CANADA IN CONVERSATION:
Crisis, Challenge and Change

Conference Dates: 9, 16, 23 and 30 April 2021

ROBARTS
CENTRE FOR CANADIAN STUDIES

PRESENTATION ABSTRACTS

(PANEL 1A)
INDIGENOUS POLICIES

Uprooting Local Laws and Replanting Resilience
Deanna Bogaski, Carleton University

My research examines how Indigenous Food Sovereignty is limited by municipal guidelines in Winnipeg, Manitoba, on Treaty 1 territory. This research looks at current ways in which the city allocates land for development and leisure, and how these efforts could be improved by allowing space and place for nature to develop, which adds to the health and wealth of a city.

Winnipeg is home to the largest urban Indigenous population in Canada, and a large urban residential reserve on the former Kapyong Barracks site is being planned. This news was met with negative perceptions by the settler population, with racist ideas of what would happen to neighbouring property values. These have largely been assuaged by the municipality, as the project plans require approval, and also by the First Nations Development Corporation who state they would like to develop a neighbourhood which blends seamlessly into the area.

This development comes at a time in which alternative and innovative ideas on what cities can do, and perhaps should do, are pertinent. Ideas range from urban agriculture, land bridges, and micro forests, and look at the ways in which biodiversity is necessary to the functioning of ecosystems on which we all depend. Indigenous Food Sovereignty allows for resilience, in economic terms, but also in cultural and environmental terms. Through exploring municipal laws and the limitations they place on allowing this site to be considered as land, I imagine policy alternatives which would encourage resilience and reshape settler perceptions.

Digital Security in the Material Age: Imagination, technology, and the production of sovereignty in the Canadian Arctic
Benjamin Johnson, York University

This paper considers the ways in which social imaginaries structure the development and use of technology in the Canadian Arctic within the field of security. In particular, I examine how discourses of risk condition policies focused on the innovation of security technologies that are designed to make a spectrum of future threats visible in the present. I argue that these technological developments are grounded in a particular sociotechnical imaginary that is predicated on historical state practices while drawing from a much wider assemblage of current state strategies that are refracted through a lens of futurity. Importantly, this securitized imaginary is mediated by a particular thematic assemblage of risk and pre-emption that frames the Arctic as an empty space of vulnerability. Within this imaginary, the Canadian state's rhetorical claims to sovereignty are threatened by the potential for competing expressions of power enabled by climate change, technological diffusion, and other trends at the international scale. Consequently, the Canadian state has prioritized technological innovation as a governance strategy designed to rationalize and consolidate its power over its Arctic territory. Broadly, this strategy is predicated on illuminating the Arctic using the visible and non-visible spectrums, which in turn contributes to the production of sovereignty as a rhetorical, material, and symbolic signifier of state power and control.

Out With the Old: Deconstructing the Colonial Epistemology of Secularism in Quebec
Stephanie Latella, York University

In June 2019, Quebec passed Bill 21, banning the wearing of religious symbols by public sector employees. This legislation is the consummation of a conversation on "reasonable accommodation" that has dominated Quebec politics for the better part of this century. For the sake of consistency, legislative bodies like Montreal's city council and Quebec's National Assembly have now removed crucifixes from government buildings, a move long resisted because of the historical significance of these artifacts. My paper asks whether this recent shift in the conversation represents a willingness to contend with Quebec's colonial history.

A growing field of scholarship explores how narratives of secular modernity, in Quebec and elsewhere, perpetuate the political, affective, and epistemological structures of settler colonialism. This includes Darryl Leroux's history of Quebec's "settler colonial imagination," Sirma Bilge's work on the "white worry" of reasonable accommodation, Bruno Cornellier's analysis of Quebec's "settler structure of feeling," and Délice Mugabo's writing on Islamophobia and antiblack racism. I draw on this field to analyze debates and decisions about the removal and relocation of crucifixes. Laws like Bill 21 enable the state to reorganize and rebrand its colonial icons and infrastructure. The crucifix becomes a relic of la grande noirçeur (or the dark ages) before secularism, to be preserved in a museum setting as a national artifact. I suggest that such reconfigurations perform a separation of Church and State that potentially disavows how settler colonialism continues. I ask how public history might enable a deeper reckoning with the colonial legacies of secularism.

Decolonizing Public Places and Public Memory: Kingston, Ontario
Elizabeth Nelson, Queen's University

Cities are increasingly being called upon to respond to the demands of urbanization and a progressively more conflicted, compact, and diversifying world. As cities grapple with these changes, the experience of non-hegemonic peoples who are often excluded and marginalized in urban spaces are of particular

importance. Since the release of the final report of the Truth and Reconciliation Commission, municipalities are increasingly addressing reconciliation in their practice, including new engagement with Indigenous heritage and public memory. Municipal perspectives of heritage are frequently colonial and result in Euro-Canadian commemorative landscapes that reinforce official national narratives of history and identity. These landscapes limit the expression of Indigenous heritage and reinforce settler-ignorance. If the goal of creating reconciliatory spaces is to foster dialogue, interaction, and opportunities for conciliation, current municipal heritage practices are insufficient. This research uses Kingston, Ontario as an opportunity to explore municipal heritage practice in the context of reconciliation, and learns from Indigenous peoples what new places of public memory might look like when created from decolonial perspectives. It indicates that there is a need not only for the modification of current colonial commemorative landscapes, but also for the creation of new places of Indigenous public memory that are dynamic, emphasize dialogue and community, and that might create opportunities for conciliation. Decolonizing municipal heritage practice will require a willingness to experience discomfort and vulnerability, the redress of settler-ignorance, and a commitment to creating new relationships with Indigenous peoples.

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Land, Sovereignty & Settler Colonialism

Responses to Indigenous Protests in Canada and the Punctuated Equilibrium Model: A Comparative Analysis of the 1990 Oka and 2020 Wet'suwet'en Crises
Kaleigh Campbell, Balsillie School of International Affairs

This strategic resistance from the Wet'suwet'en chiefs and their allies in response to the Coastal GasLink pipeline was propagated in the media and evoked a nation-wide response in Canada. This paper adopts a comparative lens to examine Canadian responses to Indigenous protests related to territorial self-determination and land claims. While there have been numerous Indigenous protests, scholars argue these events have been understudied and warrant further academic consideration. This paper addresses this limitation of the literature by comparing the protests and responses associated with the 1990 Oka Crisis and the Wet'suwet'en Crisis in 2020. In this paper, it is argued that these crises produced punctuations in an equilibrium, which led to improved government responses to future Indigenous protests concerning territorial self-determination and land rights. This argument is presented in four main parts. First, an overview of the main tenets of the punctuated equilibrium model are presented. Second, an overview of the 1990 Oka Crisis and the Wet'suwet'en Crisis in 2020 are provided. This overview will include a description of the events, short-term responses, and long-term outcomes in the case of the Oka Crisis. In addition, this section will examine the aforementioned aspects of the crises in relation to the punctuated equilibrium model. Third, based on the conclusions drawn in the previous portions, a recommendation will be presented as to how the federal government can engage with Indigenous communities in a more proactive manner to prevent the perceived need to engage in protests to assert Indigenous land rights claims.

Performances of White Domesticity in Settler Colonial Canada
Morgan Johnson, York University

Along with a global pandemic that exacerbated already violent inequalities around the world, 2020 saw a surge in support for the Land Back movement across so-called Canada and Turtle Island. The Land Back

movement sheds light on what John Burrows has termed the "creeping blockade," which orients Indigenous land defense as a counter occupation to the original occupation by settler Canadians. As Lorenzo Veracini argues, domestication is a key tenant of settler colonialism (16) and is ongoing. As Skyler Williams, Six Nations land defender and spokesperson for 1492 Land Back Lane describes it: "every other community across the country...they've all grown, exponentially, over the last 100 years. Except for reserves. Reserves are the only ones in the last 100 years that have gotten nothing but smaller" (Digital Shorts).

For this presentation I propose to explore the gendered labour of creating domestic spaces and the ways that such labour has been publicly celebrated to further a settler colonial agenda in Canada. Particularly, I will look at the project of domesticity when practiced by white (cis/ hetero/able bodied) women as an important cog in the heteropatriarchal, racialized and capitalist settler colonial machine. I will discuss my preliminary data analysis of early colonial newspapers, plays and immigration pamphlets as well as recent settler articles and opinion pieces concerning Indigenous land defence to argue how rhetoric/practices of innocent domestic acts attempt to hide the violence inherent in the project of Canada. This paper is part of my doctoral research, which uses theatre and performance to critique historical and modern-day settler domestication, a structure that is intricately tied to land.

Rethinking Reconciliation: A Look at Reconciliation Politics Through the 'Land Back' Lens
Hannah Morikawa, York University

What does the emergence of the 'Land Back' movement say about the state of reconciliation politics in Canada? Despite Canada claiming to have moved into an era of reconciliation, the practices of federal and provincial governments have not lived up to the rhetoric. As a result, there have been several significant protests across the country, often taking up cries of 'Land Back' and 'reconciliation is dead', in order to bring attention to land issues and the failure of historic treaties. This paper investigates why this shift has occurred and what this means for reconciliation politics. Using the case of the Wet'suwet'en protests against the Coastal GasLink pipeline in 2019 and 2020, which garnered widespread attention, this paper argues that reconciliation politics have failed to resonate with Indigenous communities because of its reliance on capitalist approaches that serve to favour economic benefit over Indigenous rights and lives. These responses that merely try to stem the consequences of settler colonialism will be addressed in terms of the social, economic, legal, and political elements, and with the case of the Wet'suwet'en conflict, this paper will conclude that it is reflective of the wider failure of reconciliation. The framing of the ongoing 'Land Back' movement further serves to highlight the rejection of reconciliation politics by Indigenous communities, as they seek to address structural and systemic barriers to the 'return of Indigenous lands to Indigenous hands'.

"Getting Canadians to care": News Media Coverage of the 2016 CHRT Decision on Indigenous Child Welfare
Allison O'Neil, York University

This project examines mainstream news media coverage of the 2016 Canadian Human Rights Tribunal (CHRT) ruling that found that the federal government is discriminating against First Nations children in the provision of child and family services. In recent years, as a result of hard-fought struggles by Indigenous actors, the intergenerational consequences of state-sponsored racism and colonialism that the federal government has routinely disguised and denied have increasingly been recognized. The Truth and Reconciliation Commission and the National Inquiry into Missing and Murdered Indigenous Women and Girls, for instance, have helped to bring attention to ongoing colonial racisms and their consequences.

Further, Canada-wide Indigenous movements, like Idle No More in 2012, along with a growing body of Indigenous scholars, have actively contested dominant narratives that deny or minimize the harms of contemporary colonialisms to Indigenous peoples. Contributing to the scant literature on media coverage of Indigenous child welfare, I look at news articles which mention the CHRT decision, published within the six-month period before and after it was released, on the Canadian Broadcasting Corporation (CBC) News website (Canada's national public broadcaster). Given the importance of news media in framing public policy issues and shaping public opinion, this project seeks to understand public reception of the CHRT decision, and what this implies for reconciliation and decolonization in Canada.

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Environment and Climate Change

The Role of Environmental Politics in the Canadian Passenger Rail Debate: A Multiple Streams Framework Analysis of High-Frequency Rail
Matthew Boulden, McGill University

While Canada has lagged behind European and eastern Asian countries in advancing passenger rail infrastructure, such as High-Speed Rail, the 2019 announcement of the federal government's commitment to assessing VIA Rail's High-Frequency Rail [HFR] proposal demonstrates a noteworthy shift in federal transportation policy priorities. Given the growing influence of environmental concerns on Canadian politics and public policy, could this phenomenon play a crucial role in explaining the place of HFR on the government's policy agenda?

By conducting elite-level interviews and document analysis, this research seeks to answer this question by utilizing the Multiple Streams Framework which examines the inner-workings of the problem, policy and politics streams. In doing so, the influence of a multitude of factors are considered in order to understand what caused a policy window to open for the HFR project, thus leading to the opportunity for VIA Rail (the policy entrepreneur) to couple the streams and push this proposal onto the government's decision agenda. Through this holistic analysis of the agenda-setting process, the role of environmental politics - including its prominence within the problem stream and its influence on actors within the politics stream - is examined. Ultimately, this research finds the influence of environmental considerations and political incentives, along with a combination of other critical factors, enabled the HFR proposal to enter the government's agenda. Our discussion continues the debate regarding the role of environment in this policy process by questioning whether this factor was essential for the project's appeal or merely utilized as lip-service for political opportunism.

Estimating landcover change and greenhouse gas emissions using spatiotemporal MODIS data: A case study in Northern Ontario, Canada
Ima Ituen, York University

An interesting effect of climate change in Northern Ontario is the creation of longer growing seasons. Currently, 43.3% of Northern Ontario is forest cover, and this region contains 76.1% of Ontario's productive forest. There is the expectation that there will be increased land use conversion from natural forests in Northern Ontario to capitalise on the new economic opportunities resulting from longer growing seasons.

My research examines the impacts the land conversion – from forest to agricultural environment – has on the air quality and soil properties. I use remote sensing technologies for detecting these changes.

I have developed a method to detect and map land cover and land use in certain areas of Northern Ontario from satellite imagery. My research focuses on how the initial soil and land use status and subsequent management schemes affect soil carbon stock and greenhouse gases (GHG) emission.

This paper highlights how I incorporate high spatial and temporal resolution remote sensing products into multi-scale modelling of the environment. It presents the results from an automatic method we developed for change detection. The method was applied to the satellite data over a predominantly vegetated area of Northern Ontario for the period 2001 to 2016. The accuracies ranged between 74% and 88%. The study is being done over a long period so that sufficient data can be collected to assess how the initial forest air and soil properties transform over time, and how subsequent management schemes affect the environmental properties such as GHG emissions and the soil carbon stock.

Preparing Cities for Climate Emergency: A Triage-Based Policy Framework for Urgent & Equitable Crisis Response
Jenna Ritch, York University

This paper outlines an innovative conceptual framework for local governments to utilize when planning and implementing climate policy based on principles of emergency triage within the context of the COVID-19 pandemic. Local governments are at the forefront of three interconnected crises: the climate crisis, the pandemic and inequality. The pandemic is straining resources and time to combat climate change is running out, resulting in disproportionate burdens on racialized, marginalized, & vulnerable communities and pressure on governments to formulate innovative solutions. Although a triage model is not ideal as it inherently necessitates exclusions and trade-offs, it is an indispensable tool for effective crisis management. Mixed-method research synthesis and semi-structured, open-ended interviews regarding municipal climate action planning, prioritization & implementation informed this framework. Three criteria form the basis of the prioritization framework: effectiveness, efficiency, and equity. Effective policies prioritize initiatives with the greatest reductions in overall energy and emissions output. Efficient policies prioritize initiatives that minimize costs or that establish independent or self-funding mechanisms. Just policies prioritize the consideration and inclusion of racialized, marginalized, and vulnerable communities. The paper concludes that this framework can be applied to a wide range of future emerging crises requiring urgent yet rational decision-making.

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(Panel 2B)

COVID-19: Pandemic Effects and Consequences

What about us? Exacerbation of post-incarceration barriers to reintegration for female releasees during the COVID-19 pandemic.
Eva Darboh, York University

In the wake of the Covid-19 pandemic, what measures are being put in place to ensure that female inmates nearing their release dates are equipped with enough resources and support to ensure that they

reintegrate into their communities as successfully as possible. I will argue that there is a lack of attention being given to this marginalized female population, especially in regard to addressing the inevitable hardships they are bound to face as a result of being released from prison during a global pandemic. I hypothesize that the Canadian government has not allocated the resources or funds needed in order to help assist such women during these extremely dubious times. It is no secret that the Canadian economy has been tremendously suffering during the Covid-19 pandemic, particularly the labour market has taken a hard hit from the number of businesses that have had to shut down, including employers who have had to minimize their staff by letting workers go. And so, it is difficult to assume that amidst all of this economic chaos and strife, the Canadian government is reserving funds to assist women who have been released from the correctional system during the current pandemic. This sector of the Canadian population often gets overlooked and can be considered as a vulnerable group once they are released back into their communities during these precarious times. It is reasonable to suggest that these women will require the assistance of social and financial resources immediately post incarceration.

Shifting Dynamics: The effects of the Covid-19 pandemic on Canadian artists' portfolio careers
Jenna Richards, University of Ottawa

The majority of artists across cultural disciplines hold portfolio careers, which consist of multiple part or full-time positions held at once, in short succession, or as a series of concurrent or frequently changing jobs, such as contract work. This workstyle is not new to the cultural industry, perhaps due to the transient nature of artistic work and lack of job security even amongst seasoned professionals. However, the Covid-19 pandemic has eradicated many traditional opportunities in the cultural industries, such as performances and exhibitions. How have Canadian artists adapted their portfolio careers in light of the Covid-19 pandemic? What components have replaced certain traditional mediums, and what new avenues have emerged due to this radical disruption?

This presentation investigates the multifaceted professional lives of Canadian artists with an emphasis on adaptations linked to the Covid-19 pandemic. Professional identities and portfolio careers are discussed drawing on case studies of Canadian artists in the music, dance, visual arts, and theatre disciplines. The study equally explores how work patterns and the cultural industries have been affected by the Covid-19 pandemic through government-led surveys.

The Covid-19 pandemic has had considerable effect on traditional performance and presentation streams within artistic disciplines and, by consequence, cut administrative, production, and other positions within the sector as well. Artistic portfolios contain increasing digital media, distanced teaching, livestreaming, and adaptive programing, as well as temporary or permanent positions outside the cultural industry as a result.

On the intersections of housing precarity and aging: the potential impacts of provincial Bill 184 and Bill 218 for aging populations accessing formal and informal care networks in Ontario
Sarah Westerhof, York University

This is an exploration of the potential impacts of Bill 184 and Bill 218 on low income aging populations who require formal and informal care networks to survive. Bill 184 assigns landlords authority to establish rental repayment plans and evict tenants without a hearing from the landlord and tenant board. Bill 218 absolves long-term care homes of legal liability for death and injury as a result of COVID-19. According to a (2016) review of homelessness and aging about 9% of the visible homeless population in Canada is older than 55 and face barriers to housing such as poverty and limited access to health and pension benefits. This paper

critiques the intersections of housing precarity and aging to better understand how low income populations in Ontario are displaced and/or harmed by these legislations. Using the lens of feminist political economy, this analysis draws on the social determinants of health to explain how housing precarity affects individual well-being while limiting access to informal community care networks. This research is significant because it unpacks how COVID-19 era legislation deteriorates housing options for low income aging populations and restrict safe access to formal care spaces that (over)charge for health care services. The provincial government is stagnant on implementing policies that support solutions to the housing and health care crisis Ontario is experiencing during the global pandemic. This research aims to educate and advocate for the right to affordable housing and communal care spaces that are not situated in for-profit colonial frameworks.

New Fathers in the pandemic: Impacts and Implications.
Josephine Mary Violet Francis Xavier, York University

Parents face additional obstacles in light of the COVID-19 pandemic, as it disrupts the family dynamics. The perinatal period provides a window of opportunity when fathers are most likely to engage in positive actions for the good of their children and their families. While fathering itself is a life-changing event, the emergence of COVID-19 is poised to augment fatherhood challenges, especially in the childbearing period. However, fathering in a pandemic presents inevitable changes, with possibilities for positive and negative impacts on self and family. On the one hand, it might be a silver lining that fosters a robust father-child relationship under lockdown measures but brings with it challenges of intensified parental obligations like homeschooling in young children. Besides, the pandemic has forced constraints on health care practices and interventions focused on mothers and babies, sometimes exclusively, to the point where some fathers are left entirely out of the "family- centred" picture. Family-centred care seems to be at stake due to visitor restrictions during appointments, virtual consults, closure of in-person antenatal and postnatal services and no support or one support person pandemic policies and protocols. These circumstances may have particularly pronounced impacts on vulnerable fathers like the young, single, same-sex, visible minority, first time and new immigrant fathers. This presentation attempts to address how COVID-19 affects fathers during the childbearing period globally and in the Canadian sense. It will discuss potential strategies and guidelines for nurses and health professionals in community organizations for father-inclusive practices in the face of a "new reality."

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Gender and Sexuality: Barriers, Justice and Policies

Examining Perceptions of Procedural Justice and Police Legitimacy in the LGBTIQ2S+ Community
C. Emma Kelly, University of Guelph

The relationship between LGBTIQ2S+ Canadians and the police has long been fraught with tension, and the role of policing in LGBTIQ2+ communities has been the subject of significant public debate and

scrutiny. However, little research has been conducted on LGBTIQ2S+ Canadians' perceptions of police legitimacy, nor how these perceptions vary by identity within the community and ethno-racial background. Understanding perceptions of police legitimacy is important – particularly among the most vulnerable and marginalized members of the LGBTIQ2S+ community – due to its association with myriad positive outcomes, including feelings of safety and willingness to report victimization. In addition, the antecedents of police legitimacy within this community are not well understood. Among numerous other populations, perceptions of procedural justice during encounters with police have largely predicted police legitimacy, yet this theoretical framework has rarely been applied in an LGBTIQ2S+ context. This paper will examine our current understanding of the relationship between the LGBTIQ2S+ community and police, and the need for further research. In addition, it will highlight the author's ongoing project, which seeks to address the following questions: Is there a relationship between LGBTIQ2S+ Canadians' perceptions of procedural justice and their perceptions of police legitimacy? How do perceptions of police legitimacy differ between subgroups within the LGBTIQ2S+ community?

Geographic Racializing and the (Re)Colonization of Vancouver: Indigeneity, Immigration, and Vancouver's Sex Work "Crisis"
Evania Pietrangelo-Porco, York University

Like many in 2020 and 2021, Vancouver's sex workers, and normative residents, had to navigate a changing environment. Vancouver's supposed sex work "crisis" began with the closure of the city's cabarets in the late 1970s. The closure of these cabarets meant that many sex workers (primarily women [biological and trans] of Indigenous descent) had to ply their trade on Vancouver's commercial and residential streets, making it appear that during the 1980s, there had been an increase in outdoor sex workers. During this period, there was also an increase in Asian and South Asian immigration to Vancouver and an influx of Indigenous migration to the city and other urban centres. While the increase of migrants, immigrants, and sex workers is not necessarily connected, the city's colonial past has otherized and sexualized Vancouver's sex workers and non-European residents in a manner that has joined the two. This connectivity and the supposed increase in sex workers made the city, or rather the establishment of white middle-class hetero-normativity, appear under attack and in need of protection.

Ultimately, the sex work "crisis" was one of ideology, image, and identity. From 1980 to 2000, the city's white middle-class residents battled for control over the city's geographic and ideological meanings. These residents not only lived within the city but saw themselves as Vancouver itself. As such, I argue that these residents wanted Vancouver to embody the image of a white, hetero-normative, middle-class resident and, in doing so, adopted the persona of what I term the (re)colonizer.

The Nordic Model: Contrasting Prostitution Policy in Canada and Sweden
Emily Simunic, Concordia University

In the Bedford v. Canada decision, three of Canada's provisions regulating prostitution were invalidated and struck from the Criminal Code. Following the Bedford ruling the Conservative government adopted the Protection of Communities and Exploited Persons Act (Bill C-36). Bill C-36 is based on the Nordic model of prostitution regulation which decriminalizes the sell- ing of sexual services while criminalizing purchasing and pimping. The Nordic model originated in Sweden, and despite similarities between the policies the Canadian and Swedish approaches differ significantly in their underpinnings and effects. Using Bacchi's Poststructural Analytic Strategy, an approach also referred to as WPR ('What's the problem represented to be?'), this paper suggests that the two policies are justified by different discursive problematizations of prostitution. While the Swedish model adopts a radical feminist discourse that problematizes prostitution as

patriarchal oppression, the Canadian approach is rooted in social conservatism, which problematizes prostitution as the result of moral deviance, from which individuals and the community must be protected.

UBC (Un)Accountable: On Public Shaming and the Steven Galloway Controversy
Walter Rafael Villaneuva, University of Toronto

What is the practical utility of using public shaming as a tool for justice in cases of alleged sexual assault? In an attempt to answer this question, my paper uses the Steven Galloway controversy as a test case. I first look at the "UBC Accountable" letter that ostensibly defended him and was signed by prominent authors such as Margaret Atwood and Joseph Boyden, then the "Counter-Letter" that was produced in response, and finally some selections from the Refuse: CanLit in Ruins collection. With recourse to the work of Sara Ahmed, Jennifer Jacquet, and others, I deconstruct how shame operates in these three texts. I approach these works as literary objects and discuss how certain rhetorical strategies are used to elicit and incite shame and guilt not just in the intended target audiences of these pieces but also in the public at large. Ultimately, I argue that shame succeeds in some respects when it is weaponized as an instrument for change; however, I also suggest that strategies beyond eliciting this feeling are necessary if we are to move beyond the very public sociopolitical discourse of the #MeToo movement, particularly as it relates to scandals in CanLit. Public shaming has its limitations in that it merely brings about an awareness of these issues without offering concrete ways of ending rape culture. Although I applaud the activist work that has accompanied this movement, we must create avenues of support for sexual assault survivors that do not end with the public shaming of their attackers.

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(Panel 3B)

Canadian Artistic Identities

Creating Cultural Bridges: The History and Development of the Chinese Orchestra in Canada
Patty Chan, York University

There has been scant documentation about the history and development of Chinese music, specifically traditional Chinese orchestral music, of the Chinese diaspora in Canada. Music is an important link for immigrants to their homeland and serves to bring people together and preserve cultural heritage. As well, some orchestras have begun to venture beyond the Chinese community, reaching out to the mainstream and collaborating with other cultures. Currently, there are Chinese orchestras in Vancouver, Edmonton, Calgary, Toronto and Montreal. For the most part, they are isolated from one another, each dealing with their own challenges. While there have been a few papers written about some of these Chinese orchestras, previous works have failed to link these orchestras nationally. Though their distance geographically is great, these diasporic orchestras face many common obstacles. An essential application of this research is to find ways to work together, exchange ideas and find solutions. As a second-generation Chinese Canadian that has grown up in the Chinese orchestra world, I will use my experiences and observations to further illustrate how music of one's heritage can shape identity. Through firsthand audio and video interviews with music leaders and founders of Chinese orchestras across Canada, this paper will document their history and development, and impact on individuals and their communities. Most meaningful, the fieldwork completed in connecting these orchestras will build bridges that will enable

communication and support, strengthen relationships, and foster a united effort in ensuring the future and development of this unique and valuable musical genre.

"The country you know and the stories you don't": Voicing marginalized experiences and dialogues of displacement in Canadian podcasting's shifting landscape
Jeff Donison, York University

In Canada, many racial and ethnic minorities have embodied displacement over time, continually contributing to identity conflicts of belonging and otherness in a country widely considered post-racial and post-colonial. Yet many of these displaced narratives have been excluded from mainstream media representations. Podcasting, however, presents a potentially liberating space for racial and ethnic minorities to challenge dominant discourses and to represent marginalized pasts. Digital stories of the self are particularly prevalent in podcasts discussing racial and ethnic displacement and belonging. Many racially and ethnically- conscious podcasts revisit historical narratives and conceptualizations of "Canadian" identity and culture that purport unity but are embedded in Western constructions shaping how many racial and ethnic minorities view themselves in relation to their ancestral pasts. This presentation utilizes textual analysis on Canadian podcast episodes from The Secret Life of Canada and Cited using a cultural studies approach to examine how podcasts as open, dialogical spaces can help racial and ethnic minority podcasters revisit narratives of historic displacement and facilitate storytelling for identity construction within Canada. The Secret Life of Canada is "a history podcast about the country you know and the stories you don't," and Cited addresses experiential testimonies of forgotten/omitted historical events and peoples. Both podcasts will be analyzed for their efficacy as alternative production spaces for colonized peoples who feel "out of place" in Canada to represent themselves and their heritage while simultaneously building a listening community around these historically displaced narratives contributing to group identity and belonging online over space and time.

"Activism and The Pacifying Myth of The Polite Canadian in Ann Eriksson's Falling from Grace"
Jesse Gauthier, Queen's University

In *The Polite Revolution* (2005), John Ibbitson says that politeness is one of Canada's founding values. Canada mollified its volatile polities by developing "an entrenched culture of polite speech, of knowing that there are certain things . . . that one just cannot say." Though a politics of politeness continues to police Canadian sociability, movements like the Wet'suwet'en pipeline protests and Black Lives Matter have gained traction while speaking hard truths. So, how do we reconcile Canada's unremitting politics of politeness with its thriving political activism? Ann Eriksson's novel *Falling from Grace* (2010) explores this tense intersection of politeness and social/environmental justice. The novel's protagonist, Faye, is a scientist and an environmentalist. Faye struggles to reconcile her polite, non- confrontational political ideology with a group of protesters and their environmentally cogent but entirely impolite activism. Addressing Faye's internal tension, my paper engages with Benedict Anderson's concept of "imagined communities" alongside Ibbitson's work on politeness, exploring how the internalization of the "polite Canadian" national myth regulates sociability. I posit that Faye's internal conflict is resolved when environmental activism supersedes politeness as the most effective ideological position for maintaining—and growing—her social network. This conclusion highlights sociability's centrality in effective and sustainable Canadian social and political activism.

White Screen: Unsettling the Cinema of the Circumpolar North
Christopher McAteer, York University

The cinema of the Arctic is an exciting area of study through which we can explore a complex nexus of cultural representation, Indigenous expression, environmentalism, colonialism, and decolonization. It is an emerging area of research that has only properly coalesced over the past several years.

In this presentation, I will explore how cinema about, of, and from the Arctic shapes the global understanding of the Circumpolar North. I will also demonstrate the importance that this shaping has had for the politics of the region, particularly in an age of climate crisis. Engaging in an interdisciplinary approach that draws on film studies, International Relations, post-colonial studies, and human geography, I will seek to demonstrate how the once dominant southern representations of the region are being displaced by the decolonial cinema of Indigenous Northern filmmakers, particularly those in Canada.

Hegemonic Hollywood imaginaries will be contrasted with the films of Inuit filmmakers such as Zacharias Kunuk and Madeline Ivalu, demonstrating the radical artistic practices that have developed in Canada's North. I will also consider the colonial legacy of the camera as an oppressive tool of empire and how the technology is being used today to decolonize representations of the Circumpolar North.

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<small>(PANEL 4A)</small>

Racialised Tensions and Migration

Racism unmasked: How racism influenced Chinese Canadians' COVID-19 response
Terri Chu, York University

COVID-19 made its way to Canada during an extremely polarised year of political contests in North America. In both Canada and the United States, anti-Asian race-baiting had been used as a rhetorical tactic to win political support. In April 2020, Canadian Conservative leadership candidate Derek Sloan publicly insinuated that Canada's Chief Public Health Officer, an Asian woman, was acting in the interests of the Chinese communist party. In June 2020, President Trump referred to the coronavirus as the "kung flu". Politicians, aided by the media, turned Asians into the face of the pandemic.

Chinese Canadians have lived under a system of structural racism for over a century. Experiences of structural racism begin at childhood, where a simple "dirty look" could quickly lead to violence. As adults during a pandemic, "dirty looks" made them feel uncomfortable to engage in good pandemic responses such as mask wearing. The historical role that discrimination has played in the diaspora community needs to be better understood it is plays an integral role in present day pandemic response.
Based on meta analysis of social media, and secondary analysis of a previously completed set of interviews, and literature review of historical Canadian racism on the Chinese community, this paper looks at how past experiences of discrimination and renewed fears of facing stigma affected the pandemic response decisions of members of the Chinese Canadian community in the Greater Toronto Area.

Reckoning with Canada's Slave Past: From the Transatlantic Slave Trade to the 2020 Social Uprising
Natasha Henry, York University

Anti-Black racism is a particularly pernicious and unique form of racism that has its roots in the Transatlantic slave trade. The global manifestations of anti-Black racism were front and centre in public

demonstrations and discourse during the spring and summer of 2020 coupled with the call for the removal of monuments that celebrate white settlers involved in the Transatlantic slave trade, European imperialism, and colonization. In this paper, I will explore the ways in which these two historically interwoven conversations have been taken up in the Canadian context, focusing on the increased public discussion of Canada's own slave past. I will highlight the proliferation of a number of guerilla signs in Toronto that contributed to the debate on local markers of settler colonialism (the names of streets, towns, schools, parks, etc.) that memorialize Loyalist enslavers and discuss how my dissertation research on the enslavement of Black people in early Ontario became part of it. I contend that this is a pivotal time for Canada to reckon with its history of Black chattel enslavement during the settler colonial beginnings of the nation state in order to understand how the legacies of enslavement informed the 2020 uprising for racial justice that we witnessed and how the "afterlife of slavery," as Saidiya Hartman describes, continue to shape our society today to move towards truth and reconciliation.

"We are not in this together" COVID-19 Exacerbates Learning for Immigrant African Student Mothers in Higher learning Institutions
Catherine Mutune, York University

The COVID -19 pandemic has adversely affected Immigrant African immigrant student mothers due to different compounding factors including but not limited to gender, race, social class, and language. Confronted with language as a barrier, the pandemic continues to challenge this group of African student mothers forcing them to navigate online classes. Furthermore, as recent immigrants in the process of adapting to a new culture, COVID-19 has added an extra layer of complexity to an already intricate situation.

Support programs such as the Wellness program, mental health workshops, and other mature student organizations play an integral role in addressing some of the difficulties students face. However, I advocate for conversations within the administration to offer organic support to this unique group rather than blanket support groups that ignore the unique nature of African Immigrant Student mothers.
I argue that African Immigrant student mothers are limited in both human and social capital to help them navigate through the education system. . Undoubtedly, African student mothers have always struggled to keep up with other students academically on the same platform. Furthermore, with English as a second language, interactions on online platforms become more challenging.

I am concluding by raising awareness and suggesting the creation of academic study communities unique to African Immigrant Student mothers should be made available. Furthermore, I encourage conversations and programs that will create positive change.

Being good wives and ideal migrants: Experiences of Indian marriage migrant women in Canada
Harshita Yalamarty, York University

My paper will examine how the governance of migration interacts with gendered norms and marriage practices in the case of Indian marriage migrant women in Canada. In the largely patri(viri)local cultures of India, brides have been characterised as 'the epitome of the permanent migrant' – one who is expected to move to where the husband and/or his family live – who nevertheless maintain close links across their homes in different geographic spaces and communities. This has translated into communities, such as Punjabi Jat Sikhs, successfully using spousal sponsorship policies as strategies of transnational chain migration to Canada.

This approach to marriage as a pathway to migration stands in stark contrast to the 'ideal migrant' sought by Canada: a highly educated, skilled and experienced English-speaking individual who fits Canadian economic needs. Spousal sponsorship visas have become restricted as both spouses are now required to be self-sufficient and independent. Marriage migrants from India have, in particular, been subjected to suspicions of defrauding the Canadian migration system. Marriage migration thus presents to us a scenario where these two characterizations of migrants are juxtaposed.

Drawing on my doctoral research interviews with 25 Indian marriage migrant women in Canada, I present some preliminary insights on my respondents' experiences of migration to Canada while negotiating this with their families and communities in India and Canada. When it comes to being the 'ideal migrant', I argue that the onus seems to lie on women to reconcile the Canadian state's expectations with those of their husbands, families and communities.

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(Panel 4B - Group Presentation)
i am: Circular Questions of Identity

Organized by:
Cyrus Sundar Singh, Ryerson-York University

Fellow Panelists:
Nicole Lee, Lakehead University
Soo Kyung Min, OISE/University of Toronto
Temi Phillips, University of Calgary
Samita Sarwan, University of Windsor
Eddy Wang, University of Toronto

How do you see yourself?
How do you wish to be seen?
How are you seen by others?

In the midst of the 2020 pandemic summer, I was asked by CERC in Migration and Integration to design and co-lead the i am... digital media project. Open to graduate students from across Canada, the project elicits expressions of identity and belonging or not-belonging with a Canadian-ism, and guide, mentor, and capture each creative expression into a three-minute video. The open call for proposals cast the CPF far and wide and the diversity of applicants, locations, and ideas was overwhelming as the project received applicants from almost all territories and provinces. Furthermore, in order to remain inclusive, whilst casting the CPF far and wide, the project did not require the successful participants to have prior media making experience breaking new ground in qualitative research methodology.

As I pen this abstract, in the midst of writing my dissertation, the inaugural cohort of 30 participants is now well underway towards their individual creative expressions. The Robarts Center's Graduate Conference

offers an ideal platform for live reflections from the cross-Canadian community of graduate students and an ideal opportunity to have the "Conversation" in real time with graduate students who are the "Change."

I propose a co-creative online live-documentary hybrid approach to a panel of three graduate participants and myself as the curator/director in reflecting on the participants' journeys in their search for a Canadian identity.

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