

**Daring to Interject(!): Foundations for New Feminist Research**  
**Oser s'interposer: Fondements pour une nouvelle recherche critique**

**Programme**

**9:00-9:30am / 9h à 9h30**

**KEYNOTE SPEAKER/ DISCOURS D'OUVERTURE : DR. CORRIE SCOTT**

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**9:30 -11:00 am / 9h30 à 11h**

**PANEL 1: TEXTUAL CONTESTATIONS: THEORIES OF EXPOSURE**  
**[ASHLEY BICKERTON, AMANDA WATSON, PATRYCJA WAWRYKA]**

**Ashley Bickerton**

**Title: Capturing the Cup: Militarised Masculinity and “Fetish Trophies”**

Colonel Russell Williams, Specialist Charles Graner and the Australian Cadets involved in the Skype sex scandal, all collected “fetish trophies” of their depraved violence and have been represented to varying degrees as “bad apples” by the Canadian, American and Australian militaries. Relying on the theoretical work of Whitworth (2004), Razack (2004/2008), Turenne-Sjolander (2011), McClintock (2009), and Burstn (1999), I look at the link between militarised masculinity and ‘fetish’ trophies, that take the form of pictures, videos, underwear and sex toys. While characterised in the media as ‘fetish trophies’ in order to individualise blame and deflect criticism from military culture, this theoretical intervention suggests that these trophies reflect dominant social scripts more than unique sexual fetishes, and ought to be understood as a component of militarised masculinity.

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**Amanda Watson**

**Title: A Contradiction in Terms: Challenging the Ideology of “Work-Life Balance”**

This paper responds to the proliferation of recent literature on the concept of work-life balance for women professionals. Suggesting that work-life balance is a misnomer for conflict in women’s lives, this work explicates the division of ‘work’ and ‘life’ and elucidates how this conceptualization masks gender discrimination. This paper highlights neoliberal responsible citizen discourse that is problematically reproduced by imagining women as performing in separate realms. Synthesizing themes from *Competing Devotions*, *A Life in Balance* and *The Cultural Contradictions of Motherhood*, among others, this work offers a critical approach to career-family conflict and urges moving beyond the binary terms of women’s cultural scripts.

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**Patrycja Wawryka**

**Title: "Post-ing": Interrogating the Meaning of (Post)feminism**

(Post)feminism has been and continues to be a contentious term within feminist cultural studies. My presentation will provide an overview of how multiple meanings associated with (post)feminism are exacted through the 'post' prefix and outline how the various debates interlock and inform each other. I will then situate myself within these debates and discuss both how I intend to employ (post)feminism within my research and why it is an effective theoretical framework for examining reality TV weddings.

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**11:15am -12:45pm / 11h15 à 12h45**

**PANEL 2: STRATEGIC INTERRUPTIONS: DESTABILIZING POPULAR PORTRAYALS FOR RESISTANCE**

**[CORINNE MASON, SASHA COCARLA, NAIRRA TARRIQ]**

**Corinne Mason**

**Title: Manufacturing Urgency: Development Perspectives on Violence Against Women**

My presentation will focus on my current dissertation work regarding the manufacturing of urgency to end violence against women transnationally. I will speak about how my research is aimed at revealing the ways in which development interventions intersect with the interests of transnational capital and power structures. Centering the UNite Campaign to End Violence Against Women, anti-violence policy published by the World Bank, and the U.S.- based International Violence Against Women Act, I will explore the in/visibility of violence on a global scale.

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**Sasha Cocarla**

**Title: "Questioning the Benefits and Loses of Popular Culture Representations of Bisexuality"**

How do representations of bisexuality in popular culture reflect socio-cultural understandings of deviance, truth, authenticity, and stable identities? Can these representations clue us into the ways in which the creation of "problematic" bodies are integral to the gay and lesbian political movements of the 1970s, and the more recent movement to obtain gay marriage rights in the US? My presentation at this colloquium will focus on my preliminary research for larger dissertation project, primarily focusing on my stages of research, as well as opening up dialogue with other conference participants on this topic.

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**Nairra Tarriq**

**Title: Dangerous Diversions: Muslim Women's Bodies as a Distraction from Economic Disaster**

Muslim women wearing the niqab or hijab have become the icons of a cultural crisis in Quebec. Consequently, the introduction of Bill 94 has called for greater surveillance of Muslim women's bodies through prohibiting the niqab. Furthermore, the veiled Muslim woman has been constructed as a paradoxical body, one which is dangerous to Quebec's gender egalitarian culture while simultaneously being endangered by her patriarchal religion. Using materialist feminist and post-colonial approaches, my paper discusses the regulation of the Muslim women's body as a means to control a falsely perceived cultural crisis, which is diverting the public from the real crisis of a declining Quebecois welfare state.

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**12:45-1:30 pm / 12h45 à 13h30 DÉJEUNER / LUNCH**

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**1:45- 3:15pm / 13h45 à 15h15**

**PANEL 3: LEGISLATED COERCION: POLICIES FOR A "CANADIAN" LEGACY OF DISENFRANCHISEMENT**

**[SAMANTHA FEDER, KAREN LAWFORD, CYNTHIA D. STIRBYS]**

**Samantha Feder**

**Title: Uncovering the Face of Reasonable Accommodation: Negotiating Boundaries Between the Niqab and the State**

In 2010 the province of Quebec became the first Canadian government to propose a law that would legislate what constitutes reasonable accommodation of minority groups. This act, known as Bill 94, requires people employed by the public sector as well as anyone using social services to show their face during the delivery of services. If this act is approved, Muslim women wearing the niqab, will be compelled to either unveil or be barred from accessing essential services such as employment, healthcare and education. This paper outlines the context of Bill 94 and considers the implications of legislating Muslim women's dress.

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**Cynthia D. Stirbys**

**Title: Examining the Lives of Female Indian Residential School Survivors: Applying Culturally Relevant Indigenous-Centered Research Methodologies**

It is estimated that under the Indian Act 150,000 Aboriginal children were interned at residential schools between 1879 and 1998; the "Legacy" of residential schools is now reported to affect approximately 374,000 First Nations, Inuit and Métis (Aboriginal) survivors and their descendants. Indian residential schools (IRS) instituted a new gender ideology that imposed Eurocentric mores, Christianity, and marriage customs that created conflicts and imbalance between genders. As a result, Aboriginal women were stigmatized and marginalized. This

presentation will outline the research methodology and provide the findings from the pilot project where a descendent of a survivor shared her experiences of Indian residential school.

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**Karen Lawford**

**Title: Marginalization and Coercion: Canada's Evacuation Policy for Pregnant First Nations Women who Live on Reserves in Rural and Remote Regions**

Canada's evacuation policy for First Nations women living on reserves in rural and remote regions is contemporarily understood to have been founded on concerns of First Nations' health and wellbeing. Archived documents held at Library and Archives Canada (Ottawa, ON), however, provide evidence of a very different beginning for the evacuation policy, one founded in goals related not to good health, but on attempts to assimilate and civilize First Nations. My research uncovered that the evacuation policy began to take root 1892, significantly earlier than currently thought. Further, I identified two strategies the federal government employed to propel the evacuation policy forward: the marginalization of First Nations pregnancy and birthing practices and the use of coercive pressures on First Nations' to adopt the Euro-Canadian bio-medical model. With this knowledge, the evacuation policy can be evaluated to determine if policy alternatives should be generated as First Nations work towards self-governance and self-determination in health care.

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**3:30- 5:00 pm/ 15h30 à 17h**

**ATELIER 4 : LES INTERVENTIONS DRAMATIQUES : LA NARRATION DE LA RÉSISTANCE DANS LE DOMAINE AFFECTIF**

**[SARAH MACKENZIE, MARIA-HELENA PACELLI, HEATHER HILLSBURG]**

**Sarah MacKenzie**

**Title: (Re)presentations in Indigenous Women's Writing**

Research suggests that Indigenous North American women are disproportionately represented as victims of gendered violence. According to Indigenous writers and theorists such as Kim Anderson and Janice Acoose, misrepresentation of Indigenous women in non-Indigenous cultural production is, in part, to blame for contemporary violence against Indigenous women. This paper explores the extent to which this might be true, while also examining the multiple ways in which contemporary Indigenous women writers are subverting such misrepresentations across a range of genres: autobiography, fiction, poetry, and drama.

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**Maria Helena Pacelli:**

**Titre: Scènes contestées : le théâtre politique féministe aux frontières des sphères publiques et privées**

Cette communication présente une partie de mes recherches de maîtrise qui examine les liens entre les pratiques de théâtre politique et la participation citoyenne. Plusieurs recherches démontrent que le théâtre permet la prise en charge individuelle et collective des subjectivités

politiques autrement exclus des voies politiques formelles. Dans cette présentation je m'attarderai sur la façon dont les pratiques de théâtre féministe remettent en question la dichotomie idéologique des sphères publiques et privées en occupant l'espace public afin de se définir comme citoyennes, de faire entendre leurs revendications et d'effectuer la prise en charge de leurs droits.

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**Heather Hillsburg:**

**Title: Affective Communities in Leslie Feinberg's Stone Butch Blues.**

This paper will explore the debate surrounding “normalcy” within contemporary queer communities. Where Feinberg (*Transgender Warriors*, 1996) illustrates that transgendered people have been honored across vast geographic locations and historical periods, Warner (2004) is deeply critical of such efforts to normalize queer people and cultures. This paper will wage in on these debates, and explore how affect (specifically anger) can reframe this debate by creating affective communities that shed light on experiences that these debates risk erasing. This paper is part of a larger chapter (that is still in progress) about Leslie Feinberg's novel “*Stone Butch Blues*”.