SSA | AÉS

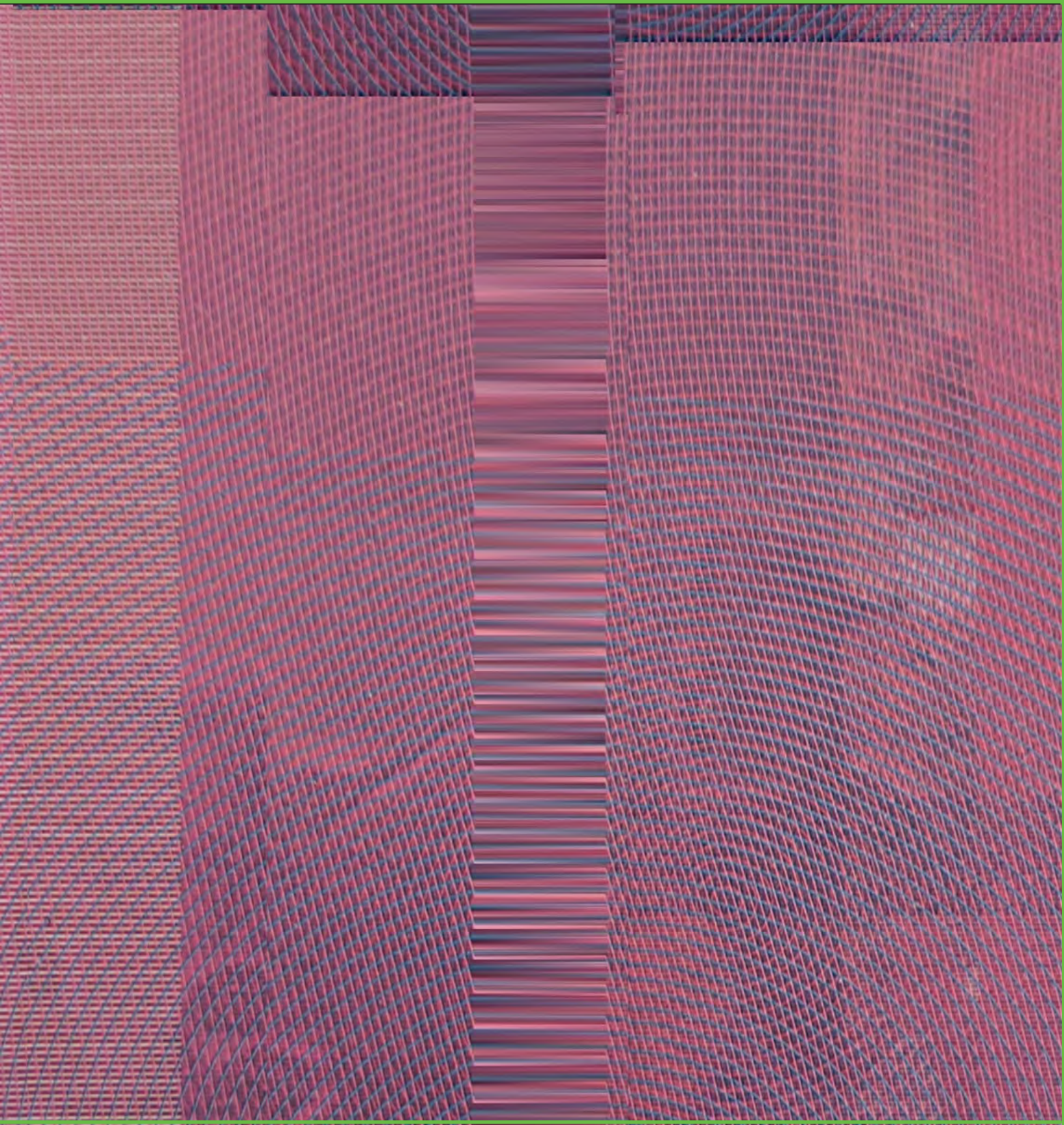
Sexuality Studies Association

L'Association des Études de la Sexualité

8th Annual Meeting | 8e reunion annuelle

CONFERENCEPROCEEDINGS

Western University London, Ontario
May/Mai 31 - June/Juin 3 2020



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Arno is an old-style serif font, drawing inspiration from a variety of 15th and 16th century typefaces.
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Program Committee: Carol Dauda, Naomi de Szegheo-Lang, Ryan Conrad & Mark Lipton
Design by Megan Hutchison & Mark Lipton
Edited by Mark Lipton

About

The Sexuality Studies Association (SSA) is a multi- and interdisciplinary association for scholars, artists, activists and other community members, who have an interest in the teaching and study of sex, sexuality and gender diversity. The SSA provides opportunities to connect with each other and the broader research, artistic and activist communities and to mentor and support each other in our work. The SSA shall provide these opportunities by overseeing an email discussion list and web page and by organizing an annual conference to be held under the auspices of the Congress of the Social Sciences and the Humanities. Membership in the SSA is open to anyone with an interest in issues pertaining to sex, sexuality and gender diversity.

À Propos

L'Association des études de la sexualité (AÉS) est un organisme multi et interdisciplinaire regroupant des chercheurs, des artistes, des militants et d'autres membres de la communauté qui s'intéressent à l'enseignement et à l'étude du sexe, de la sexualité et de la diversité sexuelle. L'AÉS vise à favoriser l'interrelation entre ses membres et à créer des ponts entre eux et les communautés de chercheurs, d'artistes et de militants au sens large, ainsi qu'à leur apporter mentorat et soutien. L'AÉS accomplit ce mandat en administrant une liste de diffusion et de discussion par courriel ainsi qu'une page Web, et en organisant une conférence annuelle qui se tiendra sous les auspices du Congrès des sciences sociales et humaines. L'inscription à l'AÉS est ouverte à toute personne s'intéressant aux questions relatives au sexe, à la sexualité et à la diversité sexuelle.

Indigenous Land Acknowledgement

We acknowledge that Western University is located on the traditional lands of the Anishinaabek , Haudenosaunee , Lūnaapéewak and Attawandaron peoples, on lands connected with the London Township and Sombra Treaties of 1796 and the Dish with One Spoon Covenant Wampum. With this, we respect the longstanding relationships that Indigenous Nations have to this land, as they are the original caretakers. We acknowledge historical and ongoing injustices that Indigenous Peoples (e.g. First Nations, Métis and Inuit) endure in Canada and we accept responsibility as a public institution to contribute toward revealing and correcting miseducation as well as renewing respectful relationships with Indigenous communities through our teaching, research and community service.

Reconnaissance des Terres Autochtones

Nous reconnaissons que l'Université Western est située sur les terres traditionnelles des Anishinaabek, Haudenosaunee, Lūnaapéewak et Attawandaron, sur des terres liées aux Traités du Canton de Londres et de Sombra de 1796 et le plat avec une cuillère Wampum Covenant.
Avec cela, nous respecte les relations de longue date que les nations autochtones ont avec cette terre, car ils sont les gardiens d'origine. Nous reconnaissons les injustices historiques et persistantes que les peuples autochtones (p. Ex. Les Premières nations, les Métis et les Inuits) subissent au Canada, et nous acceptons la responsabilité en tant qu'institution publique de contribuer à révéler et à corriger la mauvaise éducation ainsi qu'à renouer des relations respectueuses avec les communautés autochtones grâce à notre enseignement, recherche et service communautaire.

Awards

SSA-AÉS founded an annual awards program in 2019 and currently offers two distinct prizes:

The Thomas Waugh Emerging Scholar Award
The Academic Leadership in Sexuality Studies Award

Award recipients are announced each year at the AGM. The Awards Committee is chaired by the Steering Committee's Vice Chair and includes between 2 and 4 members elected at the previous year's AGM. All members in good standing are eligible to serve on the jury. If a conflict of interest arises, a jury member may be asked to withdraw. In the case of a tie, the Vice Chair will cast the deciding vote.

Prix

AÉS a fondé deux prix annuel en 2019:

Le prix Thomas Waugh pour un érudit émergent
Prix du leadership académique en études sur la sexualité

Les lauréats sont annoncés chaque année à l'AGA. Le comité des récompenses est présidé par le vice-président du comité directeur et comprend entre 2 et 4 membres élus lors de l'AGA de l'année précédente. Tous les membres en règle sont éligibles pour faire partie du jury. En cas de conflit d'intérêts, un membre du jury peut être invité à se retirer. En cas d'égalité des voix, le vice-président aura un vote prépondérant.

Sexuality Studies Association Congress 2019 Call for Papers

Bridging Divides: Confronting Colonialism and Anti-Black Racism

The Sexuality Studies Association welcomes proposals for our annual meeting; to be held May 31st-June 2nd, 2020 at Western University (London, ON), in conjunction with the Congress of the Social Sciences and Humanities. We invite proposals for work in English or French from any disciplinary, interdisciplinary, or transdisciplinary approach. Presentations can be in a variety of formats, including papers, panels, workshops, roundtables, film and video screenings, performance art pieces, exhibits and cultural events. Proposals must be submitted through our online form in English or French. All presenters must pay 2020 membership dues to the association, as well as Congress and Conference Registration fees. To become a member of the SSA please register through our website here. The deadline for submission is November 10th, 2019.

**with acknowledgement to Thirza Cutland*

This year, Congress has chosen the theme, "Bridging Divides: Confronting Colonialism and Anti-Black Racism". The Sexuality Studies Association invites its members to consider ways that a/sexual and erotic subjects and communities gather to think through and challenge with difference power and injustice. Furthermore, we argue that it is necessary to highlight the ways that whiteness frames heteronormative and homonormative sexual subjectivities and reproduces settler-colonialist and white supremist nations such as Canada. How can sexuality studies take advantage of its historical and contemporary efforts to draw on creative and erotic embodied knowledges rooted in pleasure and danger to engage in transformative actions? As subjects and communities "bridging divides" to confront colonialism and anti-black racism and listening deeply we may consider reflexive questions such as:

- How can sex, sexuality or asexuality inform the way we approach scholarship as an embodied, pleasurable and inclusive practice?
- How can we contribute meaningfully to decolonizing sexuality studies?
- How can we uncover and challenge ways that whiteness mediates sexuality studies?
- Who counts when forming trans/national sexual knowledge and communities?
- What are the ethical implications of doing art/activism/scholarship with, about and for sexually marginalized communities?

L'association D'études De La Sexualité Congrès 2020 Appel À Propositions

Bâtir des passerelles: combattre le colonialisme et le racisme anti-Noirs

À l'occasion de notre réunion annuelle, organisée dans le cadre du Congrès des sciences humaines à la Western University du 31 mai au 2 juin 2020, l'Association d'études de la sexualité (AÉS) lance son appel à communications. Nous sollicitons des propositions en langue française ou anglaise de toute perspective disciplinaire, interdisciplinaire ou transdisciplinaire. Les communications peuvent être présentées dans divers formats, notamment sous forme de conférences, de panels, d'ateliers, de tables rondes, de projections de films et de vidéos, de performances artistiques, d'expositions et d'événements culturels. Les propositions doivent être soumises via notre formulaire en ligne en français ou en anglais. Toutes les conférencier.ère.s doivent payer leur cotisation d'adhésion de 2020 à l'association, ainsi que les frais d'inscription au congrès et à la conférence. Pour devenir un membre de l'AÉS, veuillez-vous inscrire via notre site Web ici. La date limite de soumission des propositions est le 10 novembre, 2019.

**un concept de Thirza Cutland*

Cette année, Le Congrès a choisi le thème «Bâtir des passerelles : combattre le colonialisme et le racisme anti-Noirs ». L'AÉS encourage ses membres à explorer de quelle manière nous pouvons contester les inégalités de pouvoir et l'injustice à travers notre recherche. De plus, nous soutenons qu'il faut considérer les façons dont la blanchitude (« whiteness ») encadre notre compréhension des subjectivités sexuelles hétéronormatives et homonormatives, ainsi que nos positions en tant que chercheurs, artistes, et militants oeuvrant dans l'état colonialiste du Canada. Étant des sujets et des communautés « bâtir des passerelles» pour confronter le colonialisme et le racisme anti-Noirs, considérons les questions suivantes :

- Comment le sexe et la sexualité peuvent-ils permettre de comprendre la recherche comme une pratique incarnée et une source de plaisir ?
- Comment pouvons-nous contribuer à la décolonisation du domaine des études de la sexualité?
- Comment la blanchitude (« whiteness ») façonne-t-elle le domaine des études de la sexualité, et comment pouvons-nous contester ce façonnement?
- Quelles sont les implications éthiques de la recherche avec, sur et pour les communautés sexuellement marginalisées ?

SPECIALEVENTS | **SCREENING**

After the Bath (1995)
John Greyson

JUNE 1st 2020 | 7 - 9 p.m.

Doors open at 6:30 p.m. and the event will begin promptly at 7 p.m.

London Public Library–Central Branch;
251 Dundas Street| London ON.
Lawson Family Foundation Room.

Join us for a 25th anniversary screening of London-raised filmmaker John Greyson's CBC documentary After the Bath (1995) followed by a talk-back panel. Greyson's documentary probes beyond the sensational police actions that fuelled lurid headlines and an anti-gay witch hunt during Project Guardian in London, ON in the early 1990s. The documentary dismantles a fictitious province-wide child pornography ring and raises important questions about the representation of gay sexuality and intergenerational relationships at the height of both the so-called "culture wars" and the Canadian government's obsession with obscenity and sex work laws.

The 45-minute screening will be followed by commentary and questions from a panel of scholars working at the intersections of law, sexuality, pornography, sex work and visual representation.

Refreshments provided.

Sponsored by:
Sexuality Studies Association | L'Association des Études de la Sexualité;
Film Studies Association of Canada;

ANNUAL RECEPTION FOLLOWS
9:00 – 11:00 p.m. SSA reception at HiltonHotel; room 1204; refeshments + BYO

SPECIALEVENTS | **SCREENING**

After the Bath (1995)
John Greyson

panelists:

John Greyson is a Toronto video artist/filmmaker whose features, shorts and installations include Fig Trees (Best Documentary Teddy, Berlin Film Festival, 2009), Proteus (Diversity Award, Barcelona Gay Lesbian Film Festival, 2004), Lilies (Best Film 'Genie', 1996), Zero Patience (1993 - Best Canadian Film, Sudbury Film Festival), The Making of Monsters (1991 - Best Canadian Short, Toronto Film Festival) and Urinal (1988 - Best Feature Teddy, Berlin Film Festival). An associate professor in Film at York University, he was awarded the 2007 Bell Canada Award in Video Art.

Brenda Cossman is a Professor of Law at the University of Toronto. She was the Director of the Bonham Centre for Sexual Diversity Studies between 2008-2018. In 2012, she was elected as a Fellow of the Royal Society of Canada. Her work focuses on the legal regulation of sex, gender and sexuality. Her books include Sexual Citizens: The Legal and Cultural Regulation of Sex and Belonging (Stanford University Press,) Bad Attitudes on Trial: Pornography, Feminism and the Butler Decision (University of Toronto Press) and Cen-sorship and the Arts (published by the Ontario Association of Art Galleries). She is currently writing a book on #MeToo, Sex Wars 2.0 and the Regulation of Sexual Harm, under contract with NYU Press.

Maria Nengeh Mensah is UQAM's Research Chair for the Development of Innovative Practices in Art, Culture and Wellness where she works on issues of witness cultures, including cultures of testimony by sexual and gender minorities consideringthe repercussions of intervention practices. Her work also assess the impact of testimonies from people living with HIV / AIDS. A member of the Institute for Research and Feminist Studies, Mensah's work includes participatory evaluative research for the sexual well-being of women living with HIV in Quebec.

Patrick Keilty is Associate Professor in the Faculty of Information and Archives Director of the Sexual Representation Collection in the Bonham Centre for Sexual Diversity Studies at the University of Toronto. In addition, he is cross-appointed with the Cinema Studies Institute. Professor Keilty's primary research interest is the politics of digital infrastructures in the pornography industry. His work spans issues in visual culture, sexual politics, technology studies, media studies, information studies, political economy, criti-cal theory and theories of gender, sexuality and race. Professor Keilty teaches courses on digital studies, feminist and queer technology studies and informa-tion infrastructures, which are variously cross-listed with Cinema Studies and Women & Gender Studies.

ANNUAL RECEPTION FOLLOWS

9:00 – 11:00 | HiltonHotel, room 1204

Refreshments + BYO

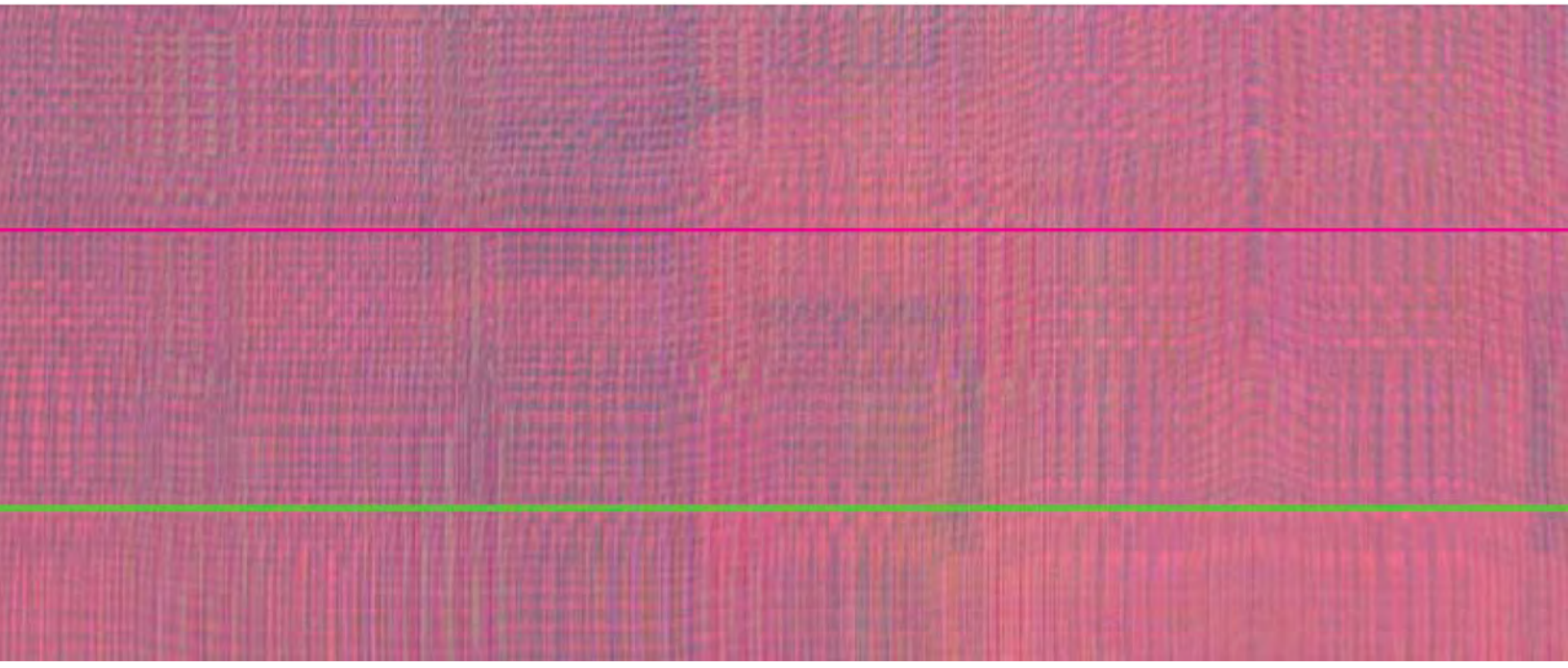
SPECIALEVENTS | **EXHIBIT**

At the point of explosion: lesbians in the women's movement in the 1970s and 80s

event organized by Elise Chenier
Sponsored by SSA|AÉS

This exhibit marks the fiftieth anniversary of the Report of the Royal Commission on the Status of Women (1970) and the fiftieth anniversary of the partial decriminalization of same-sex sex acts (1969) by exploring the diverse experiences of lesbian women as they came out as lesbians and came into the women's movement.

Through a mix of audio documentary and textual and photo documents, visitors will learn about the past through the intimate stories of lives as they were lived. Specifically, this exhibit focuses on the lives of ten women, including women of colour, white women, Canadian and American women, a woman with disabilities and a Jewish woman. Their recollections of their formative experiences reminds us of the value of struggle, of tactics of resistance and ultimately of the power of resilience.



SPECIALEVENTS | **KEYNOTE**

SSA | AES

2020 ANNUAL KEYNOTE

May 31 2020

3:30 p.m. to 5 p.m.

Western University NCB 101

OMISOORE DRYDEN

Dalhousie University

By the Light of the Fire: Black Queer Life, Here

Dr. OmiSoore H. Dryden is the James R Johnston Chair in Black Canadian Studies, Faculty of Medicine and Associate Professor, Community Health & Epidemiology at Dalhousie University. Dryden is an interdisciplinary scholar who examines the symbolics of blood and the "social life" of blood donation, while engaging with black queer diasporic analytics, health and medical humanities; and is the Principal Investigator of research project that seeks to identify the barriers African/Black gay, bisexual, and trans men encounter to donating blood in Canada. Funded by the Canadian Blood Services' MSM Research Grant Program, #GotBlood2Give / #DuSangÀDonner analyzes how anti-black racism, colonialism, and sexual exceptionalism shapes the blood system in Canada. Dryden has a co-edited collection (with Dr. Susan Lenon) titled, Disrupting Queer Inclusion: Canadian Homonationalisms and the Politics of Belonging (UBC Press, 2015).

PRESIDENT'S RECPTION FOLLOWS

5:30 p.m. to 7:00 p.m.

LOCATION to be announced

SPECIALEVENTS | ROUNDTABLE

June 1 Juin | 12:15 - 13:45 | Lunch

Pedagogical Challenges in the Contemporary Sexuality Classroom

Host | Moderator | CoPanelist ***Natalie Kouri-Towe***
Assistant Professor and Program Director | Interdisciplinary Studies in Sexuality Program
Simone de Beauvoir Institute | Concordia University

Canadian faculty teaching in the area of sexuality will discuss some of the pressing pedagogical challenges and best practices for the contemporary sexuality classroom. Topics examined will include: navigating shifting gender and sexuality identities in the classroom setting, debates about pronoun go arounds, trigger and content warnings, diversifying classroom curriculum, "decolonizing" pedagogies and curriculum and the so-called "mental health crisis" on university campuses. The purpose of the plenary roundtable is to begin a discussion on the ethics and methods for faculty teaching in the area of sexuality to navigate these challenges and debates and to identify potential strategies that can facilitate our navigation with these topics. The intention of the plenary is to engage our association in open dialogue on how we navigate the challenges of current pedagogical approaches in our field by focusing on classroom ethics, supervision and skills/resource building/sharing.

panelists

Hannah Dyer
Brock University

Mark Lipton
University of Guelph

Nathan Rambukkana
Wilfrid Laurier University

MARK S. BONHAM CENTRE FOR SEXUAL DIVERSITY STUDIES

The Mark S. Bonham Centre for Sexual Diversity Studies at the University of Toronto enrolls 200 undergraduates and each year offers over 20 courses. The Centre also partners with over 30 academic units across the university in its collaborative graduate program, serving over 50 doctoral and masters students.

SPECIALEVENTS | PLENARIES

SSA|AÉS is PROUD to co-sponser the plenary presentations of the Socialist Studies Association

Socialist Studies Association Plenaries

Socialist Perspectives on Racial Capitalism, Colonialism & Anti-Blackness

Co-sponsored by the Sexuality Studies Association

TUESDAY June 1
8:30 to 10:00 am
PLENARY

ROBYN MAYNARD

Anti-Blackness and Border Violence: Against Displacement, Extraction and Confinement

Robyn Maynard is a Montreal-based Black feminist writer, activist and educator. Her work focuses on documenting racist and gender-based state violence. She is the author of Policing Black Lives: State violence in Canada from slavery to the present (Fernwood 2017). Maynard has published writing in the Washington Post, World Policy Journal, the Toronto Star, the Montreal Gazette, TOPIA: Canadian Journal Of Cultural Studies, Canadian Woman Studies journal, Atlantis: Critical Studies in Gender, Culture & Social Justice, Critical Ethnic Studies Journal (forthcoming) as well as an essay for Maisonneuve Magazine which won the acclaim of most-read essay of 2017. Her writing on race, gender, and discrimination is taught widely in universities across Canada and the United States. Maynard has a long history of involvement in community activism and advocacy. She been a part of grassroots movements against racial profiling, police violence, detention and deportation for over a decade and has an extensive experience in harm reduction services supporting sex workers, drug users, incarcerated women and marginalized youth in Montreal.

June 2
3:30 to 5:00 pm

Unsettling Socialism: Place Based Solidarities

Leanne Betasamosake Simpson
Glen Coulthard
Erica Violet Lee
Eva Jewell

June 3
3:30 to 5:00 pm

Racial Capitalism: Making Life Matter

moderated by ***Beverly Bain***
Nandita Sharma
Rinaldo Walcott
Punam Khosla
Gary Kinsman

SPECIALEVENTS | **WORKSHOP**

All You Ever Needed to Know about Acquiring, Managing, Editing and Publishing a Queer Theory Collection

Moderator: ***Ricky Varghese***, Toronto Institute of Psychoanalysis, Lead editor of the project

The purpose of this roundtable is to provide insight to graduate students, early career faculty, independent scholars, community organizers and activist scholars on how to organize an edited collection/anthology in the fields of queer theory, sexuality studies and LGBTQI studies. We will use Raw: PrEP, Pedagogy and the Politics of Barebacking, published by the University of Regina Press in November 2019 and our experiences working together on it as an example to foreground this discussion. The conversation would be very productive for anyone interested in knowing more about scholarly publication and how to go about doing it in a manner that feels collaborative and organized.

panelists

Karen Clark
Acquisitions Editor, University of Regina Press
Ricky Varghese
Toronto Institute of Psychoanalysis, Lead editor of the project
Christien Garcia
University of Cambridge, a contributor

SPECIALEVENTS | **LAUNCH**

TUESDAY JUNE 2nd 2020

Lunchtime LAUNCH

Queer Canada

a special issue of

the Journal of Canadian Studies

12:15 p.m. TO 1:45 p.m.
NCB 270

SPECIALEVENTS | WORKSHOP

June 1 Juin | 13:45 - 15:15 | NCB 270

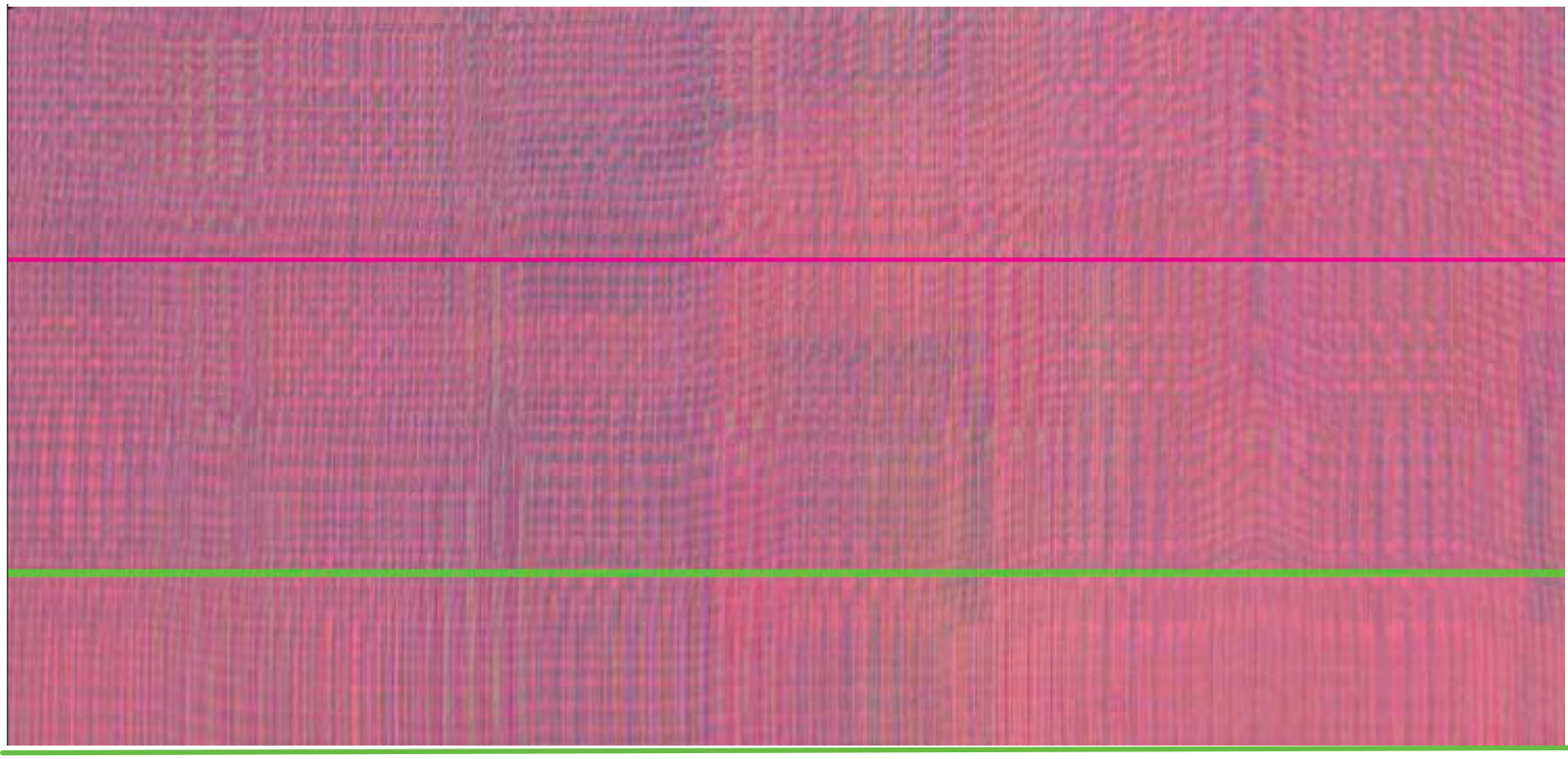
Building Best/Better-Practices in the Sexuality Classroom

Chair: ***Natalie Khouri-Towe***

A follow-up workshop to the roundtable on Pedagogical Challenges in the Contemporary Sexuality Classroom, this session requires participants to pre-register (limited to 15 participants) and provides a smaller venue for participants to engage hands on and collaboratively with classroom practices and pedagogy. Using the concept of "best-practices" as a set of ethical prompts for how to engage in pedagogical and curricular approaches to sexuality courses, the workshop provides a platform for participants to share resources, tools and workshop their own curricular materials, including syllabi and other course materials. The intention of the workshop is to offer a collaborative space for testing out pedagogical practices that work and don't work in our respective classrooms and to support both junior and senior faculty in building timely and current curriculum that is attentive to the needs of our students and programs. This workshop is designed to appeal to junior faculty interested in developing course materials for their teaching portfolios and senior faculty interested in re-designing and revising their current curriculum to meet the new challenges facing our sexuality classes today.

Topics of focus may include: navigating call-out culture, how to tackle student criticism of curriculum, divisiveness and ostracization within the classroom, navigating student political mobilizing and protest on campus, developing classroom ethics, discussing sexuality in the #MeToo era, effective strategies for supervisory relationships and running directed/independent study.

please preregister: instructions tba



AT A GLANCE SUNDAY MAY 31ST 2020

8:00 - 10:00	Coffee *Outside NBC 270*		Coffee *Outside NBC 270*
9:00 -10:30	Bridging Divides: Decolonizing & Queering Pedagogy I *NCB 270*	Challenging Colonial Legacies: Citizenship & Disruptive Queer Practice ***Warning: Explicit sexual content; discussion of criminal activity.*** *NCB 283*	Queer Embodiment, Dysphoric States & Posthuman Remembering *NCB 284*
10:45 -12:15	Bridging Divides: Activist Archives as Anti-colonial & Anti-racist Pedagogical Tools *NCB 270*	Confronting Colonialism: Queer Pasts and Futures *NCB 283*	Decolonizing Space & Queer Belonging *NCB 284*
12:15 - 13:45	Lunch		
13:45 - 15:15	Bridging Divides: Knowledge Creation & Community I ***Warning: Explicit sexual content.*** *NCB 270*	Disrupting Homonationalism *NCB 283*	Grieving Death Then & Now *NCB 284*
15:30 - 17:00	Keynote : OmiSoore H. Dryden By the Light of the Fire: Black Queer Life, here *NCB 101*		
15:30 - 17:00	President's Reception *Location: TBA*		

AT A GLANCE MONDAY JUNE 1ST 2020

8:00 - 10:00	Coffee *Outside NBC 270*	8:30 - 10:00 Socialist Studies Association Plenary Robyn Maynard Anti-Blackness and Border Violence: Against Displacement, Extraction & Confinement	
9:00 -10:30	Bridging Divides: Knowledge Creation & Community II ***Warning: Explicit sexual content; explicit violent content.*** *NCB 270*	Bridging Divides: Settler Colonial Erasure ***Warning Explicit violent content; discussion of criminal activity.*** *NCB 283*	Queer Aging: Resilience and Resistance ***Warning: Explicit sexual content; discussion of criminal activity.*** *NCB 284*
10:45 -12:15	Queering Literary Interpretations ***Warning: Explicit sexual content*** *NCB 270*	Bridging Divides: Sexual Violence in the Current Moment ***Warning: Explicit sexual content; explicit violent content; discussion of criminal activity .*** *NCB 283*	Sexual Citizenship: Normativity & Modernity in the Settler Colonial State *NCB 284*
12:15 - 13:45	Lunch Plenary Roundtable: Pedagogical Challenges in the Contemporary Sexuality Classroom Location: NCB 270		
12:00 - 14:00	SSA Annual General Meeting *Location: NCB 270*		
13:45 - 15:15	Workshop: Building Best/BetterPractices in the Sexuality *NCB 270*	Toward an Anti-racist Femme Politic: Queer Feminine Challenges to White Supremacy *NCB 283*	Orientalist Narratives, Asian Tropes & Translocal Figures: Tensions and Resistance ***Warning: Explicit sexual content*** *NCB 284*
19:00 - 21:00	After the Bath, a film by John Greyson *London Public Library–Central Branch; 251 Dundas Street, London ON.* *Lawson Family Foundation Room*		
21:00 - 23:00	SSA reception at HiltonHotel, room 1204 refreshments + BYO		

AT A GLANCE TUESDAY JUNE 2ND 2020

8:00 - 10:00	Coffee *Outside NBC 270*		
9:00 -10:30	What are we Decolonizing? Epistemological Barriers to QTBIPOC Knowledge Production *NCB 270*	Butts, Guts & Sluts: An Inaugural Panel *NCB 283*	Still Brown, Still Down: Affect, Queerness & Performance *NCB 284*
10:45 -12:15	Cruising Archives: Bridging Old Desires with Digital Futures ***Warning: Explicit sexual content; explicit violent content; discussion of criminal activity*** *NCB 270*	Roundtable: All You Ever Needed to Know about Acquiring, Managing, Editing and Publishing a Queer Theory Collection *NCB 283*	Bridging Divides: Pedagogy, Permissiveness & Censorship ***Warning: Explicit Sexual Content*** *NCB 284*
12:15 - 13:45	Launch of Queer Canada, a special issue of the Journal of Canadian Studies *NCB 270*		
13:45 - 15:15	Bridging Divides: Power & Privilege of Online Sex and KINK ***Warning: Explicit sexual content; explicit violent content*** *NCB 270*	Syntax, Sucking, Style: Queer Forms & Liminal Spaces in Film, Video & Performance ***Warning: Explicit sexual content*** *NCB 283*	Roundtable: Critical Trans Politics *NCB 284*
15:30 - 17:00	Race, Psychoanalysis & Sexuality ***Warning: Discussion of criminal activity*** *NCB 270*	Sexualities of Conquest ***Warning: Explicit sexual content; explicit violent content*** *NCB 283*	Anti-69 : Learning from struggles against the official mythologies of 1969 *NCB 284*

June 2 | Socialist Studies Association Plenary
15:30 - 17:00 *Unsettling Socialism: Place Based Solidarities*
Leanne Betasamosake Simpson
Glen Coulthard
Erica Violet Lee
Eva Jewell

June 3 | Socialist Studies Association Plenary
15:30 - 17:00 *Racial Capitalism: Making Life Matter*
moderated by Beverly Bain
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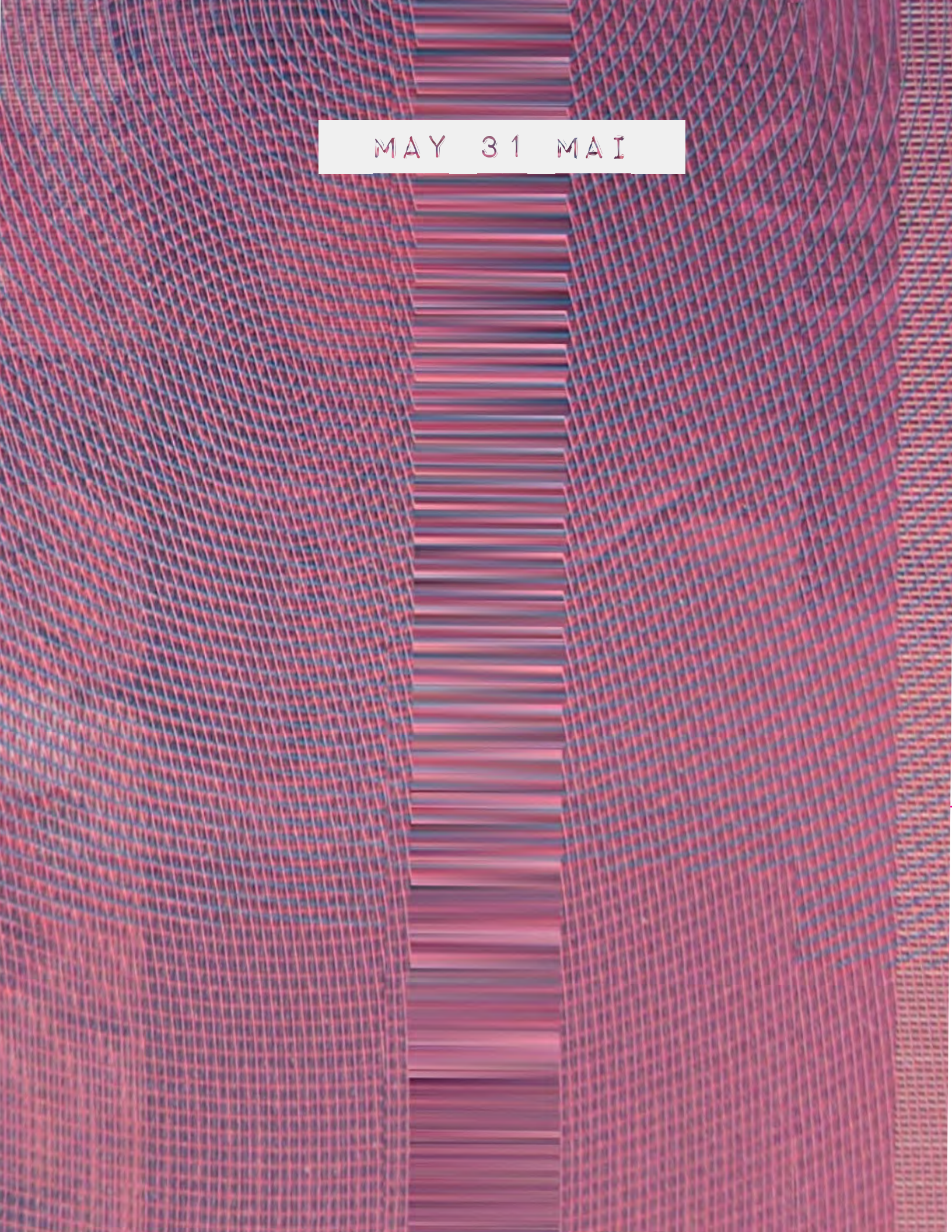

MAY 31 MAI

PAPERS

May 31 Mai | 9:00-10:30 | NCB 270

Bridging Divides: Decolonizing and Queering Pedagogy I

Chair ***Wendy Pearson***, Western University

Re-examining sexuality, language and second language learning: A case study of a bisexual migrant's settlement in Western Canada

Liang Cao
Simon Fraser University

Drawing on a larger-scale ethnography this paper examines a key participant's Simon Fraser University (bisexual, cisgender female, Chinese speaking, international student; pseudonym: Xixi) settlement experiences in the Greater Vancouver Area (GVA) in Western Canada. Located at the intersection of applied linguistics, transnational migration and queer linguistic studies, this 6-month project: 1) documents how sexuality shapes Xixi's access to various language practices in the GVA, 2) explores how sexuality is discursively constructed in these language practices and 3) reflects on the potential consequences on Xixi's language learning, her settlement and the Canadian society at large.

Gender Violence & the Carceral-Settler State: Wisahkecahk Teachings in Decolonial & Abolitionist Coalitions

Jonah Scully
Syracuse University

This work details a curriculum of dialogue across difference for navigating relationships under systems of power, including with other-than-humans, for the purpose of decolonial and abolitionist action. Designed predominantly for community organizing work, it is based on the principles of Intergroup Dialogue (IGD) and thus is appropriate for settings that bridge community work with academia. The curriculum utilizes Indigiqueer, land and trickster pedagogies to examine possibilities of healing relationships under the settler-carceral state through the re-remembering of teachings of Cree trickster Wisahkecahk.

Teaching Indigenous Queer Theory

Wendy Pearson
Western University

This paper examines the pleasures and pitfalls of teaching Indigenous Queer Theory. I look at the evolution of my choice of texts to support students' approaches to Indigenous/Two Spirit perspectives on Queer Theory and the ways in which it is possible, from a non-Indigenous perspective, to value and support the indigenization of our theoretical approaches beyond a fairly straight-forward critique of the role of heteropatriarchy in settler colonial history. I want to focus on the use of fiction and feature film as ways to introduce a class of primarily non-Indigenous students to queer theoretical approaches from an Indigenous perspective.

PAPERS

May 31 Mai | 9:00-10:30 | NCB 283

Challenging Colonial Legacies: Citizenship and Disruptive Queer Practice

Chair: ***Cory W. Thorne,*** Memorial University
Warning: Explicit sexual content; discussion of criminal activity

"Meh Just Realize I's Ah Coolie Bai": Indo-Caribbean Masculinities, Chutney Erotics and Qoolie Potentials

Ryan Persadie
University of Toronto

In the Anglophone Caribbean, nationalist discourses of sexual citizenship are inextricably linked to the afterlife of colonialism and its far-reaching and affective legacies, resonances and continuities. Extending our optics towards Indo-Caribbean masculinities whose racial-sexual difference has been historically and contemporarily rendered always-already abject and queer in the region, I explore how Indo-Caribbean femininities are deployed by Indo-Caribbean heterosexual men in the chutney music arena as a disruptive, queer, praxis of transgression towards normative creole (Afro-Caribbean and Indo-Caribbean ideologies of ideal citizenship and (hetero)masculinity.

"The Road Behind Me has Disappeared": Sexual Citizenship in Shyam Selvadurai's The Hungry Ghosts

Evan Buck
University of Ottawa

Shyam Selvadurai's 2013 novel, The Hungry Ghosts, tells the story of a gay Sri Lankan-Canadian man, Shivan, as he travels between his childhood home in Sri Lanka and his new home in Toronto. In what is, for all intents and purposes, a queer bildungsroman's coming-of-age story and the reader is introduced to three of Shivan's sexual and romantic partners. However, Selvadurai makes it all-too apparent that each of these relationships is influenced by various vectors of Shivan's difference.

Clowns, Art and Queering Cuban Masculinities

Cory W. Thorne
Memorial University

I am inspired by artists who use clowns, masking & anthropomorphism to tell untellable stories. Through the work of artists Giorge Michel Milian Maura & Luis Copperi, I tell stories of expressive culture and mediate queer life stories in relation to larger-than-local perceptions of masculinity, sexuality, policing and morality. Blending art, ethnography and 11 years of fieldwork with MSM and trans sex workers in Havana, I engage with the intersections of queer theory, folkloristics, post-colonialism and the stigmatized vernacular for understanding how stigmatized categories and identities limit and blur our abilities to truly see and understand affect and difference.

PAPERS

May 31 Mai | 9:00-10:30 | NCB 284

Queer Embodiment, Dysphoric States and Post-human Re-membering

Chair: ***reese simpkins***, York University

Toward a fleshy politics of dysphoric generation

reese simpkins
York University

I juxtapose (gender) dysphoria, conceptualized as the persistence of matter's resonance in contradistinction to hegemonic sex/gender norms, with Alexander G. Weheliye's discussion of "habeus viscus," which emphasizes the political role enfleshment plays in the attribution of humanity meted out by the operation of racializing assemblages. I consider a racialized politics of the flesh plays out in trans* embodiments and the attendantly produced micropolitical potentiality. I argue that the dysphoric generation at the core of material embodiment produces all bodies as transitional bodies and the mismatch between embodied sensories and sex/gender norms points not only to the limitation of normative discourses of sex and gender, but to the production of "dysphoric states."

Evading capture: a rural intersex studies?

Katelyn Dykstra
University of Manitoba

In the forward to his Aberrations in Black: Towards a Queer of Colour Critique, Roderick A. Ferguson reimagines a photograph of a rural scene in Manchester, Georgia, super imposing onto it the queers of his memory growing up; he argues the photo intentionally erases. This paper asks how queer theory can account for disappearing rural queers, particularly intersex people who evade the physicians touch only because of their intersecting locations as racialized, poor and/or rural, while simultaneously doing justice to the structural inequalities evidenced by these disappearances.

Re-membering the Unburiable: The Repurposing of Bone China in Queer Indigenous Art

Miranda Nittyman
Lakehead University

In 1997, Hunkpapa Lakota artist Dana Claxton honoured and remembered the mass slaughter of the American bison in her performance Buffalo Bone China (Saskatoon). The performance entails Claxton smashing British bone china in an enclosed space, while viewers of the performance witness these acts safely behind a transparent screen. Claxton's haunting performance and her choice to only smash Royal Albert bone china responds to settler-American and Canadian governments, Claxton's decisions to exterminate the buffalo (an act that had a violent ripple effect on the Plains peoples through dispossession and starvation) and to the economic exportation of buffalo shanks to England that were made into bone china.

PAPERS

May 31 Mai | 10:45-12:15 | NCB 270

Bridging Divides: Activist Archives as Anti-colonial and Anti-racist Pedagogical Tools

Chair: ***Ryan Conrad***, York University

The Only Thing I Haven't Lost': Decolonized Retroactivism via ACT UP New York's Robert Garcia

Ferrin Evans
University of Toronto

Lucas Hilderbrand's article Retroactivism notes, Perhaps what I am nostalgic for is not ACT UP per se but for the way it mobilized a queer community. Jim Hubbard's Speak for Yourself (1990) discusses AIDS activist Robert Garcia's (ACT UP, New York) complex & dynamic intersection of ethnic and sexual identities marking his life experience. The son of immigrants looking to assimilate into white American culture, Garcia felt increasingly alienated from his Navajo and Mexican identities, ostensibly giving centrality to his queerness and urgency to his fight against the AIDS epidemic: I'll be damned if I lose my gay heritage. This presentation grounds postcolonial & queer theory with archival materials offering Garcia as a figure of exemplary retroactivist potential.

In this corner: Beaver Boxing Club, Black Bodies and Queer(ing) Archives

Patrizia Gentile
Carleton University

From its inception, Beaver Boxing Club was one of Ottawa's few athletic clubs opened to Black and Indigenous athletes and boxing enthusiasts. Women-identified boxers began to train at the club in the late 1970s. This paper documents preliminary archival work, including an exploration and analysis of the use of queer methodologies, archives theory and the affective turn to investigate masculinity, race and queer bodies in the formation of the boxing club's affective aesthetics as an urban space, community centre and counter archive for Black and Indigenous bodies and queer women. Theoretical emphasis is placed on the role the club played as counter archive in a white, segregated city.

Nostalgia and the Queer Regional Imaginary: The Visual Archive of Edmonton's "Flashback" Nightclub (1980 – 1983)

Kyler Chittick
Queen's University

Using Jane Gallop's controversial anecdotal theory as a methodological foundation, this paper analyzes the growing archive of visual materials that index a certain romantic nostalgia for Edmonton's now defunct Flashback Nightclub (1975-1995). In that time, it was reviewed in Billboard Magazine and gave rise to several drag legends including Gloria Hole, Trash, Twiggy and Tallulah. In recent years, both a website & YouTube channel dedicated to the club invite former patrons to write memories. This paper addresses the nostalgia for Flashback; mythological and often uncritical, I argue, the visual Flashback archive is nonetheless one that looks to derive pleasure from the past as a means of renegotiating the trauma of the present.

PAPERS

May 31 Mai | 10:45 - 12:15 | NCB 283

Confronting Colonialism: Queer Pasts and Futures

Chair: ***Dan Irving***, Carleton University

"That Sly Glance of The Eye": Pleasure in Play with Gender and Race in Clotel and Running a Thousand Miles For Freedom

Katrina Sellinger
McMaster University

William & Ellen Craft's (1860) memoir Running a Thousand Miles For Freedom recounts their escape from slavery; Ellen, a light skinned black woman, passes as a white man and interacts with white women who express their attraction. Following the Craft's escape in the newspapers, William Wells Brown's (1853) novel Clotel includes similar scenarios. While Ellen Craft resisted women's advances, Brown's fictional twist discovers a disguised Clotel explicitly flirting with women. My paper addresses these moments where the malleability of gender and race create unexpected forms of queer play. I look to how queerness intersects with the act of racial passing, enabling escape from slavery while also creating moments of pleasure and fear.

Interrogating the Colonizer's Toolkit: Compulsory Sexuality, Compulsory Monogamy and Reifying Colonial Legal Systems

Therese Kenney
McMaster University

This paper considers Elizabeth Emens (2014) Compulsory Sexuality as a return to regulatory colonial structures. Emens writes asexuality can operate as a diagnostic tool or heuristic for identifying the ways that law's interactions with sexuality affect the broader society (347). She suggests an inclusion of asexuality in legal frameworks can dismantle the normality of sexuality in legal protections and privileges. However, I suggest Emens fails to interrogate the coloniality of these legal systems where compulsory sexuality & compulsory monogamy are mechanisms of and for colonial processes, regulating relations, beings and ways of life. By turning to alternate anti-colonial avenues centering alliances of solidarity, I suggest that asexuality's potential lies in its ability to disaggregate, not reifiy colonial legal systems.

"Fuck this love!": Tracking the Sexuality of Settler Colonialism in Quebec

Stephanie Latella
York University

In 1968, Pierre Vallières characterized the Québecois people as white n*****s of America. Bruno Cornellier writes that Vallières's book exhibits a settler structure of feeling; the titular analogy makes Blackness fungible & Indigenous sovereignty inconceivable. This work explores the sexual dimensions of this settler structure of feeling. Influenced by scholars of the biopolitics of settler colonialism, I examine the sexual encounters in the book asking how sex maps the imagined lineage and futurity of the nation. Vallières's journey from piety to patriotism tracks complex libidinal forces animating settler feelings. In the age of sexual nationalism, I hope to disentangle sexuality from its affiliations with white settler colonialism.

PAPERS

May 31 Mai | 10:45-12:15 | NCB 284

Decolonizing Space and Queer Belonging

Chair: ***Carol Dauda***, University of Guelph

Radical Queer Spaces

Rick Braazt
Southern Illinois University

Radical queer spaces (RQS) refers to anti-capitalist, counterpublic localities/ places, whether physical or virtual, temporary or permanent, that include queer bodies (individuals who do not fit within hetero- or homonormative ideals). This paper considers queer research/theory to understand the development of these spaces in Western/European countries over the last seventy years. In doing so, I argue how ideas of queer theory, early & later queer activism, theories on the economy and identity have shaped the emergence of RQS. Gay neighborhoods, initially places of refuge for many queer people, have become both exclusionary and alienating.

Belonging that Matters: exploring narrative and lived experiences of queer community in Alberta

Lauren Morris
University of Lethbridge

This paper considers how queer belonging and relations are constantly renegotiated and reimagined. Research participants were asked to reflect on their understanding of and experiences with belonging and community. I argue with queer and feminist scholarship recognizing belonging as an embodied, felt experience. This paper discusses the affective need to belong and the multiple, varied and uneven ways belonging plays out; whose belonging counts when forming sexual and queer communities; & how do narratives of queer belonging emerge and come to structure the formation of queer relations.

Sexuality, Whiteness and Belonging: Researching 'Sense of Place' in Perth County

Dayna Prest
Western University

What is the relationship between reflexivity, interrogating whiteness and enacting decolonial practices in queer theory and research? Drawing on Nichols' (2013) argument that making space for queerness in rural areas does not challenge and may even rely on settler colonial rhetoric, I consider the ethical implications of doing sense of place research with LGBTQ folks in Perth County, Ontario. Scholarship in rural queer studies emphasizes and interrogates how shared whiteness can play an important role in facilitating belonging in rural areas. I consider what such interrogations accomplish and how they contribute to decolonizing theory and research.

PAPERS

May 31 Mai | 13:45 - 15:15 | NCB 270

Bridging Divides: Knowledge Creation and Community

Chair: ***Carol Dauda***, University of Guelph
Warning: Explicit sexual content

"Femme allows me freedom": Mapping the complexities of femme & femininity

Rhea Ashley Hoskin
Queen's University

Co-authors:
Will Beischel
University of Michigan;
Sari van Anders
Queen's University

This empirical study explores differences/similarities between femme and femininity; how these branch or coincide; particularly in relation to dimensions of gender, gender/sex & sex. We use a novel visual model of gender/sex that allows for multiple markings with nuance, built from sexual configurations theory (SCT). Our presentation explores how femme-identified people understand the differences/similarities between femme and femininity using SCT diagrams. This empirical intervention is important to the conceptualization of femme and, by having participants flesh out conceptual distinctions, works to ground academic terminology in community knowledge rather than academics imposing meaning on communities.

Beyond the "Lesbian Aesthetic": Exploring the Shift in Sexual Minority Women's Gender Expression

Audrey Gunn
St. Francis Xavier University

Co-authors:
Rhea Ashley Hoskin
Queen's University;
Karen Blair
St. Francis Xavier University

Sexual minority women's (SMW) gender aesthetics are often noted as markedly masculine, identifying feminine SMW with higher rates of internalized homophobia. Assessing gender as a singular, relying on a butch-femme dichotomy fails to address dimensions of strength, cultural differences, spatial & temporal fluidity. This work shares more nuanced measures of gender aesthetics using sexual configurations theory (SCT). Participants mapped their gender expressions and five composite heatmaps show a gender aesthetic of SMW; SMW's internalized homophobia; & SMW's levels of outness. Qualitative descriptions provide insight into the complexity of SMW's gender aesthetics.

Politics of Trans Women's Sexuality in Bruce LaBruce's The Misandrist

Cat Haines
University of Regina

The uninvited male gaze of Bruce LaBruce's (2017) The Misandrists addresses important and timely issues for/about lesbian fminists. However, Bruce fails to reconcile his revolutionary ideas with sexual politics. This paper considers trans exclusionary radical feminism to critique LaBruce's framing of transgender women's bodies & sexualities; he fails to make space for trans sexuality by, for example, failing to include girl cock in the penultimate orgi. Bruce's portrayal of trans women's bodies are built around transmisogystic tropes , implying trans women as a threat to feminist and women's spaces. In contrast, Peaches' (2015) Rub, sfeaturing trans porn star Danni Daniels, provides libratory representations.

PAPERS

May 31 Mai | 13:45-15:15 | NCB 283

Disrupting Homonationalism

Chair: Cameron McKenzie, Wilfrid Laurier University

Pride Parades in Queer Times: Disrupting the Chrononormative Temporalization of Homonationalism in Canada

Jade Crimson Rose Da Costa
York University

When Black Lives Matter Toronto (BLM-TO) disrupted the 2016 Toronto Pride Parade they provided a much-needed divergence from the chrononormative temporalization of homonationalism in Turtle Land; by animating new forms of queer belonging, BLM-TO uprooted queer politics from mythologies grounded in white supremacy and Western ascendency. Homonationalism, reified through temporalizing techniques like Pride parades, works to establish queer futurities forged around racializing narratives of Western progress. The concerted white washing and linearization of Pride parades symbolically orientates white queers towards an emerging horizon of possibility, promise and liberation born out of the biopolitical genealogies of colonialism and white supremacy.

The Positionality of LGBTI+ Migrants in the Critical Studies of Canadian Immigration and Refugee System

Orhun Gunduz
York University

This paper explores the status of LGBTI+ foreign, stateless, claimant or conventional refugees as debated in works of homonationalism, racism and citizenship regimes in Canada. Most research addresses Canadian systems of immigration and refugee and subsequent narratives of Canadian refugees and migrants. However, little attention highlights the practices of newcomers, which play significant roles in transforming jurisprudence and migration policies. The efforts depicting transnational practices of LGBTI+ refugees and migrants in Canada transgress the border system and open new areas of social negotiations, connections and possibilities.

Queer Liberation Theory: Theoretical Foundations and Influences

Cameron McKenzie
Wilfrid Laurier University

This presentation illustrates a genealogy of Queer Liberation Theory (QLT) to consider how social movements move beyond identity formation to produce progressive change. My work examines QLT through three main tenets: anti-assimilationism, solidarity across social movements and the political economy of Queerness. QLT celebrates diverse sexual orientations & gender identities/expressions, including essentialist identities such as gay, lesbian and trans, contextualizing queerness within structural analyses. The use of the word Queer signals progressive, critical, sex-positive, anti-assimilationist, liberationist perspectives vs. assimilationist perspectives that strives for respectability, acceptance, prestige and monetary success on capitalism's terms.

PAPERS

May 31 Mai | 13:45 - 15:15 | NCB 284

Grieving Then and Now

Chair: ***Mark Lipton***, University of Guelph

Necropolitics, AIDS and queer male suicide: who is grieving us?

Cody Muncaster
Western University

In 2007, suicide surpassed HIV/AIDS-related illness as the leading cause of death for queer men in Canada, yet responses from queer communities pale when compared to community mobilization responses to HIV/AIDS. Early AIDS activism bridged divides in queer communities, among gay men, lesbians & transfolk through political protests and social services. Interlocking oppression frameworks unpack unevenly distributed vulnerabilities found in current queer men's communities; Indigenous and trans communities experience overwhelming vulnerabilities and premature death. This presentation applies Mbembe's (2003) necropolitical framework to explore ways queer male bodies are marked; a juxtaposition between the early HIV/AIDS crisis to current queer male premature death aims to galvanize our communities to prevent lives lost.

LGBTQ+ Children of Holocaust Survivors and the AIDS Crisis

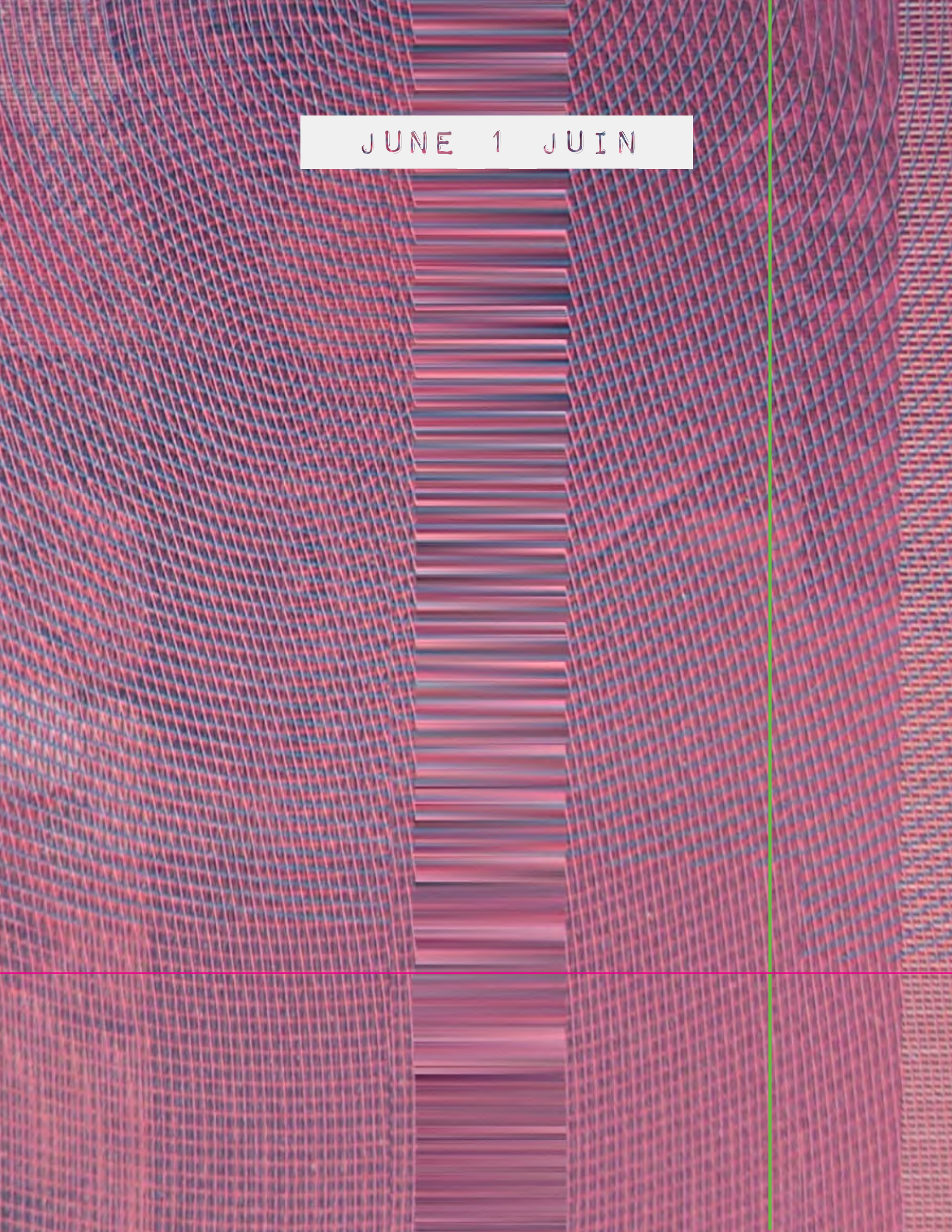
Jacob Evoy
Western University

This presentation examines LGBTQ+ children of Holocaust survivors and their experiences during the HIV/AIDS epidemic. Based on oral histories, experiences of the HIV/AIDS epidemic generalize into three categories: anger, overwhelming loss and ignorance. Many unaffected participants focused, instead, on building families of their own. The fulfillment of reproductive roles was a common means to justify absence; reproductive futurity within the context of intergenerational trauma and genocide complicates these positions. Often participants understood the importance of the HIV/AIDS crisis within LGBTQ+ history but felt exasperated by an inability to contribute to this history. As moments for self-reflection, oral history praxis highlights meaning-making within a lens of survivorship, witnessing collective trauma and large- scale death.

Mourning, Melenocholy, Millitance and Meaning

Mark Lipton
University of Guelph

This work uncovers some of the scars that resulted from pandemics and disastars of past. From trans-generational trauma, depression (era) hording, ennui and meaninglessness (including pandemic pleasures and meaningless-sex) the queer experience demands attention and respect only visible through acts of militance or mouring. The party-frenzy fake-sugary frosting of Pride and the privatization of Drag (race) and capitalist exposures ripping our historical flesh to the bone. Where are the melencoholica queers in black as resistance? Is civic engagement a requirement or unnecessary in our homonational times? Queer communities must face the mysoginy, colonial, racest, xenophobic histories that prejudice our stories or prevent them from getting told. Lives lost is the penultimate sacrifice. What are you willing to give up to remember or to make for a more meaningful life, being and self.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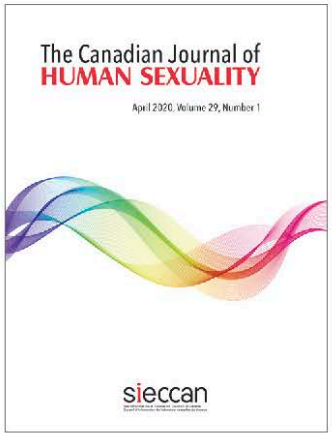

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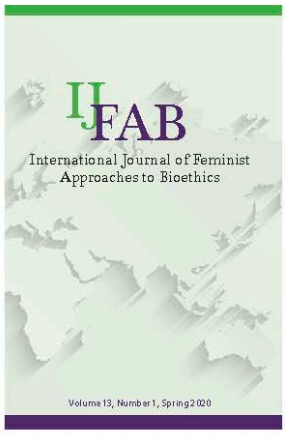

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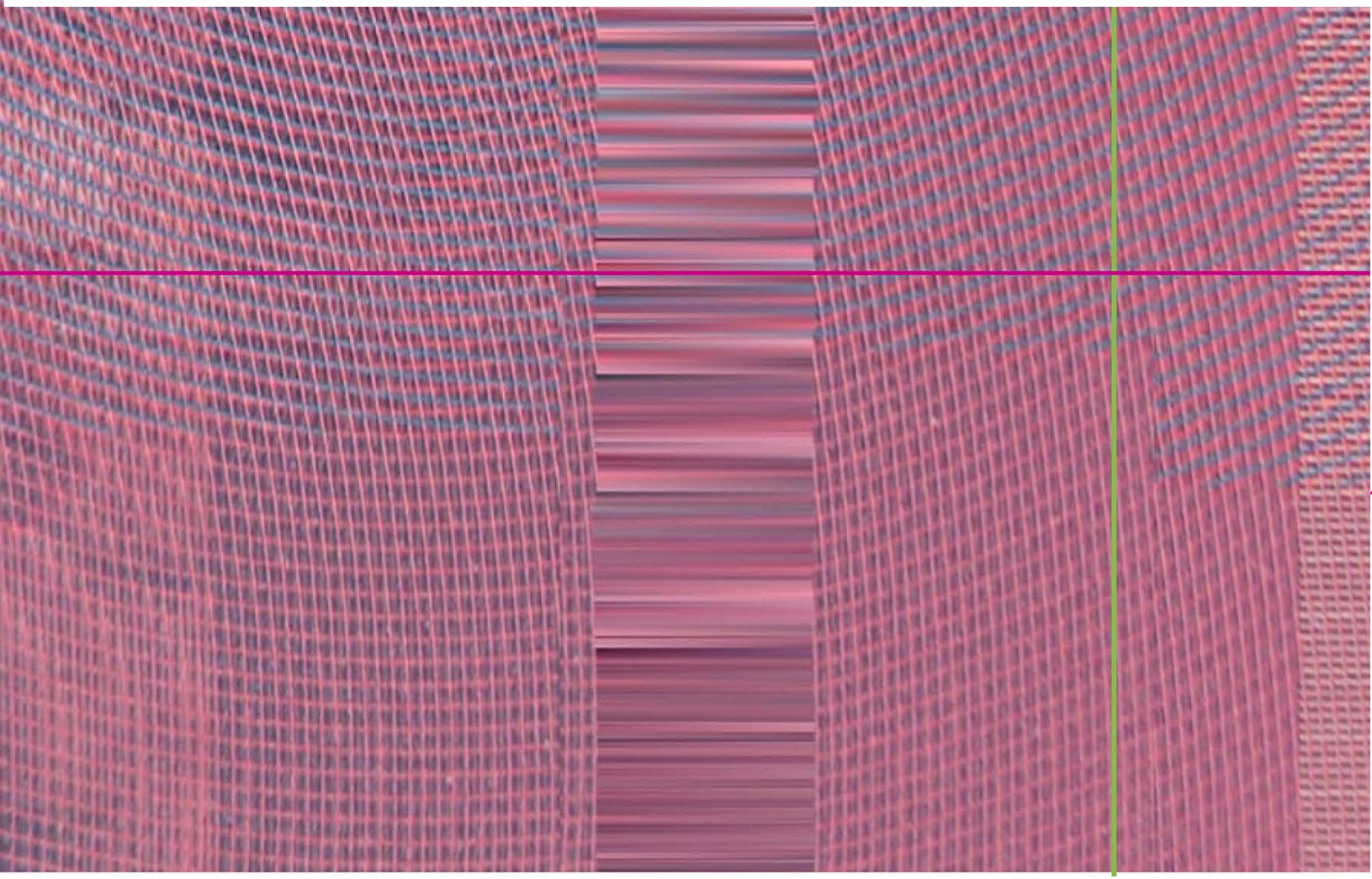


PAPERS

June 1 Juin | 9:00 - 10:30 | NCB 270

Bridging Divides: Knowledge Creation and Community II

Chair: ***Ryan Conrad***, York University
Warning: Explicit sexual content; explicit violent content

Curating gay film studies: 1970s committed scholars/critics, academic labour and ephemeral gay and lesbian film festivals

Antoine Damiens
McGill University

To revive the utopian impulse, this paper explores minor, ephemeral, gay and lesbian festivals (1970s to early 1980s), to provide a historical perspective on the roles played by gay activists/critics in constituting the discipline of film studies; to pay homage to the scholarship & leadership at the core of 1970s gay and lesbian cinema studies. Based on archival research, I pay attention to screenings organised by then emerging critics/scholars Thomas Waugh, Richard Dyer, B. Ruby Rich and Vito Russo within field-defining conferences, newly created film studies departments and community centers. I argue that 1970s critics/scholars mobilised the festival format to create the idea of a gay and lesbian cinema; this use of the festival format reveals different conceptions of academic labour, one built on committed scholars' relationships with community organisers & social movements.

Black Trans Worldmaking through Audiovisual Media

Laura Horak
Carleton University

This presentation considers the aesthetics, politics and infrastructures of Black trans filmmaking in relation to José Esteban Muñoz's (2009) concept of aesthetic worldmaking and the paradoxes of trans art. Black trans people survive at the intersections of transphobia, racism and anti-Blackness; at greatest risk of violence, poverty, incarceration and death. Black trans filmmakers , at the cutting edge of new media technologies, envision worlds that enable Black & trans-of-colour survival. In service to trans survival and liberation, this presentation looks to Vaginal Davis's cable access shows; , documentaries of Kortney Ryan Ziegler, Seyi Adebanjo and Yance Ford; experimental films of Tourmaline; short films of Giselle Ariel Bleuz; and web series of Seven King. This presentation considers the aesthetics, politics and infrastructures of Black trans filmmaking in relation to José Esteban Muñoz's (2009) concept of aesthetic worldmaking and the paradoxes of trans art outlined in the recent anthology Trap Door: Trans Cultural Production and the Politics of Visibility (2017).

More than Just Virtue Signalling: Artivism & Remediation in the Neoliberal University

Marusya Bociurkiw
Ryerson University;
Axelle Demis
Ryerson University

The steady rise of neoliberalism within post-secondary education raises concerns about the loss of knowledge creation for public good. What critical role, then, can activist and artivist strategies play? This paper examines how queer, feminist and BIPOC artivism offer ways to expand students' critical vocabularies, provides alternative skills training and unsettles the university's colonial foundations. Through The Studio for Media Activism and Critical Thought, we propose a queer/feminist model of activist pedagogy and research to circumvent the branding and meaningless inclusion approaches. By sharing selected initiatives, such as The Laboratory of Feminist Memory, we demonstrate how unconventional pedagogies and self-reflexive, community-based praxis lead to both critical interventions and student success, producing complex narratives that creates spaces for intersectional advocacy within the neoliberal university.

PAPERS

June 1 Juin | 9:00 - 10:30 | NCB 283

Bridging Divides: Settler Colonial Erasure

Chair: ***Carol Dauda***, University of Guelph
Warning: Explicit violent content; discussion of criminal activity

The White Gender Thief: Settler Colonialism and the Erasure of Two-Spirit Identity

Joel Guillemette
McMaster University

This presentation examines the inclusion of trans and non-binary identities within the Canadian Human Rights Act, as well as the exclusion and erasure of two-spirit people from settler state futurities. With the recent passing of Bill C-16 (2017), an added clause in the Human Rights Act and Criminal Code forbids any discrimination towards gender identity and expression, yet the amendment fails two-spirit people. Discourses of inclusion are predicated on white trans and non-binary subject's ability to mimic heteronormativity & cis-normativity to incur settler citizenship and secure the state's sovereignty.. The figure of the white gender thief, abstract embodiment of colonial theft without any acknowledgment of two- spiritness, accounts for the legitimization of white trans and non-binary citizenship in the settler state. In my examination of the white gender thief's mobility I seek alternative ways to resist and unsettle trans and non-binary inclusion into national discourses and (re)imagine queer, trans and non-binary decolonial futurities.

Race Analogies, Anti-Black Racism and the Parliamentary Debates about Same-Sex Marriage in Canada

Amy Verhaeghe
York University

Canadian House of Commons debates about the legalization of same-sex marriage illustrate how MPs construct race & sexuality; MPs analogized race & sexual orientation, frequently comparing the denial of same-sex marriage to slavery, Jim Crow segregation and anti- miscegenation laws. These analogies situate anti-Black racism & homophobia as parallel rather than intersecting phenomena, thereby positioning the denial of same-sex marriage as the last vestige of discrimination in a progressive Canada. I argue that analogies between anti-Black violence and prohibitions on same-sex marriage secured white hegemony by erasing Canada's history of slavery and segregation, wrongly constructing racial discrimination as historical rather than contemporary and ongoing.

Colourblind Coverage: Mainstream Media Erasure of Intersectionality in Two Cases of Anti-LGBTQ Violence

Isabel Krakoff
York University

Despite extensive demand for greater inclusion of intersectional identities, LGBTQ communities continue to foster homonormative narratives that privilege acceptance and assimilation into hegemonic institutions. Media discourse perpetuates these narratives, downplaying any racism inherent in events that pit homophobic violence against racialized LBGTQ people. Through qualitative analysis of news, this work explores hesitation displayed in Canadian media to explicitly acknowledge competing intersections of race and LGBTQ in two large-scale LGBTQ acts of violence. In Toronto, the Bruce MacArthur case involved the serial murder of mostly racialized gay men; in Orlando, Florida, the Pulse Nightclub mass shooting took place on Latinx night. In both cases, the media emphasized the inherent homophobia but, despite superficial acknowledgement of victims' race, minimized any racial components of violence.

PAPERS

June 1 Juin | 9:00 - 10:30 | NCB 284

Queer Aging: Resilience and Resistance

Chair: ***May Chazan***, Trent University
Warning: Explicit sexual content; discussion of criminal activity

Daddy's Play: The Fluidity of Daddies and the Possibility of Aging

Braidon Schaufert
University of Alberta

This paper investigates the history of the daddy figure to navigate queer visibility within webs of appropriation and commercialization,accompaning daddy's social and discursive fluidity. This surge in playfulness is part of an aging generation of queer folks who are expanding what is desirable, sexy and kinky. Given today's awareness of and new treatments for HIV/AIDS, aging queer folk are making daddy figures a reality (again). The word Daddy in queer subcultures functions as a colloquialism for a sexualized figure with physical, financial and sexual power. The daddy figure is rooted in concepts of sugar daddies and is intricately bound both to histories of sex work and to sexualities on the margin. Daddies can still be men of a certain age, adept & adroit in the bedroom, but its usage expanded a code of attraction less bound to these traditional meanings.

Queering Generativity and Futurity: LGBTQ2IA+ Stories of Resistance, Resurgence and Resilience

May Chazan
Trent University;
Melissa Baldwin
Trent University

This paper challenges dominant colonial, white, heteronormative and ableist depictions of successful aging to unsettle concepts of happy aging futures and intergenerational connection. Older LGBTQ2IA+ peopleare frequently depicted as vulnerable, isolated, re-closeted or simply non-existent. Heeding calls to intervene this paper explores diverse subjectivities and non-normative aging experiences.. Drawing on thirteen stories recorded for an intergenerational research-generation workshop held in Nogojiwanong (Peterborough, Canada). Diverse, intergenerational queer and trans stories are crucial to confronting the erasure of older LGBTQ2IA+ people and their complex aging processes.

The Absence of Queer, Indigenous and/or Two-Spirit Elders in the Representation of Queer Aging

Jami McFarland
Western University

The expanding visibility of older actors in film and television represent the increasing cultural roles for sexagenarians, older LGBTQ people and LGBTQ people of colour.. Native or First Nations characters, however, make up less than 2% of LGBTQ media representations; two-spirit characters do not exist. Despite growing two-spirit and queer Indigenous representations, these roles are usually reserved for the young. In 2020, aging queer Indigenous & two-spirit identities are still unimaginable in the popular imagination. This presentation examines the temporal possibilities for queer Indigenous & two-spiritelders. Thesymbolic annihilation of the queer Indigenous &two-spirit elder is an extension of the colonialist project to rid the cultural landscape of the Indian.

PAPERS

June 1 Juin | 10:45 - 12:15 | NCB 270

Queering Literary Interpretations

Chair: ***Wendy Pearson***, Western University
Warning: Explicit sexual content

African and African Diasporic Queer Female Immigrants in Contemporary U.S. Literature

Mariana Petersen
University of Miami

An emerging intersection of migration and queer studies lacks attention to queer female migrants of color. I focus on literary texts of queer African or African diasporic women as immigrants at various stages. In Yvonne Fly Onakeme Etaghene's (2015) For Sizakele, Nicole Dennis-Benn's (2019) Patsy and Chinelo Okparant'sa (2013) America, immigrantnarratives depict different kinds of invisibility. At times, women in these works overcome invisibilities with partners from their communities; partnership offers a reflection of identity, simultaneously satisfying a desire for sameness as embodied in another woman. Other representations refute the value of partnership to overcome invisibility, instead, highlighting motivationto migration.,

Imagining a Queer Metropolis: How the Contact Zone Queers in Typee

Matthew Ellis
Brock University

My presentation explores depictions of queerness in Herman Melville's travel narrative Typee. I reposition queerness to argue how the text bends the queer white gaze on the US. Extrapolating Edward Said's fantasies of nonwhite sexuality frames queer interpretations of Melville as inadvertently maintain colonialist fantasies. Queer critics taking a peep at Polynesian sexuality through Melville's text assume queer heterotopia are the applicable terms to describe the Type Valley. Mary Louise Pratt's definition of contact zone helps me engage with Tommo's subject position as a metropolis member who makes contact with Indigenous communities. Tommo takes the normative activities he observes in the contact zone and projects those behaviours back onto the metropolis. The result of Melville's projection of Typee customs onto his home from the contact zone is a textual product which carves space for queer potential in Melville's America. Broader implications investigate how the contact zone queers the metropolis.

"Two Shadows to One Shape": Moll Cutpurse and Transgender Agency in The Roaring Girl

Kai McKenzie
University of Saskatchewan

To historicize transgender experiences, , I evaluate the character Moll Cutpurse in the early modern Comedy The Roaring Girl, by Thomas Middleton and Thomas Dekker. Removing all expectation of gender assignment as meaningful, we are left with Moll Cutpurse, both in the play and actual life, lives as a man or at least as genderqueer. By linking Moll's experiences with the experiences of transgender people today, I demonstrate the provocative parallels.

PAPERS

June 1 Juin | 10:45 - 12:15 | NCB 283

Bridging Divides: Sexual Violence in the Current Moment

Chair: ***Ummni Khan***, Carleton University
Warning: Explicit sexual content; explicit violent content; discussion of criminal activity

Recentering Black Women's Experiences of Sexualized Violence: Response-ability and Responsibility in Surviving R. Kelly (2019)

Sewan Kascindra
Western University

In her work on the #MeToo movement, Anshwini Tambe (2018) explains the social media movement was created by black women to address black and brown girls' unique experiences of sexualized violence. #MeToo, however, has morphed into a white womens' movement concerned with the public shaming and criminalization of perpetrators (200). In this presentation, I investigate the docuseries Surviving R. Kelly (2019) disrupted the trend of white cooptation of black anti-sexualized violence activism by recentering black women's experiences of sexualized violence and the role that black communities play in prevention.My argument is that Surviving R. Kelly, unlike other iterations of #MeToo, frames sexualized violence as both an individual and social problem, (re)asserting the feminist idea that we are all responsible for preventing sexual violence.

"Hot for Teacher: A Novelization of Campus Sexual Politics and Rape Culture Fantasies"

Ummni Khan
Carleton University

Hot for Teacher is an experimental project that blends erotic/romantic fiction and theoretical analysis to creatively engage with contemporary sexual politics of campus culture. In this novel-in-progress, our protagonist, a Brown woman named Aamanee Dahl, begins her first tenure-track job as an Assistant Professor in a Women and Gender Studies Department.
Conflict arises when she butts heads with Xavier Stoker, a student in her class. r. Drawing on classic tropes from the Harlequin romance genre, the novel tries to tease out the contested nature of legal consent and the affective ambivalence when sexual politics contradict corporeal desires. I read a short passage, contextualize the plot within current sexual violence and consent debates, situate the romance genre and analyze the queer politics and eroticism of this hetero-patriarchal story.

"It's the Wound that Knows the Texture of the Pain": Exploring the Ethical Implications of Sexual Violence in Post-Colonial Fiction

Kristen Schiedel
Dalhousie University

What are the ethical implications of storytelling, if violence against marginalized individuals is included. Violence in media are a form of entertainment and audiences consume violent narratives for arousal, excitement and distraction. Violence in immigrant and refugee narratives, in particular, reinforces the white savior complex that permeates much of Western culture. Readers expect a formulaic depiction of what Bishupal Limbu calls the proper refugee, fleeing from abject poverty and horrific physical and sexual violence. This paper examines the dangers of writing violent fiction as with the case of African girls in NoViolet Bulawayo's We Need New Names and Chris Cleave's Little Bee. Both texts traffic in the murky area of stereotype, Bulawayo avoids sensationalism in a way that Cleave does not.

PAPERS

June 1 Juin | 10:45 - 12:15 | NCB 284

Sexual Citizenship: Normativity and Modernity in the Settler Colonial State

Chair: ***Emma McKenna***, McMaster University

Policing Wellness on L Street: The Governing Logics of Community Health and Sex Work in Northeastern Ontario

Lindy Van Vliet
Carleton University

Sex work in Canada is heavily mediated by interactions with the state, most commonly through police and public health intervention. I explore stigmatization that results from particular forms of governmentality that structure sex work and sex worker resistance. Using the 2014 Northeastern Ontario Street Initiative, I examine how community health discourses target the sex trade as a tool of biopolitical governmentality This paper emerges from the initial findings of my dissertation research which relies on interactive interviewing to examine how state, community and individual modes of governance structure sex work and sex worker resistance. As a part of my presentation I address ethical dilemmas from fieldwork and steps I took to interrogate the imbalance of power inherent in research.

Regulating Sexual Citizenship: State, Police and Civil Surveillance of Sex Work, 1970-1980s

Emma McKenna
McMaster University

The state relies on the active participation of hegemonic citizen-subjects in the legitimization of laws and police enforcement. Sex workers are deemed unworthy of state protection and civil rights precisely through everyday practices that assert some citizen's rights over (others) sex workers. Changes in the criminal code's treatment of public solicitation in 1978 (Hutt decision) and 1985 (Bill C-49) lead to the exaltation of subjects emboldened by state assertions of morality, criminality and sexual normativity. In 1987, a group of wealthy white homeowners worked to define the boundaries of their communities according to normative standards of sexual citizenship; the formation of the South of Carlton Association in Toronto, Ontario, asserted homeowners power contra sex workers. Using violent tactics of surveillance, harassment and assault, the South of Carlton Association declared sex worker business as unworthy of rights

**considered for Thomas Waugh Best Paper by an Emerging Scholar Award.*

Reimagining Sexuality in Canada: Polygamy and the case of Mohammed Shafia

Sharifa Patel
McMaster University

I examine ways the Canadian state utilizes discourses of sexual modernity. Non-heteronormative sexualities such as polygamy, however, remain a threat to the Canadian nation-state. I draw on Canadian House Committee Meetings and House of Commons Debates and their discussions of the Shafia family murders and Mohammed Shafia's polygamous relationship; the Shafia case operates case that polygamy leads to violence against women. ISstate discourses draw on the Shafia case for anti-immigration agendas. The Shafia case served as a catalyst for the introduction of the Zero Tolerance for Barbaric Cultural Practices Act (2015). This Act tethers the Canadian state and Canadian culture to civility () and frames immigrants who practice polygamy as belonging to the barbaric pastCanadian households, however, are framed as free of gender-based violence.

ROUNDTABLE

June 1 Juin | 12:15 - 13:45 | Lunch

Pedagogical Challenges in the Contemporary Sexuality Classroom

Moderator and Co-panelist: ***Natalie Kouri-Towe***, Concordia University

Canadian faculty teaching in the area of sexuality will discuss some of the pressing pedagogical challenges and best practices for the contemporary sexuality classroom. Topics examined will include: navigating shifting gender and sexuality identities in the classroom setting, debates about pronoun go arounds, trigger and content warnings, diversifying classroom curriculum, "decolonizing" pedagogies and curriculum and the so-called "mental health crisis" on university campuses. The purpose of the plenary roundtable is to begin a discussion on the ethics and methods for faculty teaching in the area of sexuality to navigate these challenges and debates and to identify potential strategies that can facilitate our navigation with these topics. The intention of the plenary is to engage our association in open dialogue on how we navigate the challenges of current pedagogical approaches in our field by focusing on classroom ethics, supervision and skills/resource building/sharing.

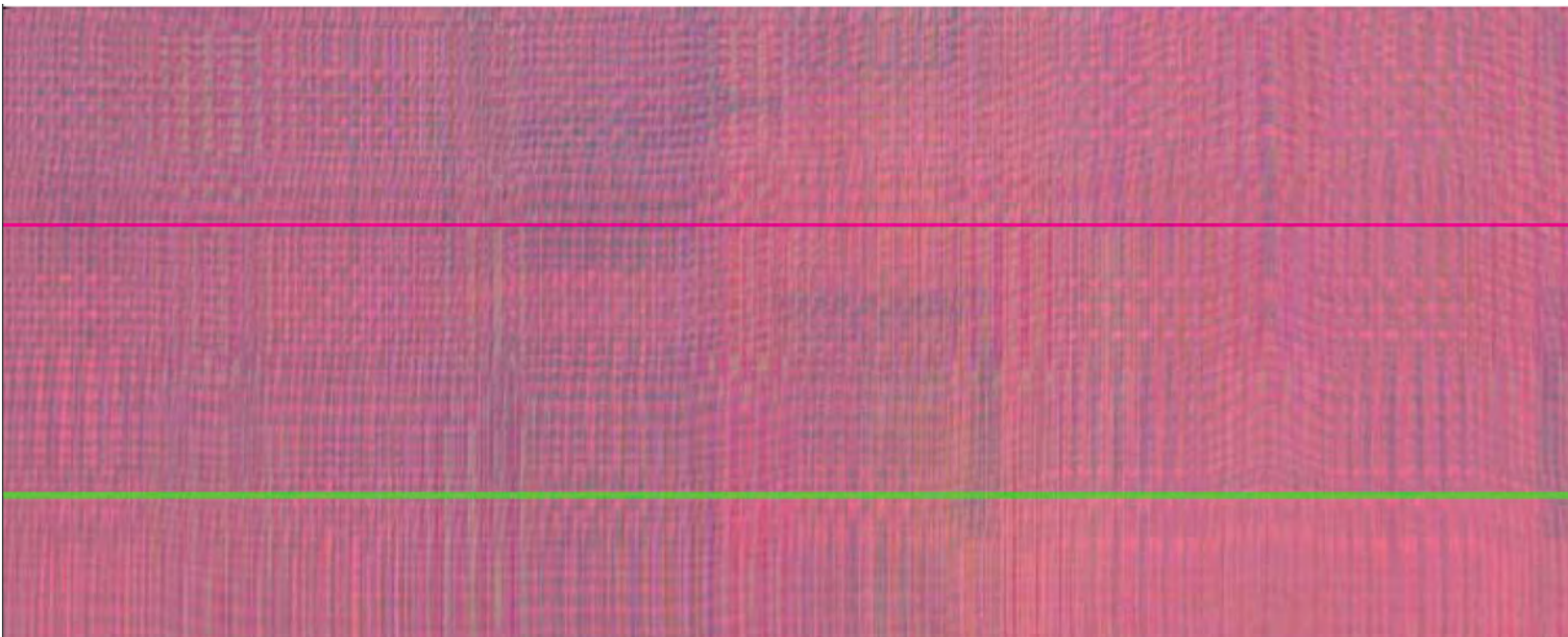
panelists

Hannah Dyer, Brock University

Nathan Rambukkana, Wilfrid Laurier University

Mark Lipton, University of Guelph

Natalie Kouri-Towe is an Assistant Professor and Program Director for the Interdisciplinary Studies in Sexuality program at the Simone de Beauvoir Institute at Concordia University in Montreal, Canada.



Workshop

June 1 Juin | 13:45 - 15:15 | NCB 270

Building Best/Better-Practices in the Sexuality Classroom

Chair: ***Natalie Khouri-Towe***

Building Best/Better-Practices in the Sexuality Classroom

A follow-up workshop to the roundtable on Pedagogical Challenges in the Contemporary Sexuality Classroom, this session requires participants to pre-register (limited to 15 participants) and provides a smaller venue for participants to engage hands on and collaboratively with classroom practices and pedagogy.

Using the concept of "best-practices" as a set of ethical prompts for how to engage in pedagogical and curricular approaches to sexuality courses, the workshop provides a platform for participants to share resources, tools and workshop their own curricular materials, including syllabi and other course materials.

The intention of the workshop is to offer a collaborative space for testing out pedagogical practices that work and don't work in our respective classrooms and to support both junior and senior faculty in building timely and current curriculum that is attentive to the needs of our students and programs.

This workshop is designed to appeal to junior faculty interested in developing course materials for their teaching portfolios and senior faculty interested in re-designing and revising their current curriculum to meet the new challenges facing our sexuality classes today.

Topics of focus may include: navigating call-out culture, how to tackle student criticism of curriculum, divisiveness and ostracization within the classroom, navigating student political mobilizing and protest on campus, developing classroom ethics, discussing sexuality in the #MeToo era, effective strategies for supervisory relationships and running directed/independent study.

please preregister: instructions tba

PANEL

June 1 Juin | 13:45 - 15:15 | NCB 283

Panel: Toward an Anti-racist Femme Politic: Queer Feminine Challenges to White Supremacy

Chair: ***Allison Taylor***, York University

Building on a femme legacy of anti-racist activism, writing and scholarship, this panel explores the ways that whiteness frames femme subjectivities in the white supremacist, settler-colonialist nations of Canada and the U.S. Although femme is often stereotyped as an identity overly invested in white beauty norms, Black femme scholars have pointed out that femme has always been an identity with Black feminist roots.. For many Black femmes, femmeness allows them to reclaim their Blackness and femininity from racist, sexist social scripts. White femmes have written about their indebtedness to the work of feminists and lesbians of colour and describe how their involvement with the civil rights and Black liberation movements of the 1950s and 1960s inherently shaped their queer political awakening. In our contemporary context, femme scholar Ulrika Dahl (2012) argues that centering the ways "histories of racism and imperialism have accorded femininity only to some (women)" (62) and deconstructing such dynamics, must be a central tenet of femme theory. Accordingly, this panel asks:

How do contemporary femmebodiments center and/or disrupt white norms of fem(me)ininity?
How does fem(me)ininity allow femmes to make sense of their various experiences of marginalization?
How do the stories we tell about femme expose or elide its multifacted origins?

In considering these questions, this panel argues for a contemporary femme politics that uncovers and challenges white supremacy in femme communities, queer communities and broader society.

panelists

Laura Brightwell is a PhD candidate in Gender , Feminist and Women's Studies at York University. She researches femme marginalization through the lens of femme storytelling and is interested in storying the emergent field of critical femininity studies into existence. Her academic writing has been published in *feral feminisms journal* and the anthology *Gender Hate Online: Understanding the New Anti-Feminism*, edited by Debbie Ging and Eugenia Siapera. Her collaborative article with Allison Taylor, *Why Femme Stories Matter,* is available online from the *Journal of Lesbian Studies.*

Andi Schwartz is a PhD Candidate in Gender, Feminist and Women's Studies at York University. She researches femme internet culture, radical vulnerability and social media. Her work has been published in *First Monday, Feral Feminisms and Ada: A Journal of Gender, Technology and New Media*. She has also contributed to the anthologies, *On the Politics of Ugliness* edited by Sara Rodrigues and Ela Przybylo and *The Spaces and Places of Canadian Pop Culture,* edited by Victoria Kannen and Neil Shyminsky.

Allison Taylor is a PhD candidate in Gender, Feminist and Women's Studies at York University. Taylor's SSHRC funded, doctoral research explores queer fat femme identities, embodiments and negotiations of femmephobia, fatphobia and other intersecting oppressions in queer communities in Canada. Her research interests include fat studies, critical femininity studies and queer theory. Her work has been published in places such as *Fat Studies: An Interdisciplinary Journal of Body Weight and Society, Psychology & Sexuality* and the *Journal of Lesbian Studies.*

Toward an Anti-racist Femme Politic: Queer Feminine Challenges to White Supremacy

"A white bourgeois fantasy of the past" or "Black Femme Magic": Exploring racialized formulations of femme identity in queer femme life writing

Laura Brightwell
York University

Femme is a contested identity,. criticized for upholding hegemonic, white beauty norms Queer femme culture is not homogenous, rather it manifests according to nation, class, race, historical context and sexuality. This paper looks to femme life writing, from the 1950s on, to challenge the association of femininity with any idealized racialization./. Owing to their exclusion from traditional knowledge communities, such as academia, femmes have used life writing including memoirs, short stories, blogs and social media, to explore femme identity and record their experiences. Femme writers have long theorized femme as an intersectional identity and emphasized the interconnected nature of racism, classism, sexism, whorephobia, transphobia and homophobia.

Ain't I A Femme?: Vulnerability, Black Womanhood and Femme Identity

Andi Schwatrz
York University

In this presentation I draw from my PhD research, an online ethnography of femme internet culture, to describe the ways vulnerability and softness are conceptualized in contemporary femme culture. However, vulnerability is unevenly accessed along lines of race. In this presentation, I draw on Black feminist scholars like bell hooks (1981) and Angela Davis (1983) to consider the ways Black women have historically been denied vulnerability and the implications this has for inclusion and acceptance in a femme identity and community that understands vulnerability as a pillar of femme identity and praxis. I argue that this is one way that femme in general and softness in particular have been coded as white.

Thickening Conceptions of Queer and Fat Fem(me)ininities: Challenging the (Re)Centering of Whiteness in Queer Fat Femme Communities

Allison Taylor
York University

Queer fat femme communities are emergent within overlapping fat, queer, femme and feminist movements, forming in response to the marginalization of fatness and fem(me)ininity in heteronormative and queer spaces. I explore the ways in which whiteness is (re)centered by dominant, contemporary representations of queer fat femme., I examine tensions between simultaneous articulations of queer fat femme as a site of resistance and a site of regulation. Participants express that queer fat femme allows them to resist the fatphobia by carving out space for expressions of fat fem(me)ininity. Participants also articulate queer fat femme as an exclusionary ideal informed by white, colonial norms of femininity, respectability and body shape and size. I show how identifying and challenging the (re)centering of whiteness in dominant representations and conceptions of queer fat femme helps us to broaden the narrow parameters of acceptable fat fem(me)ininity.

PAPERS

June 1 Juin | 13:45 - 15:15 | NCB 284

Orientalist Narratives, Asian Tropes and Translocal Figures: Tensions and Resistance

Chair: ***Carol Dauda***, University of Guelph
Warning: Explicit sexual content

[redacted] Asian Baby Girl: Product of Diaspora, Assimilation, or Appropriation

Giannina Ong
University of Toronto

The Asian "Susie Wong" complex has matured into, ironically, the Asian Baby Girl(ABG). An ABG is recognizable due to her long and artificially dyed hair, thin body and love for dancing at raves. This new trope of East Asian in diasporic characterizations are linked to both an appropriation of "gangster life" and reclamation of imported Asian culture The body of the ABG is a critical site from which we understand her resistance and assimilation to prior tropes of Asian women and their sexuality. , Put in conversation with a history of Asian American women from Afong Moy (the "first" Chinese woman in American), the ABG positions Asian women in relation to notions of assimilation, struggle and resistance and may have roots in pornography featuring Asian women.

[redacted] On Coming Out, Orientalism and their Interlink

Dana Seif
York University

This paper examines the research question: In what ways is the coming out narrative Orientalist in its nature? It is an autoethnographic research that focuses on the positionality of queer Arabs and combines journal entries embodying creative writing techniques with theory. The paper consists of three chapters, the first focusing on the coming out narrative; the second on Orientalism; and the third on the linkages of both by employing theoretical concepts homonormativity and homonationalism.

[redacted] Negotiating Queer Filipino Masculinity in Three Films by Auraeus Solito

Christian Ylagan
Western University

This paper looks into how Filipino queer male identity is ascribed a palimpsestic quality through dialogic modes of cinematic representation in three works of indigenous Filipino director Auraeus Solito/Kanakan Balintagos: The Blossoming of Maximo Oliveros (2005), Boy (2008) and Esprit de Corps (2014). These films foreground current anxiogenic notions of Filipino queer male identity that derive their valence from postcolonial narratives of masculinity., This paper argues that Solito/Balintagos mobilizes the figure of the Filipino queer male as an imbricated translocal figure and in so doing, queers the selfsame tradition of which it is partThe struggles of the three male protagonists, emblematic of the discursive ways that Filipino male homosexuals are regulated within dialogic paradigms of generative reproductivity and self-fashioning, can be seen as a metonym for the tensions between prevailing notions of gender and sexuality, virility and sterility and community and individuality, that persist in contemporary conceptions of Filipino manhood and masculinity.

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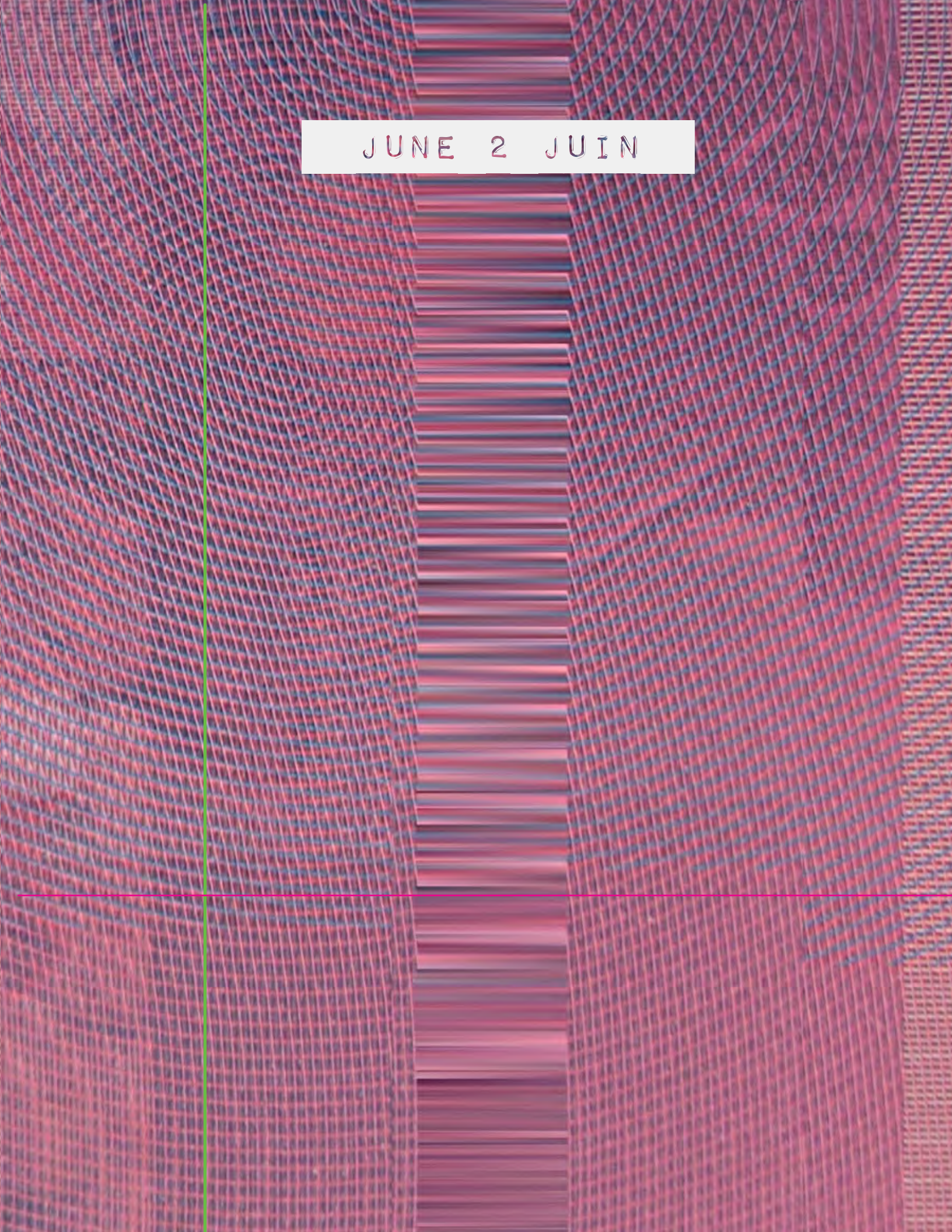

JUNE 2 JUIN

PANEL

June 2 Juin | 9:00 - 10:30 | NCB 270

What are we Decolonizing? Epistemological Barriers to QTBIPOC Knowledge Production

Chair: ***Jade Crimson Rose Da Costa***, York University

This session examines points of contention around institutionalizing Queer, Trans*, Black, Indigenous, People of Colour (QTBIPOC) perspectives within academia. On the one hand, the rise of homonationalism within our current geopolitical landscape demands that gender and sex scholars reckon with the longstanding practice of jettisoning racialized and Indigenous knowledges from gender- and sexuality-based research. On the other hand, however, epistemic appropriation often works in conjunction with a disregard for the sociopolitical context from which such knowledge is produced. Thus, while integrating QTBIPOC perspectives within gender and sexuality studies may help to confront the rising tide of imperialist rhetoric within queer politics, it also poses an entirely new threat: the potential to flatten radical QTBIPOC cosmologies. Hence, critical gender and sexuality scholars are now faced with an important question: how can we hold space for racialized and Indigenous perspectives of gender and sexuality without subsequently subjecting them to the epistemological violence that has historically constituted the field?

This session covers works that address this question in-depth, giving substantive focus to papers that take seriously the practical, ideological and ontological concerns that face those advocates labouring to decolonize sexuality and gender research. More specifically, this session focuses on works that investigate the geopolitics of queer and trans* knowledge production and question how area-based gender and sexuality research mutates in the hands of the traditionally Euro- American-centric space of academia. In doing this, our goal is to thwart the potential destruction of QTBIPOC cosmologies within and through sexuality and gender studies.

panelists

Ian Liujia Tian is a queer sinophone left PhD Student studying at the University of Toronto and a queer and anti-capitalism activist in China.

Sabra Rezaei is at the University of Toronto in the Adult Education and Community Development program. She is a long-time women's rights and queer rights activist both in Iran and Canada.

Skylar Sookpaiboon is a non-binary, transmasculine, queer, first-generation immigrant from Thailand. They are currently completing their Master's degree in Family Relations and Human Development program at the University of Guelph. Skylar's research is dedicated to understanding the experiences of Indigenous and racialized trans and non-binary youth within the Canadian health care system. Through intersectional, decolonizing and digital storytelling, Skylar is finding ways to move forward in creating transformative changes.

What are we Decolonizing? Epistemological Barriers to QTBIPOC Knowledge Production

June 2 Juin | 9:00 - 10:30 | NCB 270

Anglo-Hegemony, Area Performativity and Epistemic Impossibilities

Ian Liugia-Tian
University of Toronto

I address the epistemic impossibility of queer theory: its impossibility to reckon with its spatial and temporal logic and grounding. The conundrum of queer theory in the 21st century is precisely the question of epistemologies. That is, geopolitical sites (mostly non-Euro-America) exemplify queer theory that speaks mainly to the U.S. mapping of queers. Within such colonial geopolitics of knowledge, problematics of language, race and a regime of separation should be central to queer theory's shallow engagement with geopolitics. I am interested in a sustainable, conceptual, historical turn within sexuality scholarship that addresses under-acknowledged transnational activist knowledge, epistemologies, texts, linguistic labours and non-Anglophone (often racialized) thought produced by feminists and sexual minorities.

Queer Resistance in the Diaspora and The Rise of Ultra-Right

Sabra Rezaei
University of Toronto

My research applies a Queer Marxist framework to examine multiple interlocking oppressions facing the Iranian queer/trans diasporic community in Toronto. Through incorporating intersectional anti-racism and feminist framework we can specifically look at the role of racism and sexism in the experiences of the Iranian LGBTQ diasporic community in Toronto. This framework, I argue, is important for queer pedagogies of community building in the context of border imperialism and the emergence of the ultra-right. I look at the impact of new policies implemented after Trump's administration. In this policy, 7 different countries including Iran are targeted. These policies directly targeted the Iranian LGBTQ community and more specifically the ones who ended up in Turkey for their refugee status I want to focus on the ways that queer diasporic communities resist and fight back these systems of oppression by building communities and creating spaces to bring the community in places that are mostly identified as white heterosexual spaces.

Methods of (un)knowing: Using Digital Stories to Decolonize what we know about Racialized and Indigenous Trans and Non-binary Youth's Relationship to the Canadian Health Care System

Skylar Sookpaiboon
University of Guelph

This work demonstrates the complexities of Queer, Trans, Black, Indigenous and Persons of Colour's (QTBIPOC) experiences while navigating the Canadian health care system through digital storytelling. I mobilize arts-based, collaborative filmmaking to deconstruct dominant narratives of knowledge production by actively engaging with anti-colonial, critical race and intersectional critiques of racism, transphobia and colonialism. The use of digital storytelling is inherently an act of decolonization, in which knowledge is collaboratively created; I argue for bringing these practices into conventionally academic spaces as they are conducive to knowledge production that decolonizes gender and sexuality research in tangible ways.

PANEL

June 2 Juin | 9:00 - 10:30 | NCB 283

Butts, Guts and Sluts: An Inaugural Panel

Chair: ***Gary Lee Pelletier***, York University
Warning: Explicit sexual content

There is a curious but common observation concerning sex that floats around the Canadian Sexuality Studies Association. One might suspect sex to be dripping down the walls of our classrooms each year, but seldom does the fucking body make an appearance. We may find ourselves hot and bothered by the latest critique of Lee Edelman's No Future, but if we are left panting post conference it's likely because we are overworked, underfunded and thirsty. . .for water.

Is sex considered "low-brow theory" these days? Too common, tangible and
on the nose to make sexy in this field of idea-alchemists?
Heteronormative critiques abound, but where are the bodies that matter and fuck?
Where are the juicy imaginings of queer desire? How can pleasure be analyzed outside of the
prude zones of nostalgia, repression and utopia?

This inaugural panel is a promise (the first of hopefully many) to save space for fucking in all its glorious manifestations, keeping it front and center within the SSA via scholarly, activist and artistic variations on a theme, through safe, fabulous and OH SO QUEER inquiries. Sara Ahmed observes that objects become affectively sticky when "saturated with affects as sites of personal and social tension." But we also adhere to objects because they cause us to open up, drip, quiver and erupt with pleasure. Sex can be complicated, coercive and may ultimately prove cruel in Lauren Berlant's sense of the term, but sex can also deliver us bliss. So let's get sticky.

panelists

Lee Cameron is a kink-adjacent sex educator based in Toronto, ON, who works to provide offerings into Doing Sex Differently. They are currently working as a research officer at Egale Canada with a focus on dating violence prevention in the queer and trans community. Lee holds an M.Ed. in Adult Education & Community Development (OISE, University of Toronto) and a B.A.(hon) in Sexuality Studies (York University). Lee urges all to stretch their sexy into weirder, wayside and authentic capacities by orienting ourselves toward joyful expression and pleasure pieces.

Mark-Ché Devonish is a community organizer and RUDE Collective Founder.

Marcus McCann is a lawyer who practices in the areas of employment, human rights and administrative law. He has appeared before all levels of court in Ontario, as well as Federal Court and the Supreme Court of Canada and represented clients before the Ontario Human Rights Tribunal, the Canadian Human Rights Commission and at other administrative hearings. He recently won a 4-year legal battle to force the Ministry of the Attorney General to disclose secret guidelines about criminal prosecutions of HIV-positive people.

Derek Cassidy is the former Mental Health and Wellness Coordinator at MAX Ottawa. In this role, he was responsible for the mental health navigation service and other wellness programming. Derek has been working for and with guys into guys since 2013, more specifically doing harm reduction, community development, peer support and online and offline outreach. At present, he is a MSW student at the Ontario Institute for Studies In Education, a therapist in training and a community outreach worker.

Butts, Guts and Sluts: An Inaugural Panel

June 2 Juin | 9:00 - 10:30 | NCB 283

Fuck Like a Queer Theorist

Cameron Lee
EGALE Canada

This presentation explores a particular queer fantasy through the eyes of a kink educator. The fantasy object is first presented/described/shown, then analyzed through a queer, feminist, critical-race and sex-positive lens.

Fuck Like a Community Organizer

Mark-Ché Devonish
Community Organizer, Founder RUDE Collective

This presentation explores a particular queer fantasy through the eyes of a community organizer. The fantasy object is first presented/described/shown, then analyzed through a queer, feminist, critical-race and sex-positive lens.

Fuck like a Human Rights Lawyer

Marcus McCann
Lawyer, Partner Glad Day Bookstore

This presentation explores a particular queer fantasy through the eyes of a human rights lawyer. The fantasy object is first presented/described/shown, then analyzed through a queer, feminist, critical-race lens and sex-positive lens.

Fuck Like a Mental Health and Wellness Outreach Worker

Derek Cassidy

This presentation explores a particular queer fantasy through the eyes of a mental health and wellness outreach worker. The fantasy object is first presented/ described/shown, then analyzed through a queer, feminist, critical-race lens and sex-positive lens.

PANEL

June 2 Juin | 9:00 - 10:30 | NCB 284

Still Brown, Still Down: Affect, Queerness and Performance

Chair: ***Moon Charania***, Spelman College

This panel recalls José Esteban Muñoz's 2006 essay, Feeling Brown, Feeling Down: Latina Affect, the Performativity of Race and the Depressive Position, one of the first essays to think about "brown" as an identity and "brownness" as a state of mind. Muñoz highlights that affect "has not been discussed in relation to the question of racial formation" and he suggests that "brown feeling" might chronicle "a certain ethics of the self that is utilized and deployed by people of color and other minoritarian subjects who don't feel quite right within the protocols of normative affect and comportment."

This panel studies Muñoz's piece over a decade later. At a time when brown people, globally, are circumscribed by border walls and internment and are increasingly becoming the target of mass shootings, it is imperative to acknowledge that brownness is an emerging racial category formed from by and through xenophobic and racist policing discourses.

However, it is equally imperative, as Muñoz argues, to consider brownness as an affect that impacts racial formation from within. As such, this panel understands brown as an intersectional, cross-racial feeling that traverses geographies and can be a lens through which to understand race more capaciously than systems of oppression allow. Muñoz left this possibility open. "Brown feelings are not individualized affective particularity," he argued, "they more nearly express...a larger collective mapping of each other." In other words, being attentive to what makes us "feel down" allows "recognition [to flicker] between minoritarian subjects" – an interplay between the psychic and the social. This panel responds to Muñoz asking, "What is it to 'feel brown' now?" The panelists each offer their take via the feelings of rage, desire, shame and embarrassment respectively.

panelists

Moon Charania is an Assistant Professor in International Studies at Spelman College. A feminist theorist of race, sex, affect and trauma, Charania is the author of Will the Real Pakistani Woman Please Stand Up: Empire, Visual Culture and the Brown Female Body (2015). Charania is also the author of several articles that have appeared in the journals Sexualities, Meridians, Feminist Studies, Camera Obscura and elsewhere. She is currently working on a second book manuscript, Archive of Tongues: Critical Storytelling, Maternal Trauma and Queer Memory, a creative nonfiction project that thinks though trauma and feminist theory, neo/colonialisms and diaspora and the intimate geographies of race (Duke U. Press).

Sara Shroff is the inaugural Martha LA McCain Postdoctoral Fellow at the Mark S. Bonham Centre for Sexual Diversity Studies at the University of Toronto. She holds a Ph.D. in Urban and Public Policy from The New School. Her doctoral work focused on sexuality, race, capital and economics in contemporary South Asia. Her current work takes up desire, value and intimacy to think about queer decolonial histories of sexualities in South Asia and diasporas by engaging performance studies, speculative fiction, mythology and archives. Sara has taught in global studies, economics and gender and sexuality studies at The New School, New York University and PACE University. She previously worked in education policy, global philanthropy and social finance for over 18 years.

Rebecca Kumar is an Assistant Professor of English at Spelman College. She specializes in Cinema and Visual Culture with an emphasis on global queer and feminist film. She also has scholarly interest in comparative ethnic studies, particularly Afro-Asian relations. Her published work appears in Thirty Years After: New Essays on Vietnam War Literature, Film and Art, Early Modern Black Diaspora Studies and the Barnard Center for Research on Women's Scholar & Feminist Online. She has also co-edited and contributed to a special issue of Refractory: a Journal of Entertainment Media on the Netflix series, Stranger Things.

Still Brown, Still Down: Affect, Queerness and Performance

June 2 Juin | 9:00 - 10:30 | NCB 284

Hum jins parast: Brown Affect, Queer Devotions and Lesbian Erotics

Sara Shroff
University of Toronto

"Brown feelings are not individualized affective particularity," writes José Esteban Muñoz. In this paper, I consider Muñoz's notions of brownness as a frame for desire in motion. I center transnational feminist, Black, queer and trans of color, global south and Indigenous theories to assess how brownness travels, how queerness travels and how I, as a brown feminist queer lesbian, travel. I explore what it takes to desire a different world and to practice desire differently. I uncover consequences of this quotidian practice, by attending to the multiplicities, silences, violences and absences. South Asian lesbian erotic is situated through hum jins parast (same sex worship and the sexual as sacred and spiritual) to destabilize categories of home, diaspora, transnational and sexuality. Among the ruins of settler and postcolonial life, I apply this concept of brownness as a queer frame of desire to create maps that reimagine playfulness and pleasure in and across mother lands, mother tongues and diasporas.

"The Great Pretender": Freddie Mercury, Composite Identity and the Politics of Embarrassment

Rebecca Kumar
Spelman College

Queen's vocalist, Freddie Mercury was ordained a pop queer icon after he lost his life to HIV/AIDS in 1991. Celebrity culture and media attention seeks details of Mercury's sex life, -- despite his efforts to remain ambiguous. Rather than producing a racial study analogous to past biographies "outing" Mercury as Indian, this paper considers Mercury's ambiguities as possible "negative" feelings where, as José Esteban Muñoz writes: "a rejection of normative feeling," that "binds people together" signifying Mercury as racially non-conforming. This reading of Mercury's life resists racial singularity, opening possible pluralities of cross-racial brownness. I challenge the epistemological moves of queer historicism that (most often) calcify non-normative identities by disrupting Mercury's affects and desires as fluid.

Untying my Tongue: An Essay on the Intimate Geographies of Brownness

Moon Charania
Spelman College

This essay follows Gloria Anzaldua in the mode of creative nonfiction to narrate a stream of conscious experiment. Privileging the gestural, occasional, episodic, poetic and metaphor over purported validity of empiricism and high theory, this work traces a litany of historical and contemporary moments to recover the rage of diasporic queers of color—including varied latencies. Using Gayatri Spivak'simage027.png "critical intimacy" and José Esteban Muñoz's "feeling brown," this work challenges the analytic and archival affects for brown queers against standard epistemological tendencies requiring memory and storytelling. I offer a tendentious reading about the everyday necropolitical in brown queer diasporic lives. Using the errant and often raging path of intimate intellectual thought, this work emulates the indignation for what's missing in Global North queer feminist thought.

PANEL

June 2 Juin | 10:45 - 12:15 | NCB 270

Cruising Archives: Bridging Old Desires with Digital Futures

Chair: ***Sid Cunningham***, York University
Warning: Explicit sexual content; Explicit violent content; Discussion of criminal activity

This panel bridges archives of mid-twentieth century trans and queer desire with HIV oral histories, the early Internet and current media platforms to reconsider what makes previously overlooked archives useful in shaping current struggles against normativity. By returning to archives that have been previously undertheorized in sexuality studies, we bring together historically disparate records of trans women and their admirers, black curators living with HIV and queer digital communities fighting criminalization to consider how media can both challenge and reinforce whiteness and cisnormativity within media theory and sexual knowledges.

In reading ongoing histories of anti-racist, decolonial and sex positive transactions as informing our current archiving practices and in revisiting queer/trans archives to re-think what can be known about the present if we approach the past differently? This panel suggests how to rethink the focus of archiving practices by linking together disparate historical moments that provide an ongoing challenge to white supremacist, cissexist and ableist body norms.

Our panel brings together different moments across trans and queer history from the mid-twentieth century to the present. We also bridge theory in digital media, literary studies and black studies to think about our own returns to archives. Tavia Nyong (2018) in Afro-Fabulations: The Queer Drama of Black Life calls on media archives of the past to understand the legacy of those artifacts and performances that could not be deciphered by viewers at the time of their production but that remain for us to interpret now toward transforming our futures (73). By using archives as a bridge to oppose homonormativity and cissexism, we link archival theory and sexuality studies to transform our critical approaches to the field.

panelists

Sid Cunningham is a doctoral candidate in York University's Department of English. His primary field of research is literary theory, particularly psychoanalysis and affect. His SSHRC-funded dissertation project draws on trans writing and visual media from the 19th to 21st centuries in order to propose a transmission model for shifts in the perception of gender.

Marty Fink is an Assistant Professor in ProCom at Ryerson University with a focus on queer and trans studies. Their research and teaching investigates medical narratives toward supporting trans access, decolonization, #BlackLivesMatter and fat positivity. Fink's work appears in journals including Transgender Studies Quarterly, Science Fiction Studies, Jump Cut and Journal of Fat Studies. Fink is currently completing their first book project Forget Burial, a disability studies/crip analysis of feminist HIV/AIDS archives, which is currently forthcoming from Rutgers University Press. Fink's PhD work on HIV/AIDS narratives was awarded a SSHRC Doctoral Fellowship and they recently completed a Marion L. Brittain postdoctoral fellowship at Georgia Tech where they researched media access and harm reduction in collaboration with Montreal's Prisoner Correspondence Project.

Cait McKinney is Assistant Professor in the School of Communication at Simon Fraser University, the author of Information Activism: A Queer History of Lesbian Media Technologies (Duke, 2020) and co-editor of Inside Killjoy's Kastle: Dykey Ghosts, Feminist Monsters and other Lesbian Hauntings (UBC Press, 2019). McKinney's research examines the politics of information in queer social movements, focusing on how these movements struggle to provide vital access to information using new digital tools, within conditions where that access is often precarious. This work considers how queer social justice initiatives offer.

Cruising Archives: Bridging Old Desires with Digital Futures

June 2 Juin | 10:45 - 12:15 | NCB 270

Such Tight, Close Friends: HIV Archives, Afro-Fabulations and Digital Survival

Marty Fink
Ryerson University

My paper returns to early HIV archives to re-center the labor of black queer curators including Sur Rodney Sur who worked to preserve the art of people living with HIV. For Sur, curation was activism more accessible than ACTUP street protests. Sur found himself undertaking caregiving activism in ways he found particularly impactful. Returning to these practices now transits caregiving connections across generations, revisiting erased caregiving practices by linking HIV media past and present. My paper looks to the archive to preserve these legacies and transmit these material histories into the present.

Bad Attachments: Queer Email Protests Against Internet Censorship

Cait McKinney
Simon Fraser University

My interest in web archives of sexuality includes both HIV's role in the history of internet regulation and ways sexuality materializes through digital networks. In 1996, the Communications Decency Act barred the circulation of indecent sexual content or patently offensive according to vague community standards. In protest, an online campaign encouraged people to email "technically indecent" attachments to Speaker of the House, Newt Gingrich. Any participants put themselves at risk to criminalization for online sexual expressions. These "bad attachments" constitute a queer, material digital practice, attuned to the ways that online information about sexuality was vital to marginalized users. Drawing on archival research of two community LGBTQ archives and the Internet Archives' Wayback Machine, my work frames email attachments as sociotechnical artefacts that push at the edges of emerging digital sex cultures.

For Christine's Sake, Send a Photo: Celebrity Transsexuality and the Chaser Archive

Sid Cunningham
York University

My work centres on a 1958 fan-archived discussion between celebrity trans Christine Jorgensen and comedian Nipsy Russell. Whether sympathetic or critical, scholarly accounts of Jorgensen inevitably claim their womanhood as either doctors' creation or individual self-fashioning. In contrast, I argue the economies of desire in which Jorgensen participated constituted their own sexual, romantic or platonic investment, which I provisionally call chaser archives. By comparing Russell's flirtatious interaction with the sexual and narratological dynamics of Jorgensen's autobiography, I argue valuable and under analyzed aspects of the Christine Jorgensen phenomenon are found in records of people reacting to this public desire against cisheteronormativity.

ROUNDTABLE

June 2 Juin | 10:45 - 12:15 | NCB 283

All You Ever Needed to Know about Acquiring, Managing, Editing and Publishing a Queer Theory Collection

Moderator: ***Ricky Varghese***, Toronto Institute of Psychoanalysis, Lead editor of the project

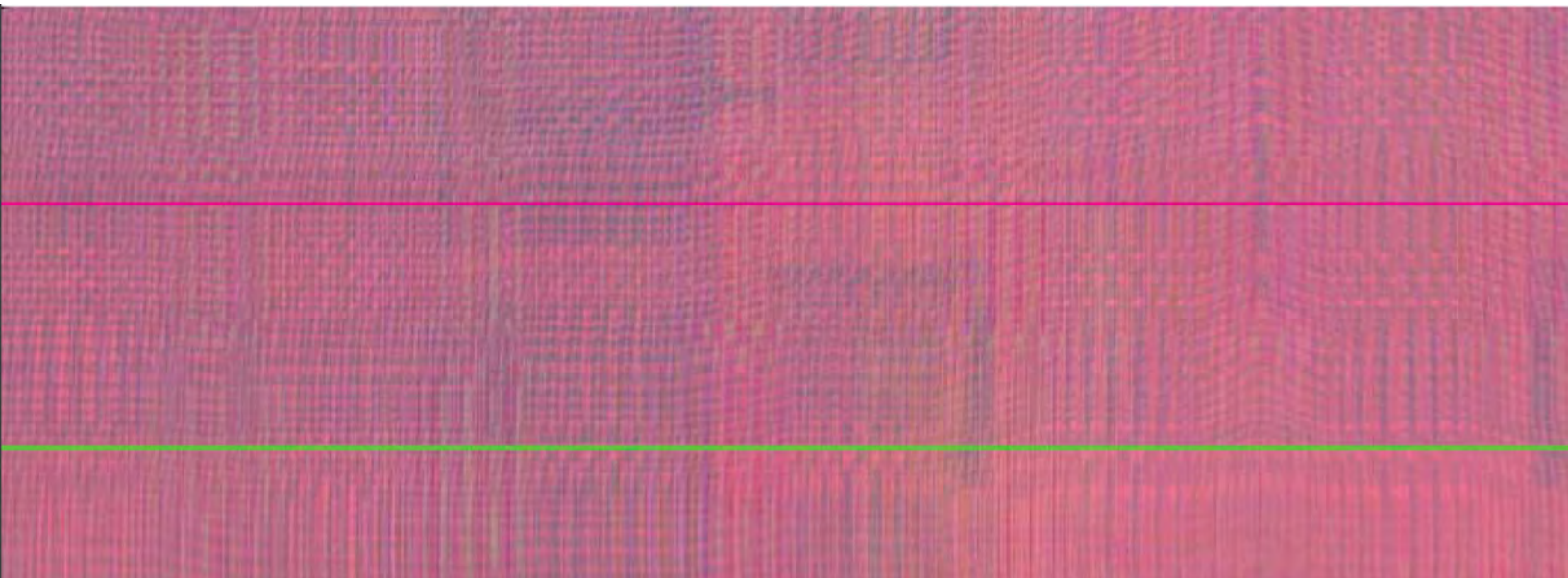
The purpose of this roundtable is to provide insight to graduate students, early career faculty, independent scholars, community organizers and activist scholars on how to organize an edited collection/anthology in the fields of queer theory, sexuality studies and LGBTQI studies. We will use "Raw: PrEP, Pedagogy and the Politics of Barebacking," published by the University of Regina Press in November 2019 and our experiences working together on it as an example to foreground this discussion. The conversation would be very productive for anyone interested in knowing more about scholarly publication and how to go about doing it in a manner that feels collaborative and organized.

panelists

Karen Clark,
Acquisitions Editor, University of Regina Press

Ricky Varghese,
Toronto Institute of Psychoanalysis, Lead editor of the project

Christien Garcia,
University of Cambridge, a contributor



PAPERS

June 2 Juin | 10:45 - 12:15 | NCB 284

Bridging Divides: Pedagogy, Permissiveness and Censorship

Chair: ***Josh Morrison***, University of Saskatchewan
Warning: Explicit sexual content

KINKy TV: Queer Affect, SM Pedagogy and Canadian Permissiveness

Josh Morrison
University of Saskatchewan

Avoiding masculinist, heteronormative and homonormative branding of LGBTQ+ television, Canadian documentary KINK (2001-5), a unique moment of permissive, queer representations, presented explicit and personal profiles of kinky transpeople, queers and other social "deviants." By embracing representations of SM as an explicitly queer and trans pedagogical practice, KINK was hailed as an educational show exploring the depths of human nature. Television Without Borders redefined queerness as more than LGBT representation; KINK became a force for teaching people to appreciate difference and eventually to support LGBTQ+ marriage.

The Censor Wars Strike Back! The Ontario Film Authority and the Transnational Regulation of Cinema

Jonathan Petrychyn
University of Waterloo

This work aims to reassess the history of censorship in Ontario and provide a framework for contemporary activists preparing to fight against a new film classification system. Drawing on the archival holdings, I uncover the Ontario Film Authority's new system for classifying and licencing films. This change, rightfully, put film exhibitors and queer activists on edge. Remembering the Censor Wars that gripped Ontario (80s/90s), a new system raised fears about the lasting impact to the film industry and queer activism. Despite a robust history of film censorship and classification in Canada (Veronneau 2013) and the place of sexuality within these systems (Kuhn 1988), I contend that changes to Ontario's film classification system in the wake of the Censor Wars can be traced back to the transnational exchange of ideas at the Second International Conference of Film Regulators (Toronto, 1984).
Considered for the Thomas Waugh Award for Best Paper by an Emerging Scholar.

Hell of a Life: Kanye West's Pornographic Aesthetic

Brandon Orroyo
Queens College, CUNY

This presentation tracks West's engagement with pornographic iconography and applies an affect theory framework traversing the contemporary nexus of pornography and hip-hop. West represents himself as the pornographic subject so as to disrupt expectations of black masculinity in hip-hop. When considering West's pornographic aesthetic, his unapologetic admiration for the genre embodies a type of pornographic excess. I examine a moment in 2010, when self-pornographic images of West appeared on the web; a photo of West in front of computer with his underwear pulled down. This moment revealed West as a pornographic subject by utilizing amateur pornography tropes to compellingly contradict depictions of empowered misogyny enacted in hip-hop pornography.

PAPERS

June 2 Juin | 13:45 - 15:15 | NCB 270

Bridging Divides: Power and Privilege of On-line Sex and KINK

Chair: ***Ryan Conrad***, York University

Warning: Explicit sexual content; explicit violent content

Qui a peur du sexe en ligne?

Debora Krischke-Leitao
Université du Quebec á Montréal

Cette communication vise à explorer comment la sexualité en ligne est souvent associée dans les discours académiques et certaines paniques morales, ou sexuelles. D'une part, les allégations semblent lier l'absence de "vrai" sexe, la sexualité en ligne étant connue comme une pratique rotique masturbatoire, désincarnée, individualiste, et, par conséquent, moins réele. D'autre part, cette panique morale semble être liée à un excès associé à une notion de promiscuité et au profil sexuel. À partir de notre expérience de recherche dans des environnements numériques immersifs, nous proposons une autre compréhension du sexe en ligne, perçue par nos interlocutrices et interlocuteurs et comme une forme d'auto-expérimentation centrée sur la production de sensations et de formes numeriques où les images, les textes, l'imaginaire et le système sociotechnique lui-même, jouent des rôles centraux.

The Unbearable in Ulrich Seidl's Import Export: Sexualized Bodies, Precarity and Negativity

Simone Pfleger
University of Alberta

Ulrich Seidl's 2007 Import Export is filled with examples of precarious subjects oppressed by others, forced to withstand the debilitating conditions of their life-worlds. Attending to the role sex plays in the film as a site of relationality, I approach these scenes as visual sites where the unbearable comes to the fore. Sexual acts and the resulting relationality produce a negativity that questions normative and stabilizing frameworks regulating who registers as a coherent subject. I explore sex and the unbearable to underscore both incoherence and resistance in scenes of relationality. As a result, the tenuous stability of hegemonic, normative subjecthood (with its privilege) unsettles any possibility of Western patriarchal subject as independent and in control decimating the fantasy of sovereignty.

Fucking NPCs: Exploring the Expansion of Digital Sex within Video Gameplay

Megan Hutchison
University of Guelph

Video games are exploding and exploiting virtual representations of digital sex. Gone are the "woohoo" days of Sims, under-the-covers. Following Brenda Brathwaite, the narratives of today's video games empower players through explicit act of casual sex. Ubisoft's Assassins' Creed Odyssey encourages players to participate in vast sexual experiences, including orgies with non-playable (& not real) characters. The story in Life is Strange 2 highlights for players both the awkwardness of initiating sex and an interrupted hesitation when witnessing the embarrassments of Sean's (the player's avatar) first sex performance. My work applies gameplay research of these new forms of popular pleasure/ leisure, re-framing colonial expectations and the hegemonic gaze through perceptual analysis of representations of explicit sex acts in the virtual worlds of videogames.

Racism and Subversion in Rope Bondage Communities: Challenging Whiteness in BDSM and in Research

Zoey Jones
Carleton University

The racism of underground BDSM subcultures is often characterized by silence and invisibility. This world appears overwhelmingly white—but this is a whiteness made dominant through the alienation and isolation of racialized kinksters, a process which largely goes unnoticed by BDSM researchers. This presentation shares accounts from rope bondage practitioners in Canada and the United States that help understand racism in BDSM social worlds, while showcasing the subversive joy and pleasure reported by kinksters of colour who resist. Drawing on Ariane Cruz's (2016) framing of BDSM as a practice and subculture deeply informed by Black women's sexuality along with the accounts of racialized rope bondage practitioners, this talk shows how the whiteness of BDSM subcultures is not a de facto characteristic of BDSM, but an ongoing exercise of violence—a process shored up by researchers' failure to critically explore race among their research participants.

PANEL

June 2 Juin | 13:45 - 15:15 | NCB 283

Syntax, Sucking, Style: Queer Forms and Liminal Spaces in Film, Video and Performance

Chair: ***Christien Garcia***, University of Cambridge
Warning: Explicit sexual content

This panel explores how linguistic, bodily and aesthetic style shapes the conditions and experiences of interior space. Tracing visual representations of the socially marginal figures of the bachelor, the servant, the barebacker and the sucker, we look at the performative and potentially transformative ability of style to create buffers, fudge boundaries and hold ground. Each of the queer personae explored here are associated in their own way with the interior, whether it be the home or the orifice. Yet by virtue of their manners (or lack thereof), they also seem perpetually to challenge the border regimes that constitute the inside as "good," "safe," "familial" and "healthy". Through such means as gesture, decor and grammar, these figures blur the lines between body and space, private and public, art and the obscene. Countering the commonplace impulse to cast formalism as mere pedantry, this panel rallies the critical and political capacities of the /how/. Style, we argue, has the power to create the spaces, no less, in which queer things happen, be it the bachelor pad, a cheap hotel room, or the inside of the mouth.

panelists

Christien Garcia is a scholar of literature, film and visual cultures, focusing on British and North American queer aesthetics, politics and theory. He is currently a Social Sciences and Humanities Research Council postdoctoral fellow and a visiting fellow at the Centre for Film and Screen at the University of Cambridge.

Ricky Varghese is a psychotherapist and art writer based in Toronto. He is, as well, a candidate in training to become a psychoanalyst at the Toronto Institute of Psychoanalysis. He is the editor of a collection of essays Raw: PrEP, Pedagogy and the Politics of Barebacking, published in November 2019 by the University of Regina Press and ZED Books.

Francisco-Fernando Grenadez is a Toronto-based artist and writer. His multidisciplinary critical practice spans drawing, performance, installation, cultural theory, digital media, public art and community-based projects. He completed a Masters of Visual Studies at the University of Toronto in 2012. He is an Assistant Professor in the Faculty of Art at OCAD University.

Nikola Stepić is a PhD student in Humanities at Concordia University. His research is on the cinematic city as an interface of desire and a set of technologies that mediate sexualities. Nikola has published and presented widely on his interests in gender and sexuality studies, popular culture, porn studies and HIV/AIDS.

Syntax, Sucking, Style: Queer Forms and Liminal Spaces in Film, Video and Performance

June 2 Juin | 13:45 - 15:15 | NCB 283

Making Room for Sex: Vincent Chevalier's Spatial Parameters

Ricky Varghese
Writer, Psychoanalyst

In a dialogue with Susanna Paasonen, the famous bareback pornographer Paul Morris, of Treasure Island Media, states both poetically and in a gesture that appears to reflect a desire to link existentialism with pornography: cheap hotel room is the spatial analogue of a whore. And the whore is the basic identity unit of any pornographic utopia. This paper will attempt to deconstruct the affective and philosophical underpinnings of this statement as it is mobilized within Canadian artist Vincent Chevalier, single channel video Breeden. Chevalier, offering stands in as an archival repository making note of how the pornographic space of the hotel room and the temporal registers associated with AIDS is situated within the history of sexuality as a sort of rupture, both a productive and regressive one at that. This paper will argue for thinking through this rupture as a way to understand how spatial parameters inform, confine and allow for the constitution of sex as both experience and as fantasy, as both the site of and for constructive fecundity and of and for the destructivity of the death drive always already implicit within erotic life. I will argue that the room, as a spatial signified, of and for sex, a sexual archive as such, as suggested by the rigorous gestures aimed at rupturing time in Chevalier, work attempts to bring us closer to the simultaneity signified in the, both, of , both as fantasy and as experience, thus bringing us closer to thinking the utopian possibilities, if any, within sex itself.

A Room of His Own: Staging the Cinematic Bachelo

Nicola Stepić

This paper uses the linguistic concept of syntax in order to explore the representation of domesticity in The Servant, Joseph Losey's 1963 film about the ambiguous cohabitation of the foppish aristocrat, Tony and his sinister butler, Barrett. By emphasizing the ways in which specific rooms open onto each other through the syntactical interplay of hallways, doorways and staircases, my analysis draws out the circulations of desire and power in the home that do not correspond neatly to the strict organization of gender and class for which Georgian architecture is known. By reading the rhythms and partners created by the interaction of rooms and bodies in the film, my analysis emphasizes the formal nature of Tony's and Barrett's desire apart from the more semantic question of what critics have called the film's "homosexual subtext". The concept of syntax helps to situate the physical organization of British domesticity within a broader grammar of space. In particular, I explore how Tony's and Barrett's shared male desire is constituted, not only in relation to the explicit, architectural divisions of class and gender in the aristocratic home, but also the 'external,' global divisions of race and empire through and against which the ideal of postwar English domesticity is imagined.

Syntax, Sucking, Style: Queer Forms and Liminal Spaces in Film, Video and Performance

June 2 Juin | 13:45 - 15:15 | NCB 283

Variations on sucking: Sense, Syntax and Desire in Minor Abstraction

Francisco-Fernando Grenadez
OCAD University

Tracing encounters between contemporary studio practice, performance, poetry, pornography, deconstructive and queer theory and art history, the proposed performance-lecture explores the relationship between acts of sucking and non-figurative abstraction. This performative/theoretical presentation will be grounded on three specific cultural sources: pop music, amateur online pornography and Dadaist poetry. The exploration opens up the possibility of imagining oral bodily writing as an act of telepoiesis. Telepoietic touch reaches towards and senses unimaginable others with imaginative effort, as it operates through a promiscuous logic of incalculable receivership. Imagining this act beyond narrowly heteronormative gendered conventions of submission and domination, queer sucking here does not predetermine an object. It is, rather, a means to translate desire and an act of intimate composition.
The search for this compositional drive towards pleasure is connected to a developing study around ideas of minor abstraction. Minor abstraction challenges claims of disciplinary, material and economic boundedness for the artwork, enacting material and contextual multiplicity by reframing the relationship between the hetero- and the homo- as linguistic forms upstream from designations of identity. It foregoes the ideas of autonomy inherited from the Modernist model for the artwork in order to embrace a promiscuous heterogeneity.

The Syntax of Rooms: Words, Houses, Worlds

Christien Garcia
University of Cambridge

This paper uses the linguistic concept of syntax in order to explore the representation of domesticity in The Servant, Joseph Losey's 1963 film about the ambiguous cohabitation of the foppish aristocrat, Tony and his sinister butler, Barrett. By emphasizing the ways in which specific rooms open onto each other through the syntactical interplay of hallways, doorways and staircases, my analysis draws out the circulations of desire and power in the home that do not correspond neatly to the strict organization of gender and class for which Georgian architecture is known. By reading the rhythms and partners created by the interaction of rooms and bodies in the film, my analysis emphasizes the formal nature of Tony's and Barrett's desire apart from the more semantic question of what critics have called the film's "homosexual subtext". The concept of syntax helps to situate the physical organization of British domesticity within a broader grammar of space. In particular, I explore how Tony's and Barrett's shared male desire is constituted, not only in relation to the explicit, architectural divisions of class and gender in the aristocratic home, but also the 'external,' global divisions of race and empire through and against which the ideal of postwar English domesticity is imagined.

ROUNDTABLE

June 2 Juin | 13:45 - 15:15 | NCB 284

Critical Trans Politics

Moderator: ***Evan Vipond***, York University

The purpose of this roundtable is to provide insight to graduate students, early career faculty, independent scholars, community organizers and activist scholars on how to organize an edited collection/anthology in the fields of queer theory, sexuality studies and LGBTQI studies. We will use "Raw: PrEP, Pedagogy and the Politics of Barebacking," published by the University of Regina Press in November 2019 and our experiences working together on it as an example to foreground this discussion. The conversation would be very productive for anyone interested in knowing more about scholarly publication and how to go about doing it in a manner that feels collaborative and organized.

panelists

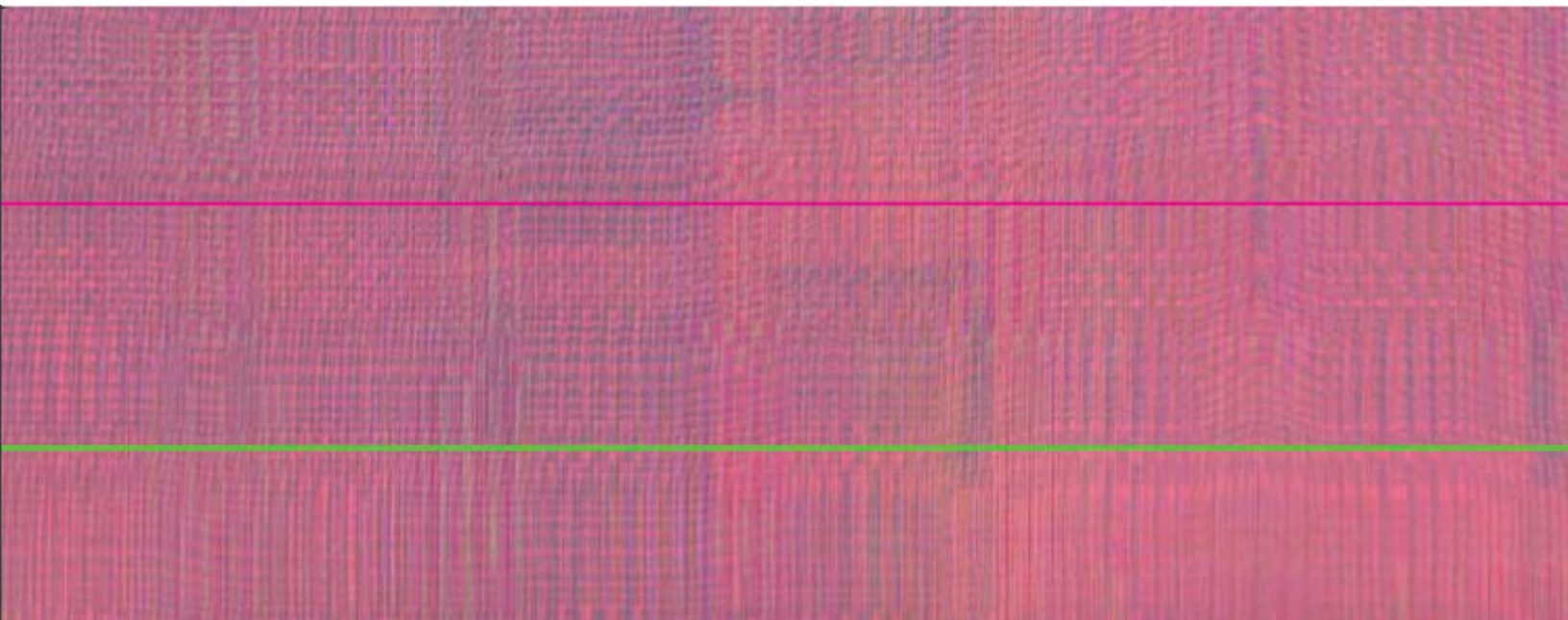
Gwen Benaway
University of Toronto,
Governor General's Poetry Award 2019

Dan Irving
Carleton University

Nick Mulé
York University

reese simpkins
York University

Syrus Marcus Ware
Visual Artist, Scholar, Activist



PANEL

June 2 Juin | 15:30 - 17:00 | NCB 270

Race, Psychoanalysis and Sexuality

Chair: ***Sheila L. Cavanagh***, York University
Warning: Discussion of criminal activity

"This panel features three presentations on race, psychoanalysis and sexuality with attention to Jacques Lacan and Julia Kristeva. The last decade has seen considerable growth in the use of psychoanalysis as psychosocial theory and critique. With a few notable exceptions, this expansion of psychoanalytic theory as a form of social analysis has not featured strongly in what is perhaps still the most urgent political issue in the North American context and much of the racialized world: the twin dilemmas of race and racism. In this workshop, panel we propose to situate a psychoanalytically inspired discussion of race and racism in the context of sexuality studies. Psychoanalysis particularly lends itself to the analysis of race, racialization and sexuality, inasmuch as these issues typically assume powerful unconscious and affective dimensions, becoming the very stuff of fantasmatic investments and defenses. That being said, traditional modes of psychoanalytic thought have long been criticized for being overly psychological, indeed, reductively so, when attempting to examine the forces, resistances and typically unconscious identifications underlying race as social formation. Critical psychoanalytic theory proves an exception in this regard, utilizing as it does a vocabulary of concepts that are inherently social, in the sense of being attentive to how desire, fantasy and excesses of affect (jouissance) always occur relative to an Other, that is, in grounded symbolic locations. Sexuality is one such axis of racialization and figures prominently in our approach to psychosocial critique.

panelists

Sheila L. Cavanagh is a Professor at York University, Toronto, Canada. She is former co-editor of Somatechnics journal and outgoing chair of the Sexuality Studies Association (Canada). She edited a special double-issue on psychoanalysis in Transgender Studies Quarterly (2017) and co-edited Skin, Culture and Psychoanalysis (Palgrave, 2013). She wrote Queering Bathrooms (UTP, 2010), Sexing the Teacher (UBC, 2007) and is completing a third monograph titled Transgender and the Other Sexual Difference: an Ettingerian Approach. Her scholarship has recently appeared in The Psychoanalytic Review (2018), MAMSIE: Studies in the Maternal (2017), European Journal of Psychoanalysis (2016) and Studies in Gender and Sexuality (2016).

Sheldon George is a Professor of English, a Lacanian theorist and a scholar of African-American literature. He is an associate editor of Psychoanalysis, Culture & Society and a guest editor of two special issues of that journal: African Americans and Inequality,Äù (2014) and Lacanian Psychoanalysis: Interventions into Culture and Politics, (2018). George is also coeditor of Contemporary African American and Black British Women Writers: Narrative, Race, Ethics (forthcoming from Routledge). His book Trauma and Race: A Lacanian Study of African American Racial Identity was published in 2016 by Baylor University Press.

Amy Stewart is a Ph.D. Candidate in the Department of Philosophy at Southern Illinois University Carbondale, where she teaches philosophy and women, gender and sexuality studies. Amy specializes in feminist continental philosophy, psychoanalysis and transgender studies. The title of her dissertation is "Crises of Word and Flesh: Transgender Embodiment and the Kristevan Culture of Revolt." Her writings appear in TSQ: Transgender Studies Quarterly, philoSOPHIA: A Journal of Continental Feminism, Psychoanalysis, Culture & Society, as well as the collection, New Forms of Revolt: Essays on Kristeva's Intimate Politics.

Race, Psychoanalysis and Sexuality

June 2 Juin | 15:30 - 17:00 | NCB 270

Racialization and Sexuation in Lacanian Theory

George Sheldon
Simmons University

Jacques Lacan rarely discussed race, but his work on sexuality allows us to theorize racialization. Though not completely synonymous in their operations, race and sexuality function, the specific level of the signifier, channel libido and limit subjective identity. Lacan, bathroom diagram in Instance of the Letter presents sexuality as bound to an amorphous libidinal underflow that is granted meaning through the dominating signifiers over each door, Ladies, and Gentlemen. Alienated from a libido, or sex, the subject of the signifier, I suggest, negotiates sexual and racial identity as part of the mimicry in which the ego emerges as a shield against lack. Where sexuality stands as an unconscious choice, race is assigned by the symbolic to structure the ego (or imaginary self-image) and color-code the body. Race alienates the subject, expressing their libido only through curtailed partial drives that emerge with the dominance of the signifier.

Aphanisis and Administrative Violence: Psychoanalysis and the Crises of Transgender Subjectivity

Amy Stewart
Southern Illinois University Carbondale

This paper develops a connection between Lacan and Kristeva, psychoanalytic thought in order to present a reading of transgender subjectivity, which today faces certain crises of meaning that unfold at the crossroads of language and the body. Demonstrating how trans and queer communities of color are exemplary in disclosing certain crises of meaning and subjectivity in our times, when the very capacity to give meaning to the lived body is threatened, not least by various administrative, legal and medical apparatuses of power. These crises of meaning are tied to the presumed immutability of sex and forms of systemic racism. The concept of aphanisis is offered to articulate the fading, of the subject beneath the signifier that relates to the contemporary problems circulating in transgender communities, but also to the notion of crisis. Aphanisis emerges as an experience of crisis that unfolds, above all, at the crossroads of language and the body. Transgender communities face forms of administrative violence today, particularly in the realm of identity documentation, in order to illuminate how certain crises of meaning appear in this context and continue to be shaped by vectors of identity such as race.

The Discourse of the Pervert and the Jouissance of Race in Portrait of Jason

Sheila L. Cavanagh
York University

Shirley Clarke, (1919-1997) documentary Portrait of Jason (1967) features the first gay, African-American man to appear solo on screen. The film is based on a twelve-hour interview Clarke conducted with Jason Holliday. Holliday is a provocative and loquacious hustler who gives us a perverse window into NYC, Afro-camp underground scene. Race, class, gender and sexual politics in 1960s America are all central to Holliday, unsettling stories. American scholars, artists and activists have yet to grapple with Holliday, perverse response to racism. Holliday is, seemingly, without shame and censor, let alone morality. The stories of anti-black racism are erotic and titillating as they are harrowing and unbelievable. The psychic traumatisms of racism are not, as Holliday conveys through his performance, real; they are Real (in excess of language) and better understood through a series of lies. By flaunting a (non-existent) line between truth, fact and fiction, Holliday incites the jouissance of the Other (white) in the style of the Lacanian pervert. His mercurial laugh haunts each devastating story, thus inviting uncertainty with respect to the difference between reality (what actually happened) and the Real. Holliday becomes the object cause of the Other, (Clarke) jouissance and exposes a white cinematic gaze on the cinematic screen.

PANEL

June 2 Juin | 15:30 - 17:00 | NCB 283

Sexualities of Conquest

Chair: ***Marcelle-Anne Fletcher***, York University
Warning: Explicit sexual content; explicit violent content

This panel is an attempt to constellate work on the Middle Passage (and its afterlives), settler-colonialism and sexuality by interrogating the structuring function sexuality interplays in the making of settler-colonial modernity. Following through with Tiffany King's introduction of the analytic of 'conquest' as a method for rendering the complex and ongoing relationships between slavery and settler-colonial dispossession, we seek to test the analytic potentials inherent to conquest as a means for thinking sexuality as a social and political formation. Thus, we hold as axiomatic Melissa Murphy and Haagen Klaus's assertion that "colonialism was not a moment in time, but a protracted and protean process with complex legacies" (2017, p. 25) and seek to uncover these legacies through the contemporary interpellation of sexuality. This panel will thus present a convergence of fields often precluded (and arguably foreclosed) from the field of sexuality studies including: settler-colonial studies, Afro-pessimism, Black studies and new materialisms in order to theorize how sexuality is used for (and poses possibilities for resistance to) relations of conquest. Extending Ian Baucom's work on the afterlives of the slavery arguing that "time does not pass, it accumulates" (2005, p. 80), we consider how these accumulations stick to and configure particular forms of embodiment intergenerationally, theorizing the body as a (bio-)temporal accretion enmeshed within (rather than extricated from) the longue durée of settler-colonialism, conquest and slavery.

panelists

Patrick Teed is a graduate student working within, against and beyond the disciplinary boundaries of: contemporary (French) Continental political thought; feminist technoscience and science (as cultural) studies; indigenous and decolonial philosophy; posthuman anthropology; and Black studies. Broadly speaking, Patrick's research interests cohere around the problem of how knowledge is organized within and folded into settler-colonial projects; the material conditions and violence undergirding Western intellectual culture; and necro-epistemology, a term he introduced in his Masters to elaborate the necropolitics of settler-colonial knowledge. Patrick is currently completing his PhD in Social and Political Thought at York University on the traditional territories of the Anishinabek, Haudenosaunee and Wendat. For his PhD project, he is attempting to map a materialist, decolonial and embodied ethics of intergenerational responsibility out of current research in the field of epigenetics.

Joshua Falek is a PhD student at York University in Gender, Feminist and Women's Studies. They hold an M.A. in Women and Gender Studies from the University of Toronto in Women and Gender Studies and an M.A. in Social and Political Thought from York University. Prior to attending York, they ran a bookstore outside of Montreal. They are interested in trans identity, affect and conquest. They have been published in journals including the Canadian Journal of Disability Studies, Cultural Studies, The Journal of the North Carolina Association of Historians and have an upcoming chapter in the book, Making Jewish Studies Transparent.

Marcelle-Anne Fletcher obtained her BSoc in Political Science and Women's Studies and MA at the University of Ottawa. She is currently in her second year of the Social and Political Thought Programme at York University in Toronto. Drawing on a range of critical approaches including black and feminist studies, her research examines popular culture as expressed through music, cinema, television and visual art more broadly to understand how various systems of domination inform black subjectivities.

Sexualities of Conquest

June 2 Juin | 15:30 - 17:00 | NCB 283

At the Edges of Sexuality: A Settler-Colonial (Ana)grammar Book

Patrick Teed
York University

This paper (re)turns to Hortense Spillers essay, Mama, Baby, Papa, Maybe: An American Grammar Book, in order to theorize the differential relationship of sex(uality) to the structuring of conquest. This (re)turn to Spillers essay is, in part, a disciplinary corrective given her rigorous and disturbingly neglected commentary on the formation of sexuality within the field of (white) sexuality studies; however, it represents more broadly a response to the critique that afro-pessimisms are unable to think gender (and thus sexuality) within the plantation economy by following through Spillers work on, the captive body, and examining the implications of her statement that, the quintessential, slave, is female. How does sexuality interact with, flesh, that is forcibly evicted from the semiotic economy of the body? How does settler-colonial biopolitics organize the population economy of Black life when it refuses to recognize this life as (em)bodied and human? What is the work of sex(uality) and gender within this violable constellation?

Passports, Prisons and Every Space in Between: Enacting Gender Through Canadian Conquest

Joshua Falek
York University

In August 2017, Ahmed Hussen, Minister of Immigration, Refugees and Citizenship Canada (IRCC) announced that non-binary Canadians would be able to change their passport sex to be an, X. I use Karen Barad, concept of ethico-onto-epistem-ology to indicate how what X, is, or how X is recognized suggests divergent realities for non-binary peoples. This paper questions how the divergence between these forms of recognition (or lack thereof) create divergent forms of violence that seek to maintain the Canadian state and continue Canadian conquest. Therefore, I Intervene within Canadian studies, trans studies and sexuality studies to argue that the recent recognition of trans people who identify as, X, mobilizes, X, as only available to some, as the majority of imprisoned non-binary Canadians are kept within the enclosures designed for those sharing the same sex assigned at birth. This paper exposes the racial and capitalist dimensions of X, i.e. how X was born of conquest.

Civilization Uninterrupted: The Erotics of Plantation Violence After Slavery

Marcelle-Anne Fletcher
York University

The plantation, a space characterized by Black captivity and fungibility, is barely lamentable as nuptials take place on the palimpsests of slave labour, human ecology and grief. Yet, plantation wedding venues emerge as spaces of initiation and for rites of passage, where romance, pleasure and arousal are dimly cognizant of past slavery horrors. A critical approach to Black geographies understands the documentation of plantation weddings as technologies of conquest; where White self-actualization is only made possible through Indigenous genocide and racial (Black) slavery. This paper seeks to address how plantation weddings reveal Whiteness as inextricable from Black social death. Following Tiffany Lethabo King's (2019) reading of visual plantation culture, I seek to identify and consider ways Black suffering and death under conquest dynamics are material and ongoing.

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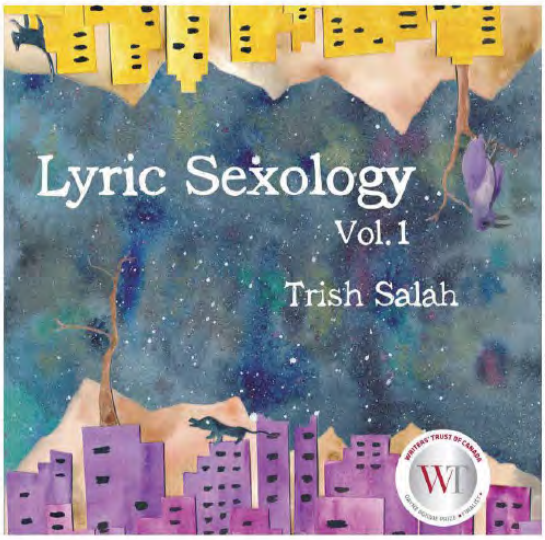

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PANEL

June 2 Juin | 15:30 - 17:00 | NCB 284

Anti-69 :
Learning from struggles against the official mythologies of 1969

Chair: ***Gary Kinsmen***, Laurentian University

In 2019 the Federal government and more mainstream LGBTQ+ groups tried to celebrate 1969 as the year that 'homosexuality' was 'decriminalized.' The Anti-69 Network undermined this mythology of 'decrminalization' regarding the themes of a number of Pride celebrations across 'Canada' that were supported with federal funding; the Canadian mint's production of a celebratory "equality" coin; and government statements and an EGALE film financially supported by the Liberal government. In many ways Anti-69 organizing was successful. This panel explores what we can learn from this experience and from the placing of 'decrminalization' in a broader social/historical context including not only the limitations of the reform regarding abortion access, the impact of public/private regulation on sex workers; the response to the struggle against anti-Black racism at Sir George Williams; and the broader problems of the focus only on individual rights in the rhetoric of the "Just Society." There were also major links in this "Just Society" rhetoric with the 1969 White Paper on extinguishing Indigenous sovereignty. This panel will link this historical past to struggles in our historical present.

panelists

Beverly Bain is a Black queer feminist, antiracism, anti-capitalist scholar. She teaches in Women and Gender Studies in the Department of Historical Studies at the University of Toronto Mississauga Campus. She currently teaches and researches in the area of Caribbean and Black diasporic sexualities, Black and Caribbean queer feminist organizing, sexual assault and violence against women, gender, colonialism, transnationalism and anti-capitalism.

Gary Kinsman is a queer liberation, anti-oppression and anti-capitalist activist in solidarity with Indigenous struggles, living much of the time in Toronto, Ontario, ,Canada. He is currently involved in the AIDS Activist History Project, the No Pride in Policing Coalition in Toronto and the Anti-69 Network against the mythologies of the 1969 Canadian Criminal Code Reform. He is the author of The Regulation of Desire: Homo and Hetero Sexualities (Black Rose,1996), co-author of The Canadian War on Queers: National Security as Sexual Regulation (UBC Press, 2010) and one of the editors of We Still Demand! Redefining Resistance in Sex and Gender Struggles (UBC Press, 2017), of Whose National Security? (Between the Lines: 2000), of Sociology for Changing the World (Fernwood, 2006) and is the author of numerous book chapters on sexual and gender politics. He is Professor Emeritus in Sociology at Laurentian University and his website is: http://radicalnoise.ca/"

Tom Hooper is a historian of bathhouse raids in Canada, I also research the criminalization of LGBTQ2 communities in the decades following the 1969 criminal code reforms.

Karen Pearlston is an activist with Reproductive Justice NB and the Emergency Campaign to Save Clinic 554. She was a member of the organizing committee for the March 2019 Anti-69 conference, is a long-time Palestine solidarity activist and has recently joined the Looking Out For Each Other Project, a community driven project of the NB Aboriginal People's Council that develops research about and resources for the families and friends of missing people. Karen teaches Family Law, Tort Law, Legal History and Gender, Sexuality & Law at the University of New Brunswick. She is the author of articles on women's and lesbian legal history and an active participant in oppositional scholarly and activist spaces.

Anti-69 : Learning from struggles against the official mythologies of 1969

June 2 Juin | 15:30 - 17:00 | NCB 284

Canada's Augmented Carceral, Militarized and Anti-black Nation State and the Myth of the "Queer" Nation

Beverley Bain
University of Toronto

The celebration of 50 years of decriminalization of homosexuality in 2019 by the neoliberal, settler colonial, white supremacist Canadian State, allowed the Nation to portray itself as historically pro LGBTQ. This however is nothing more than a myth that continues to shape and perpetuate a narrative of freedom and equality for "good law abiding queers" versus "dissident" queers particularly BIPOC queer and Trans. This paper will demonstrate that the myth of the "queer" nation came into existence alongside Canada's on-going manufacturing of a white heteronormative, carceral, militarized and anti-black Nation that continues into the present. Not only did queers and trans continue to be punished over the past 50 years, police state violence disproportionality targeted Black radicals and Black queers.

Learning from the successes and limitations of Anti-69 organizing

Gary Kinsmen
Laurentian University

This paper will briefly cover what the Anti-69 Network is and what it has accomplished in disrupting the official mythologies of *legalization* and *decrminalization* regarding the 1969 reform. Accomplishments include bringing about changes in the themes for Pride events in Ottawa and Toronto; destabilizing the fanfare about the release of the *equality* loonie; organizing that questioned the government funded EGALE film *Sex, Sin and 69*; organizing successful conferences and events in Ottawa, Fredericton, Toronto and Halifax building a radical network bringing together queer and trans activists; and making initial connections with fighting settler colonialism and anti-Black racism. This paper will also engage with some of the critiques made of Anti-69, including that by Brenda Cossman. Weaknesses have to do with the need to go much further in the critiques of settler colonialism and anti-Black racism and more in revitalizing radical queer and trans organizing and in making more connections between the historical past and the historical present.

Anti-69 : Learning from struggles against the official mythologies of 1969

June 2 Juin | 15:30 - 17:00 | NCB 284

Bye-bye Bawdy-House: How Activists, Sex Workers and Historians Repealed a Harmful Law

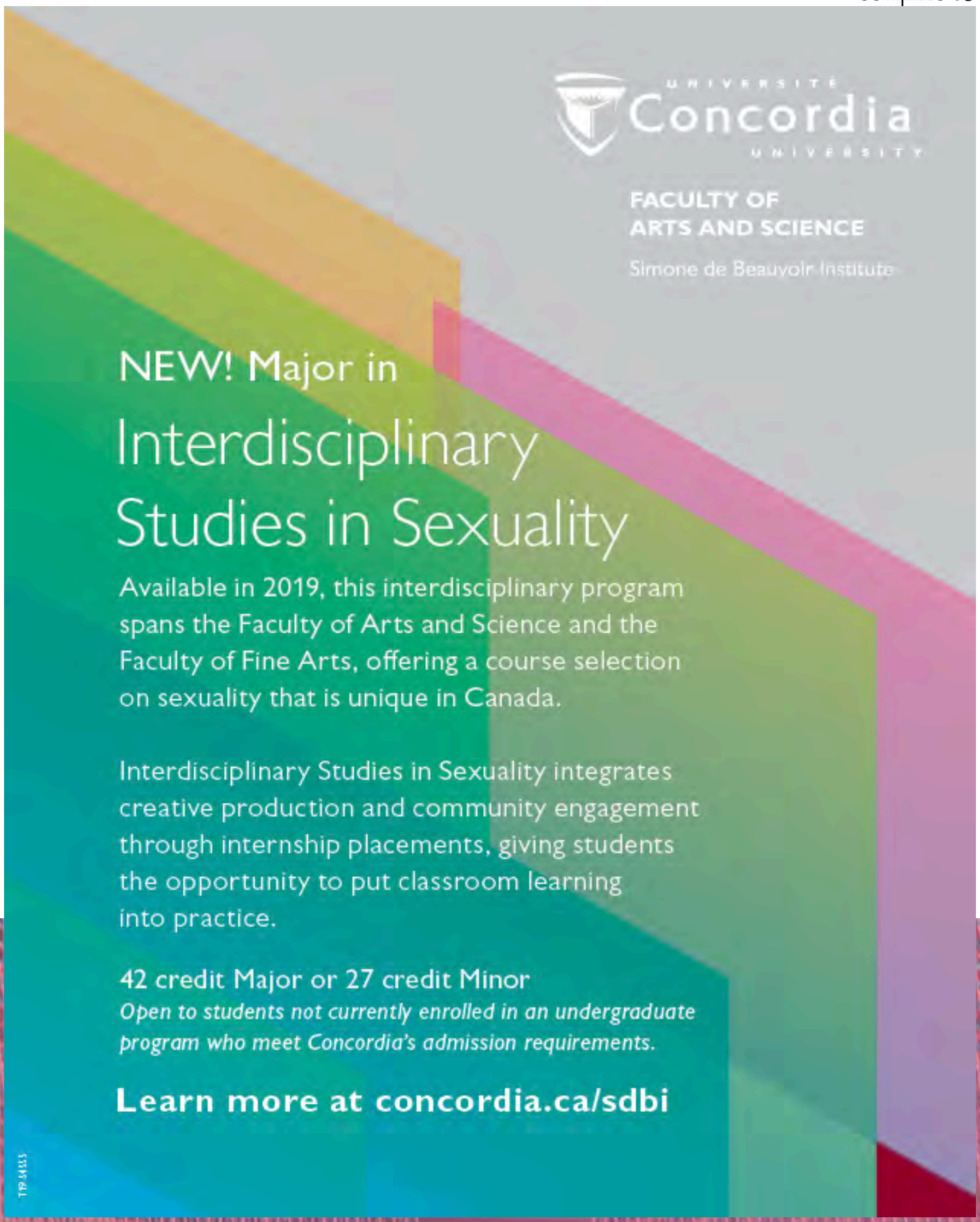
Tom Hooper
Historian

In 1751, the British parliament passed the Disorderly Houses Act, a statute that was directed against "bawdy-houses", also known as brothels or other spaces of sex work. Other laws passed in the 19th century, including vagrancy, gross indecency and indecent acts helped establish a web of laws that criminalized sex workers and other 'sexual deviants'. By the 1970s, queer activists joined with sex workers in calling for the repeal of these laws, as police increasingly used the bawdy-house law to raid gay bathhouses. This sex worker-led activism culminated in a major victory in the 2013 Bedford decision, in which the bawdy-house provision was deemed to cause harm that was 'grossly disproportionate' to the intended purpose of the law. However, in 2014 the Conservative/Harper government passed the Protection of Communities and Exploited Persons Act (PCEPA), which reconstituted many of the anti-sex worker laws, including the bawdy-house law. From 2017-2019, a network of historians, sex workers, lawyers and HIV activists worked toward the full repeal of not only the bawdy-house law, but other laws aimed at sex workers and queers. As a result of our efforts, the bawdy-house law was fully repealed in June 2019. This presentation explores the history of this harmful law, the efforts by sex workers, queers and historians to repeal it and the work that is still left to be done on criminal law reform.

What Was Opened Up by the Anti-69 Critique: Reproductive Justice and Queer Struggle

Karen Pearlston
University of New Brunswick

"Most attention to the 1969 Omnibus Bill Criminal Code reforms is directed at the amendments to the laws against buggery and gross indecency. Yet the bill included an equally important and controversial reform to abortion law. This paper will evaluate the Anti-69 project from the viewpoint of queer movements in New Brunswick in the context of the current struggle to save Clinic 554, NB's only abortion clinic and provider of most of the queer, trans and HIV health care in the region. Clinic 554 may be forced to close because of a regulation prohibiting medicare funding of abortions performed outside of hospitals. This state misogyny may lead to the loss of an essential and beloved LGBTQ2sIAA community institution. Abortion activists, queer activists, trans activists, sex work activists, harm reduction activists and others are coming together to Save Clinic 554. These relationships have been a consistent part of the history of Clinic 554, but in the face of loss, the relationships have become more explicit and the stake that we have in each other's struggles has become more visible. By the time the conference happens, we may know whether Clinic 554 will survive. The paper will discuss the Save Clinic 554 campaign in the context of other important developments in the Fredericton queer community, including the impact of Anti-69 organizing and the decision of the Pride committee, after community consultation, to ban uniformed police from the parade and festival. The paper will also take up the relationship between law and social change.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SSA | L'AÉS

SEXUALITY STUDIES ASSOCIATION

L'ASSOCIATION DES ÉTUDES DE LA SEXUALITÉ

March 23rd, 2020

Dear Federation for the Humanities and Social Sciences and Western University,

The global COVID-19 pandemic is an event that will reshape our society in lasting ways. In this time of emergency, academic associations cannot meet face-to-face for their annual conferences. On Wednesday March 18th, 2020, the Federation held a meeting to discuss plans for the upcoming Congress 2020 scheduled from May 30th – June 5th, 2020 at Western University. This open letter is in response to the Federation's decision: to move Congress 2020 to an online format (i.e. "virtual Congress 2020").

The executive of the Sexuality Studies Association (SSA) held an emergency meeting Sunday, May 22nd, 2020, to discuss our plans going forward. We voted unanimously to decline the Federation's invitation to the move the SSA|AÉS's annual meeting to an online format.

The SSA|AÉS requests that Congress 2020 **not** be held in the proposed online format; we insist virtual worlds cannot match the verisimilitude and humanity of real life. We vehemently request the Federation and Western University to cancel the meetings for 2020.

In solidarity with the Black Canadian Studies Association, the Socialist Studies Association and the Canadian Sociological Associations, the SSA|AÉS resists this call to virtual action. Like other inter/multi/disciplinary associations committed to critical scholarship, the SSA|AÉS shares political concerns articulated by the Black Canadian Studies Association in their open letter to the Federation.

Given the historical roots of critical sexuality studies as a scholarly field/area, as well as dialogues across academicactivist-artistic borders that shape the vibrancy of contemporary worldviews, the SSA|AÉS recognizes the obstacles and limitations of information and communication technologies (ICT), as with contemporary video-conferencing tools.

Claims that ICT capabilities match the purpose and function of academic conferences are false. These tools foreclose any opportunity for complicated and layered forms of human communication. The SSA|AÉS regards such complications as vital and transformative for understanding our world and building knowledge to support its emerging needs.

Further, online tools fail to meet the requirements of an equitable, diverse and inclusive community.
Such tools often exclude individuals living on another side of the digital divide. For example, potential attendees like the many artists, activists and community members are central knowledge producers within our field and yet not as privileged as the academic elite.

Simply put, online formats limit discussion as many tools are accessible only to a chosen few.

Members of the SSA|AÉS are predominantly graduate students, contract instructors and junior untenured faculty members. Without physical meetings and social gatherings, it is extremely difficult for more senior faculty, activists and artists to mentor our precarious members.

Perhaps more significant, however, is the lack of recognition the Federation has given to the very real dangers, risks and harm that virtual conferences present to our members, many of whom are in precarious and vulnerable positions already. Despite utopian visions, the internet is not a place for equity, diversity and inclusion.

The majority of our members are queer and trans identified; we have lived experiences of bullying, harassment and mobbing. Forcing our professional lives into virtual spaces increases our vulnerabilities and triggers past trauma for our constituency. Many of our members are subject to online harassment and violence based on their public research interests.

Members of the mainstream media already target the SSA|AÉS on an annual basis, and increasingly conservative and extremist groups threaten the physical and psychic wellbeing of sexuality studies scholars.

Our executive experiences annual harassment and phishing that often seeks to undermine our mission and goals. Since our inception, the SSA|AÉS maintains a *code of conduct* to mitigate possible troubles at our annual meetings. The SSA|AÉS executive is most grateful for university protocols and security; we have this history of working with both the host institutions' and Congress's security teams because of threats from the unknown public.

We refuse to put our members' physical and mental wellbeing at risk by participating in a "virtual Congress 2020". We ask that our concern be taken seriously by the Federation and addressed in its future communication.

We ask that you *cancel* plans for moving Congress 2020 online.

We request that Congress 2021 take place at Western University; we ask the Federation honour the many hours of labour our colleagues put forward into organizing Congress in London ON.

Finally, we urge the Federation to apply the theme *Confronting Colonialism and Anti-Black Racism* for Congress 2021. The issues emerging from this theme are too important for scholars across the disciplines and everyone residing in Canada.

Sincerely,

The SSA Steering Committee

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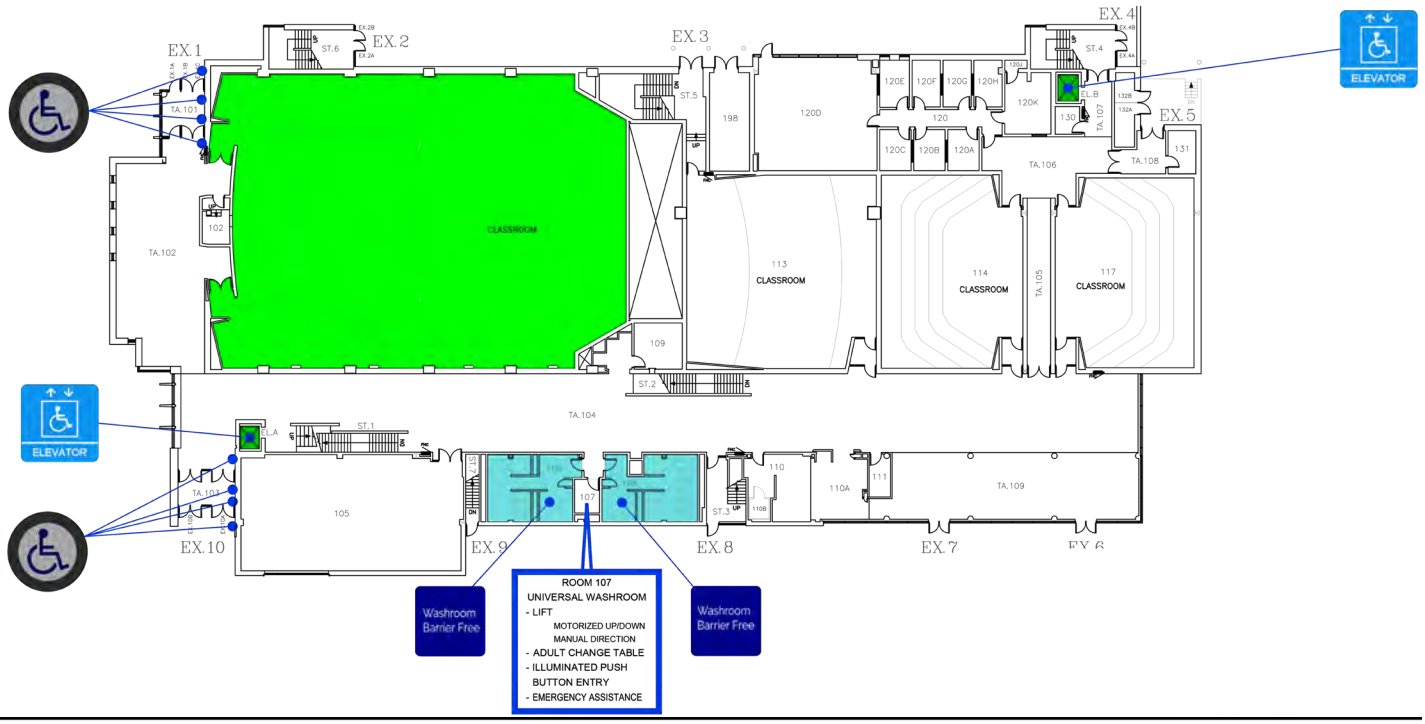

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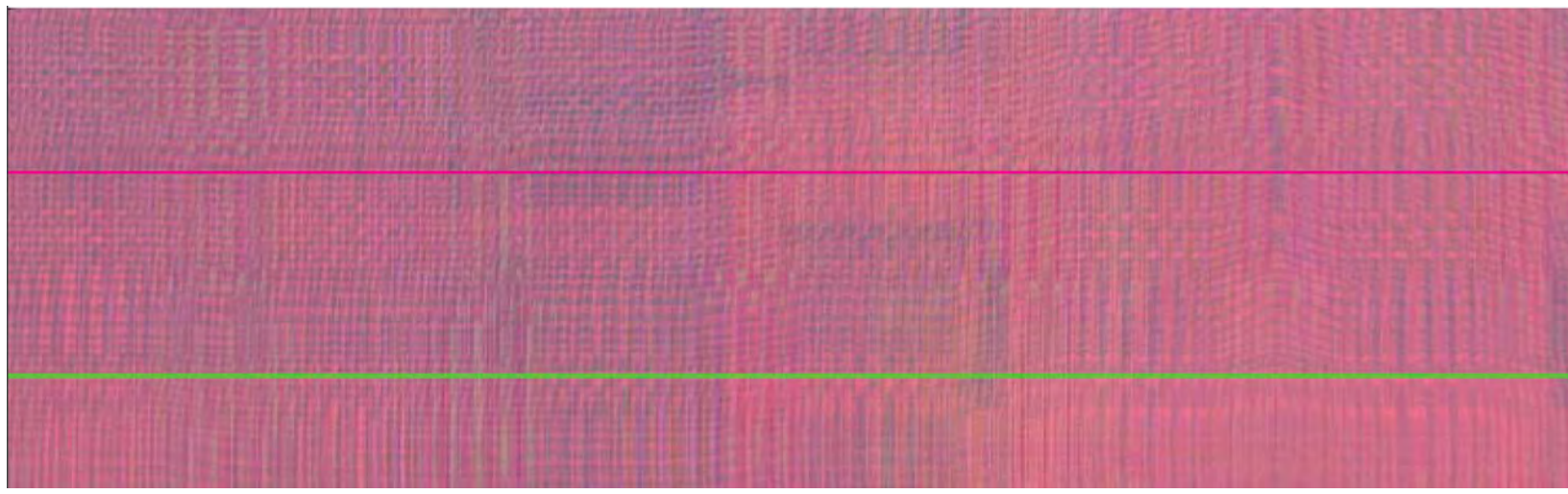

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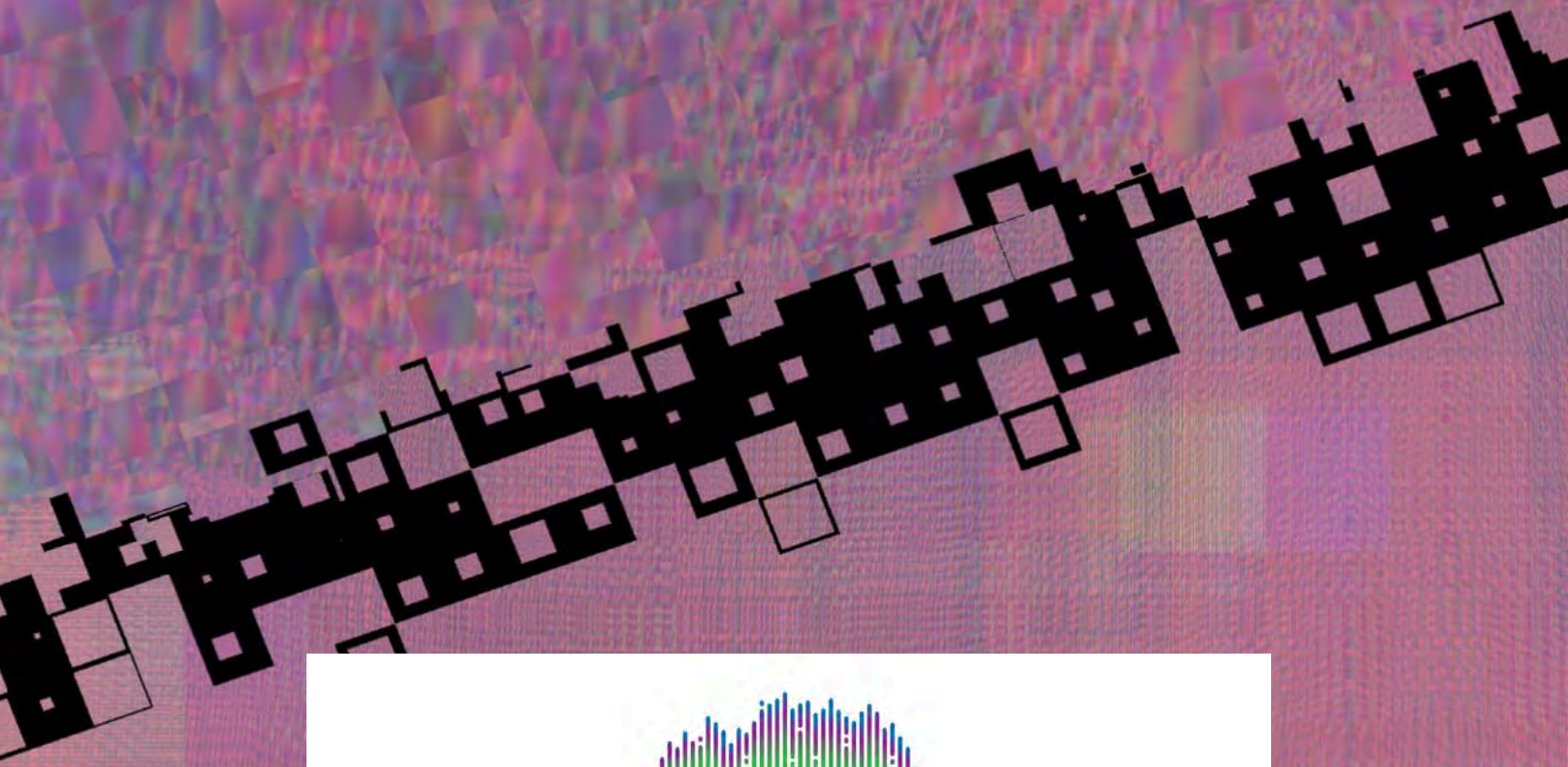

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