



An Cumann le Léann Ceanadach in Éirinn
Association of Canadian Studies in Ireland
Association irlandaise d'études canadiennes

22nd

Biennial International Conference

Canadian Crossings and Belongings

7 – 9 May, 2026, Dublin

Call for Proposals

Our 2026 Biennial Conference will be hosted in person by ACSI at the [Lexicon Library and Cultural Centre](#), a cultural landmark in the Dublin suburb of Dun Laoghaire, connected to the city centre by the DART electric commuter rail system. The Call for Proposals is for 15-minute papers, performances, screenings or exhibits on any aspect of Canadian Studies. We warmly welcome contributions that engage with the conference's keynote theme – Canadian Crossings and Belongings, or on any aspect of Canadian studies. Contributions can be from any academic discipline or field of practice. At ACSI, we place great store on the wide range of contributions generally seen at our conferences. For contributors who wish to follow the conference theme, please see the outline description and sample topics below.

In Canada, a place of migration, ancestral connection, and colonisation, questions of home are often complex. What is “home” in Canada is frequently coloured by the building or loss of home places, and by migration experiences and stories. The resulting web of culture clashes, cultural domination, arrivals, crossings, and departures informs how belonging is imagined and reimagined. Canada’s stories—told and as yet untold—can be expressed through many channels, and are contained in diverse repositories. Modes of storytelling include ancestral oral traditions as well as digital narratives in various types of new media. English and French mingle with Cree, Inuktitut, Mandarin, Hindi, and Arabic and a host of other languages, forming an evolving cultural mix that both unsettles and enriches the question of what is Canada. Canada’s professed policy of multiculturalism and Québec’s own model of interculturalism are underlain by hierarchies of power and by the realities of lived cultural and cross-cultural experiences.

Challenges to laws can reveal tensions between recognition of ancestral or historical entitlements and commercial or geopolitical forces, as when Indigenous land claims contest and expose colonial frameworks. Symbolic national objects and spaces—the maple leaf, Ottawa’s Parliament Hill, the canoe—can become battlegrounds of meaning and belonging. Efforts to decolonise places and practices allow us to learn about and remember the colonially-inflected human stories and experiences from which they arise. In a similar way, engagement with migration narratives can remind us of universal human predicaments and concerns.

In this cultural landscape, understandings of heritage pass along intergenerational routes, with the transmission of songs, stories, and survival strategies. Younger people and new arrivals to Canada often vibrantly remix different aspects of their heritage or multiple heritages with new forms of art, film, and protest. Linkages between the human and non-human carry symbolic resonances, embodied in Indigenous cultures by animal guides and companions like the raven or the bear. Such relationships create ecologies of home, reminding us that we humans are not at the centre of our environment, but that our environment is what allows us to exist.

Yet in Canada, efforts to frame sustainability often collide with extractive realities and destruction of human heritage, along with sometimes more visible damage to animal habitats and pollution of the country's plains, lakes, rivers, and oceans. Struggles of race, ethnicity, gender, class, and representation continue to determine who is seen, heard, and valued. Canadian belongings are therefore made up of multiple interactions arising from the interweaving and layering of memories, physical and virtual spaces, narrative, imagination, cultural encounters and mobilities. These crossings and belongings are affected and inflected by key sociohistorical specificities – sometimes traumatic, often enriching, and sometimes both at once.

Possible topics to consider (although discussion of any area of Canadian studies outside of the broad theme of crossings and belongings is welcomed).

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| Representations of home and migration | Laws, frameworks, and challenges to laws |
| Linguistic and cultural métissage | Expressions of nationalism |
| Multiculturalism, interculturalism, transculturalism | Power and politics |
| Race, ethnicity, and representation | Decolonizing places, spaces, and practices |
| Conflicts, reconciliations and resistance | Gendered questionings, queer spaces, mixings |
| Cultural revivals, survivals, and reassertions | Hybridities, identities, and alterities |
| Diversities, specificities, discrimination | Human/non-human/animal relationalities |
| Heritage and new beginnings | Environmental interconnections, climate change and sustainability |
| Intergenerational transmission and cultural memory | Visibility and invisibility |
| Socio-economic hierarchies and questions of class | Rights and recognition |

Proposals as a 250-word abstract (in English, French or Irish, on any Canadian studies subject) along with 5 key words, and a short biographical note, should be submitted online via the form linked [here](#), by the end of **Wednesday 07 January 2026**. It is expected that applicants will be notified by 06 February. Keynote speakers will be announced before the conference. A limited number of bursaries covering part of the costs of attending the conference may be made available for emerging scholars. Details will be provided in due course. It is necessary to be a member of ACSI in order to receive one of these bursaries. Organisational contact: Dervila Cooke, ACSI President, Dervila.Cooke@dcu.ie