

2022 Robarts Centre Graduate Conference

7–8 April 2022 (Online)

Walking the Walk?

Fatigue and Hope in the Study of Canada

www.tinyurl.com/RCCS2022

7th Annual Robarts Lecture in Canadian Studies

**Funny / not funny; Here / not here;
Conduits to Canada in contemporary popular culture**
—Professor Jody Berland, York University—

Panel A

Interrogating Colonial Canada

Panel B

**Multicultural Canada:
From Erasure to Transformative Change**

Panel C

**The Body Politic:
Gender, Women and Sexuality**

Panel D

**Thinking of the Environment
Beyond Canada's Extractive Identity**

Panel E

**Challenging Multiculturalism?
Alternative Sites for Asserting Identity**

Panel F

Indigenous-Settler Contact Zones

Walking the Walk? Fatigue and Hope in the Study of Canada

Conference Schedule

Day 1: April 7, 2022		
2-3pm	Panel A Interrogating Colonial Canada Register here: www.tinyurl.com/RCCS-Day1-A	Panel B Multicultural Canada: From Erasure to Transformative Change Register here: www.tinyurl.com/RCCS-Day1-B
3:30-5pm	Conference Introduction and Robarts Lecture <i>Funny / not funny; Here / not here; Conduits to Canada in contemporary popular culture</i> —Professor Jody Berland, York University Register here: www.tinyurl.com/7thRobartsLecture	
Day 2: April 8, 2022		
10:30am-12pm	Panel C The Body Politic: Gender, Women and Sexuality	Panel D Thinking of the Environment Beyond Canada's Extractive Identity
1:30-3pm	Panel E Challenging Multiculturalism? Alternative Sites for Asserting Identity	Panel F Indigenous-Settler Contact Zones
	Register for Panels C and E: www.tinyurl.com/RCCS-Day2-C-E	Register for Panels D and F: www.tinyurl.com/RCCS-Day2-D-F

Conference introduction and 7th Annual Roberts Lecture in Canadian Studies

Funny not funny, here not here: Navigating the Canadian in Contemporary Popular Culture

Professor Jody Berland, York University

Canadian television shows and musical acts have never been more popular in the ever more globalized world of popular entertainment. No show has won as many TV awards as *Schitt's Creek*! No musical act performed solo at the Super Bowl Half Time before The Weeknd!

In the course of these events, The Weeknd has enacted a precise reversal of the narrative premise of the comedy-drama *Schitt's Creek*. Both narratives, the real life rags to riches story of Abel Tesfaye and the fictional riches to rags story of the Rose family, involve profound displacements and struggles to adapt to inhospitable environments. Both involve performances that have moved millions through powerful expressions of alienation and transformation.

A comparative politics of recognition helps to create a space for a more nuanced discussion that can help to navigate our understanding of Canadian artists' and audiences' responses to complicated dilemmas facing cultures once understood (and managed) to be national. *Schitt's Creek* humorously portrays relations between people whose divergent class, cultural and sexual identities clash but find points of reconciliation, while The Weeknd succumbs in his music videos to powerful forces of darkness, horror, violence, and loss. By acknowledging alienation, inequality, precarity, and loss, their journeys differently challenge the "cruel optimism", that frames and distorts industrialized popular culture. The constellations of infrastructure, belonging, race, gender and genre from which these successful artists emerged, and the ways they parallel, challenge, and reverse one another, offer an opportunity to explore important themes concerning place, identity, and feelings about the future that are haunting popular culture today.

Panel Details

Panel A: Interrogating Colonial Canada

Chair: Rebecca Lazarenko, Graduate student, History, York University

Discussant: Carolyn Podruchny, Professor, History, York University

Theorizing Colonial Culture in Canada: Consumption, Indigenization, and Settler Moves to Innocence on a National Scale

Johanna Lewis, History, York University

It has been 20 years since Philip Deloria exposed the cultural anxieties underlying the long history of American settlers “playing Indian.” This paper will engage in a parallel analysis of elements of Canada’s distinct settler culture. In the Canadian context, I will argue, symbols and tropes that are historically or imaginatively associated with Indigeneity have been integrated so deeply into the national imaginary that they are now seen as essentially and quintessentially “Canadian,” and not as Indian—play at all. I contend, in other words, that the dominant pattern in Canada is less about performance and more about consumption. I will trace examples of this internalizing tendency as it appears in national symbolism (e.g., the canoe), through mythologized origin stories (e.g., a narrative of cultural hybridity and ‘benign’ colonization), and as a foundation in the formulation of Canadian identity itself (e.g., the evocation of metissage, as analyzed by Darryl Leroux, Chelsea Vowel, Adam Gaudry, and others). Applying Eve Tuck and K Wayne Yang’s theorization to a collective level, I will further argue that these various cultural constructions of Canadianess which internalize or consume Indigeneity function as “settler moves to innocence” at a national scale. Much like the individual maneuvers that Tuck and Yang identify, these national moves to innocence serve to elide colonial violence and undermine the actual contributions, struggles, and demands of Indigenous people. In our era of “reconciliation” and retribution, unpacking collective settler neuroses can clarify the dangers of incorporative “solutions” while exposing instabilities in colonial cultural hegemonies.

The Trouble with Land Acknowledgements

Sara McCleary, Humanities, York University

For several years now, it has been standard practice in Canada to start public gatherings, particularly those that are political or academic in nature, with a land acknowledgement. The statement generally recognizes on which Indigenous groups’ traditional territory the meeting is taking place, and whether the territory is governed by a treaty between those Indigenous groups and the Canadian government or if the land remains unceded. While land acknowledgements help bring Canada closer to “truth,” they do little to bring us closer to reconciliation. This paper argues that land acknowledgements are today little more than performative nods to the theft of Indigenous lands, as words without subsequent action toward resolution mean little. The paper further argues that land acknowledgements can in fact act counter to the goals of reconciliation, due to their use of colonial language, centering of the settler, and metaphorization of decolonization. The paper does not advocate for the total elimination of land acknowledgements, instead taking into account the thoughts of several Indigenous leaders and scholars, provides recommendations for the crafting of worthwhile land acknowledgements.

Tensions and Contradiction in Indigenous Settler-State Relations

Theo Nazary, Policy Studies, Ryerson University

This study attempts to reveal the complexities, contradictions, and tensions in the relations between Indigenous peoples and the Canadian state apparatus. It explores the ongoing tensions in the processes of decolonization between a politics framed around resurgence and a practical need to engage with the Canadian state. Generally, a politics framed around resurgence, sovereignty, autonomy, and self-determination leads to conflict. Yet, this case-study represents a process of negotiation, collaboration, co-development, and real partnership. It reveals Toronto Council Fire Native Cultural Centre's (TCF) partnership with the City of Toronto in building The Spirit Garden at Nathan Phillips Square. Using institutional ethnography and auto-ethnography, the principal investigator makes a valuable contribution highlighting the contemporary nature of Indigenous-Settler relations and partnerships.

Is Canada Worth Saving? Towards the Canadian Nation-without-a-State through the Psychoanalysis of Settler Subjectivity, and Return of Stolen Land

Daniel Platts, Social and Political Thought, York University

Is Canada worth saving? It depends on what is meant by Canada. The settler state project of genocidal dispossession to the end of resource extraction, and the accumulation of white capital is worthy of nothing but contempt and critique. But Canada, understood as a nation that guarantees "life, liberty, and security of person" (Charter, s 7), "without discrimination" (s 15), as well as freedom of expression, religion, thought, belief, assembly, and association (s 2)? A nation in which "existing aboriginal rights" (s. 25) including the right to title (s. 35) are enshrined in the constitution? Perhaps there is something in this Canada that is worth saving. Canada is currently failing its commitments to these charter rights. Section 7 violations are starkly apparent in the "poverty, food insecurity, inadequate housing and lack of access to health care, education and decent work" experienced in every major city in the country (Porter and Jackman, 2014). Moreover, the violation of existing aboriginal rights serves as the state's juridical foundation, in a genocide glossed over with the legal fiction of terra nullius. Canadian nationalism is normally mobilized, like terra nullius, to disavow the state's foundation in the perpetuation of violence. This ideological operation will be critiqued through a psychoanalytic account of settler subjectivity, and the fantasy of supremacy that works to conceal the gap between Canada's image of itself, and the actuality of its human rights abuses. The Canadian nation-without-a-state refers to a project of radically re-purposing Canadian nationality for the decolonial task of alleviating the violence of dispossession in the name of a commitment to the charter. This demands a real confrontation with state violence that excavates the fantasy of supremacy from our national consciousness and re-articulates our ethical commitments to each other through solidarity with the critical work being done by queer, Black, and Indigenous activists. In this way it is hoped Canadian identity can be articulated as one nationality among many, living in international reciprocity on the land we share. This is not done to save an idealized vision of the Canadian Nation, or even to save Canada as a nation state at all. Rather it is done out of an acknowledgement that the state stands on an unjust foundation, and that there are people here that are worth saving from it.

Panel B: Multicultural Canada: From Erasure to Transformative Change

Chair: Sophie Bisson, Graduate student, Music, York University

Discussant: Jean Michel Montsion, Associate Professor, Canadian Studies, York University

No Benefits for Black Folx: Canada's Multicultural Myth

Alawiya Hassan, Social Work, York University

Denysha Marksman-Phillipotts, Social Work, York University

The purpose of this paper is to explore the myth of multiculturalism in Canada. Canada is known to position itself as inclusive and welcoming to people from diverse backgrounds. Despite this, however, we must recognize how Canada's myth of multiculturalism is distorted by the nation's historical denial of anti-Black racism. Canada has long drawn parallels to the United States of America to negate its pervasive race issues, especially anti-Black racism. However, anti-Black racism remains prevalent throughout various systems in Canada and is further perpetuated by other racialized and white bodies. Although contemporary literature includes discussions on how white bodies perpetuate whiteness and anti-Black racism, further exploration of the roles of other non-Black racialized groups is required. Even though Canada does not conduct race-based data collection, Das Gupta and colleagues (2020) found that Black workers are twice as likely to report experiencing racial discrimination compared to Asian workers. Additionally, Das Gupta and colleagues (2020) also uncovered that Black citizens are 20 times more likely to be murdered by police in Toronto than white citizens. Based on the data presented, how can Canada consider itself multicultural if it continues to perpetuate anti-Black racism heavily? To address the myth of multiculturalism, Canada needs to take a transformative approach, which includes interrogating anti-Black racism, taking accountability, and action towards sustainable and practical changes. To conclude, this paper aims to problematize and expose Canada's multicultural myth and how the country can take action to produce transformative change.

International Students' Lived Experiences in Canada

Noah Khan, Education, York University

As the myth of multiculturalism continues to bring increasing numbers of international students to Canada, there is an impetus to examine international students' lived experiences in Canada to uncover whether the multicultural atmosphere they were sold lives up to its reputation. The present paper offers the first comprehensive literature review of the lived experiences of international students in Canada from a holistic perspective, including experiences in institutions such as employment, community organizations, healthcare, social welfare, in addition to educational and governmental institutions. A total of 83 relevant sources dated 2010 or newer were reviewed and thematically organized following the journey of international students: pre-arrival; experiences during postsecondary education; and transition into the labour market. Prior to arrival, it was found that international students strongly relied on the global reputation of Canada as a tolerant, diverse, multicultural country in their decision to study in Canada. However, once they had arrived, international students cited "one-size-fits-all" services, culturally insensitive counselling, and c/overt discrimination as factors that tore down the facade of the multicultural country they sought out and significantly contributed to negative mental and physical health outcomes. Moving into the labour market, it was found that employers seemed to unfairly value Canadian experience and Canadian networks and discriminated against international students in multifarious ways. The recommendations of the sources were then summarized to deduce themes, wherein it was found that trans-organizational collaboration, holistic student support approaches, narrative redirection, and research-informed practice are key steps forward.

The Myth of Multiculturalism and the Erasure of Racism in Canada

Danika Marshall-Peters, Social Work, York University

One of the most used discourses to refute the existing possibilities of systemic racism and anti-Black and Indigenous racism within Canada is the discourse of multiculturalism. This concept derives from the term “multicultural,” which is used as a descriptive term to indicate the diversity of a society. Research on the effects of multiculturalism and its impact toward addressing disparities in inequalities has gained momentum. Especially in the past several years of large social justice movements in support of various minority communities seeking sovereignty as well as recognition of their cultural and lived experiences. Multiple articles on race, anti-Black and Indigenous discrimination, and policing, state that the concept of multiculturalism is used to ignore and erase other non-white identities and their histories in Canada. This concept is often linked to the practice and ideology that racism can be solved through a colour-blind approach, which Canada has long used. Only recently have the fallacies of this framework for social justice work been recognized. In my presentation, I will discuss how multiculturalism can be used as a tool to delegitimize or to create more barriers to social justice reform, racial equity, and equality. I will address concerns regarding the shift towards racial consciousness as opposed to a colour-blind multicultural approach. Lastly, I conclude my presentation with recommendations and strategies to shift these narratives to be more representative of lived experiences. These focus on a supportive framework for working towards diversity, equity, and inclusion without the erasure of race and cultural identity.

Panel C: The Body Politic: Gender, Women and Sexuality

Chair: Sophie Bisson, Graduate student, Music, York University

Discussant: Kate Reid, Post-doctoral Fellow, Children, Childhood and Youth Studies, York University

Canada’s Feminist International Assistance Policy and the Gendered Politics of Development

Shreya Ghimire, Political Science, York University

Global Affairs Canada’s implementation of the Feminist International Assistance Policy (FIAP) in 2017 introduced a new framework for how Canada would provide official development assistance. Prior to the implementation of FIAP, development scholars such as Butler (2017), Swiss (2012), and Tuckey (2017) argued that when gender is addressed in Canadian development strategies it is often instrumentalized to serve Canada’s international commercial and/or security interests. Given FIAP’s stated commitment to gender equality, there is an opportunity to research how the relationship between Canadian aid and gender has changed, and how feminist politics (here meaning the political visions advanced by self-described feminist and/or women’s rights organizations) inform Canadian aid under FIAP. The central question informing this paper is: Why, how, and in what forms is “feminist/m” being invoked by FIAP? I address this question by investigating programs supported by FIAP through its Women’s Voice and Leadership Program. Funded by Global Affairs Canada and managed by NGO partners, these programs signify FIAP’s commitment to supporting local and international women’s rights organizations. I analyze publicly available documents about the programs to highlight how the written materials invoke notions of gender, gender equality, women’s empowerment, and “feminism.” I interpret these findings by drawing from post-development and postcolonial feminist theory on the gendered politics of Canadian/Western development and connect these insights with existing scholarship on Canada’s FIAP. An analysis of FIAP’s Women’s Voice and Leadership Program provides valuable insights about the changing dynamics between Canadian aid, gender, and feminist politics.

At the Borders of Inclusion: Queer Bodies and the Canadian State

Norhan Haroun, Political Science, York University

This paper investigates the intersection of queer necropolitics, homonationalism, and neoliberalism in reproducing the representation of Canada as a forward-thinking, progressive nation, while obfuscating the plight of SOGIE (sexual orientation, gender identity, and gender expression) refugees. It asks: where does a refugee asylum seeker, as a citizen-in-transition, fit in to the myth of the good queer citizen? And how can we account for the deaths of queer bodies on Canadian soil who fled to this country? In revealing the unequal and selective nature of state interests, rhetoric, and practice, the paper calls into question the promise of a dignified life for LGBTQ+ refugees in Canada. The first section looks at how homonationalism, neoliberalism, and queer necropolitics inform one another in a recursive interplay between national interest and market interest to produce the good queer citizen. The second section examines the Canadian federal government website's rhetoric around LGBTQ+ discourse and how it can be a source for the state to legitimize and/or moralize its actions. The third section looks at how these theoretical concepts fit in to the structural forces obscured in the narrative behind the death of refugee asylum seeker Sarah Hegazy. In doing so, it illustrates the tragic consequences of the disparity between image and reality in the Canadian state.

Narratives of Innocence: White Domesticity in Settler Colonial Canada

Morgan Johnson, Environmental and Urban Change, York University

I am presenting on my current doctoral research, a practice-based project that frames gendered narratives of domestication as a foundation of Canadian settler colonialism. The central colonial narrative my research will explore is the idea of settler expansion via domestication as apolitical and innocent: how does land theft paradoxically contribute to Canada's global image of kind, industrious, hard workers of the land? My research interrogates the role of white women in ongoing and historical colonization, and the way that the very categories of whiteness and woman-ness are constructed relationally with differently classed, racialized, or gendered bodies (Mackenzie 8). This interrogation requires disrupting what Ruth Frankenburg calls the "structured invisibility" of whiteness, where white dominance is normalized, and race is made into a structure that only applies to those who don't currently qualify as white (6). The ways that the narratives which "structure invisibility" are continuously performed can be analyzed through Diana Taylor's concept of scenarios, "specific repertoires of cultural imaginings" (31) that are reified through their ongoing enactments. In a settler colonial context, Lorenzo Veracini theorizes that what he calls "transfers," are essentially about justifying settler sovereignty by simultaneously Indigenizing the settler and removing Indigenous peoples. Pairing Veracini and Taylor, I will explore the roles, rhetoric, and narratives that through repetition and performance create Canada's racialized and gendered scenarios of transfer. For this presentation I will share examples of such scenarios from my dissertation and theorize how they serve to claim cultural, and thus physical, territory (Said 252) across Turtle Island.

Black Eagle Bar, White Gay Men: Toronto's Black Eagle Leather/Denim Bar and Evolving Queer Space

J. Gary Myers, History, York University

In 2010 and 2021, Black Eagle, a gay leather/denim bar at 457 Church Street in Toronto was renovated to attract a broader group of gay/queer consumers into a world that was previously restricted to gay leather/denim men only. Black Eagle Toronto is one of many Eagle leather bars that opened across North America in the 1970s and 1980s based on the first gay Eagle bar in New York City launched in 1970. Claims have been made that Eagle bars are more diverse and accepting today beyond the traditional masculine, gay, white

aesthetic. Employing autoethnographic memory and contemporary observations, this paper presents how renovations in modifying queer space, events, and clients may have operated in creating greater physical and social change at Black Eagle Toronto, but remaining a segregating space of power, invisibility, and a mostly gendered and racialized non-inclusive and non-accessible space. The paper explores how despite shifting relations of power and visibility through an evolving queer aesthetic and more non-restrictive queer consumerism, the space remains limited with barriers that continue to reinforce historically predominant white, gay/queer, gendered and able-bodied socializing and consumerism practices.

Cyclical and Infinitely Damaging: A Genealogical Study of Sex Work Legislation in Canada

Evania Pietrangelo-Porco, History, York University

Canadian history is not only fraught with ironies and contradictions but with continuities that support these contradictions. In her interview for the television show *100 Huntley Street*, MP Joy Smith described the Protection of Communities and Exploited Persons Act or Bill C-36 (which came into effect in 2014) as a near-flawless Bill designed to “save” sex workers. The *National Post*’s video, “Canada’s new prostitution law explained with Toys,” however, shows that despite only criminalizing the purchase of sexual services, Bill C-36 ultimately conveys to sex workers that they are not supposed to “sell sex.” Bill C-49 (1985), Canada’s previous solicitation legislation, prohibited individuals from communicating to sell sexual services in “public.” It made on-street sex workers more vulnerable to violence as they had to solicit in areas that made them physically and socially invisible. While, linguistically, Bill C-49 and Bill C-36 appear to represent two different legal socio-historic attitudes towards sex work, the Bills are nearly identical. In “Cyclical and Infinitely Damaging: A Genealogical Study of Sex Work Legislation in Canada,” I argue for the genealogical link between the Bills. Bill C-49 is the moment in contemporary Canadian history where sex work legislation sanctioned the deaths of, primarily, women across the country from the 1980s until the decision of *Canada v. Bedford* (2013). Bill C-36 is the same moment that has occurred nearly forty years later. Both Bills prioritize residential concerns, ignore sex workers’ lived experiences, and aim to eliminate sex work, or rather sex workers, entirely.

Panel D: Thinking of the Environment Beyond Canada’s Extractive Identity

Chair: Evangeline Kroon, Graduate student, Politics, York University

Discussant: Gabrielle Slowey, Associate Professor, Politics, York University

Missinihe and the Metabolism of Empire: Long Nineteenth Century Watermills on the Credit River

Johannes Chan, Science & Technology Studies, York University

Watermills proliferated along Ontario rivers throughout the long 19th century, and this past milling history became inscribed in the names of housing subdivisions, subway stops, and on the art hung in Canadian galleries. Ontario’s first Heritage Conservation District was a mill town named Meadowvale, where the Group of Seven painter A.J. Casson spent childhood summers, before going on to paint bucolic mill sites throughout Canada. The Meadowvale mills were among the 60 or more constructed on the Missinihe (Credit River) by the mid-19th century. As watermills catalyzed the formation of industrial capitalism in Ontario, they were also radically transforming ecosystems. Sawmills facilitated wide-scale deforestation across Ontario, gristmills encouraged increased settler agriculture, and watermills more generally involved the collapse of fish populations on which the Anishinaabeg relied. Existing environmental histories of Ontario rivers like the Don are attentive to watermills as sites of both rapid environmental change and colonial power but are less

interested in their relation to global empire. This paper seeks to make contributions to the historical understanding of Ontario watermills as sites connected with and integral to global British empire. For instance, commodity crops processed at grist mills entered global circuits of imperial commerce and much of the lumber processed at sawmills were sold to Royal Navy shipyards. By examining historic watermills along the Missisquoi, this paper shows not only how the environmental impacts of watermills aligned with colonial agendas of Indigenous dispossession, but also their role in metabolizing forests into naval vessels of British imperial power abroad.

The Utility as a Relationship of Forces: Manitoba Hydro and the State

Zachary Dark, Environmental Studies, York University

This presentation analyzes Manitoba Hydro (a provincially owned hydroelectric utility in Manitoba, Canada) using Nicos Poulantzas's theory of the state as the condensation of a relationship of forces. Despite the "sustainable" label affixed to hydroelectric power in Manitoba, this manner of generating electricity requires the damming of waterways and flooding of lands upon which Indigenous people have depended since time immemorial. Hydroelectricity in Manitoba is further enmeshed in a web of other political and economic dynamics, which have undergone significant changes over Manitoba Hydro's history. In the twentieth century, Manitoba Hydro was envisioned as the driver of industrialization in the province, and it was at the vanguard of the colonial assault on First Nations in northern Manitoba. However, its economic role has changed somewhat in recent years under the dominant agenda of neoliberal austerity, and Manitoba Hydro has adopted a new "partnership" approach to First Nations. This article uses Nicos Poulantzas's theory of the relational state to argue that Manitoba Hydro's role in the broader state is characterized by both change and continuity. This article further argues that despite its new orientation, as a state apparatus rooted in the theft and exclusive use of waterways, Manitoba Hydro is structurally unable to overcome the colonial relation in Manitoba.

Industrial Films as Glimmer of Hope? Extractive Industries and Indigenous Resurgence in Northern Quebec

Isis Luxenburger, American Literary & Cultural Studies, Saarland University (Germany)

In the 1950s, a railroad was constructed through Indigenous hunting territory in the provinces of Quebec and Labrador to render accessible an iron ore deposit in the North. The documentary film *Road of Iron* (1955), produced by the National Film Board of Canada (NFB), is one of several films based on footage filmed over the course of the four-year-long construction phase. It mediates a colonial adventure of civilized white men pushing the frontier northwards, battling nature at the edge of wilderness, and neglecting an Indigenous presence. More films on the railroad and the new-born mining town of Schefferville followed, emphasizing man's victory over nature. Additionally, the NFB's children's short *Ti-Jean in the Land of Iron* (1958) further broadened the target audience of the mining project's mediation as national myth of Canadian identity. The mine was closed in 1982 and Schefferville transformed into a ghost town until mining activities were resumed in 2012. Nonetheless, a corpus of films testifies to a constant interest of filmmakers in the railroad and the mining town lost in the depth of the tundra. These films (retrospectively) challenge the colonial narrative from the mid-twentieth century as they offer additional perspectives. The recent production *Le Train du Grand Nord* (2016) is the first made and produced by First Nations filmmakers and, hence, offers a glimmer of hope. However, the return of the extractive industry to the Northern enclave involves a certain risk of falling into old patterns, favouring economic benefit over Indigenous and environmental interests.

Cracks, Gaps, and Oil Spills in the Settler-Colonial Symbolic Order: Confronting the (Non-)Relations of Extractivism in Canada

Isaac Thornley, Environmental and Urban Change, York University

This paper uses Lacan's formulas of sexuation (1998) as a framework for assessing the (non)relationships of settler-colonial extractivism. Extending Veracini's (2010) psychoanalytic theorizations of the settler colonial situation (i.e. a state characterized by a disavowal of dispossession and violence, a fantasy of primordial wholeness, and a strategy of "indigenizing" the settler population) by incorporating Žižek's (2000) interpretation of the formulas of sexuation (i.e. an antagonistic non-relationship involving two asymmetrical positions, two strategies for dealing with a basic impossibility), I will analyze how the settler subject makes use of both of these mutually incompatible positions – thereby revealing the contradictions at hand when a discursive compromise regarding settler presence, Indigenous opposition, reconciliation, and social license to extract is articulated. One way to expose the contradictions of Canadian settler colonialism is by documenting the incompatible discourses expressed by disparate political actors (prime ministers, premiers, industry executives, politicians) that emerge to justify and promote extractive infrastructures; and one way to describe these discourses, the forms of enjoyment around which they are organized, and the subject positions from which they emanate is the formulas of sexuation. As the colonial symbolic order (Hudson 2013) of the Canadian settler state is increasingly challenged by various forms of Indigenous resurgence, refusal, and land defense against industrial and state-backed extraction, new cracks (and therefore new rehabilitations of settler subjectivity) emerge – the settler of reconciliation, the settler of western alienation, the settler of a just transition.

Thinking about Canada's Colonizing Entrepreneur

Patricia Weber, Politics, York University

While Canadian political economy grapples with the applicability of the staple theory of economic development, a survey of recent articles undervalues the role that colonial violence played in Canada's economic history. How does this inform contemporary discussions about Canada's current political-economic constraints? To examine this question, this presentation will take the figure of the entrepreneurial settler, who Leo Panitch called Canada's petite bourgeoisie, and examine his role in early settlement history and his dwindling autonomy under modern neoliberalism. I will then parallel this constrained contemporary figure with the figure of the 'wheat kings' who rose during the trial of Gerald Stanley, accused of murdering Indigenous youth Colton Boushie. Scholars Darcy Lindberg and Gina Starblanket have previously made this parallel, and I will revisit this point by suggesting that Canada's continued understanding of the entrepreneur in staple theory may establish patterns of silence about Canada's violence that is reproduced in current politics.

Panel E: Challenging Multiculturalism? Alternative Sites for Asserting Identity

Chair: Bill Lu, Graduate student, Public and International Affairs, York University

Discussant: Aparna Mishra Tarc, Associate Professor, Education, York University

“Trying to Carve Out Our Space”: Audio Enclaves and the Unsettling of Canadian Multiculturalism

Jeff Donison, Communication and Culture, York University

Canada’s appearance as multicultural has pervaded national rhetoric. However, as Kathy Hogarth and Wendy Fletcher (2018) argue, “[t]he paradox of Canadian multiculturalism policy is that although it officially encourages cultural difference, it works to extinguish diversity” (p. 88). Canada proposes itself today as egalitarian politically, culturally, and economically, yet racialized “others” are not centered in, nor do they produce, the narratives of Canadian identity. Because of this, people are increasingly using podcasts to exchange dominant definitions of Canadian identity for more localized forms of membership. This paper explores how racially and ethnically marginalized podcasters address multiculturalism in their programs. Whether this is a negotiation of what Canadian identity means, or a rejection of Canadian identity altogether, multiple podcasters choose to define themselves rather than be defined exteriorly by mainstream representations based on some supposedly innate and natural kinship amongst all people living in Canada as Canadians. Identification helps podcasters share their unique perspectives while contesting the homogenized and stereotypical representations of marginalized communities that have been created in mainstream media discourse in relation to Whiteness as normative, centre, invisible. This paper listens to various podcasts, including *Colour Code*, *Safe Space*, *The Red Road Podcast*, and *Black Tea*, to survey how podcasters are producing their own cultural identities in relation to Canadian myths of multiculturalism. Overall, this paper evaluates podcasting as a medium and practice for marginalized groups to self-represent themselves in their own ways while critiquing institutional representations of a supposedly unified Canadian identity and culture.

Mediating Authentic “Chineseness” and the “Western Palates”: Chinese Restaurant Menus in Toronto

Ernest Leung, Communication and Culture, York University

A crucial component of any restaurant is its menu. By showing diners what dishes the restaurant offers, menus change how diners perceive the food’s quality and their willingness to order at a restaurant. However, for many ethnic restaurants in North America, menus also help create a sense of authenticity while attracting diners from the mainstream culture to try a new type of cuisine. Informed by Sara Ahmed’s concept of orientation, this qualitative study investigates how Chinese restaurant menus in Toronto communicate authentic ‘Chineseness’ while appealing to western diners and attracting them to try Chinese cuisine. I employ textual analysis to examine the menus available in the Harley Spiller Menu Collection archive. The analysis shows that Chinese restaurants use various strategies to communicate authenticity while refraining from appearing too exotic to diners outside the Chinese community. Specifically, to communicate authenticity and a ‘familiar exoticness,’ restaurants menus strategically use symbols and language, combine print and hand-written words, and forgo the cultural connotations of dishes in the Chinese translations of their dishes. Additionally, drawing on the results of this analysis and the history of Chinese restaurant developments in Toronto, this paper responds to scholarly critiques of bilingual restaurant menus that leave out the cultural connotations of the dishes in their English menu. Instead of supporting this critique, I suggest that critics must adopt diasporic epistemology to fully appreciate why restaurateurs design their menus the way they are before making critiques.

Designing Intercultural Cities: Understanding Public Memory and Marginalization in Municipal Cultural Heritage Practice

Elizabeth Nelson, Queen's University

Cities are increasingly being called upon to respond to the demands of urbanization and a more conflicted, compact, and diversifying world. As cities grapple with these changes, the experiences of non-hegemonic peoples excluded and marginalized in urban spaces are of particular importance. The creation of places of public memory through both official municipal heritage practices and vernacular means are of particular interest to understanding the narratives of belonging and identity communicated in urban landscapes. Municipal heritage practice is a key site of study to investigate the hegemonic narratives that shape the urban landscapes of Canadian cities. This presentation will cover the preliminary findings of my PhD research, which explores the experiences of non-hegemonic peoples trying to make their histories and realities known in urban spaces. It will examine the tensions surrounding the creation, interpretation, management, and subversion of places of public memory through the study of cultural organizations in Ottawa, Kingston, and Cornwall. Surveying their activities, challenges, and hopes for their communities, this research considers the intersection of mutual aid, cultural reproduction, and resistance.

Lack of Ethnic Diversity in the Canadian Publishing Scene

Liz Poliakova, Communication and Culture, York University

The current publishing scene has had an uptake in incorporating characters who are representatives of minority groups. Publishing houses have calls for submission that specifically ask for pieces representing POC and the LGBTQ+ community. This can be interpreted as a positive modification to the publishing sphere. However, is this type of change too little, too late? There still seems to be a lack of ethnic diversity in the publishing houses themselves in Canada. Arguably, Indigenous publishing houses are not getting their due recognition. Even though there might be an uptake in promoting trade books (works aimed at a general readership) with characters who are part of minority groups, the ownership of mainstream publishing houses is still not representative of a diverse country that Canada presents to be. My research is intended to shine a light on Indigenous publishing houses that have been producing diverse content, but which are not getting their due recognition. Specifically, I am conducting three case studies each dedicated to an Indigenous press (Theytus Books (BC), Kegedonce Press (Ontario), Inhabit Media (Nunavut), which creates a narrative that tells how these publishing houses were started, how much funding (or lack of) they have received, what types of work they produce, and what obstacles they still face in delivering their content and being recognized as publishers. Through this work, I would like to add the history of Indigenous publishing to the overall history of the Canadian publishing trade.

Rewriting Art History: Latinx Artists in Canada

Tamara Toledo, York University

I stand on the shoulders of a generation of Latin American immigrants and refugees who faced a much harder path than I have. They paved the way for future ones to confront challenges and mark spaces of resiliency and identification. Their legacy demonstrates that a multicultural, diverse, and inclusive Canada is a myth, for opportunities and benefits are left for a white privileged sector of Canada's population. Canada has benefitted from an international reputation for welcoming and offering opportunities to immigrants and refugees, while promoting itself as a multicultural haven to the world. Yet, it is important to acknowledge that this reputation is guided by economic interests to capitalize on the labour of immigrants. It has not been as welcoming to many diasporas. One cannot pretend that one lives in a place of inclusivity, when diasporic art and stories are

not shared, learned, recorded, theorized, or archived. Colonialism and coloniality have hindered the possibilities for representation and empowerment for Latin American and Latinx artists for over half a century. Faced with racism and marginalization, this diaspora has searched for insurgent and emancipatory manifestations to communicate their messages. Furthermore, cultural and geographic displacement perpetuate social, political, and economic inequalities for these communities. This paper will emphasize the contradictions and myths of a multicultural Canada by highlighting the exclusionary system that disempowers, erases, and neglects Latin American and Latinx artistic practices and stories.

Panel F: Indigenous-Settler Contact Zones

Chair: Caleigh Aalders, Graduate student, Public and International Affairs, York University

Discussant: Sarah Blacker, Post-doctoral Fellow, Anthropology, York University

“But What about Love?”: Decolonial Love as a Radical Reparative Practice of Resurgence in Leanne Simpson’s Islands of Decolonial Love and This Accident of Being Lost

Chiona Hufnagel, Friedrich-Alexander University Erlangen-Nuermburg (Germany)

Indigenous poet Billy-Ray Belcourt claims that “[c]olonialism has made a cage out of our bodies.” Belcourt’s reference to the body indicates that colonial tropes have rendered Indigenous bodies object, unworthy of love and as hypersexual objects in settler heteropatriarchy. I argue that Simpson’s song and story collections *Islands of Decolonial Love* (2013) and *This Accident of Being Lost* (2017) illustrate how decolonial love can be a reparative, transformative practice. A practice of resurgence that reclaims bodies from the settler imaginary.

Simpson’s texts show the many facets of decolonial love and how decolonial love can reconcile the mind versus body dualism. The stories and songs harness the transformative potential of literature as they show human and non-human protagonists engaging in decolonial love, moving towards healing. Her texts are discursive interventions providing positive representations of Indigenous people.

Simpson has stressed the importance of focusing on rebuilding the Indigenous house instead of dismantling the master’s house. While Simpson’s writing displays reparative practices, scholars must also engage in reparative readings. Popular postcolonial reading practices often engage in suspicious readings that highlight the oppression of colonized people. In contrast, I draw on postcritique to practice reparative readings that emphasize literature’s transformative potential.

When Doing “Good” Work Means Ending a Project: (Failed) Collaborative Research and Resisting Extractive Focused Settler Research

Katherine Morton Richards, Sociology, Memorial University

Too often within settler-colonial academia, Indigenous people and communities are treated as “sources” of data, available for harvesting and settler analysis. Even in work that seeks to be with and for Indigenous people, there is an all-too-common pressure for research to be extractive in nature. Over the course of several years, this pressure to be extractive clashed with my intentions as a settler colonial researcher interested in exploring the meaning-making found within Indigenous-state relations and their symbols in Canada. In the conceptualization of “good work” as a researcher, the settler praxis that so often is left unevaluated needs to

be opened and analyzed for what it is- a component of ongoing colonialism within academia. Instead, for research to be more anti-colonial, Indigenous people cannot be treated as repositories of data ready and available for white-settler reflection and analysis but must instead be seen as partners and collaborators in the ongoing meaning-making processes of dialogue and trust building. This paper engages with the often-unspoken norms and assumptions within doing “good work” as a settler researcher and looks at what abandoned projects produce in terms of meaning and what they reveal about the limitations of settler colonial research methods and ethics.

From Reconciliation to ‘Idle No More’: ‘Articulation’ and Indigenous Struggle in Canada

Matt Robertson, University of Alberta

How do different discourses lead to changes in understandings of the world, identity, meaning, and practice in Indigenous politics in Canada? This presentation introduces the poststructuralist theory of Ernesto Laclau and Chantal Mouffe to Canadian Indigenous studies and demonstrates that it is a unique and effective theory for understanding this question. It finds that in the last few decades, two principal discourses regarding Indigenous peoples and colonialism have circulated in the Canadian body politic—namely, (1) “reconciliation” and (2) “Idle No More.” These discourses shape the identities of both Indigenous peoples and settlers, construct understandings of the world, and determine the meaning of related political struggle, leading to real world practice and politics. The reconciliation discourse has at times been effective at becoming a dominant discourse and has often been able to constitute the meaning of important terms such as ‘decolonization.’ It serves to pacify Indigenous resistance to colonialism. Counter-hegemonic discourses on reconciliation such as ‘Idle No More’ have been able to challenge that discourse. Academic literature, newspaper articles, YouTube videos, and podcasts developed by Indigenous scholars, along with public letters and speeches delivered by Canadian politicians are analyzed to examine the utterances and enunciations of the two discourses.

(Re)Negotiating Treaties: Navigating Within and Between Settler/Indigenous Legal Landscapes

Samantha Stevens, Canadian Studies, Carleton University

As a contact zone, law presents an opportunity for researchers to document and explore cross-cultural and transnational negotiations and diplomacy. However, when negotiation fails and cases move to the court room, the settler state can reaffirm its power and interests over Indigenous peoples, negating the fact that Indigenous law is a pillar of Canada’s legal history. This presentation will explore the provisions and practices that are in place, which situate Anishinaabe law and practices within the courtroom by exploring the initial proceedings and rulings in *Restoule et al. v. Canada (Attorney General)* (2018). This presentation represents a work in progress and will eventually become part of the literature review of my PhD dissertation. In the future, this dissertation will include community consultation with one or more of the plaintiff nations represented in the case to better understand settler-Indigenous legal tensions.

Revisiting the History of Cooperatives in Canada: Settler Colonialism and Indigenous Co-ops

Leanne Unruh, Social and Political Thought, York University

This presentation examines the dominant narrative of the history of co-operatives within Canada. In her 2021 keynote presentation at the Canadian Association for Studies in Cooperation conference (CASC), Jessica Gordon Nembhard challenged scholars studying cooperatives to consider the dominant narrative of the co-op movement, specifically which groups are included and excluded from the histories of cooperative development. She asked attendees to think about alternative histories of cooperation and mutual aid, and to

consider how these can be written into the history of the cooperative movement through our own work and publications. In Canada, the co-op movement is usually described as originating in the prairies as a way for farmers to collectively market, transport, and sell their produce, primarily wheat. However, what the histories leave out is the fact that these farmers who pioneered the co-op movement in Canada were settlers on Indigenous land. Co-ops were also promoted by Christian missionaries as a way for Indigenous peoples to support themselves in a Western economy. The Canadian co-op movement is therefore fraught with unacknowledged colonial legacies. This presentation seeks to integrate colonial histories and the forms of Indigenous mutual aid erased by those histories into the dominant narrative of the cooperative movement in Canada. Using case studies of current co-ops, the presentation argues that when cooperatives are developed in a bottom-up, community-driven manner, they can be effective tools for Indigenous peoples and other marginalized communities to navigate the complex terrain of the past and present impacts of settler colonialism.

Walking the Walk? Fatigue and Hope in the Study of Canada

Speaker Biographies

7th Annual Robarts Lecture in Canadian Studies

Funny/not funny, Here/not here; Conduits to Canada in contemporary popular culture

Professor Jody Berland, Humanities, York University



Jody Berland is Professor of Humanities and member of the Graduate Program Faculty in Communication and Culture, Social and Political Thought, and Science and Technology Studies at York University, Toronto. Her research and teaching involve interdisciplinary explorations of technologically mediated encounters with popular culture, time and space, animals, and nature. Her book, *Virtual Menageries: Animals as Mediators in Network Cultures* (MIT Press, 2019), addresses the widespread use of animals as emissaries in colonial and digital history and culture. Her book *North of Empire: Cultural Technologies and the Production of Space* (Duke University Press, 2009) won the G. Robinson Book Prize from the Canadian Communication Association. She has edited a number of books, journals, and journal special issues and is the former editor of *TOPIA: Canadian Journal of Cultural Studies*. See <https://yorku.academia.edu/JodyBerland> for access

to published research and reviews.

Berland's work has been read and cited in numerous countries and languages. Recent publications include a study of the role of robotic pets in mediating childhood and spaces of social media, "Playing with Pets, Playing with Machines, Playing with Futures," in *Young People and Social Media: Contemporary Children's Digital Culture*, edited by Stephen Gennaro and Blair Miller, Vernon Press, 2021; and the art catalogue *Digital Animalities: The Exhibition* (Public, 2021), edited by Matthew Brower, funded by the SSHRC grant Digital Animalities: Media Representations of Nonhuman Life, for which Berland is Principal Investigator.

Berland has supervised many student theses and dissertations and worked with students on numerous research, editorial, and creative projects. She is currently Communications Officer with the York University Faculty Association. She is active on social media through digitalanimalities.org; [TAB: Take Academia Back!](https://www.facebook.com/TakeAcademiaBack/) (FB), Twitter, and other sites.

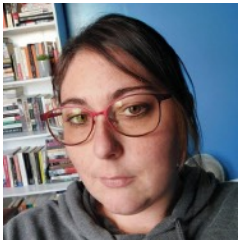
Panel A: Interrogating Colonial Canada



Theorizing Colonial Culture in Canada: Consumption, Indigenization, and Settler Moves to Innocence on a National Scale

Johanna Lewis, History, York University

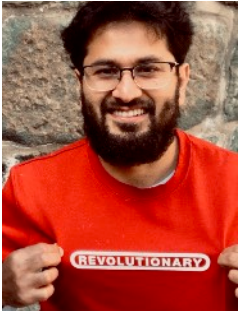
Johanna Lewis (they/them) is a doctoral candidate studying global histories of empire and colonialism, a community organizer with *Showing Up for Racial Justice Toronto*, and a queer parent of two.



The Trouble With Land Acknowledgements

Sara McCleary, Humanities, York University

Sara is a first-year PhD student in York's Humanities program. She completed her MA at Queen's University and BA at Algoma University, both in History. Her research focuses on Indigenous-settler relations in North America.



Tensions and Contradiction in Indigenous Settler-State Relations

Theo Nazary, Policy Studies, Ryerson University

Theo Nazary is a PhD Candidate at X University, formerly Ryerson in the policy studies program. He is the lead for Strategic-Planning & Partnerships at *Toronto Council Fire Native Cultural Centre*. His dissertation explores the contradictions, tensions and complexities in the settler state and Indigenous relations through auto ethnography. Follow on twitter @TheoNazary

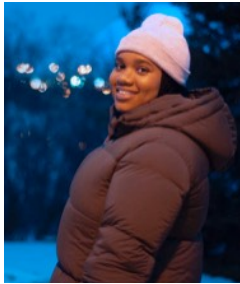


Is Canada Worth Saving? Towards the Canadian Nation-without-a-State Through the Psychoanalysis of Settler Subjectivity, and Return of Stolen Land

Daniel Platts, Social and Political Thought, York University

I am a settler from Treaty 7 currently living in Tkaronto under the Dish with One Spoon. My research looks at the relation of fantasy to violence in settler colonial contexts through the lens of psychoanalysis and grounded normativity. Currently, I am engaged in a project of building counter surveillance tools to aid abolitionist movements. When not doing research I play bass for *Discontinuity*.

Panel B: Multicultural Canada: From Erasure to Transformative Change

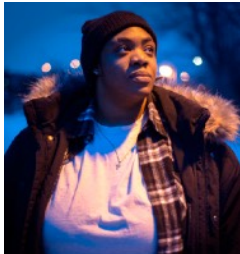


No Benefits for Black Folx: Canada's Multicultural Myth

Alawiya Hassan, Social Work, York University

Denysha Marksman-Phillpotts, Social Work, York University

Alawiya Hassan studied her bachelor's degree and master's degree at Ryerson University in Child and Youth Care. She is currently pursuing her Masters in Social Work at York University. Her day job involves supporting young people with special needs and their families, being a research assistant on two different projects, as well as freelancing as a wellness educator.



Dee Marksman-Phillpotts studied their bachelor's degree in sexuality studies at York University. They are currently pursuing their master's in social work at York University. Dee also currently works for an Ontario district school board as an Educational Assistant (EA). Dee hopes to support Black Queer youth in the community upon graduation.



International Students' Lived Experiences in Canada

Noah Khan, Education, York University

Noah Khan is a graduate student in Education at York University and Global Learning Coordinator at Sheridan College. His thesis concerns itself with examining technological functions in education and their pedagogical consequences. He's interested in developing pedagogy that reflects lived technological experiences.



The Myth of Multiculturalism and the Erasure of Racism in Canada

Danika Marshall-Peters, Social Work, York University

Danika Marshall-Peters is currently a Master's of Social Work candidate at York University where she previously completed her Bachelors of Social Work Honours degree. She has a keen interest in exploring and interrupting systemic racism in educational institutions and criminal justice systems, with a focus on the youth population. Her research includes a review of policing practices and political discourses that shape the interactions between systems of power and racialized communities. Through her work, research and experiences, she is committed to

breaking down barriers and building towards a hopeful future with the communities that she supports.

Panel C: The Body Politic: Gender, Women and Sexuality



Canada's Feminist International Assistance Policy and the Gendered Politics of Development

Shreya Ghimire, Political Science, York University

Shreya Ghimire is a second year PhD student in Political Science at York University. Her research interests are in gender and development, Canadian aid and foreign policy, and international political economy.

At the Borders of Inclusion: Queer bodies and the Canadian state

Norhan Haroun, Political Science, York University

Norhan Haroun (she/they) is pursuing an MA in Political Science at York University. Her research interests include resistance and futurity, migration studies, and emancipatory politics. Bridging theory and practice is a core aspect of her work.

Narratives of Innocence: White Domesticity in Settler Colonial Canada

Morgan Johnson, Environmental and Urban Change, York University

Morgan is a theatre artist, scholar and doctoral candidate at EUC York University, under the supervision of Dr. Honor Ford-Smith. Her research looks at how gendered structures of settler colonialism can be explored through theatre and performance. She is also Co-Artistic Leader of *Animacy Theatre Collective* (www.animacytheatrecollective.com).



Black Eagle Bar, White Gay Men: Toronto's Black Eagle Leather/Denim Bar and Evolving Queer Space

J. Gary Myers, History, York University

J. Gary Myers is a Ph.D. Candidate in History at York University and recipient of the *Joseph-Armand Bombardier Canada Graduate Scholarship* and the *Women's Canadian Historical Society of Toronto Graduate Scholarship 2021-22*. His research focuses on gay nostalgia, oral history, post-gay theory, and the history of 2SLGBTQ+ communities in Toronto using KMB strategies.



Cyclical and Infinitely Damaging: A Genealogical Study of Sex Work Legislation in Canada

Evania Pietrangelo-Porco, History, York University

Evania Pietrangelo-Porco (PhD ABD) is a doctoral candidate in York University's History Department. Her research areas include 19th and 20th century Canadian, gender, and North American Indigenous history. She is the recipient of the *Women's Canadian Historical Society of Toronto Graduate Scholarship* and the *Joseph-Armand Bombardier CGS-Master's Scholarship*.

Panel D: Thinking of the Environment Beyond Canada's Extractive Identity



Missinihe and the Metabolism of Empire: Long Nineteenth Century Watermills on the Credit River

Johannes Chan, Science & Technology Studies, York University

Johannes Chan is a PhD student in STS (Science & Technology Studies) at York University researching the environmental and social history of watermills in the long 19th century Ontario and their relation to British colonialism and empire.



The Utility as a Relationship of Forces: Manitoba Hydro and the State

Zachary Dark, Environmental Studies, York University

Zachary Dark is a first-year student in the PhD in the Environmental Studies program at York University. His research focuses on hydroelectricity, decarbonization, and the Canadian state. He is particularly interested in how historical and ongoing colonial dynamics shape the energy landscape in Canada.



Industrial Films as Glimmer of Hope? Extractive Industries and Indigenous Resurgence in Northern Quebec

Isis Luxenburger, American Literary & Cultural Studies, Saarland University (Germany)

Isis Luxenburger is a doctoral researcher in the International Research Training Group "Diversity. Mediating Difference in Transcultural Spaces" (Saarland University, University of Trier, University of Montreal), currently preparing her interdisciplinary dissertation on the mediation of industrial culture in films on the heavy industry in Quebec and the Greater Region SaarLorLux+.

Cracks, Gaps, and Oil Spills in the Settler-Colonial Symbolic Order: Confronting the (Non-)Relations of Extractivism in Canada

Isaac Thornley, Environmental and Urban Change, York University

Isaac Thornley is a PhD student in Environmental Studies who applies a psychoanalytic Marxist framework to the study of Canadian pipeline conflicts (specifically, the Trans Mountain Pipeline Expansion). He is a queer settler interested in how different Canadians subjectively relate to their environmental-material conditions (particularly those of land, labour, and infrastructure).



Thinking about Canada's Colonizing Entrepreneur

Patricia Weber, Political Science, York University

Patricia Weber is a first year PhD student in Political Science at York University. She previously obtained a MA from York University in Social and Political Thought and a law degree from the University of Victoria. She is a settler who lives in Williams Lake, BC on unceded Secwepemc territory.

Panel E: Challenging Multiculturalism? Alternative Sites for Asserting Identity



Trying to Carve Out Our Space": Audio Enclaves and the Unsettling of Canadian Multiculturalism

Jeff Donison, Communication and Culture, York University

Jeff Donison is a PhD candidate in the Communication and Culture program at York University. His current research focuses on participatory cultures and digital technology, specifically dealing with race, identity, and representation in Canadian podcasting and the use of sound as a primary epistemological tool for decolonizing historical narratives.



Mediating Authentic "Chineseness" and the "Western Palates": Chinese Restaurant Menus in Toronto

Ernest Leung, Communication and Culture, York University

Ernest Leung is an MA student in the Communication and Culture Program at York University. His research interests surround comedy studies, Sinophone studies, food studies, and post-colonial theory. His current project examines how stand-up comedy and humour can be used to combat anti-Asian racism, particularly in the context of COVID-19



Designing Intercultural Cities: Understanding Public Memory and Marginalization in Municipal Cultural Heritage Practice

Elizabeth Nelson, Queen's University

Elizabeth is a PhD candidate in the department of Geography and Planning at Queen's University. Her research interests focus on national identity, multiculturalism, settler-ignorance, and invisibilities in the context of municipal heritage practice and public memory. She is currently exploring walking methodologies as they relate to understanding exclusion in urban heritage landscapes.



Lack of Ethnic Diversity in the Canadian Publishing Scene

Liz Poliakova, Communication and Culture, York University

Liz Poliakova is a PhD candidate in Communications and Culture at York University. She holds an M.A. from the same program and a B.A. (Hons.) with a major in Book and Media Studies from the University of Toronto. Her research interests include self-publishing, the history of the Canadian book trade, and values in design.



Rewriting Art History: Latinx Artists in Canada

Tamara Toledo, York University

Tamara Toledo is a Chilean-born Toronto-based PhD Art History and Visual Culture candidate at York University as well as a curator and artist. Toledo is co-founder of the *Allende Arts Festival* and of *Latin American Canadian Art Projects*. For over a decade, she has curated numerous exhibitions offering spaces and opportunities to artists of Latin American descent to showcase their work. She designed and has been curating the Latin American Speakers Series for which she has invited internationally renowned contemporary artists and curators to Toronto to articulate and discuss issues of identity and intercultural dynamics in contemporary art. Toledo has presented her work at various conferences in Montreal, New York, Vancouver, Chicago, Mexico City, and Toronto. Her writing has appeared in *ARM Journal*, *C Magazine*, *Fuse*, *Canadian Art*, and *Latin American and Latinx Visual Culture Journal* of the University of California. Her practice follows an interdisciplinary approach and touches on notions of memory, identity, diasporas, transnationalism, issues of power, representation, and international artistic-cultural interaction. Toledo is presently the Director/Curator of *Sur Gallery*, the only space dedicated to contemporary Latin American art in Canada.

Panel F: Indigenous-Settler Contact Zones



“But What about Love?” : Decolonial Love as a Radical Reparative Practice of Resurgence in Leanne Simpson’s Islands of Decolonial Love and This Accident of Being Lost

Chiona Hufnagel, Friedrich-Alexander University Erlangen-Nuermberg (Germany)

Chiona Hufnagel (she/her) is a Ph.D. student and lecturer at the chair of American Literary Studies at the Friedrich-Alexander University Erlangen-Nuremberg. Her dissertation seeks to merge Postcolonial Studies, Gender Studies, Postcritique and its call for reparative readings. Chiona's project analyzes constructions of (de)colonial masculinities in literary texts by North American Indigenous authors.



When Doing “Good” Work Means Ending a Project: (Failed) Collaborative Research and Resisting Extractive Focused Settler Research

Katherine Morton Richards, Sociology, Memorial University of Newfoundland and Labrador

Katherine Morton Richards (she/her) is a PhD candidate in Sociology with degrees in English and Political Science. She is a settler researcher interested in exploring settler discourses that grapple with colonial violence. Originally from unceded Coast Salish territory and now living and working on unceded Mi'kmaq territory and the traditional territory of the Beothuk, Katherine splits her time researching and teaching in political science, sociology, and law and society at Memorial University. Her work deals with colonial places, the intersections between gender and Indigeneity, and the stories settler colonial Canada tells about itself.

From Reconciliation to ‘Idle No More’: ‘Articulation’ and Indigenous Struggle in Canada

Matt Robertson, University of Alberta

Matthew Robertson is Intergovernmental Relations Lead with the Métis Nation of Ontario. He was previously Strategist for the Tripartite Self-Government Negotiations Department of the Manitoba Metis Federation. He holds a Master of Arts in Political Science from the University of Alberta and a Master of International Trade from the University of Saskatchewan. He resides in Toronto.



(Re)Negotiating Treaties: Navigating Within and Between Settler/Indigenous Legal Landscapes

Samantha Stevens, Canadian Studies, Carleton University

Samantha Stevens is a second year Canadian Studies PhD student at Carleton University. Samantha’s research explores how settler-colonialism operates and reaffirms itself in textual and legal formations. Her select publications include “Exporting the White Savior: The Colonial Textual Influence on Canadian/ Indigenous relationships” and “Canadian Rangers: Community, Autonomy, and Sovereignty.”



Revisiting the History of Cooperatives in Canada: Settler Colonialism and Indigenous Co-ops

Leanne Unruh, Social and Political Thought, York University

Leanne Unruh is a PhD Candidate at York University, Toronto in the Department of Social and Political Thought. Her areas of specialty are the social and political uses of art, art and activism, arts organizations, and especially artist cooperatives. Her dissertation examines the ways that visual artists are using cooperatives in Canada today to address their collective needs that are not being met through the mainstream arts economy.