

# Guidelines and Criteria for the Submission of Short Papers at EGOS Colloquia

Short papers should focus on the main ideas of the later full paper, i.e. they should explain the purpose of the paper, theoretical background, the research gap that is addressed, the approach taken, the methods of analysis (in empirical papers), main findings and contributions. In addition, it is useful to indicate clearly how the paper links with the sub-theme and the overall theme of the Colloquium, although not all papers need to focus on the overall theme. Creativity, innovativeness, theoretical grounding and critical thinking are typical characteristics of EGOS papers.

Your short paper should comprise **around 3,000 words** (inc. references, appendices, and other material).

**Submission deadline** for short papers for the (main) 42<sup>nd</sup> EGOS online Colloquium hosted by the University of Bergamo, July 9–11, 2026:

- Tuesday, January 7, 2026, **12:00 CET**

The deadline is unchangeable and therefore **extensions can not be granted!**

## Formatting your short paper

Your short paper should comprise **around 3,000 words**, according to the following format:

- Font: 12 pt, Arial or Times New Roman
- Margin left/right: 2.5 cm
- Line spacing: 1.5
- Use APA style for your citations

**Do not use capital letters** in your paper's title, unless they are proper nouns (e.g. "London", "Thomas"), quoted titles, or if it is the first word after a colon or hyphen. For example: *Mark Twain's "The Adventures of Huckleberry Finn": Summary, analyses, and quotations*. Do not write your title in ALL CAPS.

Please **state your name** (and that of your co-author/s, if applicable) + affiliation + email at the top of your short paper (because no [single/double blind] peer review).

Short papers should be submitted as a **pdf or docx file**. Please do not upload txt files!



## Steps prior to uploading your short paper

- To upload a short paper, you must be a **registered user** on the EGOS website.  
If you have never been an EGOS member, never uploaded a short paper for one of the previous EGOS Colloquia, or never attended an EGOS Colloquium before, you need to **register on the EGOS website**. Click [here](#) and follow the instructions. Once you have an EGOS member number and password, please **log in to the member area “MyEGOS”** and follow the instructions for uploading your short paper listed below.
- If you are an active (or former) EGOS member, **log in to “MyEGOS”** using your email [or your EGOS member number] and your password.

## Uploading your short paper

You can **only upload one short paper** with your EGOS member number! If your short paper is co-authored and you have already submitted a (single-authored) short paper to another sub-theme, then your co-author (one of your co-authors, respectively) has to upload this co-authored short paper by using their EGOS member number. Please note: You may only appear as **co-author in a maximum of TWO further short papers!**

- In the MyEGOS section of the website, click on **Submit your short paper**.
- Fill in the form.

Do not use ALL CAPS for your paper title.

As the uploader, you are the main author. Add all co-authors (can also be added when submitting your full paper).

Upload your paper as pdf or docx.

- If you want to re-upload your short paper because you submitted it to the wrong sub-theme or have an updated version, you can do so until the deadline:

In MyEGOS, you will see Status: Edit your short paper

Click delete your short paper application.

Submit your short paper again.

If you have any further questions, please contact the [EGOS Executive Secretariat](#).



# Sub-theme 40: Organizing Decolonial and Queer Ecologies: Re-imagining Decolonial and Queer Studies together with the Posthuman Turn



42<sup>nd</sup> EGOS  
Colloquium  
University of Bergamo  
July 9–11, 2026  
EGOS

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## Call for Papers

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This sub-theme aims to bring together scholars from the fields of queer and decolonial studies who wish to explore resonances, synergies, potentialities, challenges and provocations between the two fields, as well as those who already work across or within both. To this end, questions of humanity, naturalness, dignity and livability, racialized and gendered bodies, environmental care and the human/non-human binary or hierarchy can create an exciting space in which to re-imagine and to practice queer and decolonial possibilities.

What is recognized as “natural” or “unnatural” has been used to discriminate against LGBTQIA+\* people, people of Color and Indigenous people for centuries (Seymour, 2020). The interdisciplinary terrain of “queer ecology” seeks to revisit the topic of nature and apply queer theory to aspects of the more-than-human world (Gandy, 2012). Chwala (2019) suggests that queer ecologies further offer a decolonial solution, transforming our understanding of how



the material environment and culture inform one another: “Decolonization theory and queer ecologies notably share an urgency in deconstructing and dismantling human boundaries and obstacles that specifically exploit a separation of select human beings from their right to be a part of, and interact with, their environments – those deemed by colonialism to be not-quite-human or nonhuman” (p. 144). By challenging dominant systems of capitalism, cisnormativity, colonialism, heteronormativity, and white supremacy, this sub-theme seeks to investigate resonances between queer studies, decolonial studies, new materialist theories and sustainable forms of organizing and activism.

It is no surprise that the posthuman turn (Braidotti & Hlavajova, 2018) and more-than-human theorizing have been richly inspired by queer and decolonial scholarship, as illustrated by Karen Barad’s posthumanist performativity (2003) imbued with queer thinking (Barad, 2011), Patricia MacCormack’s posthumanist ethics (2012) and its queer layers (2016), or Donna Haraway’s cyborg manifesto (1991), that can be read as evincing a decolonial queer feminism (Cox, 2018). However, these often-early works of the neo-material turn have not been as impactful in organization studies as they could be, and when they are invoked, their queer and decolonial groundings are often ignored, as, for instance, in the case of how the work of Barad has been adopted in studies of organization (Harris & Ashcraft, 2023).

Therefore, this sub-theme calls for re-affirming the queer inspirations of more-than-representational theorizing (Beyes & Steyaert, 2012; 2022) and the posthuman turn in organization studies (de Vaujany et al, 2024) and, simultaneously, for re-imagining how queer, feminist and decolonial studies of organization can more intensively connect with recent decolonial queer ecological developments and new materialism (Calás & Smirich, 2023).

Specifically, our sub-theme is interested in exploring and understanding the cares and concerns of organizing decolonial queer ecologies. Deconstructing the duality implied in the non/human, the term decolonial queer ecology questions the heteronormative normalization of the relationship between the human and nature, dissolving any higher value in the hierarchy among human and nonhuman actants (Zembylas, 2018). While nature remains a thorny matter for queers and people of Colour as ‘the natural’ has been weaponized against them (Hall, 2022; Jackson, 2018), decolonial queer ecologists critically inquire into the assumptions of mainstream environmentalism.

Furthermore, queer ecologists opt for a more radical view that refers “to a loose, interdisciplinary constellation of practices that aim, in different ways, to disrupt prevailing heterosexist discursive and institutional articulations of sexuality and nature, and also to reimagine evolutionary processes, ecological interactions, and environmental politics in light



of queer theory” (Sandilands, 2016, p. 169). This relates to “dirty resilience” (Harcourt & Nelson, 2015), or “the dismantling of structures of violence that target particular racialized and gendered bodies as disposable... [dirty resilience] is thus also the contextually specific creation of spaces and structures supporting self-determination and collective liberation, such as: land sovereignty; prison and apartheid regime abolition; new food systems; community accountability in place of policing and criminalization; non-proliferation and demilitarization; healthcare accessibility; free housing; collective decision-making; trauma transformation...” (p. 299).

To engage with the urgent task of re-imagination, this sub-theme opens up possibilities for a broad range of philosophical, conceptual, empirical, methodological and activist studies that illustrate various queer and decolonial sensitivities to reconsider the material turn in attending organizational themes. For instance, we hope both for contributions that queer traditional philosophies, such as Merleau-Ponty’s eco-phenomenology (Küpers, 2020) or imply recent queer philosophies (Hall, 2022). We anticipate empirical studies that both attend to the losses and difficulties that hit the Global South, Global Majority people, and precarious communities (Sealy-Huggins, 2018), including LGBTQIA+ people, due to climate catastrophes, violence and increasing polarization or that document the resilience to engage with queer-ecological experiments and new forms of alliances (Gandy, 2012).

We seek stories about community-creation, such as the emergence of lesbian separatist communities Sandilands (2002) has described, and the formation of ecoqueer movements (Sbicca, 2012). We invite for papers that propose inventive research practices infused by and connecting queer methodologies (Ghaziani & Brim, 2019) with more-than-human methodologies (Benozzo et al., 2024). We look out for queer, trans, and decolonial ecologies based on vital care practices, drawing upon queer, trans, and decolonial environmentalisms (Cram, 2024).

As a consequence, submissions can focus on the following topics but are not limited to them:

- The reinvigoration of decolonial and queer approaches to organization through exploring the possibilities and constraints of decolonial and queer ecologies
- Reimagining scientific perspectives and nature from decolonial and queer perspectives challenging traditional understandings by highlighting how colonial histories shape contemporary perceptions of gender and sexuality
- Studies of alternative forms of organizing activism and intervention that entangle decolonial and queer spaces of living with environmental care and non-human actants



- Affective and embodied accounts of decolonial and queer ecologies that reflect the ambivalences and agonies of living and working in posthuman times with their socioecological decay and polarization
- Studies that connect colonialism, genocide, ecocide, gendered violence and pinkwashing
- Decolonial and queer ways of knowing beyond human centric Western perspectives (e.g., indigenous knowledge, two-spirited, wicked).
- Intersectional theorizing of decolonial and queer concepts and practices of organizing with more-than-human perspectives, especially those that are imbued with feminist and anti-imperialist sensitivities
- Studies linking decolonial, queer, and climate activist agendas
- Accounts of decolonial and queer collective liberation (e.g., land sovereignty, prison/policing/military and apartheid regime abolition, new food systems, healthcare accessibility, collective housing/economies/decision-making, trauma transformation, and others)
- Activist and art-based work on decolonial and queer ecologies that invites for and inspires practices and interventions for transforming management and organization research and education

To facilitate wide-ranging discussions at the crossroads of decolonial and queer ecologies and organizing, we invite conventional papers and encourage activist and artistic formats as well. Please state in your submission your preferred method of presentation should your contribution be accepted for presentation. Enquiries can be directed to any of the convenors of this sub-theme.

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\* LGBTIQ+ is an evolving acronym that stands for lesbian, gay, bisexual, transgender, intersex, queer/questioning, asexual.

