



CACLALS

Canadian Association for Commonwealth Literature and Language Studies

Please note: In light of CFHSS's announcement that Congress 2022 will be virtual, CACLALS has decided to hold an independent, virtual conference in the same style as the 2020 gathering. We will post details and dates for our conference as soon as possible. Please note also that CACLALS attendees may submit their ACLALS proposal to CACLALS and use the earlier CACLALS conference as an opportunity to workshop and get feedback on the paper to be delivered at the later July 2022 ACLALS gathering.

Please use the attached proposal submission form. Please submit the form as a Microsoft Word document (e.g., .doc or .docx) to caclals2022@gmail.com.

CACLALS Conference 2022

Proposals due: January 16, 2021

Confirmed Keynote Speakers and Special Panels

TBA

CACLALS Theme

Temporal Shifts in Postcolonial Critique

The exiled soul insists on finding a connection between moments and histories, on securing a promise from the future that there shall be compensation. The banished wanderer insists on narrating, and on situating solutions that have been evaded by the past. Caught between memory and dreaming, the hopeful exile weaves a comforting performance out of a tale of agony.

-Yvonne Vera, "Crossing Boundaries," 8

And against this deep untimely time, the interruption: the noose the bullet the lynching the poisoning the bombing the camps the mass graves the killing that makes futures difficult

but not impossible

never impossible

-Keguro Macharia, *Frottage*, 166

This year brings changes to our association. After nearly fifty years as the Canadian Association for Commonwealth Literature and Language Studies, our name is shifting focus as we become the

Canadian Association for Postcolonial Studies (CAPS). This opens up possibilities for imagining our work differently but also carries with it a number of risks, and we invite our membership to ruminate on these. For all the possibility that the postcolonial offers to our community, there is nothing “post” about the coloniality of the particular location at which we gather every year, emphasized by the confirmation of the mass graves of Indigenous children in former residential schools this year; we refuse to say “discovery” - Canada’s necropolitical history was always known, even if denied by the state. Moreover, thinking on our continued affiliation with ACLALS and this year’s ACLALS theme of the ruptured commons, we ask a series of related questions about rupture, but perhaps in a different modality than ACLALS. Instead, we ask our members to consider the temporality of rupture, the pasts, presents, and futures of the work done by those in our association. As we shift toward the “postcolonial,” our work is inextricably inflected by time, from the incessant grappling with the colonial past, to the agonizing repetition of calls for decolonization in what many call Canada and various elsewhere.

Our call for papers invites considerations of time, especially how the times through which we are living remember certain pasts and generate multiple possible futures. We ask, what does work that is called postcolonialism promise, and what promises has it left unfulfilled? In a resurgent moment of decolonial possibility but also the relentless colonial capitalist refusal to capitulate, what reparative possibilities might our work offer? Critically, as our organization changes its nominal focus, we ask how our work responds to the multiple crises of the present, what it remembers, and what it looks toward. For all its attendant problems and possibilities, postcolonialism might be thought of, in Julietta Singh’s words, as working against the “history of interpreting and acting out the colonial errand”--where colonial knowledge systems insist that we shoulder its intellectual cargo into the future--and toward “an inventive public project of *wild erranding*--of collectively performing missives for the wild, the unruly, the antipolitics of dissent--in the abiding effort to live toward an ungovernable future-present” (“Errands for the Wild” 569). What knowledges does our scholarship errand into the future? What do they ask us to live toward? What do they ask us to refuse? How does our scholarship and praxis invite living toward possible futures against what Lauren Berlant once called the “crisis ordinariness” of the now without resorting to cruel optimism? (“Thinking About Feeling Historical” 5).

We invite papers on any of the questions above and the list that follows. We encourage members to imagine these themes as capaciously as possible. Conscious of the notion that ACLALS will be hosting a conference soon after ours, and with their theme of the “Ruptured Commons” being closely aligned with our own, members are welcome to propose the same paper to both conferences and use CACLALS as an opportunity to workshop their ACLALS presentation.

We invite papers that consider the following themes:

- Time, temporality, and history in (post)colonial worlds
- The politics of renaming
- The history of CACLALS/CAPS
- Affective futures, utopic desires/affects, and imaginative possibility
- Confronting the current moment of colonial/neo-imperial and other crises
- Mourning, (re)memory, and remembrance
- The limits and possibilities of our terminology
- Reparative work and feminist ethics of care toward alternate futures
- Postcolonial thought and ecological or geological time
- Timescales and cosmologies

- Queer, Indigenous, and Afro- Futurities
- The relationship between time and reconciliatory projects/politics
- Histories, counter-histories, and censorship
- Archives and the institutional praxis of collecting, documenting, and remembering the past
- Nationalism and its connection to space, history, or time

Proposals of no more than 300 words should be submitted via the accompanying proposal submission form (as a Word .doc or .docx file) no later than **January 16, 2022**. Please send completed forms to caclals2022@gmail.com with the subject heading of “Conference Proposal 2022.” Proposals are double-blind vetted.

Conference queries should be sent to CACLALS President and Program Chair, Dr. Asma Sayed (caclals2022@gmail.com). Please also see the [CACLALS website](#) and follow us on twitter ([@caclals_ca](https://twitter.com/caclals_ca)) for more information about the association and for conference updates.

Membership renewal or new membership must be paid in full for inclusion in the final conference program. The automated membership system is available on the [CACLALS website](#). Membership inquiries and fee payments can also be directed to CACLALS Secretary-Treasurer, Dr. Jesse Arseneault (treasurer@caclals.ca).

The Annual CACLALS Graduate Student Conference Presentation Prize: Information about the Graduate Student Conference Presentation Prize can be found at the [CACLALS website](#) under the “[Graduate Students](#)” tab. All graduate student proposals (which should be indicated in your proposal submission) will be considered for the prize, except for previous winners.