar: Rs. 400 + 18% GST = Rs.472/-

UG/PG Students: Rs. 300 + 18% GST = Rs. 354/-

Foreign Delegates: USD 50 + 18% GST = USD 59

Please send a copy of the transfer document/receipt along with transaction ID with your details, including name, affiliation, address, email-id and contact number at ccsj@jadavpuruniversity.in

Information about registration link will be provided ONLY after acceptance of papers/ requests for attendance.

Deadline for completion of registration: 15 January 2027. Pre-registration is mandatory.

Accommodation: Participants will make arrangements for their own stay. Suggestions for possible places to stay can be provided on request.

Conference Coordinator: Professor Debashree Dattaray, Coordinator, Centre for Canadian Studies, Jadavpur University, Kolkata – 700032

Organising Committee:

Aunshuparna Mustafi (PhD Student, Jadavpur University)

Labanya Sikdar (Research Scholar, Jadavpur University)

Abhik Sarkar (Research Scholar, Jadavpur University)

Sayan Mazumder (Research Scholar, Jadavpur University)

Debashree Dattaray (Faculty member, Jadavpur University)

Contact Information

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Call for papers

Special Issue to Appear in *Transmotion*: An Online Journal of Postmodern Indigenous Studies

<https://journals.kent.ac.uk/index.php/transmotion>

Deadline: December 1, 2026

Transmotion is currently seeking submissions for a special issue on the topic of “Indigenous Horror,” broadly defined. Submissions may focus on a wide variety of genres (fiction, poetry, film, television, games, and other art forms). Submissions may be original works of research, criticism, reviews, or short fiction.

While this list is not exclusive, we particularly welcome proposals for articles that engage with the following topics:

- Indigenous Horror across media (film, television, literature, new media, oral narratives, etc).
- Analysis of non-Indigenous horror texts from Critical Indigenous Studies perspectives.
- Theorizations or critiques of haunting/Gothic/Weird/monstrosity or other Horror Studies concepts from Indigenous epistemic lenses.
- Indigenous or Indigenized “monsters.”
- Histories of Indigenous Horror.
- The functions and potentialities of Indigenous Horror.
- Tribally specific and/or place-based analyses of Indigenous Horror.
- Indigenous interpretations/reinterpretations of Western horror conventions.
- Indigenous Studies and its relationship to Horror Studies, Gothic Studies, Eco-criticism and Eco-horror.
- Types and generic categories of Indigenous Horror (Indigenous Gothic, Indigenous Weird, etc) and complications to these categories.
- Profiles of significant figures within Indigenous Horror (actors, writers, directors, or archetypes).
- Reflections on pedagogical approaches to Indigenous Horror.
- Indigenous Horror and its (real or possible) relationships to sovereignty, self-determination, anti-colonial organizing, and decolonization.

Timeline:

Abstracts (up to 300 words) and author CV to be sent to the editors listed below by December 1, 2026. Full article drafts will be due by August 1, 2027, and should be submitted directly to the *Transmotion* website for peer review, in accordance with the journal guidelines. Projected publication of the Special Issue is in Fall 2028.

Questions should be directed to editors Laura De Vos laura.devos@ru.nl and Bryn Skibo bryn.skibo@viu.ca



Appel à propositions

Revue critique de fixxion française contemporaine : (Re)visiter les lieux

Numéro 35, 2027

Date limite : 1^{er} décembre 2026

La fin du XX^e siècle marque le début de ce que l'on a coutume d'appeler le *spatial turn*. Largement reconnu dans les sciences et les arts, le tournant spatial se manifeste par la reconnaissance que l'espace joue un rôle central et incontournable dans toutes les constructions du savoir (Soja, 1989 ; Cosgrove, 1999 ; Wharf et Arias, 2009).

Un mouvement similaire anime les études littéraires. Depuis les années 1990, celles-ci accordent une attention plus soutenue aux questions spatiales, attention dont témoigne l'essor des approches et notions dites géocentrées, comme la géopoétique (White, 1994 ; Bouvet, 2011), la géographie de la littérature (Moretti, 2000), la topographie romanesque (Camus et Bouvet, 2011), la géocritique, (Westphal, 2007), la géographie littéraire (Collot, 2011) ou encore la narratologie de l'espace (Ryan, Foote et Azaryahu, 2016). Cet intérêt renouvelé pour l'espace ne semble pas en voie de s'émousser, au contraire : la crise environnementale et l'inquiétude qu'elle engendre incitent les littéraires – écrivains, critiques, théoriciens – à interroger le monde sous un nouvel angle, moins anthropocentré, comme en témoignent par exemple l'engouement pour l'écocritique (Garrard 2004 ; Suberchicot, 2012), l'écopoétique (Schoentjes, 2015), et, plus largement, le *nature writing*.

Ainsi, la littérature se ressaisit de l'espace.

C'est dans ce contexte que s'inscrit la 35^e livraison de la *Revue critique de fixxion française contemporaine*, qui invite à « (Re)visiter les lieux » et à interroger à nouveau frais la spatialité des œuvres narratives du domaine francophone contemporain.

Afin de favoriser les échos entre les articles du dossier, nous nous intéresserons moins aux lieux composant l'univers du récit (une histoire se déroule toujours quelque part), qu'aux cas où les écrivains et les écrivaines ou leurs alter ego de papier se rendent physiquement sur des lieux réellement existants qu'ils abordent dans leur concrétude, lieux dont l'écrit portera à divers titres la trace. Car force est de constater que les effets du *spatial turn* se manifestent, au niveau de la fabrication des œuvres, non seulement par une attention plus soutenue à la manière d'inscrire l'espace dans le texte, mais aussi par la reconnaissance de l'influence des lieux dans le processus même d'écriture.

On le voit, par exemple, de manière très nette dans les littératures de terrain (Viart, 2019), qui recourent à des déplacements *in situ* dont l'objectif dépasse souvent la seule visée documentaire, puisqu'il n'est pas rare que les auteurs ou les autrices se rendent sur place sans avoir une idée précise de ce qu'ils trouveront, ou en sachant pertinemment qu'il ne reste rien (ou si peu) de ce qu'ils cherchent ; c'est alors l'expérience des lieux en tant que telle qui nourrit l'enquête et l'écriture. On pense à l'emblématique *Dora Bruder* de Patrick Modiano (1997). On pourrait également citer le cycle *Abracadabra*, entamé par Patrick Deville en 2004 avec *Pura Vida*, au terme duquel l'écrivain aura complété deux circumnavigations ; ou les plus récents livres d'Hélène Gaudy, d'*Une île, une forteresse* (2017) à *Archipels* (2024), qui placent

les lieux et leur fréquentation au cœur de l'enquête et du processus d'écriture ; ou encore, les enquêtes *in situ* de Joy Sorman (*À la folie*, 2021 ; *Le témoin*, 2024), *La cache*, de Christophe Boltanski (2015), *La sagesse de l'ours*, de Denise Brassard (2017), ou *Autoportrait d'une autre*, d'Élise Turcotte (2023).

Ces récits d'enquête prennent parfois pour sujet un territoire en tant que tel, qu'il s'agit alors d'explorer et de raconter. Parmi ces « explorations géographiques » (Demanze, 2019), outre l'œuvre péripatétique de Jean Rolin, citons les récits géopoétiques d'André Carpentier, don't *Ruelles, jours ouvrables* (2005) ou *Moments de parcs* (2016) ; *Un livre blanc*, de Philippe Vasset (2007) ; *Le dépaysement*, de Jean-Christophe Bailly (2011) ; *Paris Fantasme*, de Lydia Flem (2021) ; ou *J'habite une île*, de Rodolphe Lasnes (2022).

Parfois, se rendre sur les lieux s'inscrit dans le cadre d'un pèlerinage littéraire. Il n'est pas rare, en effet, que des écrivaines ou des écrivains contemporains partent sur les traces d'une figure littéraire marquante, et mettent littéralement leurs pas dans ceux de leurs prédécesseurs. C'est depuis la Nouvelle-Angleterre que Dominique Fortier retrace le parcours d'Emily Dickinson, dans *Les villes de papier* (2018). Dans *Un certain M. Piekielny* (2019), François-Henri Désérable se rend à Wilno, à la recherche d'un ancien voisin de Romain Gary ; quelques années plus tard, il refait le chemin que Nicolas Bouvier a relaté dans *L'usage du monde* au milieu des années 1950 (*L'usure du monde*, 2023). Dans *J'irai chercher Kafka* (2024), Léa Veinstein suit la trace des manuscrits de l'écrivain, de Prague à Tel Aviv puis en Allemagne. D'autres fois, les pèlerinages littéraires ont comme destination les lieux de la fiction, comme l'a montré Christophe Pradeau (2024). À la manière de Jean Rolin lancé sur la piste de Lawrence d'Arabie dans *Crac* (2019), il s'agit alors de retrouver, dans le monde réel, des éléments ayant servi à construire un univers fictif.

D'autre fois encore, les écrivains contemporains se rendent sur les lieux à l'occasion de résidences d'écriture. De plus en plus nombreuses, et rémunérées grâce au soutien des politiques culturelles, ces résidences invitent des écrivains à investir un lieu pour une période déterminée, à en faire l'expérience concrète et à s'y engager, en menant, souvent en parallèle, un projet de création personnel et des activités de médiation culturelle : rencontres, ateliers, lectures, etc. (Bisenius-Penin, 2022). Les œuvres créées ont généralement un ancrage spatial fort ; la résidence est alors mise à profit pour collecter des informations (témoignages, archives) et pour se frotter aux caractéristiques physiques réelles des lieux. Dès lors, bien que le temps long de l'écriture interdise *a priori* de parler d'art *in situ*, on peut affirmer que l'écriture se nourrit directement du lieu (Knebusch 2016 ; Roussigné, 2021).

Parmi les très nombreux exemples, on pense aux programmes gérés par le Conseil des arts et des lettres du Québec, qui permettent à des artistes d'effectuer de longs séjours de création en Europe, au Mexique, ou au Japon ; ou aux Villas de résidences artistiques de la France, incluant la prestigieuse Villa Médicis à Rome, ou la Villa Albertine qui, présente dans dix grandes villes étatsuniennes, a rendu possible *Vallée du silicium*, d'Alain Damasio (2024). Plus localement, le programme de résidences en bibliothèque du Conseil des arts de Montréal accueille chaque année deux auteurs ou autrices pendant six mois dans une des bibliothèques de la métropole ; l'association L'esprit du lieu, près de Nantes, reçoit des écrivaines et des écrivains depuis 1999 pour des résidences qui débouchent sur des publications (entre autres, Delphine Bretesché, *Perséphone aux jardins de sainte Radegonde*, 2013 ; Hélène Gaudy,

Grands Lieux, 2017 ; François Bon, *Où finit la ville*, 2020 ; Grégory Buchert, *Retour sur un départ manqué*, 2024) ; quant à la Maison des Écrivains Étrangers et Traducteurs, elle propose chaque année plusieurs résidences de deux mois, à Saint-Nazaire. En plus de ces programmes récurrents, il existe quantité d'initiatives ponctuelles. Certaines accompagnent une démarche artistique individuelle, comme celles qui ont mené à la création de *Paris Gare du Nord*, œuvre radiophonique et littéraire de Joy Sorman (2011), à celle de *Kiruna*, de Maylis de Kerangal (2019), ou à celle de *L'âge de la première passe*, d'Arno Bertina (2020) ; parmi les initiatives ponctuelles, d'autres naissent d'un élan collectif, comme le projet « Rwanda, écrire par devoir de mémoire » grâce auquel dix auteurs et autrices originaires d'Afrique ont pu séjourner à Kigali pour dire le génocide rwandais par des romans, des poèmes ou des essais (entre autres, Boubacar Boris Diop, *Murambi, le livre des ossements* ; Nocky Djedanoum, *Nyamirambo !* ; Abdourahman A. Waberi, *Moisson de crânes*, tous parus en 2000 ; sur cet ensemble de textes, voir de Beer 2020).

Enfin, les lieux que fréquentent les écrivaines et les écrivains sont ceux dans lesquels ils écrivent – le scriptorium. Pour certains, la relation qui s'instaure avec le cabinet de travail est si forte et si intime, qu'il serait impensable que rien ne percole du lieu vers le texte. Dans ce registre, on sait l'importance de la maison de Neauphle-le-Château dans la pratique d'écriture de Marguerite Duras, ou de la chambre de bonne d'où Maylis de Kerangal écrit tous ses livres (Vincent Jousse, *Le grand atelier*, 12 août 2020).

Toutes ces situations invitent à se demander comment les œuvres travaillent les lieux quand leurs auteurs et autrices se rendent sur place. Autrement dit, que font les lieux à la littérature lorsqu'ils sont pratiqués *in situ* ?

Pistes proposées

Sans vouloir cloisonner ou limiter les réflexions, nous proposons trois axes comme autant de pistes à explorer :

- **Stratégies discursives** : Comment les écrivains procèdent-ils pour rendre compte de leur expérience *in situ* dans toute sa subjectivité, mais aussi dans toute sa concrétude ? Comment les mécanismes de construction des lieux sont-ils donnés à lire ? Cette mise en discours se veut-elle libre et d'ordre exploratoire avant tout, ou bien intègre-t-elle des protocoles précis, qui peuvent avoir été empruntés à telle branche des sciences humaines ? La description est-elle toujours de mise, et si oui, quelle(s) forme(s) prend-elle ?
- **Enjeux de l'écriture des lieux** : Comment envisager une démarche d'écriture *in situ* ? Peut-on d'ailleurs parler d'écriture *in situ*, comme on parle de création *in situ* dans le domaine des arts plastiques, pour le *Land Art*, par exemple ? Quelles spécificités présente l'écriture des territoires de l'intime ou des lieux chargés de mémoire ? Pourquoi et comment écrire les lieux collectifs, les lieux archétypaux, les lieux oubliés, les lieux invisibles ou invisibilisés, les lieux inaccessibles ? Que se passe-t-il quand les lieux résistent à toute tentative de préhension ou quand un projet d'écriture est ressenti surtout sous son aspect de commande ?
- **Mobilités et institutions** : La mobilité des écrivains, leur capacité à se mouvoir à diverses échelles et à définir leur travail au contact de lieux nouveaux, n'est pas une

donnée. Quelles différences remarque-t-on au niveau des mobilités et de l'accès aux lieux institutionnels de la création littéraire, dans les différentes zones géographiques de la francophonie ? En quoi les carrières d'écrivains au XXI^e siècle dépendent-elles de soutiens externes qui peuvent favoriser, sinon imposer, une approche spécifique du lieu ? Écrire à partir d'un lieu, dans le cadre d'une résidence par exemple, appelle-t-il toujours à écrire sur ce lieu, ou invite-t-il plutôt, au contraire, à écrire sur un ailleurs potentiellement distant et radicalement autre ?

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://language-museum.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 16th 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.

Top Three Mother Tongues Spoken by Province

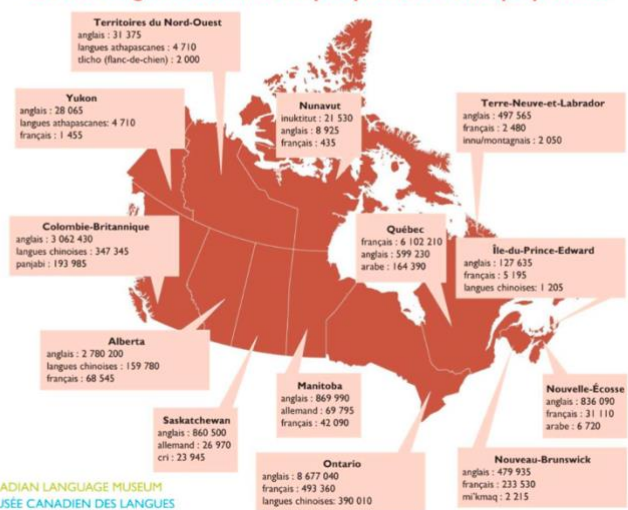


* Numbers taken from Statistics Canada, 2011



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^{ème} 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.

Les trois langues maternelles les plus parlées dans chaque province



* Source : Statistique Canada, recensement de la population 2011

Publikation

Robert Dion, Louise-Hélène Filion et Hans-Jürgen Lüsebrink : Modernités connectées. Les transferts littéraires et culturels Québec-Allemagne (XIXe - XXIe siècles)

https://pum.umontreal.ca/catalogue/modernites_connectees

Parler des « connexions » entre le Québec et l'Allemagne peut, à juste titre, surprendre. Le sentiment dominant est en effet que les deuxaires littéraires et culturelles ont été, durant la majeure partie de la période envisagée dans cet ouvrage, déconnectées. Et pourtant, le Québec a connu, de loin en loin, puis de plus en plus intensément, son heure allemande, de la même façon que l'Allemagne, ces dernières décennies, a accueilli à bras ouverts maints créateurs québécois, dont Robert Lepage, Marie Brassard, Michel Marc Bouchard ou encore le Cirque du Soleil. Ce sont ces relations à double sens entre le Québec et l'Allemagne, plus anciennes et plus étroites qu'on ne le pense, que ce livre met en évidence. Les études de cas, qui portent aussi bien sur des événements que sur des voyageurs, des écrivains ou des médiateurs, illustrent comment l'Allemagne a été pour le Québec – et, dans une certaine mesure également, le Québec moderne pour l'Allemagne – un « réservoir d'altérité », une source de réflexion pour penser et vivre la modernité autrement.



Petition

Sauvons l'AIEQ : ne laissons pas le rayonnement international du québec se faire miner

Link zur Petition: <https://c.org/6246pCGn5f>

Angeichts der geplanten Einstellung der Finanzierung bittet der Vorstand der Association internationale des études québécoises (AIEQ) um Unterstützung dabei, die Finanzierung aufrechtzuerhalten und gegen die Entscheidung der Regierung zu intervenieren.



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.



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 webinar 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).

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)

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.

