

**ANNUAL CONFERENCE
CONFÉRENCE ANNUELLE**

**Women's and Gender Studies
et Recherches Féministes**



T*R*A*N*S*I*T*I*O*N*S

**MAY 13 – 16, 2022
13 au 16 mai 2022**

2022 WGSRF ANNUAL CONFERENCE PROGRAM

WGSRF respectfully acknowledges that we all live, work, learn, and play on the territories of First Nations, Métis, and Indigenous peoples, the original inhabitants of this land. We are grateful to be here, and know that our desires for social justice must begin by recognizing the many ongoing injustices of settler colonialism on the peoples of this land.

As the co-chairs of the conference committee, we're really pleased to welcome everyone to the 2022 annual conference of Women's and Gender Studies et Recherches Féministes! This year's Congress theme—"Transitions"—fits well with what we've all been living and thinking about over the past year (and longer). Transitions are about hope and possibility, but also about forgetting and loss. They bring us together, and they separate us. In everything they do, though, they are constant in demanding that we always reconsider and question—our knowledges, our structures and practices, our everyday lives. In this program, there's a lot that invites us all into these kinds of reconsiderations and into the many conversations those can generate.

What you'll find here: We've got panels and presentations, keynote speakers, 24/7 poster sessions, videos on demand, workshops and a speed mentoring session, a series of "let's talk" conversations, after hours gatherings, a WGSRF celebration event, and much more! There are lots of ways to listen, to talk, and to engage. And although we're separated by many (many!) kilometers from coast to coast to coast, we hope that this conference brings us all together in some common conversations and endeavours.

Putting a conference together takes the work of many folks! And we were aided in this by a great committee of volunteers, as well as by those who stepped up to organize and facilitate the workshops and conversations opportunities throughout the program.

Many thanks to:

Mylène Dorcé (elle/she/her) – Conference Administrator extraordinaire
and:

Norah Bowman
Claire Carter
Rebecca Godderis
Ali Greey
Grace Lao
Krystal Kehoe MacLeod
Corinne Mason
Arielle Perrotta
Ela Przybylo
Sal Renshaw
Chelsea Russell
Victoria Sands
Irene Shankar
S. Trimble
Tegan Zimmerman

The WGSRF conference organizers aim to cultivate a highly interactive, engaging, and democratic experience for participants and presenters in a supportive, friendly, and collegial environment.

We wish everyone a great conference experience!

Conference co-chairs:

Ann Braithwaite (she/her)
UPEI, abraithwaite@upei.ca

&

Kathleen Cummins (she/her)
Sheridan College, kathleen.cummins@sheridancollege.ca

PROGRAMME DE LA CONFÉRENCE ANNUELLE DE LA WGSRF 2022

L'association WGSRF reconnaît respectueusement que nous vivons, travaillons, apprenons et jouons tous et toutes sur les territoires des Premières nations, des Métis et des peuples autochtones, les habitants d'origine de cette terre. Nous sommes reconnaissant.e.s de vivre ici. Nous savons que nos désirs de justice sociale doivent commencer par le fait de reconnaître les multiples injustices continues imposées par les colonisateurs aux populations de ce territoire.

À titre de coprésidentes, nous sommes très heureuses de vous accueillir à l'édition de 2022 de la conférence annuelle de la Women's and Gender Studies et Recherches Féministes ! Le thème du Congrès de cette année—Transitions—convient tout à fait à ce que nous avons tous et toutes vécu et pensé l'année dernière (et même plus). Ces transitions nous rapprochent et nous séparent en même temps. Toutefois, elles demeurent une constante dans tout ce que nous faisons, en ce qu'elles exigent que nous remettions sans cesse en question, et que nous nous interrogeons—sur nos connaissances, nos structures, nos pratiques et notre quotidien. Nous retrouvons beaucoup d'éléments qui nous interpellent tous et toutes dans ces différentes reconsidérations, et au cœur des multiples conversations que celles-ci pourraient générer.

Ce que vous trouverez ici : des communications individuelles et de groupe, des conférences plénières, des séances d'affiches disponibles 24 h/24, des vidéos sur demande et une séance de mentorat rapide, une série de conversations « Discutons », des rencontres d'après conférence, une célébration WGSRF et plus encore ! Il y a plusieurs façons d'écouter, de parler, et de s'impliquer. Et bien que nous soyons séparés par plusieurs (plusieurs !) kilomètres, d'un océan à l'autre, nous espérons que cette conférence nous rapprochera les un.e.s des autres, dans le cadre de conversations et d'initiatives communes.

Organiser une telle conférence requiert le labeur de plusieurs personnes ! Nous avons reçu l'aide d'un superbe comité de bénévoles, en plus des personnes qui se sont portées volontaires pour organiser et animer des ateliers et des occasions de discussion, tout le long du programme.

Nous exprimons nos sincères remerciements à :

Mylène Dorcé (elle/she/her) – Administratrice de conférence extraordinaire
et à :

Norah Bowman
Claire Carter
Rebecca Godderis
Ali Greey
Grace Lao
Krystal Kehoe MacLeod
Corinne Mason
Arielle Perrotta
Ela Przybylo
Sal Renshaw
Chelsea Russell
Victoria Sands
Irene Shankar
S. Trimble
Tegan Zimmerman

Les organisatrices de la conférence de la WGSRF visent à cultiver une expérience très interactive, stimulante et démocratique pour tous.te.s les participant.e.s et présentateurs/trices, dans un environnement qui se veut amical, collégial et solidaire.

Nous vous souhaitons une merveilleuse conférence !

Les coprésidentes :

Ann Braithwaite (she/her)
UPEI, abraithwaite@upei.ca

&

Kathleen Cummins (she/her)
Sheridan College, kathleen.cummins@sheridancollege.ca

LEGEND

Below are brief descriptions of the different kinds of sessions at this year's annual conference. All sessions are 90 mins in length. Unless otherwise indicated, all events are in English—although participants may also communicate in French. We encourage attendees to ask presenters if they prefer to ask questions in French. Synchronous sessions are conducted via Zoom, with English live transcription available in all.

Panels

Panel sessions consist of both pre-organized groups as well as individual paper submissions organized into panels by the conference committee. There are three simultaneous panel sessions for all panel time slots in the program.

“Let’s Talk” conversations

Conversations are informal opportunities for people to talk about a particular topic of interest to WGS folks. Conversation facilitators are there simply to offer some provocations and prompts, and to keep the conversation going smoothly. Conversations are scheduled at the same time as simultaneous panel sessions.

Keynote panels

There are two keynote panels during the conference. Both of these consist of two presenters. Keynote panels are Congress 'open events'--meaning that anyone attending Congress, for any association, is welcome to attend these. Both sessions will have ASL and French Live Captioning, in addition to the Zoom English live transcription, which is part of every session.

Workshops

There are three workshops in the program. Workshops are standalone events, open to all conference participants. The first workshop, on “speed mentoring,” requires pre-registration; there will be some opportunity to engage in this session in French. The other two workshops focus on issues of pedagogy in particular.

After Hours conversations

Since we're not in person to go hang out, these after-hours sessions are opportunities for folks to drop in to chat with each other. Bring a beverage and come meet some friends!

Poster sessions

We have lots of great posters available for your viewing in the virtual poster hall. Presenters can also upload short videos or other kinds of materials. Come check them out – they're available 24/7!

On demand film screenings

Some short films and links to other sites are provided here, to go with the filmmakers' keynote panel on Monday, May 16. Watch them before, or view them afterwards – they're available 24/7 throughout the conference.

Virtual networking lounge

Congress provides us with a networking lounge space every day, all day. Use this space to meet people, catch up with friends, make arrangements for other kinds of meetings... the space is ours all day, from 10:00am to 8:00pm, Eastern time.

LÉGENDE

Ci-dessous sont de brèves descriptions des différentes sessions qui auront lieu pendant la conférence de cette année. Toutes les sessions sont d'une durée de 90 minutes chacune. À moins qu'il ne soit indiqué autrement, toutes les sessions se déroulent en anglais—toutefois les participant.e.s pourront aussi communiquer en français, si désiré. Nous encourageons les membres de l'assistance à indiquer aux conférenciers/cières s'ils/elles préfèrent poser leurs questions en français. Les sessions synchronisées sont diffusées par l'entremise de la plateforme zoom. Les transcriptions, en anglais et en direct, sont disponibles pour toutes les séances.

Panels

Les panels consistent en des communications de groupe préétablis. Ce sont aussi des soumissions de communications individuelles qui ont été organisées en panels par le comité de conférence. Chaque créneau comprend trois sessions de communications de groupes simultanées, tel qu'indiqué dans le programme.

Les conversations « Discutons »

Ces conversations sont des opportunités pour les gens de discuter d'un sujet particulier et d'intérêt sur les recherches féministes, de manière informelle. Les animateurs/trices y sont présent.e.s dans le but de proposer des pensées provocatrices, et d'assurer que la conversation se déroule sans encombre. Ces conversations ont lieu au même moment que les séances de groupes simultanées.

Panels des conférencières d'honneur

Deux conférences plénières, qui mettent en vedette deux conférencières chacune, auront lieu durant la conférence. Ces conférences plénières sont des activités « ouvertes au public » – c'est-à-dire que chaque participant.e du Congrès, membre de n'importe quelle association, est le/la bienvenu.e. Ces deux séances offriront le service LSA et le sous-titrage en français. Elles offriront également de la transcription zoom en anglais, en direct, à l'instar de chaque session.

Ateliers

Le programme comprend trois ateliers. Ces ateliers sont des événements distincts, et sont ouverts à tous/toutes les participant.e.s. Le premier atelier, qui porte sur le « mentorat rapide », requiert une pré-inscription. Vous aurez l'occasion d'échanger en français durant cette séance, si vous le désirez. Les deux autres ateliers portent sur des questions pédagogiques spécifiques.

Conversations après les heures de conférence

Comme nous ne pourrions pas passer du temps ensemble en personne, ces sessions, qui se dérouleront après les heures de conférence, sont des occasions pour les gens de « venir faire un tour », afin de discuter ensemble virtuellement. Apportez votre verre et venez rencontrer des amis !

Séances d'affiches

Vous pourrez visionner plusieurs belles affiches qui sont disponibles dans le Hall d'affiches virtuelles. Les présentateurs/trices peuvent aussi télécharger de courtes vidéos et d'autres types de matériel. Venez y jeter un coup d'œil – elles sont disponibles 24 h/24 !

Visionnement de films sur demande

Nous fournissons de courts métrages et des liens menant vers d'autres sites, en complément de la conférence plénière des cinéastes qui aura lieu le lundi 16 mai. Vous pourrez voir ces vidéos avant ou encore après cette conférence—elles sont disponibles 24/7, durant toute la conférence.

Salon de réseautage virtuel

Chaque jour, et tout au long de la journée, le Congrès nous fournit un espace qui tient lieu de salon de réseautage virtuel. Vous pouvez utiliser cet espace pour rencontrer des gens ou pour organiser d'autres réunions... l'espace nous est disponible de 10 h à 20 h, heure de l'est.

2022 **WGSRF** ANNUAL CONFERENCE PROGRAM
May 13 – 16, 2022
TRANSITIONS

FRIDAY, MAY 13, 2022, 11:00 a.m. – 7:00 p.m. (ET)

Virtual Poster Hall: Available 24/7 (asynchronous)
To view the list of the posters, please see the end of the program.

Virtual Networking Lounge: 10:00 a.m. to 8:00 p.m. (ET)

Videos On Demand Available 24/7 (asynchronous)
To view the list of the films and synopses please see the end of the program.

11:30 a.m. to 2:30 p.m. (ET)

Coordinators' Meeting

This meeting is for WGS coordinators, department heads, or program leads. To obtain the link to attend the meeting, please contact WGSRF Coordinators Liaison Shawna Ferris **BEFORE MAY 11 at 11:00 p.m. (ET)**, at:
shawna.ferris@umanitoba.ca

PROGRAMME DE LA CONFÉRENCE ANNUELLE
WGSRF 2022
13 au 16 mai 2022
TRANSITIONS

LE VENDREDI 13 MAI 2022, 11 h à 19 h (HE)

Hall d'affiches virtuelles : Disponible 24/7 (asynchrone)
Pour consulter la liste d'affiches, prière de vous rendre à la fin du programme.

Salon de réseautage virtuel : 10 h à 20 h (HE)

Vidéos sur demande Disponibles 24/7 (asynchrone)
Pour consulter la liste des films et de leurs résumés, prière de vous rendre à la fin du programme.

11 h 30 à 14 h 30 (HE)

Réunion des coordonnateurs

Cette réunion s'adresse aux coordonnateurs/trices, aux chef.fe.s de départements, et aux chef.fe.s de programmes en études sur les femmes et sur le genre. Pour obtenir le lien qui vous permettra d'assister à la réunion, veuillez communiquer avec Shawna Ferris, agente de liaison pour les coordonnateurs/trices de WGSRF **AVANT LE 11 MAI à 23 h (HE)** à :
shawna.ferris@umanitoba.ca

2022 WGSRF ANNUAL CONFERENCE PROGRAM

FRIDAY, MAY 13, 2022: DAY 1

Virtual Poster Hall: Available 24/7 (asynchronous)
 Virtual Networking Lounge: 10:00 a.m. to 8:00 p.m. (ET)
 Videos On Demand Available 24/7 (asynchronous)

	Zoom Room 1	Zoom Room 2
	Simultaneous Live Activities	
3:00 p.m. To 4:30 p.m.	<p>Speed Mentoring Pre-registration required</p> <p>Facilitators: Ali Greey (they/them) University of Toronto (ali.greey@mail.utoronto.ca)</p> <p>Claire Carter (she/her) University of Regina (claire.carter@uregina.ca)</p>	<p>Let's Talk Conversation 1 "Love, Work, and Hell: Pandemic Woes and Gains"</p> <p>Facilitator: Glenda Bonaficio (she/her) University of Lethbridge (glenda.bonifacio@uleth.ca)</p>
5:00 pm To 7:00 pm	Annual General Meeting	
	7:00 p.m. (ET) - onward AFTER HOURS NETWORKING VIRTUAL NETWORKING LOUNGE	

PROGRAMME DE LA CONFÉRENCE ANNUELLE
 WGSRF 2022

LE VENDREDI 13 MAI 2022 : JOUR 1

Hall d'affiches virtuelles : Disponible 24/7 (asynchrone)
 Salon de réseautage virtuel : 10 h à 20 h (HE)
 Vidéos sur demande Disponibles 24/7 (asynchrone)

	Salle Zoom 1	Salle Zoom 2
	Activités simultanées en direct	
15 h à 16h30	<p>Mentorat rapide Pré-inscription requise</p> <p>Animatrices : Ali Greey (they/them) University of Toronto (ali.greey@mail.utoronto.ca)</p> <p>Claire Carter (she/her) University of Regina (claire.carter@uregina.ca)</p>	<p>Conversation « Discutons » 1 "Love, Work, and Hell: Pandemic Woes and Gains"</p> <p>Animatrice : Glenda Bonaficio (she/her) University of Lethbridge (glenda.bonifacio@uleth.ca)</p>
17 h à 19 h	Assemblée générale annuelle	
	19 h (HE) à ... RÉSEAUTAGE APRÈS LES HEURES DE CONFÉRENCE SALON DE RÉSEAUTAGE VIRTUEL	

2022 **WGSRF** ANNUAL CONFERENCE PROGRAM

SATURDAY, MAY 14, 2022: DAY 2

Virtual Poster Hall: Available 24/7 (asynchronous)
 Virtual Networking Lounge: 10:00 a.m. to 8:00 p.m. (ET)
 Videos On Demand Available 24/7 (asynchronous)

S E S S I O N A

11:00 a.m. – 12:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

PROGRAMME DE LA CONFÉRENCE ANNUELLE

WGSRF 2022

LE SAMEDI 14 MAI 2022 : JOUR 2

Hall d'affiches virtuelles : Disponible 24/7 (asynchrone)
 Salon de réseautage virtuel : 10 h à 20 h (HE)
 Vidéos sur demande Disponibles 24/7 (asynchrone)

S E S S I O N A

11 h à 12 h 30 p.m. (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

<p>Panel 1 Zoom room 1 // Salle Zoom 1</p>	<p>Panel 2 Zoom room 2 // Salle Zoom 2</p>	<p>Panel 3 Zoom room 3 // Salle Zoom 3</p>	<p>Let's Talk Conversation 2 Conversation « Discutons » 2 Zoom room 4 // Salle Zoom 4</p>
<p>Fat Studies in Canada: (Re)Mapping the Field</p>	<p>Transitions across the Life Course</p>	<p>Making Knowledge Otherwise</p>	<p>Is Gender and Women's Studies at the EDI table? A conversation about the role of feminist expertise in transforming our institutions</p>
<p>Moderator: Kelsey Ioannoni (she/her) York University (kelsey@yorku.ca)</p> <p>Ramanpreet Bahra York University (rbahra77@yorku.ca)</p> <p>Calla Evans X University (c2evans@ryerson.ca)</p> <p>May Friedman (she/her) X University (may.friedman@ryerson.ca)</p> <p>Allison Taylor (she/her) Univ. of Guelph (ataylo60@uoguelph.ca)</p>	<p>Moderator: Krystal Kehoe MacLeod (she/her) University of New Brunswick (krystal.kehoemacleod@unb.ca)</p> <p>Amanda Greer (she/her/hers) University of Toronto (amanda.greer@mail.utoronto.ca) “From Tomboy to Party Princess: Editing as Pedagogy of Gender in the Social Guidance Film”</p> <p>Bronwen Valtchanov (she/her) U. of Waterloo (bvaltcha@uwaterloo.ca) “Meeting myself after “D-Day”: Divorced, young women’s narratives of transition and transformation”</p> <p>Krystal Kehoe MacLeod (she/her) “Legitimizing Time to Talk: A Promising Practice in Integrated Home Care Programs for Older Women Aging in Place”</p>	<p>Moderator: Claire Carter (she/her) University of Regina (claire.carter@uregina.ca)</p> <p>Sochitl Alfaro (she/her) York University (alfaro1s@yorku.ca) “Transitioning into Arts-based practices as Decolonial Praxis”</p> <p>Daze Jefferies (she/her) (dazejefferies@gmail.com) “Oceanic Time Immemorial Remembers How a Future Finds the Forgotten Past”</p> <p>Leida Karibu (leida.k@gmail.com) “Videviku pidamine: Keeping Twilight in a Pandemic”</p>	<p>Facilitators / animatrices :</p> <p>Corinne Mason (she/they) Brandon University (MasonC@BrandonU.ca)</p> <p>Irene Shankar Mount-Royal University (ishankar@mtroyal.ca)</p>

2022 WGSRF ANNUAL CONFERENCE PROGRAM

SATURDAY, MAY 14, 2022: DAY 2

1:00 p.m. – 2:30 p.m. (ET)
ZOOM ROOM 1

Keynote Address:
“Relational Worldmaking in the Ruins of History”

By Dr. Mary Bunch & Dr. Dolleen Manning

How do we dream new worlds and new futures amidst the ruins of history—capitalist, colonial history—ruinous for so many who fall outside its logics of individualism, perfection, productivity, and progress? Sometimes it feels impossible. Yet the site where possibility escapes recognition in mainstream logics is precisely where this conversation between disability justice and Indigenous relational onto-epistemology begins.

Heterogeneous, contingent, unexpected, and relational, crip and Indigenous imaginaries call to us like poetic rhythms from the future. At this confluence of relational becomings, we do not make a world, rather, we mark out and world a constellation of hope, braced with agonism and accountability to past and present trauma.

*****ASL Service will be offered for this session*****
Simultaneous French interpretation will be offered for is session

PROGRAMME DE LA CONFÉRENCE ANNUELLE

WGSRF 2022

LE SAMEDI 14 MAI 2022 : JOUR 2

13 h – à 14 h 30 (HE)
SALLE ZOOM 1

Séance plénière :
« Relational Worldmaking in the Ruins of History »

Par la D^{re} Mary Bunch et la D^{re} Dolleen Manning

Comment pouvons-nous rêver de mondes nouveaux et d’un nouvel avenir parmi les ruines de l’histoire—histoire coloniale, capitaliste—ruines pour tant d’entre nous qui tombons en dehors des logiques d’individualisme, de perfection, de productivité et de progrès ? Cela peut parfois nous sembler impossible. Pourtant, cette conférence débute précisément là où l’apparente incapacité de justice et les relations épistémologiques des savoirs autochtones commencent. Elle se transforme en un lieu où les possibilités s’émancipent du besoin de reconnaissance que l’on retrouve dans les paradigmes de logiques de la classe dominante.

Hétérogènes, contingents, inattendus et relationnels, les imaginaires autochtones et des personnes en situation de handicap nous interpellent comme des rythmes poétiques du futur. Nous ne construisons pas notre monde à partir de cette confluence de bienséance relationnelle. De préférence, nous marquons un monde à partir d’une constellation d’espoir qui est renforcée par l’affrontement et l’imputabilité des traumatismes passés et présents.

*****Le service LSA sera disponible pour cette séance*****
Le service d’interprétation simultané sera offert en français

S E S S I O N B
3:00 p.m. – 4:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

S E S S I O N B
15 h à 16 h 30 (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

<p align="center">Panel 4 Zoom room 1 // Salle Zoom 1</p>	<p align="center">Panel 5 Zoom room 2 // Salle Zoom 2</p>	<p align="center">Let's Talk Conversation 3 Conversation « Discutons » 3 Zoom room 3 // Salle Zoom 3</p>
<p align="center">Research Problems, Questions, and Possibilities</p>	<p align="center">Homelessness, Anti-Violence Organizing And Responses</p>	<p align="center">Unionized Academic Workplaces: “It’s been a lively year”</p>
<p><u>Moderator:</u> Shawna Ferris (she/they) University of Manitoba (shawna.ferris@umanitoba.ca)</p> <p>Jen Serbing (she/her/they/them) University of Manitoba (Jennifer.Sebring@umanitoba.ca) & Christine Kelly (she/her) University of Manitoba (christine.kelly@umanitoba.ca) “The use of Intersectionality, health equity, and EDI: What’s the difference in health research?”</p> <p>Luc Cousineau (he/him/they/them) University of Waterloo (luc.cousineau@uwaterloo.ca) “By exposing them, do I lose myself? Navigating feminist ethics of care in research and writing on Men’s Rights”</p> <p>Shawna Ferris (she/they) Sarah Broad/Amy Lebovitch/Katrin Roots “Taking time for social justice research: Challenges in researching the Winnipeg ‘John School’”</p>	<p><u>Moderator:</u> Corinne Mason (she/they) Brandon University (masonc@brandonu.ca)</p> <p>Miranda Pilipchuk (she/her) miranda.pilipchuk@acws.ca Alberta Council of Women’s Shelters & Jill Schillabeer (she/her) jill.shillabeer@acws.ca Alberta Council of Women’s Shelters “Leading Change from the Front Lines: The Power and Promise of Gender-Based Violence by Women’s Organizations Working in Communities”</p> <p>Lisa Boucher (she/her) Trent University (lisaboucher@trentu.ca) “Transitions and Turbulence: Exploring the Impacts of COVID-19 on Feminist Anti-Violence Work”</p> <p>A.J. Withers (they/them) York University (withersa@yorku.ca) “Transitioning to Housing?: Gender, Pathologization and (Re)Institutionalization through Housing First”</p> <p>Ekta Lakha (she/her) University of Alberta (emahey@ualberta.ca) “Intimate Partner Violence in South Asian Immigrant Communities in Canada and Police Response, Policy and Practice”</p>	<p><u>Facilitator / animatrice :</u> Norah Bowman (she/her/hers) Okanagan College (nbowman@okanagan.bc.ca)</p>

S E S S I O N C

5:00 p.m. – 6:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

S E S S I O N C

17 h à 18 h 30 (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

<p>Panel 6 Zoom room 1 // Salle Zoom 1</p>	<p>Panel 7 Zoom room 2 // Salle Zoom 2</p>	<p>Panel 8 Zoom room 3 // Salle Zoom 3</p>
<p>Feminist Cultural Studies: Traditions and Transitions</p>	<p>Contemporary Vulnerabilities: Reflections on Social Justice Methodologies</p>	<p>Reproductive Justice</p>
<p>Moderator: S Trimble (she/they) University of Toronto (s.trimble@utoronto.ca)</p> <p>Angie Fazekas (she/they) University of Toronto (angie.fazekas@mail.utoronto.ca)</p> <p>Rui Liu (she/her) University of Toronto (rue.liu@mail.utoronto.ca)</p>	<p>Moderator: Claire Carter (she/her) University of Regina (claire.carter@uregina.ca)</p> <p>Chelsea Jones Brock University (cjones@brocku.ca)</p> <p>Jess Notwell Undisclosed</p> <p>Amelia Thorpe (she/her) University of New Brunswick (amelia.thorpe@unb.ca)</p> <p>Rebecca Godderis (she/her) Wilfrid Laurier University (rgodderis@wlu.ca)</p> <p>Lori Ross (she/her) University of Toronto (l.ross@utoronto.ca)</p> <p>Corinne Mason (she/they) Brandon University (masonc@brandonu.ca)</p> <p>Irene Shankar Mount Royal University (ishankar@mtroyal.ca)</p> <p>Melissa Schnarr Western University (mschnar2@uwo.ca)</p> <p>Merrick Pilling University of Windsor (mpilling@uwindsor.ca)</p> <p>Shraddha Chatterjee York University (chatterjee.shraddha9@gmail.com)</p> <p>Emily Grafton University of Regina (emily.grafton@uregina.ca)</p> <p>Eva Cupchik (she/her) Independent scholar (ecupchik@uwo.ca)</p> <p>Amber-Lee Varadi York University (avaradi@yorku.ca)</p> <p>Rebecca Lennox (she/her) University of Toronto (rebecca.lennox@mail.utoronto.ca)</p> <p>Madeline Burghardt (she/her) York University (madelinb@yorku.ca)</p> <p>Anh Ngo (she/her) Wilfrid Laurier University (ango@wlu.ca)</p> <p>Ali Bailey (she/her) University of Guelph (abaile09@uoguelph.ca)</p>	<p>Moderator: Annalee Lepp (she/her) University of Victoria (alepp@uvic.ca)</p> <p>Sonia Meerai York University (smeerai@yorku.ca)</p> <p>“Contouring the uterus: The impact of (in)fertility tracking applications on my fat-identified, racialized body during the COVID-19 pandemic”</p> <p>Joanna Gye (she/her) University of Alberta (jgye@ualberta.ca)</p> <p>“Men Must Not Know: Concealment and Menstruation”</p> <p>Salsabel Almansori University of Windsor (Salsabel.Almansori@uwindsor.ca)</p> <p>“Imagining a Feminist Sex Education: Moving Beyond “Comprehensive” and Toward Political, Action-Oriented, Collaborative, and Embodied Vision of Sex Education and Primary Rape Prevention”</p>

2022 **WGSRF** ANNUAL CONFERENCE PROGRAM

SUNDAY, MAY 15, 2022: DAY 3

Virtual Poster Hall: Available 24/7 (asynchronous)
 Virtual Networking Lounge: 10:00 a.m. to 8:00 p.m. (ET)
 Videos On Demand Available 24/7 (asynchronous)

S E S S I O N D

11:00 a.m. – 12:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

PROGRAMME DE LA CONFÉRENCE ANNUELLE

WGSRF 2022

LE DIMANCHE 15 MAI 2022 : JOUR 3

Hall d'affiches virtuelles : Disponible 24/7 (asynchrone)
 Salon de réseautage virtuel : 10 h à 20 h (HE)
 Vidéos sur demande Disponibles 24/7 (asynchrone)

S E S S I O N D

11 h à 12 h 30 p.m. (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

<p>Panel 9 Zoom room 1 // Salle Zoom 1</p>	<p>Panel 10 Zoom room 2 // Salle Zoom 2</p>	<p>Panel 11 Zoom room 3 // Salle Zoom 3</p>	<p>Let's Talk Conversation 4 Conversation « Discutons » 4 Zoom room 4 // Salle Zoom 4</p>
<p>Methodologies in Transition: Participatory Data Analysis in Feminist Research</p>	<p>Relational Accountability and High-stakes Recordkeeping in the Sex Work Activist Histories Project</p>	<p>Subversive Stories</p>	<p>Grad Studies – What Do You Want to Talk About?</p>
<p>Moderator: Kaylan Schwarz (she/her) University of Lethbridge (kaylan.schwarz@mcgill.ca)</p> <p>Claudia Mitchell (she/her) McGill University (claudia.mitchell@mcgill.ca)</p> <p>Rebekah Hutten (she/her) McGill University (rebekah.hutten@mail.mcgill.ca)</p> <p>Katie MacEntee (she/her) U. of Toronto (katiemacentee@gmail.com)</p> <p>Sarah Flicker (she/her) York University (Flicker@yorku.ca)</p> <p>Catherine Vanner (she/her) University of Windsor (catherine.vanner@uwindsor.ca)</p> <p>Mary Vaccaro (she/her) McMaster U. (vaccarm@mcmaster.ca)</p>	<p>Moderator: Shawna Ferris (she/they) University of Manitoba (shawna.ferris@umanitoba.ca)</p> <p>Jenn Clamen (she/her) Chez Stella (jenn@chezstella.org)</p> <p>Amy Lebovitch (she/her) Sex Professionals of Canada (amy@spoc.ca)</p> <p>Danielle Allard (she/her) University of Alberta (allard@ualberta.ca)</p> <p>Micheline Hughes (she/her) University of Manitoba (hughesm8@myumanitoba.ca)</p>	<p>Moderator: Ela Przybylo (she/her/ona) Illinois State University (emprzyl@ilstu.edu)</p> <p>Roxana Akhbari (she/her) York University (rakhbari@yorku.ca) “Carceral Capitalism, Liberal State Apologies, and Subversive Literature: Lee Maracle’s <i>Celia’s Song</i> vs. Canada’s 2008 Apology to Indigenous Peoples”</p> <p>Susan Driver York University (sdriver@yorku.ca) “Podcasting care, justice and imaginative environmental possibilities: communication as transitional and transformative”</p> <p>Brittany Melton Western University (bmelton2@uwo.ca) “By Women For Women”: Communicating Gender Discourse in Female Dating Strategy”</p> <p>Ela Przybylo (she/her/ona) Illinois State University (emprzyl@ilstu.edu) “Ace and Aro Lesbian Aesthetics with Agnes Martin and Yayoi Kusama”</p>	<p>Facilitator / animatrice : Ann Braithwaite (she/her) University of Prince Edward Island (abraithwaite@upeu.ca)</p>

2022 WGSRF ANNUAL CONFERENCE PROGRAM

SUNDAY, MAY 15, 2022: DAY 3

1:00 p.m. – 2:30 p.m. (ET)

Zoom Room 1

Workshop: “Syllabi for Beginners”

Facilitators:

S. Trimble (she/they)
University of Toronto
(s.trimble@utoronto.ca)

Norah Bowman (she/her/hers)
Okanagan College
(nbowman@okanagan.bc.ca)

Kathleen Cummins (she/her)
Sheridan College
(kathleen.cummins@sheridancollege.com)

This workshop explores what we teach in intro-level WGS courses and why. Activities and discussions will focus on sharing ideas about course readings, themes, learning objectives, and assignments. All interested participants are welcome, whether you’re about to teach an intro course for the first time or looking to renovate one you’ve been teaching for years. We envision this workshop as a group brainstorming session in which we pool potential readings, thematic approaches, and assignment ideas from which we can all select as we build or rebuild our respective syllabi. Please join us!

***** Please note: this workshop will be held in English *****

PROGRAMME DE LA CONFÉRENCE ANNUELLE

WGSRF 2022

LE DIMANCHE 15 MAI 2022 : JOUR 3

13 h à 14 h 30 (HE)

Salle Zoom 1

Atelier : “Syllabi for Beginners”

Animatrices :

S. Trimble (she/they)
University of Toronto
(s.trimble@utoronto.ca)

Norah Bowman (she/her/hers)
Okanagan College
(nbowman@okanagan.bc.ca)

Kathleen Cummins (she/her)
Sheridan College
(kathleen.cummins@sheridancollege.com)

Cet atelier se penche sur ce que nous enseignons au niveau d’introduction des études sur les femmes et sur le genre et pourquoi. Les activités et les discussions porteront sur le partage d’idées et sur les listes de lecture pour les cours, sur les thèmes, sur les objectifs d’apprentissage et sur les devoirs. Que vous vous apprêtiez à enseigner un cours d’introduction pour la première fois ou bien que cherchiez à rafraîchir celui que vous enseignez depuis des années, vous êtes tous/toutes les bienvenus.e.s. Nous considérons cet atelier comme une session de remue-méninges dans laquelle nous établirons ensemble des lectures potentielles, des approches thématiques et des idées de travaux pratiques que nous pourrions sélectionner, dans le cadre de la mise en place ou de la remise en place de notre syllabus. Soyez des nôtres !

***** Veuillez noter : Cet atelier se déroulera en anglais *****

S E S S I O N E
3:00 p.m. – 4:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

S E S S I O N E
15 h à 16 h 30 (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

Panel 12 Zoom room 1 // Salle Zoom 1	Panel 13 Zoom room 2 // Salle Zoom 2	Panel 14 Zoom room 3 // Salle Zoom 3	Let's Talk Conversation 5 Conversation « Discutons » 5 Zoom room 4 // Salle Zoom 4
Rethinking Women's and Gender Studies II: Sanctions and Transitions in WGS's Everyday Practices	Difficult Solidarities	Feminist Perspectives on Reproductive Injustice: Reimagining Citizen-Selves as Uterus Bearing Human/Non-Human Bodies	Navigating the Job Market Inside and Outside Academia
<p><u>Moderator:</u> Catherine Orr (she/her) Beloit College (orrc@beloit.edu)</p> <p>Rachel Hurst St. F. Xavier U (rahurst@stfx.ca)</p> <p>Kim Lamm Duke U (kimberly.lamm@gmail.com)</p> <p>Ashley Glassburn University of Windsor (dr.ashleyglassburn@gmail.com)</p> <p>Amber Dean McMaster U. (deanamb@mcmaster.ca)</p> <p>Carrie Rentschler McGill U. (carrie.rentschler@mcgill.ca)</p> <p>Ela Przybylo (she/her) Illinois State U. (emprzy1@ilstu.edu)</p> <p>David Rubin (he/they) U of South Florida (davidarubin@usf.edu)</p> <p>Susan G. Cumings (she/her) U. of Albany (scumings@albany.edu)</p>	<p><u>Moderator:</u> Annalee Lepp (she/her) University of Victoria (alepp@uvic.ca)</p> <p>Jennifer Dyer Memorial University of Newfoundland (jdyer@mun.ca) “Connecting trauma altruism with antiracist action in parent advocacy of trans kids”</p> <p>Sohini Chatterjee Western University (schatt7@uwo.ca) “No Future (Without Ethical Politics): Interrogating Queer Solidarity and Reimagining Justice in India”</p> <p>Jacqueline Potvin University of Guelph (jpotvi01@uoguelph.ca) “Empowering Girls for the “Good of All”: Discourses of Adolescent Girlhood and Averted Birth in Canada’s Feminist International Assistance Policy”</p> <p>Neveser Köker (she/her/hers) (neveserkoker@gmail.com) “Motherless Modernities: A Transnational Feminist Rethinking of Subjectivity and Solidarity”</p>	<p><u>Moderator:</u> Norah Bowman (she/her/hers) Okanagan College (nbowman@okanagan.bc.ca)</p> <p>Ruth Waker-Loew Okanagan College (rlowewalker@okanagan.bc.ca)</p>	<p><u>Facilitators / animatrices :</u></p> <p>Tegan Zimmerman (she/her) St. Mary’s University (tegan.zimmerman@smu.ca)</p> <p>Krystal Kehoe MacLeod (she/her) University of New Brunswick (krystal.kehoemacleod@unb.ca)</p>

2022 **WGSRF** ANNUAL CONFERENCE PROGRAM

SUNDAY, MAY 15, 2022: DAY 3

WGSRF CELEBRATES!

5:00 p.m. – 6:30 p.m. (ET)

Zoom room 1

7:00 p.m. (ET) – onward:
AFTER HOURS NETWORKING
VIRTUAL NETWORKING LOUNGE

**Don't forget to visit our asynchronous Virtual Poster Hall
and our Videos On Demand available 24/7 (asynchronous)!**

PROGRAMME DE LA CONFÉRENCE ANNUELLE
WGSRF 2022

LE DIMANCHE 15 MAI 2022 : JOUR 3

LA WGSRF EN FÊTE !

17 h à 18 h 30 (HE)

Salle Zoom 1

19 h (HE) à ...
RÉSEAUTAGE APRÈS LES HEURES DE CONFÉRENCE
SALON DE RÉSEAUTAGE VIRTUEL

**N'oubliez pas d'aller voir notre Hall d'affiches virtuelles et
nos vidéos sur demande, disponibles 24/7 (asynchrone) !**

2022 WGSRF ANNUAL CONFERENCE PROGRAM

MONDAY, MAY 16, 2022: DAY 4

Virtual Poster Hall: Available 24/7 (asynchronous)
 Virtual Networking Lounge: from 10:00 a.m. to 8:00 p.m. (ET)
 Vidéos sur demande Disponibles 24/7 (asynchrone)

S E S S I O N F

11:00 a.m. – 12:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

PROGRAMME DE LA CONFÉRENCE ANNUELLE
 WGSRF 2022

LE LUNDI 16 MAI 2022 : JOUR 4

Hall d'affiches virtuelles : Disponible 24/7 (asynchrone)
 Salon de réseautage virtuel : de 10 h à 20 h (HE)
 Vidéos sur demande Disponible 24/7 (asynchrone)

S E S S I O N F

11 h à 12 h 30 p.m. (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

<p>Panel 15 Zoom room 1 // Salle Zoom 1</p>	<p>Panel 16 Zoom room 2 // Salle Zoom 2</p>	<p>Panel 17 Zoom room 3 // Salle Zoom 3</p>	<p>Let's Talk Conversation 6 Conversation « Discutons » 6 Zoom room 4 // Salle Zoom 4</p>
<p>Fleshing It Out: Fat Performance, Phenomenology, and Embodying Excess</p>	<p>50 Shades of White Supremacy</p>	<p>The Politics of Care in Feminist Activism Against Gendered Violence</p>	<p>“What to Include: Messing with Canons and Fields”</p>
<p>Moderator: Kristin Rodier (she/her) Athabasca University (Krodier@athabascau.ca)</p> <p>Christine Negus (she/they) artist/researcher (negus.christine@gmail.com)</p> <p>Cindy Baker (she/her) MacEwan University (cnbaker@macewan.ca)</p>	<p>Moderator: Jennifer Ma (she/her) University of Regina (jennifer.ma2@uregina.ca)</p> <p>Marie-Jolie Rwigema Concordia University (mariejolie.rwigema@concordia.ca)</p> <p>Ruth Wilson University of Toronto (ruth.wilson@utoronto.ca)</p>	<p>Moderator: Carrie Rentschler McGill University (carrie.rentschler@mcgill.ca)</p> <p>Jessica Wright (she/they) McGill University (jessica.e.wright@mcgill.ca)</p> <p>Kascindra Shewan McGill University (kascindra.shewan@mail.mcgill.ca)</p> <p>Emily Colpitts McGill University (emily.colpitts@mail.mcgill.ca)</p> <p>Emma McKenna (she/her) University of Ottawa (emckenna@uottawa.ca)</p>	<p>Facilitators / animatrices :</p> <p>S. Trimble (she/they) University of Toronto (s.trimble@utoronto.ca)</p> <p>Norah Bowman (she/her/hers) Okanagan College (nbowman@okanagan.bc.ca)</p> <p>Kathleen Cummins (she/her) Sheridan College (kathleen.cummins@sheridancollege.com)</p> <p>This open, informal discussion builds on some of the questions raised in the workshop “Syllabi for Beginners,” which explores ways of approaching intro-level WGS courses. The conversation might include questions about what’s “canonical” in WGS and how to think beyond canons, the relationship(s) between pedagogy and field formation, and how to include feminist content in non-WGS courses and programs.</p>

2022 WGSRF ANNUAL CONFERENCE PROGRAM
MONDAY, MAY 16, 2022: DAY 4

1:00 p.m. – 2:30 p.m. (ET)
ZOOM ROOM 4

Keynote Address:

“Creating African Diasporic and Indigenous Cinematic Spaces
Through a Feminist Lens”

By Akosua Adoma Owusu & Loretta Todd

Moderators: Kathleen Cummins & Arielle Perrotta

The **Creating African Diasporic and Indigenous Cinematic Spaces Through a Feminist Lens** panel features two award-winning and acclaimed filmmakers, **Akosua Adoma Owusu** (Ghanaian-American) and **Loretta Todd** (Cree/Métis) in conversation about creating African Diasporic and Indigenous cinematic spaces through a woman-of-colour and decolonizing feminist lens. “Aiming to create a **third cinematic space** or ‘triple consciousness,’ **Owusu** explores the colliding identities of black immigrants in America through multiple forms, ranging from cinematic essays to experimental narratives to reconstructed Black popular media” (<https://akosuaadoma.com/home.html>). “**Todd’s** combination of narrative rigour and stylistic experimentation helped expand perceptions of what an aboriginal film should look or feel like” (Silverman). Todd asserts, “We don’t need to reclaim Indigenous stories, we’ve been telling them since time immemorial and we’ll continue to tell them. The stories have always been who were are and if there were never any screens we would still tell stories and be storytellers.” Attendees will be able to screen the panelists’ work through the Videos On Demand in the Virtual Greeting Lounge either before or following the event.

To screen Owusu’s films please visit “WGSRF on Demand.”

To screen Todd’s work please see links provided in the “Screenings List” at the end of the program.

*****ASL Service will be offered for this session*****

Simultaneous French interpretation will be offered for is session

PROGRAMME DE LA CONFÉRENCE ANNUELLE
WGSRF 2022
LE LUNDI 16 MAI 2022 : JOUR 4

13 h à 14 h 30 (HE)
SALLE ZOOM 4

Séance plénière :

« Creating African Diasporic and Indigenous Cinematic Spaces
Through a Feminist Lens »

Par Akosua Adoma Owusu et Loretta Todd

Animatrices : Kathleen Cummins & Arielle Perrotta

Le panel intitulé « **Creating African Diasporic and Indigenous Cinematic Spaces Through a Feminist Lens** » met en scène **Akosua Adoma Owusu** (Ghanéenne-américaine) et **Loretta Todd** (Crie/Métis), deux cinéastes primées et acclamées par la critique, et qui discuteront de leur processus de création d’espaces cinématographiques provenant de la diaspora africaine et de la culture autochtone, à travers les lentilles féministes de femme de couleur et d’un univers décolonial. « Ayant pour objectif de créer un troisième espace cinématographique (**third cinematic space**) ou une ‘triple conscience’, **Owusu** explore la façon dont les identités des immigrant.e.s noir.e.s entrent en collusion en Amérique, par l’entremise de différentes formes, allant des essais sur les études cinématographiques aux discours expérimentaux, et à la reconstitution des médias populaires afro-américains » (<https://akosuaadoma.com/home.html>). « La combinaison de discours rigoureux et d’expérimentation stylistiques qu’emploie **Todd** aident à élargir nos perceptions de ce à quoi les films autochtones devraient ressembler et par conséquent, ce que nous devrions ressentir » (Silverman). Todd affirme « Nous n’avons pas besoin de reconquérir les histoires autochtones. Nous les racontons depuis une période immémoriale et nous allons toujours les raconter. Ces histoires ont toujours fait partie de nous. Même s’il n’y avait jamais eu d’écran, nous les aurions quand même racontées et nous serions quand même des conteurs ». L’assistance pourra voir les projections des cinéastes par l’entremise de la plateforme « Vidéos sur demande », dans le Salon de bienvenue virtuel, soit avant ou après l’événement.

Pour visionner les films d’Owusu, veuillez visiter « Les vidéos WGSRF sur demande ».

Pour voir le travail de Todd, veuillez consulter les liens fournis dans la « Liste de projections », disponible à la fin du programme.

*****Le service LSA sera disponible pour cette séance*****

Le service d’interprétation simultané sera offert en français

S E S S I O N G

3:00 p.m. – 4:30 p.m. (ET)

SIMULTANEOUS LIVE ACTIVITIES

S E S S I O N G

15 h à 16 h 30 (HE)

ACTIVITÉS SIMULTANÉES EN DIRECT

<p>Panel 18 Zoom room 1 // Salle Zoom 1</p>	<p>Panel 19 Zoom room 2 // Salle Zoom 2</p>	<p>Panel 20 Zoom room 3 // Salle Zoom 3</p>
<p>Disability in Transition</p>	<p>Engaging Feminisms: Challenging Exceptionalist Imaginaries Launch for a special issue of <i>Engaged Scholar Journal</i></p>	<p>Rethinking Dominant Space-times</p>
<p>Moderator: Ann Braithwaite (she/her) University of Prince Edward Island (abraithwaite@upei.ca)</p> <p>Diane Driedger (she/her) University of Manitoba (diane.driedger@umanitoba.ca)</p> <p>Michelle Hewitt (she/her) University of British Columbia (mahewitt@mail.ubc.ca)</p> <p>Christine Stewart (she/her) University of Manitoba (christine.stewart@umanitoba.ca)</p> <p>Kelly McGillivray (she/her) Western University (kkmcgill@uwo.ca)</p>	<p>Moderator: Corinne Mason (she/they) Brandon University (mansonc@brandonu.ca)</p> <p>Shaista Patel U. of California in San Diego (shp005@ucsd.edu)</p> <p>Claire Carter (she/her) U. of Regina (claire.carter@uregina.ca)</p> <p>Marie Lovrod University of Saskatchewan (marie.lovrod@usask.ca)</p> <p>Emily Colpitts McGill University (emily.colpitts@mail.mcgill.ca)</p> <p>Allison Crosby York University (acrosby@yorku.ca)</p> <p>Rachel Walker-Loewan University of Saskatchewan (rl.walker@usask.ca)</p> <p>Dia Da Costa University of Alberta (ddacosta@ualberta.ca)</p> <p>Andrew Hartman University of Saskatchewan (andrew.hartman@usask.ca)</p>	<p>Moderator: Annalee Lepp (she/her) University of Victoria (alepp@uvic.ca)</p> <p>Emma Posca (she/her) York University (poscae@yorku.ca) “Indigenization of the Academy: Resistance and Rethinking colonial practices in postsecondary institutions through an examination of Indigenous Framework Plans, Storytelling and Guest Responsibilities”</p> <p>Toby Anne Finlay (they/them) York University (tfinlay@yorku.ca) “Putting the Trans in Transition: The Space-Time Configurations of Transgender Studies”</p> <p>Ali Greey (they/them) University of Toronto (ali.greey@mail.utoronto.ca) “It’s Just Safer When I don’t Go There”: The Spatial Stakes for Trans* Gender Expressions in Binary-Gendered Facilities</p>

2022 WGSRF ANNUAL CONFERENCE PROGRAM

MONDAY, MAY 16, 2022: DAY 3

5:00 p.m. – 6:30 p.m. (ET)
ZOOM ROOM 4

Workshop:
Assigning Readings: “What’s the point?”

Facilitators:

Rebecca Godderis (she/her)
Wilfrid Laurier University
(rgodderis@wlu.ca)

Sal Renshaw (she/her)
Nipissing University
(salr@nipissingu.ca)

Ann Braithwaite (she/her)
University of Prince Edward Island
(abraithwaite@upei.ca)

Have you been thinking about challenging traditional academic ideas about what constitutes a “good” reading list? Is it really all just about how many pages you assign and covering the “classics”? Have you been trying out different types of materials like podcasts? Come chat with us about all the ups and downs of choosing readings as we ask ourselves: what is the point anyway?!

***** Please note: this workshop will be held in English *****

7:00 p.m. – onward
**AFTER HOURS NETWORKING
VIRTUAL NETWORKING LOUNGE**

Don’t forget to visit our asynchronous Virtual Poster Hall and our Videos On Demand available 24/7 (asynchronous)!

PROGRAMME DE LA CONFÉRENCE ANNUELLE
WGSRF 2022

LE LUNDI 16 MAI 2022 : JOUR 4

17 h à 18 h 30 (HE)
SALLE ZOOM 4

Atelier :
Assigning Readings: “What’s the point?”

Animatrices :

Rebecca Godderis (she/her)
Wilfrid Laurier University
(rgodderis@wlu.ca)

Sal Renshaw (she/her)
Nipissing University
(salr@nipissingu.ca)

Ann Braithwaite (she/her)
University of Prince Edward Island
(abraithwaite@upei.ca)

Avez-vous songé à contester les idéologies académiques traditionnelles sur ce qui constitue une « bonne » liste de lecture ? S’agit-il simplement d’attribuer un nombre de pages à lire et à enseigner les « classiques » ? Avez-vous essayé différents types de matériels, tels que des podcasts ? Soyez des nôtres alors que nous discutons des hauts et des bas du choix des listes de lecture, et que nous posons la question : quel en est l’intérêt de toute façon ?

***** Veuillez noter : Cet atelier se déroulera en anglais *****

19 h à ...
**RÉSEAUTAGE APRÈS LES HEURES DE CONFÉRENCE
SALON DE RÉSEAUTAGE VIRTUEL**

N’oubliez pas d’aller voir notre Hall d’affiches virtuelles et nos vidéos sur demande, disponibles 24/7 (asynchrone) !



End of the

2022 WGSRF ANNUAL CONFERENCE

Thank you for your participation.

See you next year!

The WGSRF Executive Committee
Ann Braithwaite, Claire Carter, Kathleen Cummins,
Mylène Dorcé, Shawna Ferris, Rebekah Hutten,
Heather Latimer, Annalee Lepp, Corinne Mason

Fin de la

CONFÉRENCE ANNUELLE
DE LA WGSRF 2022

Merci de votre participation.

À l'année prochaine !

Le Comité exécutif de la WGSRF
Ann Braithwaite, Claire Carter, Kathleen Cummins,
Mylène Dorcé, Shawna Ferris, Rebekah Hutten,
Heather Latimer, Annalee Lepp, Corinne Mason

2022 **WGSRF** ANNUAL CONFERENCE
List of Posters featured in the Virtual Poster Hall
Available 24/7 (asynchronous)

#MeToo Narratives: The Shift from “Confessional” Writings to Feminist Activism

Irene Gammel (she/her)
Ryerson University
gammel@ryerson.ca

Katie Hall (she/her)
Kingston University
k1931654@kingston.ac.uk

Judicial control over female reproduction. A comparison of Canada and the United States

Katie Flood (she/her)
St. Mary’s University
kflood@ryerson.ca

First Year University Student Attitudes Towards Women’s and Gender Studies

Storm Balint (she/her)
University of Windsor
balints@uwindsor.ca

Disgendering the Land in Nelson Mandela’s Communal Tropes

Patricia Enimien Ofili (she/her)
ofilipat@yahoo.com

CONFÉRENCE ANNUELLE DE LA **WGSRF** 2022
Liste des affiches présentées dans le Hall virtuel
Disponibles 24h/7 (asynchrone)

“Ganesh Loves to Eat”: Hunger as Desire for Gendered Embodiment in *She of the Mountains* by Vivek Shraya

Kai McKenzie (they/them/theirs)
University of Saskatchewan
kam325@mail.usask.ca

Midwifery care as essential: The utilization of midwives in considering future directions for birth services

Arielle Perrotta
University of Calgary
arielle.perrotta@ucalgary.ca

Sounds like you’re feeling: Hip-hop music and auditory affects among young white men

Dan Irving
Carleton University
DanIrving@cunet.carleton.ca

Erin McHarge
Carleton University
ErinMcHarge@cmail.carleton.ca

PJ Javier
Brock University
pj21rd@brocku.ca

2022 WGSRF ANNUAL CONFERENCE

May 13 – 16, 2022

List of Panel Presentation Abstracts

Fat Studies in Canada: (Re) Mapping the Field

Saturday, May 14, 11:00 a.m. – 12:30 p.m., Session A, Panel 1, Zoom room 1

Ramanpreet Bahra, Calla Evans, May Friedman, Kelsey Ioannoni, Allison Taylor

This roundtable discussion focuses on the process of editing the book *Fat Studies in Canada: (Re)Mapping the Field*, under contract with Inanna Publications and forthcoming Summer of 2022. This edited collection focuses on the growing field of fat studies, specifically the emergence of fat studies theorists, academics, artists, and community activists in the colonial project known as Canada. This collection includes academic articles, stories, alternative forms of narration, illustrations, poetry, and other art works that highlight issues relating to fat studies in Canada. While fat studies has been criticized for being U.S. (United States) centric, the field is growing in Canada, with scholars producing rich contributions to the field. With its focus on Canada, this edited book acknowledges that borders are a colonial construct and, therefore, posits Canada as an imagined space with real, material impacts on marginalized lives. As a settler society, in which the pathologization of body shape and size diversity plays a central role in the imposition and maintenance of white supremacy, it is especially urgent to consider fatness in a Canadian context. Indeed, it is imperative that analyses of fatness in a Canadian context consider the colonial and white supremacist nature of fatphobia because of the ways in which Canadian institutions such as policing target and enact violence against Indigenous, Black, and Brown bodies. It is within the context of an emergent fat studies field in Canada that we position this edited collection and roundtable. This roundtable thus discusses the editorial process of mapping the current state of fat studies in Canada. In particular, with our discussion, we aim to chart the unique ways that scholars in Canada are troubling and thickening the larger fat studies literature.

Feminist Perspectives on Reproductive Injustice: Reimagining Citizen-Selves as Uterus Bearing Human/Non-Human Bodies

Sunday, May 15, 3:00 – 4:30 p.m., Session E, Panel 14, Zoom room 3

Norah Bowman & Ruth Waker-Loew

Discussion Format: Each of us will first speak for 10 minutes on our proposed topic. We will then respond to the collective discussion, in turn, in the same order in which we

originally spoke. After this we will engage with the audience in discussion of our topic.

Description: Humans with uteruses are subject to unique debates about their personhood; as reproductive people, they are targeted with invasive state legislation and are assigned particular demands for care ethics. Through a discussion of inter-species relations, a critique of liberal feminist politics of choice, and an embodied analysis of the figure of the autonomous citizen-with-uterus, our panel interrogates contemporary feminist thinking and activism around reproductive justice. As we have different theoretical backgrounds, our analyses include Marxist discussions of the body as a site of reproductive labour, analyses of the body-with-uterus as a site of interspecies entanglement, and a critique of the autonomous individual as the basis of liberal feminist reproductive rights.

The Politics of Care in Feminist Activism Against Gendered Violence

Monday, May 16, 11:00 a.m. – 12:30 p.m., Session F, Panel 17, Zoom room 3

Emma McKenna, Jessica Wright, Kascindra Shewan, Emily Colpitts, Carrie Rentschler

Format: Roundtable moderated by an expert in the field. Pre-drafted questions with 2-3 rounds of responses per presenter. Generous time allocated to facilitating conversation with the audience.

Abstract: The present moment of significant social, political, environmental, and personal transition in response to the COVID-19 pandemic, climate change, and ongoing Decolonial and abolitionist struggles has reinvigorated critical engagement with care as both an ethic and as praxis. As a collective of emerging feminist scholars who meet regularly to discuss gendered and sexualized violence, in this roundtable we are interested in tracing a feminist politics of care in different sites of anti-violence work, including: engaging cis men in contemporary campus sexual violence prevention efforts; the possibilities of/for self-care for victims/survivors researching sexualized violence within the neoliberal university; how trauma requires us to reframe future sexual violence prevention through a disability justice ethic of care; and care as a galvanizing and limiting force in intersectional histories of feminist sexual violence work. We seek to unpack the uneven distribution of caring labour and, indeed, of care itself within gendered violence work, querying, what are the possibilities and/or limits of an ethics

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of care within gendered violence work? What forms of policies and practises are challenged and/or sustained through the gendered work of caring about gendered violence? In this roundtable session, we draw on the overlaps between our individual research to reflect on how different feminist politics of care can help dismantle rape culture and the interlocking systems that uphold it.

Contemporary Vulnerabilities: Reflections on Social Justice Methodologies

Saturday, May 14, 5:00 – 6:30 p.m., Session C, Panel 7, Zoom room 2

Claire Carter, Chelsea Jones, Jess Notwell, Amelia Thorpe, Rebecca Godderis, Lori Ross, Corinne Mason, Irene Shankar, Melissa Schnarr, Merrick Pilling, Shraddha Chatterjee, Emily Grafton, Eva Cupchick, Amber-Lee Varadi, Rebecca Lennox, Madeline Burghardt, Anh Ngo

Description: Based upon themes for a new collection in development, *Contemporary Vulnerabilities: Reflections on Social Justice Methodologies*, we propose a roundtable discussion focused on critical reflections about vulnerable moments in our research processes.

Exploring the many vulnerabilities that come with research committed to social change, the roundtable discussions will focus on themes of the methodologically unresolved, creative, collaborative, and unconventional approaches, and challenges and hard decisions within research. Contributors will share experiences with community engaged, decolonizing, and interdisciplinary methodologies within unconventional and unexpected spaces of research that encourage collaboration, reflection, and confront the frictions of social change drawing primarily, but not exclusively, on the territories and regions across parts of Turtle Island (Canada).

The roundtable will consider the following questions: What moments give us pause, demand thoughtfulness, creativity, and reflexivity? In what ways are we called to make space for the unexpected and unresolved as we reassert our commitment to community-informed ethics, decolonizing practices, and shared learning in social justice research? How do we confront and seek to disrupt systemic and traditional academic barriers that encode our praxis? What responsibilities are we called to as a result of our research relationships and how do we live those on an ongoing basis?

How do communities and researchers navigate and negotiate power amid experiences of vulnerability?

We propose a roundtable discussion that will follow this format: each discussant will have 2-3 minutes to reference their paper and the critical issues that arose/they are speaking to, followed by an open discussion with everyone present at the session. The opening will take 30-45 minutes, allowing for a minimum of 30 minutes for group/open discussion. * We have received a lot of interest in this roundtable from contributors to the collection, and could likely develop two roundtables if possible/desired.

Engaging Feminisms: Challenging Exceptionalist Imaginaries: Launch for a special issue of *Engaged Scholar Journal*

Monday, May 16, 3:00 – 4:30 p.m., Session G, Panel 19, Zoom room 2

Corinne Mason, Shaista Patel, Claire Carter, Emily Colpitts, Allison Crosby, Rachel L. Walker, Dia Da Costa, Andrew Hartman

In this special issue, scholars critically analyze the productive tensions that characterize academic-activist-community engagements. Challenging the inequities that characterize power, privilege, and status-quo logics, papers in this issue expose scholar-activist complicities with exceptionalisms. Authors address both the challenges and possibilities of community-universities engagements in teaching, research, and collaboration from a wide-range of theoretical and empirical entry points. A few authors of this collection will present their papers with editors moderating the discussion.

Paper titles and short description: 1) **“Collaborative Movement: What Queering Dance Makes Possible”**: in this presentation, the author will explore a feminist community research project that involved a pilot of dance workshops for trans/genderqueer/queer/body diverse individuals. In it, they will outline some of the ways our community/university collaboration utilizes queer feminist community research methods to make possible – even if temporarily—new ways of relating, of moving together in space, and of doing research. 2) **“We cannot write about complicity together’: Limits of Cross-Caste Collaborations in Western Academy”**: in this presentation, authors will offer a theoretical intervention grounded friendship to problematize collaborative writing across distinct caste positionalities. The authors will outline the historical and ordinary violence of caste as it shapes North American academic relationships and scholarship to challenge the assumption that racialized, postcolonial or transnational studies scholars are best poised to collaborate with race and caste scholars and actors toward a decolonial feminist praxis. 3) **“Avoiding Risk, Protecting the ‘Vulnerable’: A Story of Performative Ethics and Community Research Relationships”**: this presentation

will focus on a community-lead research project focusing on gender-based violence in 2SLGBTQIA+ communities. The paper explores the impact of gatekeeping by a university’s Research Ethics Board (REB), and specifically the challenge of ethics review expressing heightened levels of fear and discomfort with not only the subject-matter, but with the role (and centrality) of the community organization within the research process. 4) **“Rethinking gendered violence through critical feminist community-engaged research”**: the final presentation analyzes how the conceptualization of gendered violence similarly shapes responses and possibilities for redress in two very different community-engaged research contexts and projects. The first examines how Canadian universities are enacting sexual violence policies from the perspective of student activists and other stakeholders. The second is a participatory action research project that explores how transnational feminist and human rights regimes often occlude or over-determine the struggles for redress by Indigenous women survivors of wartime sexual violence in Guatemala.

Disability in Transition

Monday, May 16, 3:00 – 4:30 p.m., Session G, Panel 18, Zoom room 1

Diane Driedger, Michelle Hewitt, Christine Stewart, Kelly McGillivray

Four scholars will explore the intersection of time, change, and disability in their original creative texts, which include poetry, prose, and digital storytelling.

Panelist 1: In “Fibrogirl Riffing: A Poetry Reading, “a woman with fibromyalgia and other chronic illnesses will read poems about her experience of disability through wordplay and story. Issues will span social attitudes, the meaning of everyday words, aging with disability, and how work happens. **Panelist 2:** “Advocating for change as a disabled activist requires an intricate dance, weaving in the strands of crip time and the political calendar to achieve change for those who are forced to live in a time that is out of step with their needs and desires.” Drawing on the creative threads alluded to in this earlier publication, this scholar brings a piece of creative prose that provides a window to the lives of younger disabled adults in long-term care facilities. **Panelist 3:** This paper uses feminist disability studies and arts-based digital storytelling methods to scaffold explorations of disability and gender in academia, slow scholarship, and crip time. The digital story ‘Slow’ – produced through a storytelling workshop and screened here – combined with the pandemic as a backdrop, creates a unique space to re-think and re-story disability justice-oriented and de-colonized understandings of scholarship as well as ways of being, knowing, and doing in academia. **Panelist 4:** In books of poetry, this panelist often writes about caregiving as a mother, and as a mother of a child with disability in particular. This creative reading will

put poems across these works in a conversation that illuminates her transitions as a parent, especially as one who had to revise what it means to use language as a way to communicate with her child.

Methodologies in Transition: Participatory Data Analysis in Feminist Research

Sunday, May 15, 11:00 a.m. – 12:30 p.m., Session D, Panel 9, Zoom room 1

Kaylan Schwarz, Claudia Mitchell, Rebekah Hutten, Katie MacEntee, Sarah Flicker, Catherine Vanner, Mary Vaccaro

“An Amazing Space”: **Feminist Identities and Participatory Data Analysis** (Kaylan Schwarz, Claudia Mitchell, and Rebekah Hutten) Our Constructing Feminist Identities through Participatory Visual Methodologies project explores how young self-identified feminists in Montréal conceptualize and represent their feminism through objects. The study combines object elicitation interviews with participatory data analysis. This dual methodological approach oscillates between participants’ perspectives and researchers’ conceptualizations of the data set. We draw attention to the ‘space’ generated by participatory data analysis and consider the methodological decisions we made to amplify participant’s voices and complexify their accounts of ‘being’ feminist and ‘doing’ feminism.

“It Humanized Me”: **Participatory Analysis of Cellphlms** (Katie MacEntee and Sarah Flicker) Celling Sex explored how young women who engage in transactional sex in Toronto, Canada practice harm reduction. We adapted Flicker and Nixon’s (2014) DEPICT method for participatory qualitative analysis to use with cellphilm data. We describe how this approach made space for multi-vocal, intersectional, and participant-centered knowledge production to enrich analysis and creative dissemination efforts.

“Creating Reflexive and Participatory Tools through Digital Storytelling” (Claudia Mitchell) In Transforming Disability Knowledge, Research, and Activism, we engaged with girls and women with disabilities in three district communities in Vietnam through a series of participatory methods to shape knowledge and build potential for their activism for inclusion. As a part of participatory analysis, we created six composite digital stories composed from the participants’ interview data as participatory tools for the participants to critically reflect on their own experiences with violence and exclusion. The participants then reflected upon their collective struggles and identified strategies for resistance.

Teachers Analyze Intergenerational Perspectives on Education about Gender-Based Violence (Catherine Vanner) The Time to Teach About Gender-Based Violence in Canada project piloted an

Intergenerational Participatory Analysis approach, which facilitated dialogue between participants representing different but related generations (i.e., students and teachers) by involving teachers in analysis of teacher and student perspectives as represented through collected data. This process served to deepen reflection of the researchers and the participants by exposing them to new perspectives while co-constructing emergent narratives around effective teaching about gender-based violence.

“Doing Low Barrier Participatory Analysis” (Mary Vaccaro) Co-theorizing is the foundation of meaningful feminist participatory action research – but ‘doing’ this work requires careful analysis around the limitations of rigorous participation. I will reflect on my experiences of developing a low-barrier approach to participatory data analysis process in my research with women, trans, 2-spirited non-binary people experiencing long-lasting homelessness. Using art, dialogue and community conversations as research modalities, this presentation explores practical tools for preparing, doing, and incorporating participatory analysis into your FPAR work.

50 shades of White Supremacy

Monday, May 16, 11:00 a.m. – 12:30 p.m., Session F, Panel 16, Zoom room 2

Jennifer Ma, Ruth Wilson, Marie-Jolie Rwigema

White supremacist social work student, worker and faculty identity are constituted through epistemic violence (embodied dynamics, silence and denial, in the space of the classroom, through ‘sanitized academic narratives’, and through theft/exploitation of knowledge and experience) towards Black, Indigenous, and racialized students, clients, research subjects and research collaborators whose experiences of harm are denied while they are constructed as the unethical, incompetent, ungrateful, angry BIPOC person. In this dialogue, we will analyze our experiences of racism in academia. We will also discuss our resistance strategies, which include creating our own spaces for transformation and liberation.

Dr. Rwigema: In this presentation, I will be heeding Williams’ (2001) call to express my ‘visceral experience’, by framing my analysis of my experiences as a Black social work student, researcher and educator using themes that continuously emerged in poetic texts I wrote as a student. From there, I will explore how white supremacy and anti-Black racism are overtly and covertly practiced in settings ranging from white-dominated ‘politically neutral’ spaces to POC dominated ‘politically radical’ spaces. I will then link the ways in which racism in social work education leads to racist social work practice in the field. Drawing from Razack (2006), I will argue that ‘innocent’ teaching/learning can be linked to the violence of ‘innocent’ social work practice that facilitate the construction of normative white supremacist subjectivities at the expense of racialized students, social

workers, clients and research ‘subjects’. **Dr. Ma:** Through subversion and resistance, we move towards liberation from oppressive systems that maintain the status quo and the ongoing marginalization of particular groups of people. To disrupt racist and xenophobic narratives from being reproduced through academia and research, it is important to actively engage in reciprocal and respectful relationships, and critical inquiry throughout the process. Another method is the creation of statistical counter-narratives, integrating qualitative, critical analysis and quantitative methods. Generally, statistics are widely disseminated and accepted as objective facts, however, they are an interpretation of reality that has influence over how we understand society. Statistics have the power to affect governance and social policies. Drawing from my experiences as a Southeast Asian scholar, I propose critical statistics as a method of challenging white supremacist narratives. Together with participatory action research and co-participants stories, racialized communities can develop narratives that are representative of our lived experiences. **Ms. Wilson:** This presentation seeks to join the long-standing, fervent efforts of anti-racist and indigenous knowledge producers around the world to bear witness against the epistemic violence and fortification of white supremacy in academia. The pathway from how whiteness is sustained in academia to the continuous propagation of white supremacy beyond academia is well documented, and yet catastrophically underestimated. Decades and decades of dismissing, denying, and defying the ways in which academic behaviours fan the flames of racial violence in North America has opened a safe space for pseudo-intellectual, white nationalist movements to flourish in academic institutions. The objectives are to 1) name and document the reach of white nationalists in academia in North America; 2) share experiences of resistance to micro- and macroaggressions; and 3) highlight movements to produce knowledge in ways that disrupt the protection of white supremacy in academia.

Feminist Cultural Studies: Traditions and Transitions

Saturday, May 14, 5:00 – 6:30 p.m., Session C, Panel 6, Zoom room 1

S Trimble, Angie Fazekas, Rui Liu

This roundtable explores the histories and futures of feminist cultural analysis. From film theory and audience studies, to debates about “culture wars” and multiculturalism, to the pedagogical innovations through which pop culture enters the academy, feminists have long been invested in culture as a terrain of struggle. Yet, relations between feminisms and cultural studies are uneasy. Despite decades of entanglement, feminist thought remains marginalized within dominant cultural studies narratives. And overview accounts of specifically feminist cultural studies genealogies stalled in the early 2000s (Balsamo 1991; Franklin et al. 1991; Thornham 2000). Considering ongoing debates around

identity politics, representation, and “cancel culture,” and in the context of the shifting landscapes of social media and global capital, this roundtable aims to update feminist cultural studies stories and multiply its genealogies. We begin with short presentations from the three organizers, each of us outlining how we arrived at “cultural studies”: the disciplinary contexts in which we encountered cultural analysis; the thinkers and genealogies we carry with us still; and how these “histories of arrival” (Ahmed 2006) shape our experiences of teaching and learning today. Our narratives will highlight questions shaped by a range of intellectual investments, including Black, Asian/American, and Indigenous feminisms; disability studies; queer theory and queer of colour critique; literary studies; fan studies; and feminist film theory. We will then invite session participants into the conversation. Using a combination of breakout rooms, large-group discussion, and Padlet, we will ask participants to share their stories of arriving at cultural analysis as a site of feminist intervention. Together, we hope to generate a conversation that expands our collective sense of the genealogies and possibilities of feminist cultural analysis.

Stories of Arrival (5-10-minute talks)

Organizer 1: This presentation narrates my belated arrival to something called “feminist cultural studies” and meditates on my hesitation to name it as a field. Offering an autobiographical account of my formal and informal introductions to feminist cultural analysis alongside insights into the politics of field formation (Chuh, Ferguson, Hall, Hemmings, Wiegman), this presentation maps cultural studies “otherwise” through the story of a white queer nonbinary researcher indebted to Black feminist labour and thought. **Organizer 2:** Much of my journey to cultural studies has occurred in dialogical and pedagogical spaces, including online fan communities and classrooms. This presentation thus considers the place of pedagogy in the development and evolution of feminist cultural analysis. Combining insights from interviews with leading feminist cultural theorists (Wynter, Hall) and my own experiences with cultural studies pedagogy, this talk considers the role the classroom plays in the ongoing evolution of the field. **Organizer 3:** My presentation reflects on errant entry points into cultural studies via women and gender studies, Asian North American critique, Indigenous critique, postcolonial studies, and a life-long love affair with popular culture. I consider how my wayward and unwitting entry into cultural studies through other disciplines/fields/sites (Chuh, Chow, Lowe, Byrd, Hall) has inflected my understanding of what constitutes feminist cultural studies, where learning and resistance occur, and how agency takes shape.

Fleshing It Out: Fat Performance, Phenomenology, and Embodying Excess

Monday, May 16, 11:00 a.m. – 12:30 p.m., Session F, Panel 15, Zoom room 1

Kristin Rodier, Christine Negus, Cindy Baker

Presentation #1: Belly Laugh

Re-casting the Kerouac travel fiction, two “fat and funny best friend” types journey to the Amangiri, a luxury hotel. Against the backdrop of the American Southwest, the presenter fictionalizes a meet-up with comedian Nicole Byer, where their boulder-bodies and booming cackles are the nightmare of every influencer and Instagram post. This presentation theorizes the ruinous potential of loud and proud fat kinship as a revolutionary tool for disrupting and reclaiming both social and digital landscapes.

Presentation #2: The Good, the Bad, and the Taboo.

Performing the Liberatory Grotesque Contemporary cultural imperatives of productivity conflate beauty with health, and frame health as a moral issue. Othered (ie fat) bodies are therefore understood to be less valuable in very concrete and measurable ways, their lack of productivity making them less deserving of resources and support. This presentation will focus on how, through my own work, I’ve tried to develop generative ways of subverting productivity and contesting the status quo.

Presentation #3: Fat Bodily Schemas.

Gutsy Arrivals, Fat Suits, and Cartwheels In my work elsewhere with [identifying author], we outline practices of white feminist artists who use fat suiting techniques to represent their journey to body love. Building on this critique, this presentation uses a critical queer phenomenology to understand the ambiguous character of living and sensing fatness and fat suits in performance. Drawing on Sara Ahmed and [identifying author], I describe how to assert fat bodily schemas to upset social-spatial expectations.

Relational Accountability and High-stakes Recordkeeping in the Sex Work Activist Histories Project

Sunday, May 15, 11:00 a.m. – 12:30 p.m., Session D, Panel 10, Zoom room 2

Shawna Ferris, Jenn Clamen

A vibrant, influential, and connected Canadian sex work rights movement has, for decades now, been engaging in an array of remarkable resistance projects that counter dangerous prostitution laws and dehumanizing public perceptions about sex workers. The Sex Work Activist Histories Project (SWAHP) is an interdisciplinary research initiative to record and disseminate the radical knowledges, activist expertise, and alternative histories created by many of these activists. SWAHP has set out to (1) collect or record, write, curate, preserve, and/or engage with more than forty years of activist histories from some of the longest-standing sex worker-led organizations in Canada; (2) augment, develop, and implement methodologies and best practices for valuing and sharing knowledge and expertise between

non-academic and academic communities; and (3) support and contribute to feminist anti-violence scholarship and activism that contests conceptions of violence against certain people as normal. Including representatives from the Sex Professionals of Canada (SPOC), and Stella, l’amie de Maimie, this Roundtable will discuss established and developing practices and key findings on SWAHP to date. We will elaborate on feminist and Indigenous notions of ethical and relational accountability (between groups, between academics and non-academics involved in the project, and between humans and their records/histories) to explore our work together (Agustin, 2004; Brown & Strega, 2005; Caswell & Cifor, 2016; UNAIDS & WHO, 2007; Wilson, 2012). These discussions will address the WGSRF’s 2022 suggested topic “taking up space...making space” in social movements. We will also think through established and developing WGS methodologies that facilitate SWAHP’s ongoing collaborations.

SPOC and Stella Representatives The sex work activist group representatives in this roundtable discussion will discuss their group and individual responsibilities as well as the ‘high stakes’ nature of this context. The context is high stakes for some because SWAHP might be the only place or time that their histories are recorded and/or formally recognized. The stakes can also feel high because of considerations around personal legacies; many activists’ personal lives and experiences—some of which are secret, or private, or violent, or intertwined with others’ lives and experiences they do not have permission to tell or record—are connected with group records and histories.

Academic Contributors: WGS and Archival Studies faculty, and Indigenous Studies doctoral research assistant Academic contributors to this roundtable discussion will discuss their academic and ethical responsibilities in a context that is also ‘high stakes’ for them. For some of the reasons identified by the non-academic contributors, the context is also ‘high stakes’ politically, emotionally, academically, and historically for SWAHP academics. These contributors will also focus on the time and space they often must defend and/or justify in academia to do SWAHP work ethically.

Rethinking Women’s and Gender Studies II: Sanctions and Transitions in WGS’s Everyday Practices

Sunday, May 15, 3:00 p.m. – 4:30 p.m., Session E, Panel 12, Zoom room 1

Catherine Orr, Rachel Hurst, Kim Lamm, Ashley Glassburn, Amber Dean, Carrie Rentschler, Ela Przybylo, David Rubin, Erika Derkas

This lightning session of five-minute comments offers quick summaries and provocations from some of the chapters in *Rethinking Women’s and Gender Studies, Volume II* (forthcoming in 2022 from Routledge). Each participant delves into the work in and of WGS at the heart of their

respective chapter—asking what versions of the field are sanctioned (both authorized and penalized) through its everyday, taken-for-granted usage. How, for instance, do terms such as “Indigenous Feminism,” “Intersex,” “Sexual Violence,” “The Gaze,” “Choice,” “Asexuality,” “Transformation,” “Consent,” and “Generation” (among others) work to structure the field’s theories and goals, for whom, and with what consequences? Who and what is left out of the assumptions embedded in the pedagogies and institutional practices that circulate around these terms? How have/do they perpetuate white/settler/heteropatriarchal assumptions about belonging and inclusion? If, as Sara Ahmed powerfully argues, citational practices are reproductive technologies that perpetuate disciplinary knowledges and boundaries, then what versions of WGS become possible when those terms and practices are interrogated and decentered from their everyday circulation through the field? This work demands that we attend to who and what has remained unaccounted for, not simply because of omission or oversight, but precisely because the very languages that too often dominate in the field itself go uninterrogated. The presenters (all contributors to this forthcoming volume) offer fresh takes on familiar terms so that new intellectual and political spaces might be opened up as various WGS futures unfold.

Authors will make comments about their individual chapters on the following terms: INTERSEX – WGS still has much to learn from intersex and trans experiences, histories, and political movements, but more critical attention is needed in regard to how practitioners frame this learning. THE GAZE -- Questioning the desire for mastery, psychoanalysis offers a pertinent reminder that the vulnerabilities we repudiate might be defining us more than we think. SEXUAL VIOLENCE -- Rethinking how sexual violence as a concept is understood might therefore lead back to a further reconsideration of the question of just who and what gets imagined as the “natural,” primary, or central WGS subject (in all senses of the term). TRANSFORMATION -- [I]f an ongoing commitment to transformation is so deeply ingrained in the history, epistemology, pedagogy, and institutionalization of WGS that it amounts to something like an ethos, is there a risk that it might also be the discipline’s undoing? INDIGENOUS FEMINISM -- Dismantling settler colonialism is harder and more personal than just supporting Indigenous women and queer folx. CHOICE -- The assumption that universal claims unify and create understanding which subsequently inform ways of organizing for freedom perpetuates further marginalization of vulnerable communities and in turn entrenches hegemonic discourses that are anything but liberating. ASEXUALITY -- [P]olitical asexualities and celibacies, no less than other practices of alternate world making, constitute a queer challenge to heteronormative times, rhythms, institutions, relations, and power

flows. **CONSENT** -- We believe consent is worthy of more focused and critical debate and discussion in WGS, not only because of its centrality to the social justice activisms related to WGS praxis, but because of the ways that discussions

about consent fundamentally grapple with questions of power and agency. **GENERATION** -- Generative psychic space, informed by social interactions and the workings of

the unconscious, is a position of unknowing, not only "other" generations but also our own.

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List of Individual Presentation Abstracts

Men Must Not Know: Concealment and Menstruation; Reproductive Justice
Saturday, May 14, 5:00 – 6:30 p.m., Session C, Panel 8,
Zoom room 3

Joanna Gye

Description: Menstruation is a topic associated with stigma and shame in many communities. It is considered as unclean, dirty, or impure. It is steeped in silence, taboos, and stigmas causing the exclusion of women and girls from social, domestic, religious, and educational activities. To end period shaming, women are taking part in menstrual activism on social media, calling for the normalization of female biological functions and affordable menstrual products. Muslim women have joined this movement to call for an end to period shaming, which takes special significance during Ramadan. This project looks at women's experiences of, and attitudes towards menstruation and period shaming during Ramadan. Seven participants took part in either a one-on-one interview or our discussion. Participants were asked to share any experiences with period shaming; their thoughts on why so much shame and guilt is attached to menstruation when Islam excuses women and girls from performing certain religious obligations. Participants were also asked to share their thoughts on Muslim women and girls using social media to call for an end to period shaming, and ways to empower more of them to not feel guilty and shame for being on their periods. The sessions with participants were recorded and it will be used to make a short documentary. The goal and objective of this project is to highlight: the silence around menstruation; the influence of culture in perpetuating the shame and guilt attached to menstruation; and the role of women, in upholding the cultural shaming and guilt attached to menstruation.

Legitimizing Time to Talk: A Promising Practice in Integrated Home Care Programs for Older Women Aging in Place, Transitions across the Life Course

Saturday, May 14, 11:00 am – 12:30 p.m., Session A,
Panel 2, Zoom room 2

Krystal Kehoe MacLeod

Introduction: As women age, they participate in many transitions through time and space - from older adults to the old elderly, from self-sufficient to needing care, from home to hospital to long-term care. Using a feminist political economy lens, this research looks at the invisibilized and often devalued care that takes place in the homes of older women to allow them to age in place. This presentation will share promising practices from Canadian integrated care

programs around recognizing time to talk as a legitimate form of care and the impacts of this on clients, families and paid carers. **Methods:** This presentation is based on a research study of five integrated care programs for older adults living at home in Ontario, Alberta and British Columbia. To gather an in-depth understanding of the lived experiences of research participants, semi-structured narrative interviews were conducted with 118 key informants and analyzed using iterative thematic analysis.

Results: The majority of home care is provided to older women by other women, many of whom are from marginalized backgrounds working in precarious conditions. This presentation will provide insight into the importance of making and taking the time to talk for clients and care workers collaborating in the effort to empower older women to age in place. **Conclusions:** We cannot halt older women's transitions through time and space, but this study suggests that valuing time to talk facilitates the building of care relationships in which clients and carers both feel valued and empowered helping to prevent, or at least delay, clients' transitions from home to long-term care. **Key words:** time to talk; care; health; women; aging.

“By Women For Women”: Communicating Gender Discourse in Female Dating Strategy, Subversive Stories
Sunday, May 15, 11:00 a.m. – 12:30 p.m., Session D,
Panel 11, Zoom room 3

Brittany Melton

Female Dating Strategy (FDS or r/femaledatingstrategy) is a public subreddit that currently has 225k subscribers (or called “queens leveling up”) who are subscribed to see daily posts from this forum. The group promotes itself as a female-only space to discuss dating and commiserate over past dating experiences. This group imposes strict expectations of gender and sexuality through claims of “optimizing the female dating experience”. This presentation will explore how the FDS group communicates ideas of gender and how gendered discourse in this group is used to radicalize its members through gender essentialist and misandrist discursive practices. This presentation also considers how gender is constructed on an inherently genderless mediated platform like Reddit, where users are not required to share their identities and are thus anonymous by function. Findings are the result of conducting a feminist discourse analysis approach. The main text of this analysis is the Subreddit's “essential reading” that all users must read before engaging in the group. Very little research has been done on the topic to date, so this presentation offers some initial investigation

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into the group's structure and communication strategies. Online communities like Female Dating Strategy that produce hate online are ever-growing, so developing a better understanding of the discursive tactics used to radicalize members could help us better identify it when it happens again.

From Tomboy to Party Princess: Editing as Pedagogy of Gender in the Social Guidance Film, Transitions across the Life Course

Saturday, May 14, 11:00 a.m. – 12:30 p.m., Session A,
Panel 2, Zoom room 2

Amanda Greer

The 1955 social guidance film, *Cindy Goes to a Party*, opens with a pang of adolescent rejection: a tween, Cindy, is refused a party invitation. Immediately, Cindy blames her tomboyishness. “They probably thought I'd rather play basketball,” she laments. After being visited by a fairy godmother, Cindy is transformed via cinematic editing from tomboy to feminine party princess—she aesthetically transitions into a “proper” performance of femininity. This paper argues that educational films provide a unique connection between gender, imagination, and pedagogy, allowing us to ask: How do we teach youth to “become” a gender? How do film aesthetics create a pedagogy of gender? The social guidance film is a post-WWII branch of American educational filmmaking; aimed at youth, these films teach their students everything from personal hygiene to moral maturity. Central to these films is the argument for a “proper” way of becoming boy or girl. This pedagogy of gender is rendered narratively and aesthetically through imagination, as with the appearance of Cindy's fairy godmother. Cinematic editing, like superimpositions, produces these moments of imagined spectacle. However, behind this apparent playfulness is a disciplinary pedagogy that transitions youth into “proper” modes of gender. Thus, editing functions pedagogically as a literal, aesthetic mode of transition, moving the films' youthful subjects from liminal spaces of gender fluidity into rigid structures of gender. This paper argues that social guidance films and their pedagogical editing practices force us to ponder what we teach, who we teach, and how we teach. The use of Intersectionality, health equity, and EDI: What's the difference in health research?

Putting the Trans in Transition: The Space-Time Configurations of Transgender Studies, Rethinking Dominant Space-times

Monday, May 16, 3:00 p.m. – 4:30 p.m., Session G, Panel 20, Zoom room 3

Toby Anne Finlay

This paper responds to the WGSRF's conference theme of "transition" from the obviously salient, though notably absent, perspective of transgender studies. Following Stryker, Currah, and Moore's (2008, 13) invitation in their discipline-defining introduction to the "Trans-" special issue of *Women's Studies Quarterly*, this paper offers an exploration of the ways the prefixal trans-, "names the body's orientation in space and time." Exploring the manifold space-times that are animated by trans practices of gender transition—the processes of modifying social identity or physical embodiment to reflect one's gender identity—this paper traces the spatial and temporal configurations potentiated by trans phenomena. Concerning space, I argue that the spatial relations of transition, which require movements through buildings and across boundaries, mapping out new trans counterpublics, awaken what Crawford (2015) has termed a "transgender architectonic" that troubles normative spatial arrangements. Regarding time, I argue that the temporal relations of transition, wherein bodies are always becoming, expanding and contracting the life narrative, produce trans temporalities that controvert "chrononormative" regulation (Freeman 2005). In both cases, the space-time configurations of trans phenomena exist in tension with western modernity; out of place and out of time in dominant historical narratives but subsisting and crafting livable subjectivities from within their normative structure. Without drawing easy equivalences, I contend that the spatial and temporal configurations opened by trans studies speak to the transitions of the contemporary moment, in which we are dislocated from normative arrangements of space and time but are nevertheless subjected to their regulatory power.

Transitioning into Arts-based practices as Decolonial Praxis, Making Knowledge Otherwise

Saturday, May 14, 11:00 a.m. – 12:30 p.m., Session A, Panel 3, Zoom room 3

Sochitl Alfaro

Following Smith (2008), decolonizing methodologies involves disseminating research back to the people who helped create it in a 'language that can be understood.' (p. 15) According to Chilton & Leavy (2015), arts-based practices 'can provide unique opportunities for enhanced public engagement and learning, livening content and making it accessible, useful and potentially desired in communities beyond academia' (p.408). Further using art in/as research is a critique of the privileged place of 'language-based way of knowing.' (Finley 2005, p. 685) As

Santos (2018) notes, 'Scientific knowledge is written knowledge disseminated by writing, writing being the condition for it to be considered rigorous and monumental.' (p.55) An arts-informed practice challenges 'scientific' ways of knowing and explores the oppositional capabilities of visual art and its consciousness-raising potential that 'may not be possible in textual form.' (Leavy 2015, p.162). I encountered the hegemonic grip writing holds on the academy when I was questioned by professors as to why I wanted to use drawing/cartoons in my dissertation. Conversely, there was no question as to why I would write about sexuality education in schools. This practice often involves using specialized language that students, whose knowledges are integral to the work, may not so easily access. As Rivera-Cusicanqui (2010) states, 'There can be no decolonizing discourse, a decolonizing theory, without a decolonizing practice.' (p. 62) I propose using arts-based practices like drawing to challenge the academy and enact a decolonial praxis because 'Images offer us interpretations and social narratives that centuries prior to colonization have illuminated this social background and offer us perspectives of critical understanding of reality.' (Rivera-Cusicanqui 2010, p.20) **Works Cited:** Chilton, G. & Leavy, P. (2014). *Arts-Based Research Practice: Merging Social Research and the Creative Arts* (pgs. 403-422) in Leavy, P., *The Oxford handbook of qualitative research*. Oxford library of psychology. // Finley, S. (2005). *Arts Based Inquiry: Performing Revolutionary Pedagogy* (pgs. 681-694) in Denzin, N. K., & Lincoln, Y. S. (Eds.). *The Sage handbook of qualitative research*. Sage. // Leavy, P. (2015). *Method meets art: Arts-based research practice*. Guilford Publications. // Rivera-Cusicanqui, S. (2010). *Ch'ixinakax utxiwa : una reflexión sobre prácticas y discursos descolonizadores*. Buenos Aires: Retazos-Tinta Limón. // Smith, L. T. (2013). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books Ltd. // Santos, B. de Sousa (2018). *The end of the cognitive empire: The coming of age of epistemologies of the south*. Duke University Press.

Indigenization of the Academy: Resistance and Rethinking colonial practices in postsecondary institutions through an examination of Indigenous Framework Plans, Storytelling and Guest Responsibilities, Rethinking Dominant Space-times

Monday, May 16, 3:00 p.m. – 4:30 p.m., Session G, Panel 20, Zoom room 3

Emma Posca

Indigenous feminism, storytelling, and Indigenization and decolonization will be used to examine the existence of gender, race and Indigenous-based discriminations that exclude Indigenous scholars from the academy. These are rooted in dominant white hegemonic colonial views that socially construct differences to oppress, marginalize, and eradicate those constructed as the "other." Storytelling holds

the experiences and descriptions of trauma experienced by Indigenous communities that has made Indigenous people a minority and virtually non-existent in the academy. Storytelling furthermore, amplifies Indigenous voices forcing the rethinking, and resisting of discriminatory practices and structures, especially in academic settings. Along with the implementation of Indigenous Framework plans, this becomes a form of decolonization and is an activist stance against the colonial state of Canada. Even though Indigenous communities have resisted colonial domination since contact, the understanding of this resistance has not always been documented or even visible to non-Indigenous people. Allies are defined as, "the dominant group who work to end prejudice in their personal and professional lives and relinquish social privileges conferred by their group to support non-dominant group and they are aligning within the battle; not fighting someone else's battle." (Henry et al 2017, 05). It is the responsibility of allies and guests to use their privilege to confront the inequalities and recognize stories, experiences as well as Indigenous Framework plans as forms of decolonization. This will allow for the a) evoking of inclusionary spaces; b) creation of the reception of equity practices for Indigenous scholars in the academy and finally; c) allow for the expression of the existence of racism without having it dismissed as "angry and emotional"; (Henry et al. 2017, 05). This paper will be an education for non-Indigenous people of the impact of discriminatory colonial structures that exist against Indigenous people within the academy. This education will pave the way non-Indigenous people, also known as guests (Koleszar-Green 2019, 13), to acknowledge privilege, build a knowledge-base and create awareness that ignites Indigenous scholars, frameworks, methodologies and ways of thinking-to become a part of the academy.

Transitioning to Housing?: Gender, Pathologization and (Re)Institutionalization through Housing First, Homelessness, Anti-Violence Organizing And Responses
Saturday, March 14, 3:00 p.m. – 4:30 p.m., Session B, Panel 5, Zoom room 2

A.J. Withers

Housing First (HF) programs are said to transition unhoused people into housing without requiring 'housing readiness' (typically demonstrated through mental health or substance use treatment). Proponents also claim HF will end homelessness while saving money. HF has been life changing for many individuals. However, HF is individualizing and pathologizes and genders homelessness. HF policies focus on unhoused people labeled "chronically homeless" as they are considered the costliest users of homeless services. Definitions of "chronic homelessness" vary; but, are generally defined as someone who has been sleeping outside or in shelters for longer than six months. Definitions also often refer to or require disability. HF

disqualifies many women, trans and non-binary people from accessing supports because of the invisibility of their homelessness. Simultaneously, HF discourses tend to reinforce stereotypes of homelessness being about men and about visibility. Using Toronto as a case study, the author draws on field research, freedom of information requests and publicly available documents to demonstrate Housing First that transitions have been harmful. Few have been housed through HF; those who have often been transitioned out of the downtown core, furthering gentrification. Housing First has been used to transition visibly unhoused people into the invisibility of the carceral shelter system, on the promise of housing, and fix them there – the vast majority not to be housed. HF is also used to fix invisibly unhoused people as perpetually invisible – unassisted and unsupported. As a neoliberal program, HF transitions some people into invisibility and fixes others in invisibility.

Contagious girls? The feminization of youth self-injury in Canadian news coverage, Transitions across the Life Course

Saturday, May 14, 11:00 a.m. – 12:30 p.m., Session A, Panel 2, Zoom room 2

Sarah Redikopp

Self-injury – the socially stigmatized practice of directing harm to oneself, devoid of suicidal intent – is increasingly framed as a crisis of modernity facing today’s youth (Gilman 2013). In Western cultural imaginaries, the crisis of self-injury is particularly feminized, predicated on a “typical” youthful, white, feminine self-injuring subject (Brickman 2004) in need of surveillance and intervention. While Girlhood Studies scholars have troubled the pernicious framing of white, middle-class girls as “in crisis” and in need of “saving” (Rentschler and Mitchell 2014), and research exploring self-injury among boys and men is slowly increasing, the stubborn characterization of self-injury as a problem of white adolescent girls continues to inform how self-injury is framed, understood, and responded to. Drawing on findings from a critical discourse analysis of 19 Canadian news articles reporting on self-injury from 2011 to 2019, this presentation will explore the ways in which girls are uniquely positioned in Canadian self-injury risk discourses as sites of contagion. It will argue that this positioning contributes to – and reifies – the feminization of self-injury; engenders surveillance, monitoring, and control of self-injuring girls; and delimits and denies more expansive understandings of, and responses to, self-injury. Ultimately, this presentation situates the discursive construction of self-injury as a problem for white adolescent girls in conversation with Girlhood Studies’ scholarship in order to visibilize and problematize mainstream framings of self-injury as crisis, thus imagining more creative, nuanced, and expansive engagements with self-injury amongst youth. **References:** Brickman, B. (2004). “Delicate” Cutters: Gendered Self-

mutilation and Attractive Flesh in Medical Discourse. *Body & Society*, 10(4), 87–111. <https://doi.org/10.1177/1357034X04047857> // Gilman, S. L. (2013). From psychiatric symptom to diagnostic category: Self-harm from the Victorians to DSM-5. *History of Psychiatry*, 24(2), 148-165. // Rentschler, C. & Mitchell, C. (2014). The re-description of girls in crisis. *Girlhood Studies*, Vol 7(1), pp. 2-7. Editorial.

Ace and Aro Lesbian Aesthetics with Agnes Martin and Yayoi Kusama, Subversive Stories
Sunday, May 15, 11:00 a.m. – 12:30 p.m., Session D, Panel 11, Zoom room 3

Ela Przybylo

This talk draws on the field of asexuality studies and the growing work of aromanticism studies to think about whether and how we can theorize lesbian studies from asexual (ace) and aromantic (aro) perspectives. Aces experience “the lack of sexual attraction to others, or low or absent interest in or desire for sexual activity” (Asexual Visibility and Education Network) and aros experience little or no romantic attraction to others. While lesbian studies has countless examples of “asexual resonances,” or lesbian theorizations that focus on intimacy between women in ways that do not centralize sex and sometimes do not centralize romance—such as those of Boston Marriages and intimate friendships, women identified women, single lesbian figures and spinsters, and lesbian kinship networks that are erotic if not sexual or romantic in nature—little work thus far has explored lesbian identities using the frameworks of asexuality and even more so of aromanticism. This piece explores ace and aro lesbianism by focusing on two artists: abstract expressionist Canadian-American painter Agnes Martin (1912–2004) and pop art multi-media Japanese artist Yayoi Kusama (b.1929). Martin has been regarded as lesbian and Kusama as a sexually repressed heterosexual, with neither artist widely understood nor celebrated for the ace and aro elements of their identities, despite evidence suggesting that both artists might be ace and aro. Opening up understandings of lesbianism beyond the sexual and romantic, I argue, allows for a dynamic positioning of lesbianism as a relational quality that can be extended to countless artists, figures, literary texts, and films.

By exposing them, do I lose myself? Navigating feminist ethics of care in research and writing on Men’s Rights, Research Problems, Questions, and Possibilities
Saturday, May 14, 3:00 p.m. – 4:30 p.m., Session B, Panel 4, Zoom room 1

Luc Cousineau

When we choose to research public or quasi-public internet content, much of our work as researchers lies in decision-making. How will I limit my data? Where will I collect it?

Where do I start? Will any of it matter by the time it is published since everything changes so fast? As feminist researchers, we are called to make sure we are also including questions of informed consent, requests access to communities, the possible best to preserve anonymity for participants, and member checking. But what if, because the public discourses of the communities we choose to study are antithetical to feminism, some of these essential feminist research practices might serve to weaken our arguments? This paper focuses on my struggles with navigating feminist research and a feminist ethics of care in my work on the men’s rights and red pill communities on the website reddit.com. How can I do the labour of reconciling the call from a feminist ethics of care to protect research subjects/participants, while at the same time doing the work of putting on display anti-equity community rhetorics? Publishing usernames, verbatim quotes, and community sources in this type of expository research can have implications beyond protecting participants – it has the potential to break down and uphold feminist ethics in parallel, necessitating a kind of meta-ethical perspective on our research. Through this paper I seek discussion and development of the broader impacts of these questions.

Leading Change from the Front Lines: The Power and Promise of Gender-Based Violence by Women’s Organizations Working in Communities, Homelessness, Anti-Violence Organizing And Responses
Saturday, May 14, 3:00 p.m. – 4:30 p.m., Session B, Panel 5, Zoom room 2

Miranda Pilipchuk & Jill Schillabeer

Gender-based violence activists, advocates, and service providers have a longstanding history of drawing attention to the need for increased community engagement in developing prevention programs for, as well as response strategies to, the problem of gender-based violence. In the 1980s, in response to calls from women’s shelters across Alberta, the Alberta Council of Women’s Shelters (ACWS) began to develop gender-based violence prevention strategies. Over the course of three decades, these strategies solidified into Leading Change TM, a community engagement prevention program that is directly informed by the insights of front-line advocates and service providers who respond to acts of gender-based violence. This presentation explores Leading Change and its transitions, in three parts. Part I examines the power and promise of gender-based violence prevention work that is grounded in front-line advocacy and activism. Part II outlines the transitions Leading Change has gone through as it has adapted front-line insights into a long-term, sustainable prevention program, with a special focus on how the program engaged with other social justice movements to develop innovative tools to respond to the conditions created by the COVID-19 pandemic. Part III concludes the

presentation by exploring the new possibilities that have opened up as a result of the transitions Leading Change has gone through during the pandemic. In particular, we examine emerging tools for reaching out to communities that have historically been less accessible to in-person prevention programs.

Empowering Girls for the “Good of All”: Discourses of Adolescent Girlhood and Averted Birth in Canada’s Feminist International Assistance Policy, Difficult Solidarities

Sunday, May 15, 3:00 p.m. – 4:30 p.m., Session E, Panel 13, Zoom room 2

Jacqueline Potvin

Reproductive health and rights, long recognized as a crucial component of gender equality and poverty reduction, represent one of the overarching priorities of Canada’s Feminist International Assistance Policy (FIAP). Unveiled in 2017, FIAP explicitly advocates for reproductive and sexual rights, including access to safe abortion, as a path to promoting women and girls’ health, economic empowerment, and participation in political and social life (Global Affairs Canada, 2017). These commitments can be understood as a crucial component of any international development policy that seeks to be rooted in, and advance, feminist ideals. Yet it is also important to situate them within critiques that FIAP’s potential is circumscribed by its adoption of a neoliberal iteration of feminism that focuses on empowering individual women and girls rather than on enacting systemic change (Mason, 2019; Parisi 2020). In this talk, I will examine how this neoliberal feminist framework is reflected in FIAP’s framing of reproductive rights as a pathway to empowerment for adolescent girls in the Global South. I will demonstrate how this narrative draws on and reinforces the ‘Girl Effect’ discourse that has come to characterize adolescent girls’ inclusion in development, and which situates empowerment within economic participation, as made possible by delaying and limiting pregnancy and childbirth. I argue that this narrative individualizes responsibility for development in the sexual and reproductive behaviours of adolescent girls, and limits the way in which reproductive rights are understood and advocated for within FIAP.

Taking time for social justice research: Challenges in researching the Winnipeg ‘John School’, Research Problems, Questions, and Possibilities

Saturday, May 14, 3:00 p.m. – 4:30 p.m., Session B, Panel 4, Zoom room 1

Shawna Ferris

This paper discusses research processes for an ongoing critical inquiry conducted by the Sex Workers of Winnipeg Action Coalition and academics from University of

Manitoba, Wilfrid Laurier University, and University of Winnipeg. Funded by SSHRC and the Manitoba Research Alliance, this inquiry investigates the administrative and educational frameworks of a Winnipeg “diversion program” called the Prostitution Offender Program (POP). Jointly run by Winnipeg Police Services and the Salvation Army, POP is an educational program offered as an alternative to criminal charges related to purchasing of sexual services. Despite considerable evidence that targeting of clients doesn’t eliminate sex work or protect sex workers (Sanders 2008; Shively et al. 2008; Lovell & Jordan 2012; Gurd & O’Brien 2013; Majic 2013), POP is becoming de-facto policy for addressing the purchasing of sexual services in Manitoba. Data collection over the past year has been a challenge, with significant delays and expenses. Most criminal justice actors have declined interviews, redirecting research inquiries to the Salvation Army. The majority of frontline service organizations represented on the POP oversight committee denied permission for their representatives to be interviewed. Those we were able to interview expressed concern about their jobs and/or flows of funding to their organizations should they be perceived to critique the POP. For these reasons, some participants substantially revised their interview transcripts and/or required additional debriefs with interviewers. Freedom of Information (FOI) requests have posed additional difficulties with blanket denials from FOI administrators – decisions described as “ridiculous” by a national ombudsman. In this paper we examine the social justice implications of state and faith-based actors coordinating to block access to and examination of the POP.

Intimate Partner Violence in South Asian Immigrant Communities in Canada and Police Response, Policy and Practice, Homelessness, Anti-Violence Organizing And Responses

Saturday, May 14, 3:00 – 4:30 p.m., Session B, Panel 5, Zoom room 2

Ekta Lakha

Intimate partner violence plagues the lives of countless people within Canada, predominantly the lives of women. The violence can be described as physical, psychological, or sexual and has detrimental effects on the victim and perpetrator. Regrettably, some of these effects are amplified for marginalized populations in Canada, like South Asian immigrant communities, who often have their experiences silenced within systems and institutions, due to factors that are not limited to racism, exclusion and prejudice which then lead to the fear of police intervention. Limited research exists on police responses to intimate partner violence in immigrant communities. Therefore, this study uses contemporary literature to conduct a critical policy analysis of the Domestic Violence Handbook for Police Services and

Crown Prosecutors in Alberta, to explore, evaluate, and expose the inconsistencies in the relationship between policy, practice and procedure for police institutions in Alberta, Canada. The critical policy analysis is grounded in two theoretical approaches: intersectional feminism and critical race feminism. Together, these approaches provide a lens to evaluate police responses to intimate partner violence in South Asian immigrant communities, and to recognize limitations and extensions that have the potential to minimize the gap between police practice and procedure to ensure harm reduction. The final section of this study provides a completed list of potential recommendations to the Domestic Violence Handbook for Police Services and Crown Prosecutors in Alberta. **Presentation:** The proposed presentation will have a roundtable discussion with participants. The presenter will present material for 10-15 minutes and then will have the opportunity to engage in guided conversation on the perspectives and opinions.

Carceral Capitalism, Liberal State Apologies, and Subversive Literature: Lee Maracle’s Celia’s Song vs. Canada’s 2008 apology to Indigenous Peoples, Subversive Stories

Sunday, May 15, 11:00 a.m. – 12:30 p.m., Session D, Panel 11, Zoom room 3

Roxana Akhbari

In this paper, I briefly explain the interconnected colonial nature of global racial capitalism and heteropatriarchal white supremacist ideology of liberal governance and point out the carceral role that liberal state legislations have played in initiating and sustaining the settler colonial capitalist process of stealing North American Indigenous lands/resources and exploiting racialized labor from other geographies (Lowe, 2015; Kelly, 2017). Next, I situate Canada’s redress politics in the context of the postwar global turn to reparative justice and highlight how state-sanctioned reparative justice projects in liberal settler colonial societies have functioned as new liberal technologies to consolidate (rather than undo) heteropatriarchal white supremacist structures of domination underlying state crimes, albeit in the moral disguise of taking “national responsibility” for state crimes (Wakeham, 2012; Murdocca, 2013, 2014; Coulthard, 2014). I consider liberal state apologies as the discursive dimension of liberal states’ broader redress politics (Trouillot, 2000; Bently 2016), including administrative frameworks such as legislative changes, institutional set-ups, and funding regulations to offer reparations to communities harmed by state laws. On this backdrop, I demonstrate how the main insight of law and literature approaches in cultural studies, namely contesting hegemonic liberal legal discourses by juxtaposing legal texts with counterhegemonic narrative literature generated by those affected by state laws (e.g., Felman, 1997, Razack, 1998; Cho, 2007; Miki, 2013; Suzack, 2011, 2017), can be extended to unsettle the narrative hegemony of liberal state

apologies, including Canada's state apologies. Moving in this direction, I interpret key passages from Lee Maracle's last novel, *Celia's Song*, and its prequel, *Ravensong* as counter-narratives against euphemistic representations of Canada's crimes in residential schools in Canada's 2008 apology to Indigenous communities.

Oceanic Time Immemorial Remembers How a Future Finds the Forgotten Past, Making Knowledge Otherwise
Saturday, May 14, 11:00 a.m. – 12:30 p.m., Session A, Panel 3, Zoom room 3

Daze Jefferies

On the unsettled grounds that many trans histories in Ktaqmuk (Newfoundland) have been afflicted by socio-political effects of outmigration/oceanleaving, heartfelt and imaginative methods of inquiry are necessary to form creative and scholarly productions with the historical past in transition. Drawing on years of archival research, community organizing, and oral historical inquiry with Newfoundland trans women, alongside my own embodied knowledge as a rural trans woman sex worker, this autoethnographic presentation imagines how transfeminist theorizing from the water's edge might account for a place-based politics of precarity watered by the weight of oceanic time. Engaging critical poetics and research-creation, I explore the need for counter-archival encounters that recontextualize histories of social violence and institutional failure conditioned by geopolitical crisis at the North Atlantic margins. Against the logics of settler colonial extraction, a chorus of intergenerational voices from an island haunted by loss and abandonment drift from the contact zone resurfaced with hope for temporalities of deep reparation.

Motherless Modernities: A Transnational Feminist Rethinking of Subjectivity and Solidarity, Difficult Solidarities

Sunday, May 15, 3:00 p.m. – 4:30 p.m., Session E, Panel 13, Zoom room 2

Neveser Köker

How does solidarity develop across geographic, political, and cultural borders? In what contexts can otherwise foreign or unfamiliar subjects and their political struggles be recognized as worthy of solidarity? This paper develops a critical framework for rethinking these questions using a comparative feminist close reading of three novels from the Mediterranean: Albert Camus' *The Stranger* (1942), Latife Tekin's *Dear Shameless Death* (1983), and Khaled Khalifa's *No Knives in the Kitchens of This City* (2013). Although the stories take place in different countries at different historical moments (Algeria in the early 1940s, Turkey in the early 1980s, and Syria in the 1960s and 2000s), they depict morally ambiguous protagonists who struggle with finding their place in a world that is marked by waves of

decolonization, state violence, displacement, and migration. They also have another commonality: these protagonists seek to cope with the death of their mothers. I argue that this juxtaposition is not incidental, rather, it offers a glimpse into the competing assumptions about modern political subjectivity and solidarity. While modern political subjectivity is predicated on individualistic independence, solidarity is predicated on personal and communal interdependence. By offering a comparative close reading of these three texts that is informed by transnational feminist debates on feminist subjectivity and solidarity, this paper questions existing feminist understandings of cross-cultural coalition building. It also identifies new ways of thinking about transnational feminist solidarity in the twenty-first century.

Videviku pidamine: Keeping Twilight in a Pandemic, Making Knowledge Otherwise

Saturday May 14, 11:00 a.m. – 12:30 p.m., Session A, Panel 3, Zoom room 3

Leida Karibu

Estonians are deeply rooted in relationships to land and space/place, and as we pride ourselves on not letting go of our Estonianness. Not through 900 years of crusades, Danish, Swedish, German and Russian occupations, slavery, serfdom, colonization, socialism, world wars, deportations, fleeing as refugees, loss of ancestral lands, and tremendous loss of life. I use what I am beginning to understand as the methodology of "videviku pidamine" or "keeping twilight" as a way of defining Estonian traditions of storywork. I draw inspiration for this work from Keeoukaywin, or "The Visiting Way," a Cree-Métis methodology which "works in conjunction with social values, living practices, relationships, life cycles, and Indigenous self-recognition" (Gaudet 2019, 59). Videviku pidamine is a time to share stories and is a tradition that emerged in early 20th century rural Estonia of gathering together in the evenings with family and neighbors. I theorize videviku pidamine methodology as what that happens when people are gathered together as a way of caring for community – to share resources or to keep each other safe. In this case I am writing autoethnographically about having moved home, and the shared time that has been spent in Estonian language learning, family and cultural storytelling, generational trauma healing, decolonial work and unpacking Estonian imbrication in settler-colonial violence that has happened with myself and my mother over the past two years.

Keywords: videviku pidamine, storywork, autoethnography, language, Estonian.

References: Gaudet, Cindy. "Keeoukaywin: The Visiting Way - Fostering an Indigenous Research Methodology." *Aboriginal Policy Studies*, vol. 7, Jan. 2019, <https://doi.org/10.5663/aps.v7i2.29336>.

Contouring the uterus: The impact of (in)fertility tracking applications on my fat-identified, racialized body during the COVID-19 pandemic, Reproductive Justice

Saturday May 14, 5:00 p.m. – 6:30 p.m., Session C, Panel 9, Zoom room 3

Sonia Meerai

Keywords: fat studies, racism, digital health technologies, biocapitalism. **Topics:** health/care; surveillance – in capitalism.

Abstract: Advances in the use of healthcare technologies in tracking health data has been integrated in how healthcare is delivered. Although these technological advances do have its advantages in earlier detection, intervention and prevention in most health conditions and diseases, there is a major gap in digital health technologies algorithms and development when thinking about the user of the technology. What is not highlighted is how health technologies are emmeshed with racist and heteronormative logic. Of particular concern is this kind of logic in the virtual spaces within (in)fertility tracking apps among fat identified, BIPOC individuals and communities. This presentation will examine social and cultural reproduction of exclusion and inclusion towards fat, racialized bodies in virtual spaces through the usage of (in)fertility tracking applications from the standpoint of my fat-identified, racialized body. To illustrate the complexities and impact of biocapitalism at these intersections, a 3–5-minute digital story will be screened to illustrate my virtual experience during the COVID-19 pandemic.

Connecting trauma altruism with antiracist action in parent advocacy of trans kids, Difficult Solidarities

Sunday, May 15, 3:00 p.m. – 4:30 p.m., Session E, Panel 13, Zoom room 2

Jennifer Dyer

With an eye to the current erosion of gender-based rights globally, the centrality of whiteness in Canadian queer and trans advocacy, and the surprisingly universal trauma backgrounds of social activists, my research investigates the subjectivity of the parent/caregiver (P/CA) advocate of trans children. Specifically, I ask, How does the safe recognition of trauma altruism in parent advocacy connect with and support actions to recognize and diversify parent advocacy of trans kids? My overall research seeks to both decentre that whiteness and illuminate diverse forms of P/CA trans allies, considering the potential of trauma altruism to facilitate allyship while avoiding its main pitfalls: reproducing trauma narcissism and white solipsism (Rich 1979). Previous research found that P/CA resilience to past hardships, or 'trauma altruism' (Njaka 2021; Haglili 2020; Staub and Volhardt 2011), inspired advocacy work, but that the whiteness of P/CAs overwhelms it (Pullen Sansfacon 2019; Dyer et al 2021; Manning 2017). While current research connects white privilege with trans advocacy, and trauma

altruism with parent advocacy (Fischer 2019), none connects them to explain the subjectivities and strengths, challenges, and barriers of P/CAs who speak for embodied experiences they cannot share. White privilege in trans youth advocacy is historically constructed. Trauma altruism, meanwhile, is transmitted affectively. Decentering whiteness and diversifying trans supports and advocacy care requires unpacking and holding white privilege accountable; it also analytically challenges the policy-and principle-based understandings of P/CAs to treat them instead as affective zones: relational, multiple, coalitional zones of ongoing affective transmission.

Imagining a Feminist Sex Education: Moving Beyond “Comprehensive” and Toward Political, Action-Oriented, Collaborative, and Embodied Vision of Sex Education and Primary Rape Prevention, Reproductive Justice

Saturday, May 14, 5:00 p.m. – 6:30 p.m., Session C, Panel 8, Zoom room 3

Salsabel Almanssori

As a sexual violence prevention scholar and educator, I have witnessed how feminist approaches to prevention have led to the most transformative, deep-rooted, and self-perpetuating social change. New scholarship in the area (Schneider & Hirsch, 2020), including my own (Almanssori, forthcoming), has suggested that comprehensive sex education is not only related to sexual violence prevention, but is in fact a key part of it. McMahon and Banyard (2012) call this primary sexual violence prevention, with secondary and tertiary levels focused on interventions during after incidences of assault. In this article, I argue that feminist approaches to pedagogy and curriculum can also produce a meaningful shift in sex education in primary and secondary schools. This article thus uses feminist epistemologies to 1) disrupt what constitutes “comprehensive” under systems of domination and 2) theorize a sex education that is political, action-oriented, collaborative, and embodied. Though this article aims to serve as a call to action to transform policy and practice in K-12 sex education, this task will not be without its challenges; in my lived experience as a former middle-school teacher, I have witnessed deep parental resistance to sex education pedagogies, supported by the literature that shows that sex education tends to be a site of moral and political panic (Bialystok, 2018). In addition to curriculum and pedagogy, implications for teacher education are also considered.

Transitions and Turbulence: Exploring the Impacts of COVID-19 on Feminist Anti-Violence Work, Homelessness, Anti-Violence Organizing And Responses

Saturday, May 14, 3:00 p.m. – 4:30 p.m., Session B, Panel 5, Zoom room 2

Lisa Boucher

What does it mean to provide crisis support in the midst of a public health crisis? The COVID-19 pandemic has exacerbated existing challenges for feminist anti-violence organizations, while simultaneously introducing new ones. During the pandemic, gender-based violence has increased and intensified. As a result, feminist anti-violence organizations face higher demand for services and greater complexity of need. They have had to reorganize their work, innovate their service provision, and find alternative ways to build and maintain community relationships.

This paper shares results from a qualitative study with two sexual assault centres. It discusses some of the ‘pivots’ organizations and workers have made in response to the pandemic. Specifically, I consider shifts in organizational labour and practice, reflecting on the implications for feminist anti-violence organizations’ service provision, future sustainability, and broader social justice goals. My discussion identifies challenges facing feminist anti-violence work, while also highlighting creativity, innovation, and potential opportunities.

“Meeting myself” after “D-Day”: Divorced, young women’s narratives of transition and transformation, Transitions across the Life Course

Saturday, May 14, 11:00 a.m. – 12:30 p.m., Session A, Panel 2, Zoom room 2

Bronwen Valtchanov

When a marriage ends with divorce, there is a profound transition that encompasses personal and social disruption (Catron & Chiriboga, 1991). For young women in particular, this transition distinctly challenges their sense of self given pervasive gendered ideologies of femininity, coupledom, pronatalism and familism, which promote self-worth and self-definition through women’s heterosexual relationships leading to eventual marriage and motherhood (Cobb, 2011; DePaulo, 2006; Lazar, 2002; Ulrich & Weatherall, 2000). Accordingly, divorce for young women without children represents a significant departure from these deeply gendered cultural norms of couplehood and motherhood. To explore the complexities of young women’s lived experiences of divorce as a life transition, a narrative inquiry was conducted with twelve divorced women, without children, in their 20s and 30s, who shared their struggles and triumphs in reflexive, dyadic interviews and interactive, small group interviews. This study was conceptualized within a framework of gendered ideologies that affect divorced women and theorized within the stages of separation, liminality, and re-entry of a transitions theory perspective (Catron & Chiriboga, 1991). Preliminary findings from this dissertation research illuminate the disbelief, stigma, fractured identities, and grief that young women navigated following their divorce—“D-Day”—as they grappled with the separation of letting go of their former

life and self. Participants also entered personal and public spaces of liminality and re-entry in waves of transformation that signalled “meeting [them]self” in new ways of being that refused the deceptions of gendered ideologies and their stifling narratives of self-worth.

“It’s Just Safer When I don’t Go There”: The Spatial Stakes for Trans* Gender Expressions in Binary-Gendered Facilities, Rethinking Dominant Space-times

Monday, May 16, 3:00 p.m. – 4:30 p.m., Session G, Panel 20, Zoom room 3

Ali Greey

Trans* people regularly experience social alienation and physical violence in binary-gendered facilities. A number of U.S. states have sought to prohibit trans* people from accessing restrooms. Although research has examined the impact of these exclusions on trans* people, few studies have considered the ways in which binary-gendered locker rooms and restrooms impact trans* people’s involvement in the public sphere. In this manuscript, I argue that binary-gendered facilities operate as what I refer to as “preclusive portals,” crucial sites which impede the ability of trans* people to access public space. Entry to binary-gendered facilities is essential for full involvement in the public sphere: restrooms are imperative to sustained access in public space, and locker room access is necessary for involvement in physical activity. Drawing on in-depth interviews with trans* adults, I argue that binary-gendered facilities operate as portals which secure access to public space. Because, within binary-gendered facilities, trans* people are regularly reminded of their lack of membership and belonging, these spaces function as preclusive portals, limiting trans* involvement in the public sphere. In addition to theorizing the structural and architectural exclusion of trans* people, I also further theorize the concepts of surveillance, boundary maintenance, and the public/private divide.

“Podcasting care, justice and imaginative environmental possibilities: communication as transitional and transformative,” Subversive Stories

Sunday, May 15, 11:00 a.m. – 12:30 p.m., Session D, Panel 11, Zoom room 3

Susan Driver

My paper will explore feminist environmental podcasting as a mode of communicating across boundaries of intimate caring, science, activism and socio-material entanglements. An emerging genre of feminist environmental podcasts including Mothers of Invention, Green Dreamer, Brown Girl Green, Fridays for Future, For the Wild, Eco Chic, Drilled and many more offer imaginative forums for addressing complex and expansive environmental, social justice and climate activism frameworks. They offer transitional spaces

that enable bridging across disciplinary and social divisions. Communicating across different forms of knowledge and sites of engagement, podcasts enable a vibrant communication ethos that forge transcultural and transpolitical connections hard to capture within static textual or visual formats. This allows for more fluid exchanges and accessible dialogues between academics, artists and community based practitioners, between disparate issues and ideas, as well as between everyday experiences of climate crisis and devastation and the political and policy solutions that address them. Verbal conversations at the heart of podcasts foster crossings between the more rational accountings of science and the affectively attuned and intimate storytelling that connects local activist experiences and projects. Podcasting offers really interesting forms of feminist and environmental thinking and communication that refuses the binaries and hierarchical divisions that mark institutionalized knowledge so that caring talk about the environment allows for dynamic and intersectional entry points for understanding. Podcasts become generative sites

of conversation on the cusp of timely, difficult and ephemeral environmental issues and enable caring approaches to change as a living practice to be articulated in multiple ways.

No Future (Without Ethical Politics): Interrogating Queer Solidarity and Reimagining Justice in India, Difficult Solidarities

Sunday, May 15, 3:00 -4:30 p.m., Session E, Panel 13, Zoom room 2

Sohini Chatterjee

In this paper, I center ethics to interrogate contemporary queer politics in India, and seek to understand its alignment with Hindu nationalism, and how it decenters ethics in promoting homogenous notions of solidarity, community building, and queer liberation. I take as my point of departure events of August 5, 2019, when the Indian parliament, without consulting Kashmiri leaders, unilaterally deoperationalized Arts 370 and 35A of the Constitution of India, which guaranteed Jammu and Kashmir relative

autonomy within the Indian state, and imposed an indefinite lockdown in the Kashmir Valley. This move won the support of many dominant caste and class Indians, including queer people, who declared that this would ensure queer liberation in the Valley. I interrogate this moment to understand the role of ethics in queer ways of knowing and speaking and performing solidarity, and explore and problematize unequal speaking positions among queer people in India, to assert that there can be no just future without a commitment towards ethical politics in present. How do we conceptualize ethical queer activism and politics? How does ethics help us imagine just futures? Why can there never be a just future without an ethical present? I will answer these questions by interrogating queer politics and performative modes of solidarity building in India.

“WGSRF On-Demand” Video Synopses
Available 24/7 (asynchronous)

Résumés des vidéos « WGSRF sur demande »
Disponibles 24/7 (asynchrone)

Reluctantly Queer, Experimental Documentary, 2016, 8 min

Directed & Produced by Akosua Adoma Owusu

This epistolary short film invites us into the unsettling life of a young Ghanaian man struggling to reconcile his love for his mother with his love for same-sex desire amid the increased tensions incited by same-sex politics in Ghana. Focused on a letter that is ultimately filled with hesitation and uncertainty, *Reluctantly Queer* both disrobes and questions what it means to be queer for this man in this time and space.

Kwaku Ananse, Experimental Documentary, 2013, 25 min

Written & Directed by Akosua Adoma Owusu

Kwaku Ananse is a traditional West African fable of a creature, part man, part spider, who spends years collecting all wisdom of the world in a wooden pot. As he tries to hide the pot in a tree he can't find a way to place it high up in its branches. When his little son, Ntikuma shows him the way, Kwaku Ananse becomes so angry that he throws the pot down onto the ground. It bursts and the wisdom seeps away. Everyone rushes over, hoping to salvage what they can. Nyan Koronhwea returns to her father Kwaku Ananse's native Ghana for his funeral. They had long lost contact with each other. She has mixed feelings about her father's double life with one family in Ghana and another in the United States. Overwhelmed by the funeral, she retreats to the spirit world in search for Kwaku Ananse. She carries her ambivalence with her into the forest, where she learns the ultimate truth about all human relationships.

On Monday of Last Night, Short Drama, 2017, 14 min

Written, Directed, & Produced by Akosua Adoma Owusu

A story by acclaimed Nigerian writer **Chimamanda Ngozi Adichie** provides the basis for this exploration of race, liberalism, and sexuality centered on an encounter between a Nigerian woman and the African American artist who employs her as a nanny.

Men Must Not Know - Concealment and Menstruation
Documentary, 2022, 35:15 min

Written and directed by Joanna Gye

Muslim women are taking part in menstrual activism on social media to call for end to period shaming, which takes special significance during Ramadan. My MA capping project looks at women's experiences of, and attitudes towards menstruation and period shaming during Ramadan. Seven practicing Muslims living in Alberta took part in either a one-on-one interview or group discussion. Participants were asked to share any experiences with period shaming; their thoughts on why so much shame and guilt is attached to menstruation when Islam excuses women and girls from performing certain religious obligations. Participants were also asked to share their thoughts on Muslim women and girls using social media to call for an end to period shaming, and ways to empower more of them to not feel guilty and shame for being on their periods. The goal and objective of this project is to highlight: the cultural silence around menstruation; the influence of culture in perpetuating the shame and guilt attached to menstruation; and the role of women, in upholding the cultural shaming and guilt attached to menstruation. Master of Arts Capping Project.

External Screenings – Streaming Services

Forgotten Warriors

Documentary, 1997, 51 min

Written and Directed by Loretta Todd

This documentary introduces us to thousands of Indigenous Canadians who enlisted and fought alongside their countrymen and women during World War II, even though they could not be conscripted. Ironically, while they fought for the freedom of others, they were being denied equality in their own country and returned home to find their land seized.

Available to stream for free via the NFB, [click here](#).

Hands of History

Documentary, 1994, 51 min

Directed by Loretta Todd

In this acclaimed 1994 documentary, Loretta Todd, a leading figure in Indigenous cinema in Canada, profiles four contemporary female artists—Doreen Jensen, Rena Point Bolton, Jane Ash Poitras and Joane Cardinal-Schubert—who seek to find a continuum from traditional to contemporary forms of expression. Each artist reveals her practice and journey in her own words. The film is a moving testimony to the vital role Indigenous women play in nurturing Indigenous cultures.

Available to stream for free via the NFB, [click here](#).

Kainayssini Imanistaisiwa: The People Go On

Documentary, 2003, 1h 9 min

Written and Directed by Loretta Todd

In this feature-length documentary, filmmaker Loretta Sarah Todd takes viewers on a visually lush journey, exploring the significance of land, memory, and knowledge to the Kainai Blood Nation of Southern Alberta. The catalyst for this expressionistic journey is the return of belongings of the Kainai, collected by Europeans during colonial times and kept in distant museums. As the community's elders examine the objects and share stories first-hand, they reveal how the rich threads of Kainai life thrive from one generation to the next.

Available to stream via the NFB (must have a campus subscription), [click here](#).

Coyote's Crazy Smart Science Show

Kids Factual TV Series, 2017-2022, 21:51 min

Created, produced, written and directed by Loretta Todd

“Do you want to inspire young people to explore the amazing world of science? Coyote Science takes viewers on a culturally rich adventure into the fun and wonder of Indigenous science. Youth and educators will love this colourful, exciting show that brings our beautiful and complex universe alive.

Available to stream for free via the CBC [click here](#).

Projections externes – services de diffusion en continu

Monkey Beach

Feature Film, 2020, 105 min

Directed and adapted by Loretta Todd

“Based on the award-winning novel by **Eden Robison** of the same title, *Monkey Beach* is a supernatural coming-of-age story, layering tragedy, humour, and redemption. Set in the magnificent forests and waterways of the Pacific Northwest and the Haisla village of Kitamaat, Haisla cultural stories are woven into the contemporary lives of Lisa and her family, along with a cast of otherworldly characters including Sasquatches – the ‘monkeys’ of *Monkey Beach*” (Calgary International Film Festival). The film features an all Indigenous cast, including Adam Beach).

Available to stream via Crave (a subscription is required).

The IM4 Lab

Dedicated to Indigenizing VR/AR/360

Created by Loretta Todd, alongside media Indigenous matriarchs Doreen Manuel, Cease Wyss, and Tracey Kim Bonneau

IM4 is in collaboration with Emily Carr University to offer workshops training Indigenous peoples in XR. IM4 is dedicated to Indigenizing VR/AR/360 by enabling Indigenous communities to find effective ways to incorporate these technologies into educational, cultural, language, artistic and commercial applications.

<https://im4lab.com/im4/>