

Sexuality Studies Association



Energizing Communities

SEXUALITY STUDIES ASSOCIATION

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ABSTRACTS

<p>Ahmed-Ghosh, Huma</p>	<p style="text-align: center;">Woman to Woman Love and Desire among Muslims</p> <p>The Muslim woman is perceived to be oppressed with no agency and veiled (read: shrouded). She has no control over her sexuality, is sexually abused and is subservient to her husband. While most of this may be true and a common situation universally, my paper challenges the frequently perceived views of lesbians by discussing their position in Islam and in different cultural settings. This paper will add to the need for diversity in discourses on Muslim women to move away from the western tendency to homogenize them. What I want to highlight is that sexuality in the Muslim world was historically viewed as ‘fluid’ but definitely gendered. For Muslim communities, the politicization of conservative Islam has impacted same-sex relationships through the imposition of strict Islamic moral codes. By labeling alternative sexualities as “deviant,” oft quoted verses from the Quran have been used to legitimize fatwas and policing of people’s sexuality.</p>
<p>Allan, Jonathan</p>	<p style="text-align: center;">Foreskin Fantasies and Fears</p> <p>In this paper, which is part of my book, <i>Uncut: The Foreskin Archive</i>, I focus on reasons why we circumcise neonates, not the historical reasons to curtail masturbation, nor the reasons that it will somehow protect people from illnesses like epilepsy or HIV/AIDS, but instead, on those more “quotidian” reasons – the reasons a new mother might give to a nurse. That is, I’m interested in the narratives we tell ourselves which help us come to terms with a decision to circumcise. I consider a range of what I call “foreskin fantasies and fears”: being a “freak” in the locker room (i.e. the uncut kid) or not being “like dad.” These kinds of reasons speak to an archive of belonging and an archive of feeling, while also imagining and reinforcing an idea of the “normal penis.” This paper braids together a range of theoretical perspectives that will help frame the study as a whole: psychoanalysis, affect theory, queer theory.</p>
<p>Allen, Kevin</p>	<p style="text-align: center;">69: Legislating Love & The Everett Klippert Story: The Play</p> <p>Everett Klippert who was the last person to be tried, convicted, and jailed for homosexuality in Canada before the historic announcement by Trudeau Sr. that "the state has no business in the bedrooms of the nation." Klippert hailed from Saskatchewan but lived and worked in Calgary as a bus driver on the downtown route, and also worked on a dairy farm here as a young man. His case was the one that sparked public outrage and the subsequent decriminalization of homosexuality... and yet he remained in jail for two long years after the law was changed. The play examines Klippert’s challenging life in the context of the landmark decision to decriminalize homosexuality in 1969. Not only do gbtiq+ people have the right to live and love as we please, we are protected by the Canadian Charter of Rights and Freedoms, have marriage equality and (although this is certainly not true in every context) have our families recognized by the societies in which we live. The reasons we can do all of these things are that we are standing on the shoulders of giants: gay pioneers of all stripes who sacrificed their safety and in some cases even gave their lives so that we might one day be free. Every liberation movement has its elders and with this play we hope to pay tribute to our queer Elders and break new ground with intergenerational solidarity.</p>

Andrés, Rodrigo	<p style="text-align: center;">New Hybrid and Sexualized Identities in the Roma Community</p> <p>An important number of GLBTQ Gitanos (Spanish Roma), both men and women, are beginning to commit themselves to several platforms of activism in order to both defend the rights of gay and lesbians within the Gitano community and to combat the Romaphobia of the gay and lesbian communities in Spain. My paper studies the political and social agenda of Spanish GLBTQ Romas, who are organizing, in collaboration with the international Romani association ARA ART, the second international LGBT Conference in Spain in 2016. What strategies of identity or liberation are they deploying within the Roma and the GLBT communities?</p>
Ashworth, Suzanne	<p style="text-align: center;">Queer Time, Necro-intimacies, and Necropolitics on Poe’s Ragged Mountains</p> <p>At his impeachment trial, Warren Hastings – the first Governor General of British India – was charged with masterminding the massacre of the Benares people in 1781. Edgar Allan Poe’s “Tale of the Ragged Mountains” (1844) revisits the violence of Hastings’ India. Through an intimate mesmeric connection between its protagonists – Bedloe and Templeton – Poe sends Bedloe into a traumatic and fatal re-encounter with the Benares revolt. Drawing on queer theory’s conception of time, necropolitics, and necro-affinities, this paper examines that re-encounter. Depicted as a living corpse – a sickly melancholic with no discernable family or past – Bedloe embodies a queer non-life form, a failed mode of being. In a cryptic relationship with Templeton, he moves through a telepathic and telekinetic re-experience of colonial violence. In the process, he becomes figure of what Elizabeth Freeman calls “queer time”: discontinuous history and damaged chronologies. Ultimately, I argue that his connection to Templeton constitutes a “time bind,” an intense, bodily connection to historical pain, political injury, and homoerotic grief.</p>
Azhar, Sameena	<p style="text-align: center;">HIV Stigma and Gender: A Mixed Methods Study of People Living with HIV in Hyderabad, India</p> <p>HIV stigma in India has been recognized as a barrier to early detection of HIV, disclosure of HIV status to partners, and accessing healthcare services. For cisgender women and hijras/transgender women in India, HIV stigma is impacted by restrictive gender roles, a limited ability to refuse or delay sex or marriage, sex work, gender nonconformity and the prioritization of male-gendered partners’ health over female-gendered partners’ health. To date, few studies have examined how cisgender and hijras/transgender women in India differentially experience HIV stigma and how these differences shape health outcomes. To address this gap in the extant research, the goal of this study was to explore how stigma differentially affects women living with HIV in Hyderabad, India, particularly in terms of impacting depression and utilization of medical care. Both surveys and in-depth interviews were conducted with men, cisgender women, and hijras/transgender women living with HIV/AIDS in Hyderabad, India.</p>

Balzer, Samantha	<p style="text-align: center;">Eugenics on the Prairies: The Sterilizations of Leilani Muir and Brenda Pelletier</p> <p>In this paper I trace the forced sterilization of women across the Canadian prairie. Leilani Muir and Brenda Pelletier were sterilized in eugenic and post-eugenic contexts, respectively. Muir, forcibly sterilized without her consent or knowledge under Alberta's Sexual Sterilization Act, exemplifies eugenics survivors in Canada. At the same time, in our present moment Muir is regarded as exceptional: she was sterilized because she was falsely identified as disabled. Her public circulation as the wrongfully sterilized subject does not critique eugenic logic undergirding forced sterilization, only their incorrect application. Pelletier's coerced sterilization was conducted long after eugenic programming concluded. I read Pelletier's case as representative of eugenic logic in the present: a logic that still seeks to eliminate "undesirable physical or mental conditions" (Eugenics Archives), yet working through rhetorics of individual choice. Treating both cases as enactments of eugenic logic, I ultimately call for a continuous history of eugenics in Canada.</p>
Baril, Alexandre	<p style="text-align: center;">Queering Disability Studies and Crippling Queer Studies: "Bug chasing" and transability</p> <p>Cross-analyses of sexuality and ability in queer and disability studies/movements are under-theorized (McRuer and Mollow 2012). This presentation hopes to queer disability studies and crip queer studies by comparing two cases of "extreme" body modification: voluntary acquisition of a disability (transability) and of HIV ("bug chasing"). Transability, or Body Integrity Identity Disorder (First 2004), is the need of a person identified as able-bodied by others to transform his or her body to obtain a physical impairment/disability. "Bug chasing" is practiced by men who have sex with men without condoms with the intention of contracting HIV (Dean 2009). Although "bug chasers" and transabled people share the desire to transform their bodies in ways that modify their ability or health, the phenomena are never discussed together. Research on bug chasing ignores transability and studies of transability neglect voluntary HIV acquisition. Without denying the specificities of these two practices, I argue that placing them on the same continuum has heuristic value. I examine academic works addressing bug chasing and transability and maintain that the "impossibility" of their continuities relies on ableism in queer studies/movements and heteronormativity in disability studies/movements.</p>
Barreto, Letícia	<p style="text-align: center;">Interfaces between sex work research and activism in Belo Horizonte</p> <p>We would like to discuss the history of sex work research and activism in Belo Horizonte (Brazil), mostly at the "Bohemian zone", a traditional red-light district. On the one hand, it is a paper about the trajectory of two researchers that started their contact with sex work ten years ago, through a NGO — the Group of support and prevention of AIDS of Minas Gerais (GAPA-MG) — implied with the improvement of sex workers activism. It is also about the mobilization of sex workers in the city and the role of Cida Vieira in the local and national articulation of the Association of Sex Works of Minas Gerais (APROSMIG). So, it is a paper that reflects upon the interlacing between sex work research and activism, in a kind of "ethnographic pact" (Albert, 2010), and also involves an analysis about the transformations in the Bohemian zone in the last decade.</p>

<p>Belcourt, Billy-Ray</p>	<p style="text-align: center;">A Poltergeist Manifesto</p> <p>This paper is an effort to build an ironic and queer political myth faithful to decolonization, one that dreams up worlds that can bear all of us. It speculates, à la Deleuze, about decolonization as a kind of feral-becoming, a latching onto futures that give way to life-forms that don't need the human to find their conditions of possibility in or to attach to the world. And, at the centre of this myth, this pre-history, is the figure of the poltergeist, the analytic and ontological space of queer indigeneity and the feral monster in the horror story of decolonization. In fact, queer indigeneity might be our last hope.</p>
<p>Birk, Tammy</p>	<p style="text-align: center;">Queer Pedagogies and the Critical Cosmopolitan</p> <p>In critical literature as well as the popular imagination, the 'queer'—especially the metropolitan queer—has always been associated with cultural cosmopolitanism. In this paper, I am more interested in thinking about the relationship of queerness to critical cosmopolitanism, an iteration of cosmopolitan thought that is wary of cultural cosmopolitanism's tendency to frame itself as a lifestyle option. Even more specifically, I am interested in how queer and critical cosmopolitan pedagogies benefit from a conceptual and political alliance in teaching and learning. In this paper, I intend to focus on one defining characteristic of critical cosmopolitan pedagogy: its willingness to challenge routine cynicism and affirm utopian feeling. Reading the work of Jose Esteban Muñoz with my scholarship on critical cosmopolitan pedagogy, I argue that queer attention to the "not-yet"—or the "doing for and being toward the future" (Muñoz)—allies queer pedagogical projects with critical cosmopolitan discourse. This shared interest in utopian potentiality, over and above cynical forms of disillusion and resignation, opens space for a new pedagogical coalition in both queer and critical cosmopolitan learning communities.</p>
<p>Blair, Cindy H.</p>	<p style="text-align: center;">Regulation of Adolescence: Abstinence-Only Sexuality Education</p> <p>This paper is a genealogy of abstinence-only sexuality education (AOE). In the 1980s, a majority of US states legislated sexuality education with emphasis on abstinence until marriage, heterosexual gender roles, and family life. How does AOE constitute the adolescent body in medical, legal, and educational discourse, institutional and social practices? While the United States never instituted an official population or birth control policy, governance strategies emerged in the discourses of education, law, medicine, and technology inscribed on the adolescent body that aligned the state with sexual reproduction and reproductive sex. The rationale is a biopolitics of teen pregnancy rates, marriage rates, and sexually transmitted infection (STI) and disease (STD) rates. Consequently, AOE is located in particular grids of intelligibility or systems of thought and remains a dominant discourse with specific geography. Analysis of AOE in the history of the present explores the intersection and relations of knowledge, truth, and power.</p>

Blair, Karen L.	<p style="text-align: center;">Barriers to Sexual Health for Sexual and Gender Minorities: The privilege of worrying about negative test results</p> <p>Sexual health exams are important healthcare behaviours that contribute to the early detection of cancer and disease prevention. The current study asked participants two questions: 1) What is your greatest concern about visiting the doctor for a sexual health exam? and 2) What is the worst experience you have had during a sexual health exam? Past research has shown sexual and gender minorities to be less likely to access healthcare services. The current study included participants of diverse sexual and gender identities in order to gain insight into their concerns and reasons for avoiding healthcare services. Sexual and gender minorities were more likely to mention their identities as a central concern about visiting the doctor. In contrast, the primary concerns mentioned by non-minority participants were related to their health status. Implications for minority health and recommendations on how to improve healthcare support for sexual and gender minorities will be discussed.</p>
Blair, Karen L.	<p style="text-align: center;">Unwillingness to date gender diverse individuals</p> <p>Feminist and queer scholars have begun to explore the multiple manifestations of masculine privileging, specifically within LGBTQ communities. While some empirical research exists, the current body of literature addressing masculine privileging or, more specifically, femmephobia, is largely rooted in autoethnographic and narrative accounts. The current study is a preliminary exploration of the embedded cissexism and transmisogyny within LGBTQ dating patterns, specifically (but not exclusively) expressed by cisgender lesbian-identified women. Cisgender lesbians in our sample were more likely to date transgender men than transgender women. Cisgender gay men demonstrated the same pattern, where they were also more likely to date trans men than trans women. Preliminary findings explore how these patterns of LGBTQ dating expose cissexism rooted biological determinist and essentialized understandings of gender identity and how these patterns find foothold in femmephobia.</p>
Blanchard, Kaitlin	<p style="text-align: center;">Breaking with Love...And Running Away with Interest: Notes Toward a Theory of Sexual Interest</p> <p>This paper advances a theory of sexual interest as a means of questioning the ways in which rubrics of queer desire delimit the formation of asexual publics. Reading Sarah Kane's 4.48 Psychosis, I work to advance a theory of sexual interest (following and breaking with Eve Sedgwick) that is neither a paranoid nor necessarily a reparative mode of identification. At the heart of this argument are questions about how sexuality is interesting, or per Sedgwick, "good to think with." What happens, then, when depression, Kane's "broken hermaphrodite," is not just a metaphorical concern for its reading publics? How might we understand Kane's imbrication of dis/ability and sexuality not simply as death's productive power (as the anti-relational turn might have us believe), but rather as a kinship hierarchy? I turn here to Mel Chen's work on animacy hierarchies as one possible means of understanding asexuality queerly.</p>

<p>Boulay, Nadine</p>	<p style="text-align: center;">Out in the “Middle of Nowhere”: Queering the Rural in LGBTQ History</p> <p>Within the field of LGBT social histories, urban spaces have occupied a significant focus, reflecting the centrality of urbanity to the development of ‘visible’ queer cultures and publics. However, this “metrocentricity” not only renders rural queer experiences marginal, but disguises the ways in which notions of the urban shape and inform the production of queer publics, placemaking, identity, and visibility (Halberstam, 2005). This paper takes up ‘queer ruralities’ to interrogate the ways in which notions of visibility, publics, and community are shaped by and through settler colonial urbanity (Morgenson, 2011). Through a historical analysis of queer rural intentional communities in B.C. since the 1960s, this paper examines how dominant forms of queer identity, publics, and visibility are coded through an urban geography and a rural-to-urban migratory framework, thus uncovering the myriad forms of marginalized and less-visible forms of queer community building that have occurred in rural contexts.</p>
<p>Brightwell, Laura</p>	<p style="text-align: center;">Necessary Markers of Exclusionary Practices? The Animating Desires of Queer Communities</p> <p>Although held up as sites of radical resistance and political cohesion, queer communities are experienced by many as exclusionary and violent spaces. Feminine-identified queers, trans women and other marginalized groups are made to feel unwelcome, not listened to and not supported in queer communities. Invested in new models of community formation, this paper asks, what are the concepts holding queer community together? How do these signs include and exclude certain people? Are there alternative models of community formation that offer a less violent definition of its boundaries? This paper uses affect theory to model empathy towards other subject positions and locate spaces for reparation and healing in queer communities.</p>
<p>Brower, Jonathan</p>	<p style="text-align: center;">69: Legislating Love & The Everett Klippert Story: The Play</p> <p>Everett Klippert who was the last person to be tried, convicted, and jailed for homosexuality in Canada before the historic announcement by Trudeau Sr. that "the state has no business in the bedrooms of the nation." Klippert hailed from Saskatchewan but lived and worked in Calgary as a bus driver on the downtown route, and also worked on a dairy farm here as a young man. His case was the one that sparked public outrage and the subsequent decriminalization of homosexuality... and yet he remained in jail for two long years after the law was changed. The play examines Klippert’s challenging life in the context of the landmark decision to decriminalize homosexuality in 1969. Not only do glbtqi+ people have the right to live and love as we please, we are protected by the Canadian Charter of Rights and Freedoms, have marriage equality and (although this is certainly not true in every context) have our families recognized by the societies in which we live. The reasons we can do all of these things are that we are standing on the shoulders of giants: gay pioneers of all stripes who sacrificed their safety and in some cases even gave their lives so that we might one day be free. Every liberation movement has its elders and with this play we hope to pay tribute to our queer Elders and break new ground with intergenerational solidarity.</p>

Brown, Andrew	<p style="text-align: center;">The Sexual Workshop: Phenomenology of Pornography</p> <p>In a shift away from the field of “porn studies” which emerged in the early 2000s, some theorists have attempted a more phenomenologically embodied form of analysis of sexual practice. Rather than watching porn through a displaced hermeneutical lens of non-masturbatory practice, theorists aim to read porn as a form of sex: masturbation. Using this approach, I look at three particular instances of pornography to discuss the various ways in which heterosexual men are “turned on” by technologies that transcend or undo the subject-object framework. Using Martin Heidegger’s discussion of a tool workshop and Dasein in Being in Time, I consider the act of masturbating to porn as a sort of “sexual workshop.” In doing so, I argue that heterosexual male desire is structured not only by the fantasy conveyed by the scene on display, but the political economy of sexual labour that occurs behind that scene in a very experiential and direct way.</p>
Cante, Rich	<p style="text-align: center;">Moral Transvaluation and the Archaeology of Gay Male AIDS</p> <p>This talk focuses on the vexed relationship between what now seems to have happened and what we should now assume did happen in the United States —especially given what we think we know about the ways the media work in archiving, and having archived, such matters—in the crucial years between the "depsychiatrization" of homosexuality in 1973 and what now demands being partially viewed as its monumentally swift "remedicalization," in different form, over the course of the 1980s.</p> <p>When gay male AIDS in the U.S. is viewed through so-called histories of the present, co-factors for infection with HIV and for progression to illness after infection seem especially important. This is an odd revivification of debates from early in the epidemic, when multiple kinds of validity and invalidity became entrenched. This is most visible in disconnects between the following: different modes of scientific research; the practices of medicine and allied health professions; distinct strains of public health discourse; and gay male subcultural knowledges, including counter-knowledges.</p> <p>This paper explains the key role of morality in the appearance of such disconnects. It is about the changes over time in the moralities that are dynamically entangled with continuing sociopolitical upheavals around gay male identity.</p>
Cavanagh, Sheila L.	<p style="text-align: center;">Queering Methods in Psychoanalysis: Tiresias After Oedipus</p> <p>If psychoanalysis has a founding myth it is the story of Oedipus the King. As a result, we have sophisticated understandings of sexual difference within the domain of cisgender masculine identification and phantasy, but only nascent understandings of a trans sex specific difference beyond the phallus. While feminist psychoanalysts have been searching for alternatives to Oedipus, little attention has yet been paid to Tiresias, despite her pivotal role in Sophocles’ Antigone and in Oedipus the King. Returning to these dramas, I ask: What would psychoanalysis look like had it been written from a Tiresian, opposed to an Oedipal, perspective?</p>

<p>Cerquozzi, Giancarlo</p>	<p style="text-align: center;">No Fats, No Femmes, No Photo = No Chat</p> <p>Examining Homonormative Gender Performance on <i>Grindr</i>: Numerous mobile applications have recently become available for ‘homosexual’ men looking for love, friendship, and even casual sex. One of the most frequently used applications is Grindr. Unfortunately, ‘gay’ sexuality on Grindr is largely regulated by whiteness. ‘Masc4Masc’ and ‘not into fems’ are statements prominently found on the application, alongside assertions of able-bodied preference (‘no 40+ perverts’) and assertions of explicit racism (‘NO Chopsticks or Curry’).</p> <p>White, masculine, and able-bodied men act as sexual gatekeepers on applications like Grindr, regulating what is ‘good’ and ‘desirable’, in addition to what is ‘bad’ and ‘disliked’. This type of behaviour has an extreme othering effect, relegating men of colour to the sidelines.</p> <p>This study exposes and examines how hegemonic homonormative masculinities (masculinities characterized by whiteness, physically abled bodies and masculinity) are performed, maintained and venerated on Grindr. A critical analysis has been conducted on a local sample of 839 Grindr profiles.</p>
<p>Coan, Casely E.</p>	<p style="text-align: center;">One of My Kind: Queer Meaning and Making in Burlesque Performance</p> <p>Using Prezi as the primary format for this multimedia presentation, I will engage in a queer autoethnography of my debut burlesque performance. I will use a video recording, photographs, and a wearable art piece to engage the audience in a narration of queer identity through burlesque performance. Specifically, I employ Michelle Wright’s concept of the epiphenomenal now, Sara Ahmed’s happy objects, and Eve Sedgwick’s open mesh to analyze the failures and affordances of these different media (some static, others dynamic) to capture and convey my own queer identity on stage. How does the full performance, with a complete narrative arc, differ from the crystallized moments captured by the photographs of said performance? How do perceived orientations towards (un)happy objects shape how sexuality is read, how camera(s) capture sexual identity, and the viability of burlesque as a community for expressions of queerness? Can we perform our way into queer belonging?</p>
<p>Côté, Isabel</p>	<p style="text-align: center;">« Les graines de vie du monsieur » et autres logiques procréatives : compréhension de leur conception chez les enfants de mères lesbiennes nés grâce aux dons de géniteurs connus au Québec</p> <p>La généalogie des enfants et les récits entourant leur conception tendent à se centrer principalement sur le point de vue des adultes. Or, les enfants possèdent une créativité et une flexibilité particulières qui leur permettent de réfléchir autrement aux relations familiales complexes. Cette communication présente les résultats d’une étude sur les constellations familiales et relationnelles d’enfants issus de familles lesboparentales au Québec, en mettant en lumières les logiques procréatives basées sur l’apport d’un tiers donneur connu par les mères. Dix-neuf enfants (n = 19) âgés de 4 à 13 ans ont été rencontrés individuellement en 2015 afin de recueillir leur point de vue sur leur famille et les liens qui les unissent avec les membres de leur entourage. Le vocabulaire utilisé par les parents pour expliquer leur conception est repris par les enfants pour élaborer une trame narrative à propos de leur venue au monde. La profondeur du récit et les précisions des détails diffèrent selon l’âge des enfants. Leur discours sur la genèse familiale est néanmoins cohérent et en adéquation avec celui du couple parental.</p>

Cunningham, Sidney	<p style="text-align: center;">The “Broken Hammer” is her Penis: Transgender Perception, Desire, and Being</p> <p>My paper explores the interaction of sexuality and gender (specifically for gender non-conforming bodies) in Iris Moore's “Beyond the Mirror's Gaze” – an animated short which depicts an intimate encounter between two paper dolls whose bodies change at will. Working with Graham Harman's rereading of Martin Heidegger's tool analysis to discuss the trans body, I use the dolls' surprise, hesitation, and pleasure at progressively uncovered bodies to trace a field of rapidly shifting expectations about possible ways in which bodies may appear or act. Through the example created by the relation between these two bodies, I will demonstrate the need within studies of gender and sexuality (as well as non-academic queer community discourse) to account for how desire not only shapes perception of one's own body, but can also create space in which the body of another person is transformed.</p>
Daroya, Emeric	<p style="text-align: center;">Bug Chasing and Practices of Sexual Freedom</p> <p>In this paper, I analyze texts from an online discussion forum on ‘barebacking’ (or condomless sex) among MSM to recast ‘bug chasing’ (or intentional seroconversion) as a possible site of resistance. Drawing on theoretical insights from new materialist feminisms, Deleuze and Guattari, as well as Foucault, I recast the exercise of unlimited sexual pleasure through HIV seroconversion as a form of resistance enacted through what I call ‘pRactice’ of sexual freedom. The coinage ‘pRactice’ is used to highlight the mutual entanglement of anti-retroviral therapy (ART) in the articulation of resistance. In this way, I follow the reconstruction of sexual agency as emergent through the affective relations of MSM with HIV biotechnologies. My conclusion suggests that recognizing the complex nature of bug chasing gestures towards its multiplicity, indeterminacy and elasticity. As such, it contributes to and expands on the importance of bug chasing to queer politics.</p>
de Szegheo Lang, Tamara	<p style="text-align: center;">An Attunement to Specters: Queering Community Heritage Through Public Art Interventions</p> <p>This paper reflects on the power of art interventions as affective disjuncture using the public art exhibit “Land Slide Possible Futures,” which was mounted at the Markham Museum and Heritage Village and where I served as a docent. As a site-specific series of installations in the historic buildings that make up the Markham Museum, Land Slide questions community heritage and its frequent exclusion of histories of colonization, queer experiences, and gendered violence. A number of artists involved brought attention to the constructed and curated nature of heritage sites, using art to create fictions that wrote often-ignored types of events and marginalized figures into the museum. However, their work did not simply produce a more diverse history but rather created atmospheres of shock and surprise where the historical record as a whole was thrown into question. Using a number of these artistic works, this presentation explores the strengths of fictive pasts and especially the figure of the ghost in drawing visitors into critical approaches to history.</p>

<p>Dhoot, Sonny</p>	<p style="text-align: center;">The Racial Economy of Gay Intimacy</p> <p>This paper serves as an intervention into the discourse of sexual racism, which characterizes the racialized partner preferences of gay men. First, I argue against a center-periphery methodology that situates white men as the ‘harming’ subjects and men of colour as the ‘injured’ subjects. Such approach (re)establishes white men as central subjects of theorizing, ignoring the extent to which men of colour engage in sexual racism. I propose a new methodology based within queer of colour critique that attends to men of colour’s racialized preferences. Second, I challenge the central assumption of sexual racism discourses that anti-Asian racism (and Orientalism) is the primary form of racism that mediates racialized partner preferences. Drawing from black studies and critical race studies, I show how anti-blackness operates as the central mediation of partner preferences, particularly for men of colour. I argue, “No Asians” operates as a common racist expression of ‘just so you know’, while “No Blacks” is the unspoken but already known mediation of racial desires.</p>
<p>Elliott, Sinikka</p>	<p style="text-align: center;">Black Single Mothers, Heterosexism, and Racialized Families</p> <p>Heterosexuality is a critical component of male privilege and dominance. Yet few studies have examined the role of heterosexism—the unequal allocation of power via positioning in gender, sexual, and racial hierarchies—in the relationship between parents and children, especially teenage children. Nor have studies examined how families that are racialized as deviant, with sexuality a primary source of this assumed deviance, respond to their stigmatization, with what consequences. Drawing on 31 in-depth interviews with Black single mothers of teenagers, I identify three strategies these mothers use: 1) putting their intimate lives on hold to focus on motherhood, 2) carefully monitoring their daughters’ sexualities, and 3) using sons to monitor and discipline their sisters. The present analysis contributes to a theoretical understanding of how heterosexism is reproduced in the family and how race, gender, and sexuality, given their centrality to ideas about normative family life, are key in this endeavor.</p>
<p>Engel, Maureen</p>	<p style="text-align: center;">Locative Media: Queering Space and the City</p> <p>This paper presents the theoretical foundations of “Queer Edmonton”-- an historical locative media experience currently in development. Building on foundational work in queer theory and historiography that demonstrates how queer subjects have re-appropriated a range of urban, public spaces in order to build community, the app enacts that very queerness on site and in space, creating a particularly queer interruption of both contemporary city life and the city’s complex and contradictory histories. “Queer Edmonton” is a locative media experience that misuses the space of the city by embedding its queer history in its contemporary everyday. Users must literally travel the spaces of the city in the hopes that they will encounter queer history -- now disappeared, redeveloped, forgotten. Each new discovery leads the user further, hails her, teaches him about how to look, queerly, at lived spaces. Where are the queer areas of the city? Of any city? Why?</p>

<p>Fitton, Chantelle</p>	<p style="text-align: center;">Does Place Have a Place in Sex Worker Experiences?</p> <p>Most research pertaining to the Canadian sex trade emerges from large cities with certain homogenous characteristics not common in smaller communities, such as established strolls for outdoor sex workers, sex work-specific resources, larger client bases and the possibility to make choices about clients and service provision, as well as greater opportunities for anonymity. In contrast, little is known about how sex worker experiences differ in other settings, such as small cities or rural communities. This research explores sex worker experiences in a small urban center in Alberta, focusing on the role of place in shaping experiences. I employed photovoice to involve participants in exploring their individual contexts. This research aims to broaden overall understanding of sex worker experiences by emphasizing place as a consideration. Practically, it offers an opportunity to create dialogue on issues such as membership, stigma, rights and social control that affect the community and its members.</p>
<p>Formby, Eleanor</p>	<p style="text-align: center;">Acceptance, belonging and commonality? Questioning the ABC of constructions of LGBT communities in the UK</p> <p>The term ‘LGBT community/ies’ is rarely questioned in (UK) media, policy and practice arenas. Drawing on UK-wide research with 627 survey respondents and 44 interview and/or discussion group participants, this paper will investigate understandings and experiences of ‘LGBT communities’. Participants experienced physical, virtual and imagined LGBT communities, alongside broader connections with people whom they (believed they) shared common sexual and/or gender identities. However, they also highlighted differences, inequalities and ‘divisions’ within notions of ‘community’, particularly where sexual and gender identities were brought together in an acronym which was identified as problematic. Issues of commonality and divergence will therefore be addressed within the paper, emphasising the importance of intersecting identities within discussions (and assumptions) of belonging, collective identity and ‘sameness’. The impact of broader social contexts on LGBT relationships and constructions of ‘community’ will also be explored, linked to notions of ‘acceptance’, and where this was felt to be lacking.</p>
<p>França, Marina</p>	<p style="text-align: center;">Interfaces between sex work research and activism in Belo Horizonte</p> <p>We would like to discuss the history of sex work research and activism in Belo Horizonte (Brazil), mostly at the “Bohemian zone”, a traditional red-light district. On the one hand, it is a paper about the trajectory of two researchers that started their contact with sex work ten years ago, through a NGO — the Group of support and prevention of AIDS of Minas Gerais (GAPA-MG) – implied with the improvement of sex workers activism. It is also about the mobilization of sex workers in the city and the role of Cida Vieira in the local and national articulation of the Association of Sex Works of Minas Gerais (APROSMIG). So, it is a paper that reflects upon the interlacing between sex work research and activism, in a kind of “ethnographic pact” (Albert, 2010), and also involves an analysis about the transformations in the Bohemian zone in the last decade.</p>

Francis, Roger	<p align="center">Using Borderland Theory as contrasted to Queer Theory, or Intersectionality Theory to theorize the Transnational Sexually Fluid Experience</p> <p>The life contexts of transnational non-binary sexual identities (TNBSI) engaging in same-gender-sex (SGS), form a place of resistance within contemporary sexuality studies. While queer theory and intersectionality theory are the theoretical lenses traditionally used for SGS, this paper instead advances borderland theory perspectives. The paper begins by contrasting queer theory and intersectionality theory against the backdrop of this culture of transnational sexual fluidity. Next it shows how language interpretations are viewed through a borderland theoretical lens (Anzaldúa, 1993). This lens informs a deeper understanding of sexual fluidity and allows for an examination of contrasts between binary and non - binary sexual identities. The paper then provides a comparison of the three aforementioned theoretical perspectives, in order to highlight the differences and similarities of all three approaches. The paper concludes by arguing why borderland theory is most suitable for any analysis and discussion around the lives of sexually fluid TNBSI identities.</p>
Gauthier, Maude	<p align="center">Critical Perspectives on the Single Status</p> <p>I will explore the relationship between mobility and being single, based on interviews with migrants living in Britain and Canada. I will address the meanings they give to their single status, their projections, and their reflexive practices. Many of them put their single status on the account of their mobility and career, but they also stress enjoying being single. They say that being single made moving easier, putting forward a vision of singles as people without ties. Some of them nevertheless live in arrangements that shed light on other important bonds (e.g. shared housing, single friends). The interviews lead to the question of what bonds count, a question long examined in the literature on intimacies and mobilities (e.g. Mai & King 2009). They also lead to an examination of the infrastructures of mobility and the place made to lone and professional travellers.</p>
Guarriello, Nicholas	<p align="center">Beautiful Bodies? Gender Performance & Identity Formation in Miss Gay America</p> <p>In this presentation, I conduct a case study of Miss Gay America, which is the oldest female impersonation pageant in the United States, through a critical analysis of the documentary Pageant. Although the pageant’s origins coincided with the gay liberation movement, Miss Gay America fails to provide an all-inclusive space. Instead, Miss Gay America follows the logic of assimilation and homonormativity in order to sustain heteronormative constructions of gender being a binary. Furthermore, the bylaws of the pageant require one to be assigned male at birth and subject contestants to a possible “visual observation,” which inherently excludes transgender and intersex bodies. In this vein, I argue that the pageant produces flexible subjects. This flexibility between masculine and feminine identities, while excluding trans and intersex bodies, allows a contestant in this space to overcome his non-normative sexuality by adhering to notions of cis-femininity and biological conceptions of maleness.</p>

<p>Handschy, Elizabeth</p>	<p style="text-align: center;">Fat Accepting Lesbian Communities: Myth or Reality?</p> <p>Scholars in the social sciences have often assumed there to be one homogenous gay or lesbian “community” in the United States. In addition, researchers writing about eating disorders, obesity, health, and food have assumed a lesbian identity is a protection against the development of disordered eating in part because of their assumption that a monolithic lesbian community is also a fat-accepting community, without providing empirical backing for this assumption. My research with six lesbian-identified women who have experienced disordered eating builds on existing work beginning to trouble these assumptions. First, while residing in the same city, all of these women defined their queer communities in different ways. Second, their understandings and experiences of their queer communities demonstrate that while fat acceptance might even exist in explicit politics of a community, these politics do not always play out in practice.</p>
<p>Harrison, Elisabeth</p>	<p style="text-align: center;">Through Thick and Thin: An Exploration of Participatory Arts-Based Research Conducted in Queer Community</p> <p>Our research project Through Thick and Thin, conducted in collaboration with Rainbow Health Ontario, engages with how persons in queer communities who identify as women confront body image ideals and body management expectations—how they negotiate and are affected by cul-turally inscribed body standards in and outside their communities, and how they resist with counter-cultural practices. In this workshop we showcase subjugated knowledges of the intersection between queer sexuality and weight-based stigma by sharing digital stories. We speak back to assumptions—that queer bodies do not experience fat shaming, that fat bodies are not simultaneously sexual bodies, that only privileged women experience eating distress—that inform medical scholarship and practice and flatten out, or altogether discount, representations of sexual subjectivities. We encourage workshop participants to reflect on how these stories offer alternative possibilities for imagining the intersection of fatness, thinness, bodily distress, bodily empowerment, and sexuality.</p>
<p>Hoelke, Charlotte</p>	<p style="text-align: center;">Imagining, Longing, Hoping: Making Queer Indigenous Futurisms Real</p> <p>Grace Dillon explains that “Indigenous futurisms” involve “...the possibility of an optimistic future...a reversal of circumstances, where Natives win or are at least centered in the narrative.” (2012, 8) Dillon explains that “...all forms of Indigenous futurisms [involve]...discarding the emotional and psychological baggage carried from [the] impact [of colonization], and recovering ancestral traditions in order to adapt in our postNative Apocalypse world.” (2012, 10) I argue that despite the flux in production and scholarship of Indigenous futurisms, there has been a lack of focus on the decolonial possibilities of twospirit/ queer and feminist erotica. I will detail how erotic Indigenous futurisms may: 1.) assist in enabling us to heal and resurge against the ongoing effects of sexual colonization 2.) destabilize misrepresentations of Indigenous sex and sexuality 3.) provide a platform for [twospirit and queer] Indigenous voices and visions, thereby providing glimpses to Indigenized worlds.</p>

Hoskin, Rhea Ashley	<p style="text-align: center;">Unwillingness to date gender diverse individuals</p> <p>Feminist and queer scholars have begun to explore the multiple manifestations of masculine privileging, specifically within LGBTQ communities. While some empirical research exists, the current body of literature addressing masculine privileging or, more specifically, femmephobia, is largely rooted in autoethnographic and narrative accounts. The current study is a preliminary exploration of the embedded cissexism and transmisogyny within LGBTQ dating patterns, specifically (but not exclusively) expressed by cisgender lesbian-identified women. Cisgender lesbians in our sample were more likely to date transgender men than transgender women. Cisgender gay men demonstrated the same pattern, where they were also more likely to date trans men than trans women. Preliminary findings explore how these patterns of LGBTQ dating expose cissexism rooted biological determinist and essentialized understandings of gender identity and how these patterns find foothold in femmephobia.</p>
Howard, Yetta	<p style="text-align: center;">Dirtying the Discipline</p> <p>This paper will probe the problems and possibilities of using sexuality studies to energize the “traditional” discipline of English and the intellectual communities associated with it. While the study of sexuality is often a welcome and common interdisciplinary approach to humanities-based research, its status becomes murkier when incorporated in pedagogical and related professional contexts. Interrogating the resistance to and acceptance of sexuality studies, this presentation will focus on experimental as well as more customary strategies in researching and teaching sexual space, public sex, and non-heteronormative modes of relationality via the work of Samuel Delany’s Times Square Red, Times Square Blue and Through the Valley of the Nest of Spiders. It will also explore the tensions and promises of situating sexuality studies at a university that is one of the only in the U.S. offering an LGBT studies major</p>
Jimenez, Karleen Pendleton	<p style="text-align: center;">Through Thick and Thin: An Exploration of Participatory Arts-Based Research Conducted in Queer Community</p> <p>Our research project Through Thick and Thin, conducted in collaboration with Rainbow Health Ontario, engages with how persons in queer communities who identify as women confront body image ideals and body management expectations—how they negotiate and are affected by cul-turally inscribed body standards in and outside their communities, and how they resist with counter-cultural practices. In this workshop we showcase subjugated knowledges of the intersection between queer sexuality and weight-based stigma by sharing digital stories. We speak back to assumptions—that queer bodies do not experience fat shaming, that fat bodies are not simultaneously sexual bodies, that only privileged women experience eating distress—that inform medical scholarship and practice and flatten out, or altogether discount, representations of sexual subjectivities. We encourage workshop participants to reflect on how these stories offer alternative possibilities for imagining the intersection of fatness, thinness, bodily distress, bodily empowerment, and sexuality.</p>

Jiménez, Gabriela	<p>Versioning the “Gay Friendly, Feminist Global City”: (Trans)feminist and Queer Musical Performances and the Gentrification of Mexico City’s Historic Center</p> <p>This paper considers the use of (trans)feminist and queer musical performances to version the gentrification of Mexico City’s Historic Center. I focus on La Bruja y Sus Conjuros, a group that performs Mexican son and ranchera. Specifically, this paper treats La Bruja y Sus Conjuros’ musical performances as socio-musical spaces through which people collectively interact with gender, sexuality, and “el rescate”—the municipal government’s project to revitalize the Historic Center as a means to make Mexico City a “global city.” “El rescate” also coincides with the municipal government’s efforts to brand Mexico City as both “gay friendly” and “feminist.” La Bruja y Sus Conjuros’ (trans)feminist and queer musical performances provide a version of gentrification that attends to intersectionality informing and being informed by the inclusionary and exclusionary implications of cities using gender and sexuality “to attract transnational venture capital, or hi-tech geeks, or cosmopolitan tourists” (Bell and Binnie 2004, 1817).</p>
Kao, Ying- Chao	<p>The Liminality of the Erotic: Mapping the Circulation of Christian Sexuality between the United States and Taiwan</p> <p>The conflicts between globalized US-based Christian conservatism and gender and sexual cultures in non-American countries are transnational phenomena. An analysis of the Taiwanese Christian publication Rainbow 7 reveals a hierarchy restricting believers’ access to the erotic and ability to overturn their powerless status. Reimagining religious teachings as a space for feminist pedagogies, I argue for the liminality of the erotic to inspire the sexually oppressed to reclaim their autonomy, and that the epistemological gap between the production and importation points of sexual knowledge (duality of liminality) reproduces the patriarchy but also leads participants into a world without structured power inequality.</p>
Khan, Maryam	<p>Pronounced Presence: Decolonizing LGBTQ People at the United Nations</p> <p>The criminalization and persecution of LGBTQ people in numerous nation states and how this is being challenged by international LGBTQ activism at the United Nations (UN) is explored via an analysis of the emergence of sexual orientation and gender identity (SOGI) terminology within these spaces. Specific findings, gathered through content research and in-depth interviews, are presented. The paper is theoretically based on the impact of colonial laws that criminalize LGBTQ communities, positing "post-colonial" realities and how they can be applied to sexual and gender diverse topics in international contexts. Religion, culture, tradition and the impact of imperialism and neo-colonialism is fuelling resistance in international spaces. The paper concludes with a visionary section on implementing the gains made at the UN and building on them towards a decolonized sexual orientation and gender identity-based global politic with transnational recognition of LGBTQs as defined by these very human rights defenders.</p>
King, Geraldine	<p>Em(body)ing Resurgence: Bringing Sexy Back as Resistance to Ongoing Settler Colonialism</p> <p>Love and sensuality are tricky subjects in Indigenous country. The events of colonialism and ongoing settler occupation have relied upon the stifling and discipline of Indigenous sexes, sexualities and sensualities. It is not enough to resurge against colonization and defy colonial order; we must implicitly take back our bodies to unravel the very essence of settler oppression. While writing about love and sexualities interrogates white settler heteropatriarchal capitalist state regimes, it is also important to place our own communities and social order in the complex rubric of oppressive colonial apparatuses. Resistance is ultimately about love. We must love to resist.</p>

<p>LaMarre, Andrea</p>	<p>Through Thick and Thin: An Exploration of Participatory Arts-Based Research Conducted in Queer Community</p> <p>Our research project Through Thick and Thin, conducted in collaboration with Rainbow Health Ontario, engages with how persons in queer communities who identify as women confront body image ideals and body management expectations—how they negotiate and are affected by cul-turally inscribed body standards in and outside their communities, and how they resist with counter-cultural practices. In this workshop we showcase subjugated knowledges of the intersection between queer sexuality and weight-based stigma by sharing digital stories. We speak back to assumptions—that queer bodies do not experience fat shaming, that fat bodies are not simultaneously sexual bodies, that only privileged women experience eating distress—that inform medical scholarship and practice and flatten out, or altogether discount, representations of sexual subjectivities. We encourage workshop participants to reflect on how these stories offer alternative possibilities for imagining the intersection of fatness, thinness, bodily distress, bodily empowerment, and sexuality.</p>
<p>Lavoie, Kévin</p>	<p>« Les graines de vie du monsieur » et autres logiques procréatives : compréhension de leur conception chez les enfants de mères lesbiennes nés grâce aux dons de géniteurs connus au Québec</p> <p>La généalogie des enfants et les récits entourant leur conception tendent à se centrer principalement sur le point de vue des adultes. Or, les enfants possèdent une créativité et une flexibilité particulières qui leur permettent de réfléchir autrement aux relations familiales complexes. Cette communication présente les résultats d’une étude sur les constellations familiales et relationnelles d’enfants issus de familles lesboparentales au Québec, en mettant en lumières les logiques procréatives basées sur l’apport d’un tiers donneur connu par les mères. Dix-neuf enfants (n = 19) âgés de 4 à 13 ans ont été rencontrés individuellement en 2015 afin de recueillir leur point de vue sur leur famille et les liens qui les unissent avec les membres de leur entourage. Le vocabulaire utilisé par les parents pour expliquer leur conception est repris par les enfants pour élaborer une trame narrative à propos de leur venue au monde. La profondeur du récit et les précisions des détails diffèrent selon l’âge des enfants. Leur discours sur la genèse familiale est néanmoins cohérent et en adéquation avec celui du couple parental.</p>
<p>Lee, Po-Han</p>	<p>Queering the Taiwaneseess with a ‘Rainbow Coalition’: An Intersectional Approach to Social Transformation</p> <p>Queer activism in Taiwan has now encountered great opposition from the ‘Renaissance’ of conservatism, which subtly appropriates Biblical and Confucius ideologies, and this has made such a sexual ‘rights’ movement reterritorialise. Experiencing a democratic recession ‘co-contributed’ by the current ROC government and the rising China this decade, social strugglers happen to build up – whether consciously or not – a ‘rainbow coalition’ for a more powerful leverage of resistance. In this context, I analyse such a phenomenon based on Deleuzian assemblage with a critical insight into the ‘queerness of being a Taiwanese’ in pursuing self-determination and self-emancipation in a post-Martial Law era.</p>

Lee, AW	<p style="text-align: center;">The Hybrid Vigour of Tiger Mom and Multicultural Eugenics</p> <p>My creative work under the name ManChyna could be called “camp” (Sontag 1964), but such characterization subsumes my racialized kitsch into a discourse dominated by upper class white gay male sensibilities. It elides the political implications of my creative contribution to queer of colour critical performance (Muñoz 1999). My non-Black deployment of rap and humour manifests cross-racial alliances by triangulating three texts (ManChyna, “Tiger Mom,” 2012; Nicki Minaj, “Did it on em,” 2010; Amy Chua, Battle Hymn of the Tiger Mother, 2011) as queer narratives of excess and excellence. We upend the liberal narrative of multiculturalism by illuminating the eugenic conditions shaping our purchase into multicultural capitalism. ManChyna serves as a confluence of cultural pathologies, connecting maligned and (paradoxically) celebrated Asian and Black motherhoods with queer deviance. While the dichotomous construction of model and not-so-model minorities work to reiterate the instrumental opposition of minorities against each other, ManChyna’s performance dialogues with these other cultural texts, emerging as protean navigations of the paradoxical “new whiteness” of queer settler multiculturalism.</p>
Lindquist, Kirsten	<p>From Private Romantic Proposals to Indigenous “Romance” Accountability: My presentation examines the intimate relationship between capitalism, advertising, and western romance in relation to Indigenous and decolonial imaginaries of love and desire. Advertising has become one medium that normalizes the message that romantic love is natural, which in turn perpetuates settler colonial romantic heteronormativities and the desire for recognition. I use critical discourse analysis and an Indigenous feminist personal narrative praxis to deconstruct commodified love stories and explore the alternative intimacies through which the medium (my body, land, and Indigenous media) expresses decolonial love messages. I present a critically optimistic discussion to imagine shared futurities in decolonial love as a network of relationships rather than as privatized couples, where we take responsibility to end our consumption of love and our fantasy of living happily ever afterward.</p>
Louw, Aimee	<p style="text-align: center;">ACSEXE+</p> <p>In Quebec, when a well-respected, public white feminist, Jeanette Bertrand, expressed her support of a pill that would end disabled people's sexual desires, the spaces between sexuality and sex-positivity discourses are dangerous, ableist, violent and ignorant. (Radio-Canada, 2013) ACSEXE+, a multimedia research-creation project, is situated in these spaces, working to energize community through self-expression and knowledge-sharing. Collaboratively created with crip and Deaf communities in Quebec, ACSEXE+ offers alternatives and resistance through a blog and video series. Personal stories of crip realities interrupt normative heteronormative monogamy and affective understandings of sexuality: when a third person assists with personal hygiene, when deaf sex is lighted, when orgasm comes from a touch of an arm. These affective ruptures offer spaces for sexual freedom to be re/imagined. I propose a multimedia presentation and discussion featuring video, written word and reflections on the process of creating media within ableist conventions of media and community work. I aim to build connection across and within territory and language, building community over sexuality, criped. A presentation would be done in English and French.</p>

Lowik, AJ	<p style="text-align: center;">Trans Reproduction: Bio- and Necropolitics and Who Is Deemed Worthy of Biological Parenthood</p> <p>This paper will situate trans people’s reproductive experiences into the regimes of bio and necropolitics. It will consider the relationship between reproduction, parenting, abortion and state-sanctioned sterilization for trans people – who is permitted to reproduce and whose reproduction is restricted. This paper will explore which forms of trans parenthood are rendered intelligible and how does transnormativity impact who is seen as a worthwhile parent. Conversely, various jurisdictions in the world require sex-reassignment surgery and/or surgically irreversible infertility as a condition for legal sex/gender recognition, and this exemplifies the power of necropolitical regimes over trans bodies. This paper will explore the various acts, legal statutes and decisions that impact trans parenting practices, and how the reproductive capacities of trans people are discussed within the law.</p>
MacAulay, Maggie	<p style="text-align: center;">Labels Queens: The Informationalisation of HIV Prevention</p> <p>Over the past decade, public health actors and website/app owners have been developing strategies to re-energize HIV prevention efforts for gay men online. Promoting activities such as serostatus disclosure, regular testing, and uptake of novel prevention technologies, owners have designed interfaces that encourage gay men to label, classify, filter, sort, and brand themselves in the name of prevention. Borrowing Manuel Castells’ concept of informationalisation, I identify this phenomenon as the informationalisation of HIV prevention—where prevention discourses converge and intersect the logics of computing and promotional cultures. Based on a critical analysis of online paratexts and informant interviews, I argue that the informationalisation of HIV prevention helps owners perform corporate social responsibility while encouraging gay men to be smart sexual shoppers. Shaping online subjectivities, intensifying cultural dynamics, and even influencing legal outcomes in cases of HIV non-disclosure, the informationalisation of HIV prevention has fascinating and far-reaching consequences worth examining.</p>
Maillie, Tereasa	<p style="text-align: center;">69: Legislating Love & The Everett Klippert Story: The Play</p> <p>Everett Klippert who was the last person to be tried, convicted, and jailed for homosexuality in Canada before the historic announcement by Trudeau Sr. that "the state has no business in the bedrooms of the nation." Klippert hailed from Saskatchewan but lived and worked in Calgary as a bus driver on the downtown route, and also worked on a dairy farm here as a young man. His case was the one that sparked public outrage and the subsequent decriminalization of homosexuality... and yet he remained in jail for two long years after the law was changed. The play examines Klippert’s challenging life in the context of the landmark decision to decriminalize homosexuality in 1969. Not only do gbltiq+ people have the right to live and love as we please, we are protected by the Canadian Charter of Rights and Freedoms, have marriage equality and (although this is certainly not true in every context) have our families recognized by the societies in which we live. The reasons we can do all of these things are that we are standing on the shoulders of giants: gay pioneers of all stripes who sacrificed their safety and in some cases even gave their lives so that we might one day be free. Every liberation movement has it's elders and with this play we hope to pay tribute to our queer Elders and break new ground with intergenerational solidarity.</p>

<p>Marsan, Loran</p>	<p style="text-align: center;">Claiming Queers Now and Then: Past, Politics, and Pop Culture</p> <p>There is a long LGBTQ history of unearthing the unspoken, the hidden, the heroes, and scoundrels we can claim as “people like us.” Since “homosexual” identity emerged, we’ve looked for images of ourselves to connect to, to claim, and to wield. This presentation interrogates how we do this, why we do this, and what its effects are for three channels of “claiming”: pre-1920s individuals, anti-gay politicians, and current pop culture stars who very publically identify their LGBT or Q proclivities. Within these veins, questions arise about how this affects and effects our communities. What becomes invisible when we label individuals according to our own popularized identities? What is gained or lost? Is there a difference between claiming L, G, B, or T as opposed to Q? Are current trends helping community efforts or depoliticizing them? And how do we keep the “strange,” the “unsettled,” in an ever-expanding and popularized community of “queers”?</p>
<p>Martinez, Katherine</p>	<p style="text-align: center;">The Elephant in the Room and Queer Spaces of Resistance in Modern Morocco</p> <p>Morocco, an “Eastern” country that sits further West than Portugal and Spain, is known for practicing one of the most modern forms of Islam in the world. As such, it is one of the few Islamic countries that have revised its family code (Moudawanah) to allow for female initiated divorces and an increase in marriage age from 15 to 18 years old. Despite these more recent revisions to the family code, women and LGBTQ individuals are treated as second-class citizens, and some might argue “non-citizens.” There is a current of queer Moroccan imaginings, however, that borrows from the past and looks to the future; it creates spaces for women and LGBTQ individuals of the present to experience what José Esteban Muñoz describes as “utopian possibility,” or the belonging in difference that results in collectivity. This presentation is an exploration of the Moroccan possibility for a queer utopia.</p>
<p>Masó, Joana</p>	<p style="text-align: center;">New Hybrid and Sexualized Identities in the Roma Community</p> <p>Un grand nombre d’artistes contemporains travaillent à l’intersection des questions ouvertes par la critique féministe, les études de genre, la philosophie politique et les sciences sociales, tout en essayant de déplacer les formes instituées de pratiquer l’art contemporain. C’est dans ce cadre interdisciplinaire qu’on présentera les résultats du projet en cours avec l’artiste Alejandra Riera mené en collaboration avec des chercheurs en pédagogie et une petite communauté de jeunes filles appartenant à la communauté rom de Barcelone. À travers ce projet de collaboration sur le terrain nous nous posons la question de savoir comment conduire un travail d’autoreprésentation de l’identité et la sexualité de cette communauté par l’intermédiaire du livre pour enfants et de l’image.</p>
<p>Mason, Corinne L.</p>	<p style="text-align: center;">Making a Gayby on the Prairies</p> <p>This presentation will take seriously the im/possibilities of queer family-making through a reproductive justice lens in the context of the rural Canadian prairies. In it, I will explore individual and collective resistances to the fertility industrial project in central Canada through my experience as a queer cis woman with a non-binary trans partner, and also narratives of my community slipping in, out, and through systems to create families. My aim with this presentation is to illustrate and archive the ways in which rural queer families are built through resistance to homonormativity, much of which is exemplified by our unwillingness to leave home for the bright lights of urban queer life.</p>

McKenzie, Cameron	<p style="text-align: center;">Reflections on love, lust, and loss in the early AIDS epidemic</p> <p>This paper explores the idea that the AIDS epidemic constituted a defining moment for the Canadian gay rights movement and illuminates the intricate power dynamics of the development of a community identity. Through a Foucauldian-informed analysis and interviews with activists from The Body Politic magazine, this paper considers notions of health “from above” and “from below” by examining relations between the community and government and the community’s confrontation with medicalization and the medical profession. This paper more importantly examines how the magazine reported and negotiated issues of the community’s self-policing and “self-managed oppression” through efforts to promote “safer sex” and risk reduction.</p>
McKenzie, Cameron	<p style="text-align: center;">Pronounced Presence: Decolonizing LGBTQ People at the United Nations</p> <p>The criminalization and persecution of LGBTQ people in numerous nation states and how this is being challenged by international LGBTQ activism at the United Nations (UN) is explored via an analysis of the emergence of sexual orientation and gender identity (SOGI) terminology within these spaces. Specific findings, gathered through content research and in-depth interviews, are presented. The paper is theoretically based on the impact of colonial laws that criminalize LGBTQ communities, positing "post-colonial" realities and how they can be applied to sexual and gender diverse topics in international contexts. Religion, culture, tradition and the impact of imperialism and neo-colonialism is fuelling resistance in international spaces. The paper concludes with a visionary section on implementing the gains made at the UN and building on them towards a decolonized sexual orientation and gender identity-based global politic with transnational recognition of LGBTQs as defined by these very human rights defenders.</p>
Meisner, Natalie	<p style="text-align: center;">69: Legislating Love & The Everett Klippert Story: The Play</p> <p>Everett Klippert who was the last person to be tried, convicted, and jailed for homosexuality in Canada before the historic announcement by Trudeau Sr. that "the state has no business in the bedrooms of the nation." Klippert hailed from Saskatchewan but lived and worked in Calgary as a bus driver on the downtown route, and also worked on a dairy farm here as a young man. His case was the one that sparked public outrage and the subsequent decriminalization of homosexuality... and yet he remained in jail for two long years after the law was changed. The play examines Klippert’s challenging life in the context of the landmark decision to decriminalize homosexuality in 1969. Not only do gbltiq+ people have the right to live and love as we please, we are protected by the Canadian Charter of Rights and Freedoms, have marriage equality and (although this is certainly not true in every context) have our families recognized by the societies in which we live. The reasons we can do all of these things are that we are standing on the shoulders of giants: gay pioneers of all stripes who sacrificed their safety and in some cases even gave their lives so that we might one day be free. Every liberation movement has it's elders and with this play we hope to pay tribute to our queer Elders and break new ground with intergenerational solidarity.</p>

<p>Mulé, Nick</p>	<p style="text-align: center;">Pronounced Presence: Decolonizing LGBTQ People at the United Nations</p> <p>The criminalization and persecution of LGBTQ people in numerous nation states and how this is being challenged by international LGBTQ activism at the United Nations (UN) is explored via an analysis of the emergence of sexual orientation and gender identity (SOGI) terminology within these spaces. Specific findings, gathered through content research and in-depth interviews, are presented. The paper is theoretically based on the impact of colonial laws that criminalize LGBTQ communities, positing "post-colonial" realities and how they can be applied to sexual and gender diverse topics in international contexts. Religion, culture, tradition and the impact of imperialism and neo-colonialism is fuelling resistance in international spaces. The paper concludes with a visionary section on implementing the gains made at the UN and building on them towards a decolonized sexual orientation and gender identity-based global politic with transnational recognition of LGBTQs as defined by these very human rights defenders.</p>
<p>Nadeau, Deneige</p>	<p style="text-align: center;">CUT IT OUT/CUT IT OFF! CUT IT OUT/CUT IT OFF!</p> <p>Part of a larger project of turning towards what Avital Ronell has called "radical, politically incorrect, and morally indefensible feminism[s]", this paper takes up Tribe 8's controversial 1994 performance of "Frat Pigs" (a fantasy of gang castration as a response to gang rape) at the Michigan Womyn's Festival. This paper takes up this performance as a resistance of utopic neoliberal assimilation of community as such. My turn towards radical and violent performances within feminist resistance is a strategic (re)uptake of the anger required to defy the marked passivity of women's bodies, and the under critical requirements of nonviolence within movements for justice and living otherwise. How might a turn to the "all-dyke, all-out, in-yourface, blade-brandishing, gang castrating, dildo swingin', bullshit-detecting, aurally pornographic, neanderthal-pervert band of patriarchy-smashing snatchlickers" offer ways to cleave open and maintain a position of resistance and opposition within the imagined unities and solidarity of both grass roots activism and critical institutional practices?</p>
<p>Nielsen, Tanya</p>	<p style="text-align: center;">Anarchic Love in a Machismo Culture: Las Mujeres Creando in Bolivia</p> <p>Mujeres Creando (Women Creating) are a Bolivian anarchy-feminist activist group who use street art and performance art as methods of activism. Formed in 1992, they challenge class, monetary, racial, and heteronormative social systems through performances such as "Se Desnudan" (They Strip) and "The Debtors." While their activism focuses on equal rights for everyone, they are considered the strongest advocates for lesbian rights and representation in Bolivia. My presentation explores the relationships between lesbian performance and anarchism, considering both Mujeres Creando's public performances and the political context in which these performances take place. I consider how they perform public works based on lesbianism in an anarchistic manner, and why publicizing lesbian love may be considered anarchistic. To explore their work, I will draw on written and recorded documentation from news and social media websites. Additionally, I draw on the works of Judith Butler, Hannah Arendt, and Gloria Anzaldúa to explore the street as a vital site of resistance in challenging both heteronormativity and masculinity in Bolivian society.</p>

<p>Novoselova, Veronika</p>	<p style="text-align: center;">Teaching it Straight: Sexual Education in Diasporic Contexts</p> <p>Reconstructing memories of schooling, our paper explores how quandaries of sex education are navigated in post state-socialist diasporic sites in relation to discourses of purity, childhood innocence and nation building. In particular, we examine the politics of sexuality education, broadly understood as rendering students as sexual subjects through official, evaded and hidden curricula, in a municipal secondary school in Yekaterinburg, Russia and a Polish diasporic immersion school in Alberta, Canada. We advance the claim that education and sex education are involved in what we describe in this piece as “teaching it straight”—the continued insistence (and frequent failure) of straightening students into heteronormative life paths and desires. “Teaching it straight” involves corralling students into particular patterns—racial, classed, gendered—so that they emerge on the “straight” path—the path set aside for them. Drawing on the works of queer theorists Sara Ahmed and Gayatri Gopinath, we develop an oppositional method of “telling it slantwise”—looking at contradictions, silent moments and queer possibilities within the normatively ordered school life. Through our collaborative, transnational memory work, informed by feminist and queer perspectives, we illuminate the contradictions between the diversity of lived experiences and narrow ways in which certain expressions of childhood and adolescent sexuality continue to be (de)legitimized in the school system.</p>
<p>Patient, Aida</p>	<p style="text-align: center;">Making a Family and Creating a Text: Resisting Genre and Reproductive Understandings</p> <p>Natalie Meisner's <i>Double Pregnant: Two Lesbians Make a Family</i> provides a textual structure that resists set and prescribed forms for creative non-fiction and autobiographical genres. The text is structured to mirror the ways in which its topic, which negotiates the social, political, biological, and interpersonal obstacles in order to find a "known" sperm donor for a lesbian couple, also is an emergent discourse of reproductive practices that has no genre precedent and defies categorization in contemporary Canadian literature. Concerns around genre require that both the creative non-fiction and autobiography labels need, in this case, a re-tweaking or relabeling to make room for memory, narration, characterization, chronology, elements of prose poetry, feminist and essentialist discourses, and the academic world. In many ways, Meisner's text serves to remind us all of the fascination inspired by Gertrude Stein's writing of <i>The Autobiography of Alice B. Toklas</i>, and this paper seeks to examine the ways in which this text's structure compels not another round of finding new labels for paper babies, but celebrates the relationships and people who shape the experiences that acquire paper bodies</p>

Przybylo, Ela	<p style="text-align: center;">Teaching it Straight: Sexual Education in Diasporic Contexts</p> <p>Reconstructing memories of schooling, our paper explores how quandaries of sex education are navigated in post state-socialist diasporic sites in relation to discourses of purity, childhood innocence and nation building. In particular, we examine the politics of sexuality education, broadly understood as rendering students as sexual subjects through official, evaded and hidden curricula, in a municipal secondary school in Yekaterinburg, Russia and a Polish diasporic immersion school in Alberta, Canada. We advance the claim that education and sex education are involved in what we describe in this piece as “teaching it straight”—the continued insistence (and frequent failure) of straightening students into heteronormative life paths and desires. “Teaching it straight” involves corralling students into particular patterns—racial, classed, gendered—so that they emerge on the “straight” path—the path set aside for them. Drawing on the works of queer theorists Sara Ahmed and Gayatri Gopinath, we develop an oppositional method of “telling it slantwise”—looking at contradictions, silent moments and queer possibilities within the normatively ordered school life. Through our collaborative, transnational memory work, informed by feminist and queer perspectives, we illuminate the contradictions between the diversity of lived experiences and narrow ways in which certain expressions of childhood and adolescent sexuality continue to be (de)legitimized in the school system.</p>
Rees, Alasdair	<p style="text-align: center;">La force perturbatrice du monstre queer: le nouveau gothique de Xavier Dolan</p> <p>Le récit gothique dépend d’un phénomène que Freud désigne <i>das unheimliche</i> (l’étrange familier). Ce qui perturbe dans un texte gothique est ce qui est reconnaissable mais corrompu. Kristeva bâtit sur ce principe en développant l’abject, un « pouvoir de l’horreur » qui explique la fascination produit par « l’objet chu. »</p> <p>Je propose que dans ses films <i>Les amours imaginaires</i>, <i>Laurence anyway</i>, et <i>Tom à la ferme</i> Xavier Dolan attribue à ses personnages queers le pouvoir étrange familier, abject des monstres gothiques, mais non pas pour les diaboliser. Plutôt, cette puissance perturbatrice permet aux personnages de s’immiscer dans – pour, par la suite, détruire – des systèmes de parenté et de reproduction hétéropatriarcales. Tel que chez le vampire classique, le monstre queer de Dolan exerce sa différence pour créer un effet de fascination chez son observateur, entraînant son objet vers la dissolution des mœurs traditionnels.</p>
Rice, Carla	<p style="text-align: center;">Through Thick and Thin: An Exploration of Participatory Arts-Based Research Conducted in Queer Community</p> <p>Our research project Through Thick and Thin, conducted in collaboration with Rainbow Health Ontario, engages with how persons in queer communities who identify as women confront body image ideals and body management expectations—how they negotiate and are affected by cul-turally inscribed body standards in and outside their communities, and how they resist with counter-cultural practices. In this workshop we showcase subjugated knowledges of the intersection between queer sexuality and weight-based stigma by sharing digital stories. We speak back to assumptions—that queer bodies do not experience fat shaming, that fat bodies are not simultaneously sexual bodies, that only privileged women experience eating distress—that inform medical scholarship and practice and flatten out, or altogether discount, representations of sexual subjectivities. We encourage workshop participants to reflect on how these stories offer alternative possibilities for imagining the intersection of fatness, thinness, bodily distress, bodily empowerment, and sexuality.</p>

Rinaldi, Jen	<p style="text-align: center;">Through Thick and Thin: An Exploration of Participatory Arts-Based Research Conducted in Queer Community</p> <p>Our research project Through Thick and Thin, conducted in collaboration with Rainbow Health Ontario, engages with how persons in queer communities who identify as women confront body image ideals and body management expectations—how they negotiate and are affected by cul-turally inscribed body standards in and outside their communities, and how they resist with counter-cultural practices. In this workshop we showcase subjugated knowledges of the intersection between queer sexuality and weight-based stigma by sharing digital stories. We speak back to assumptions—that queer bodies do not experience fat shaming, that fat bodies are not simultaneously sexual bodies, that only privileged women experience eating distress—that inform medical scholarship and practice and flatten out, or altogether discount, representations of sexual subjectivities. We encourage workshop participants to reflect on how these stories offer alternative possibilities for imagining the intersection of fatness, thinness, bodily distress, bodily empowerment, and sexuality.</p>
Ritchie, Nicole	<p style="text-align: center;">The Promise and Cruelty of the Canadian Museum for Human Rights</p> <p>For the Sexualities Studies Association’s 2016 conference on “Energizing Communities”, I propose to present on the Canadian Museum for Human Rights (CMHR) and its framework for energizing communities, with a particular focus on its representation of LGBTQ* communities. Through the lens of queer-affect theory, this paper interrogates the neoliberal affective rhetorics of the CMHR that seek to implicate the individual into a normalizing pathway, both architecturally and linguistically, towards forming a ‘better’ democratic whole. This framework, I argue, is structured in relation to the promise and cruelty of ‘the good life’, immersing the visitor strategically in a ‘journey of inspiration’ that explicitly seeks to energize the visitor as individually responsible for action and change. In particular, I problematize how such pathways are presented as simply up-for-grabs and how ‘success’ manifests as homonational incorporation. With the CMHR opening its doors in September 2014, this analysis is important, interrogating a contemporary and nationally-sanctioned mode of energizing communities in Canada that opens up space for a dialogue around motivating socio-political change within the context of museology and pedagogy more broadly.</p>
Schwartz, Andi	<p style="text-align: center;">Femme Counterpublics: The Politics of Grieving on Tumblr and Instagram</p> <p>In this paper, I argue that the social media platforms Tumblr and Instagram function as counterpublics (Fraser 1992) where queer femmes can build femme communities, celebrate femme identities, and articulate femme politics. By examining the public grieving posts surrounding the loss of two beloved fat, femme bloggers/cultural producers/community organizers of colour, Mark Aguhar and Tauret Davis, I argue that femmes harness online platforms like Tumblr and Instagram, and tools like hashtags and comments, to create distinct and necessary femme-centered spaces that do not have parallels in the offline world. This project examines what happens at the intersection of sexuality, community, and technology. I suggest that these femme counterpublics may be an answer to disappearing queer spaces, like dyke bars in North America, and an antidote to femmephobia experienced in both queer and straight worlds.</p>

Segarra, Marta	<p style="text-align: center;">New Hybrid and Sexualized Identities in the Roma Community</p> <p>My paper will present the research work I am conducting, at the crossroads of gender, cultural and animal studies, on the literary, artistic and media discourses and practices that contribute to the symbolic construction of the “Roma woman”. It will examine— through a single case study—the exclusion of Roma from the human community by the means of animalization. Animality is associated to outcasts, usually to loathe them, but I will focus instead on what brings animals and women close: an alleged higher degree of vulnerability, of openness, often figured as a wound that fosters contagion, but also empathy.</p>
Slovin, LJ	<p style="text-align: center;">Who gets to be ‘safe’? The queer necropolitics of safe school policies</p> <p>Safe school policies in Canada primarily emerged in response to a rising trend in school shootings an increased concern over homophobic ‘bullying’ and harassment. In this presentation, I focus on two cases of youth ‘bullying’ and violence in British Columbia that received significant media attention and ultimately mobilized the policy fight for safe schools. I situate my analysis within a framework of queer necropolitics, asking safety for whom and from whom? I examine how the BC Safe Schools Act distinguishes among groups of youth by discussing both the erasure of the original emphasis on anti-homophobic discrimination as well as the silences enacted by the policy regarding First Nations experiences of violence within and perpetuated by the Canadian educational system. Ultimately, I argue that the policy re/produces the structural power of schools by illuminating who is worthy of safety and who does not warrant protection.</p>
Taylor, Alli E.	<p style="text-align: center;">Queer Fat Femme Identities: Reclaiming Bodies, Resisting Oppression</p> <p>In this paper I draw on Judith Butler’s theory of performativity to critically explore the ways in which Queer Fat Femme (QFF) women actively disrupt normative ideas of gender, embodiment, and sexuality that deem queer and fat women to be undesirable. My research is guided by two primary questions: 1. How do QFF women negotiate and resist the intersecting oppressions of homophobia, sexism, and fatphobia? 2. How can a ‘femme’ identity operate to help queer and fat women reclaim and flaunt their bodies and sexualities, given that queer and fat women are often viewed as unfeminine and, therefore, undesirable?</p>
Thomas, Victoria E.	<p style="text-align: center;">Black is still the New Black: The “spectacle” that is Sophia Buset</p> <p>Representations of Black trans* individuals are relatively uncommon. These representation are entering our media at a moment in history where “trans and gender non-conforming people of color are disproportionately impacted by physical and structural violence” (Hunter, 2015). Providing evidence of a complex identity at the intersections of race, class inequality, and gender, Orange is the New Black produces a body that can transcend gender expression, although simultaneously reinforcing the notion of the body as the sole evidence of Sophia Buset’s race, gender, and class identity. I argue that race and class are ascribed upon thebody of Sophia Buset that results in the reinforcement of controlling images of Black cisgender women. These identity markers of race, gender, and class ultimately intersect within the narrative to showcase a complex identity that that reifies “the other” as a spectacle to be gazed upon.</p>

Trottier-Cyr, Renée-Pier	<p align="center">« Les graines de vie du monsieur » et autres logiques procréatives : compréhension de leur conception chez les enfants de mères lesbiennes nés grâce aux dons de géniteurs connus au Québec</p> <p>La généalogie des enfants et les récits entourant leur conception tendent à se centrer principalement sur le point de vue des adultes. Or, les enfants possèdent une créativité et une flexibilité particulières qui leur permettent de réfléchir autrement aux relations familiales complexes. Cette communication présente les résultats d’une étude sur les constellations familiales et relationnelles d’enfants issus de familles lesboparentales au Québec, en mettant en lumières les logiques procréatives basées sur l’apport d’un tiers donneur connu par les mères. Dix-neuf enfants (n = 19) âgés de 4 à 13 ans ont été rencontrés individuellement en 2015 afin de recueillir leur point de vue sur leur famille et les liens qui les unissent avec les membres de leur entourage. Le vocabulaire utilisé par les parents pour expliquer leur conception est repris par les enfants pour élaborer une trame narrative à propos de leur venue au monde. La profondeur du récit et les précisions des détails diffèrent selon l’âge des enfants. Leur discours sur la genèse familiale est néanmoins cohérent et en adéquation avec celui du couple parental.</p>
Vieira, Cida	<p align="center">Interfaces between sex work research and activism in Belo Horizonte</p> <p>We would like to discuss the history of sex work research and activism in Belo Horizonte (Brazil), mostly at the “Bohemian zone”, a traditional red-light district. On the one hand, it is a paper about the trajectory of two researchers that started their contact with sex work ten years ago, through a NGO — the Group of support and prevention of AIDS of Minas Gerais (GAPA-MG) — implied with the improvement of sex workers activism. It is also about the mobilization of sex workers in the city and the role of Cida Vieira in the local and national articulation of the Association of Sex Works of Minas Gerais (APROSMIG). So, it is a paper that reflects upon the interlacing between sex work research and activism, in a kind of “ethnographic pact” (Albert, 2010), and also involves an analysis about the transformations in the Bohemian zone in the last decade.</p>
Weber, Shannon	<p align="center">Queer Femme Identity and Resistance at U.S. Women’s Colleges</p> <p>In this paper I analyze the queer hierarchies found in the student cultures of elite Northeastern U.S. women’s colleges. These hierarchies grant cultural and erotic capital to white, classprivileged masculinity at the expense of queer femmes, especially femmes of color. Drawing from data collected from dozens of interviewees, I explore the ways that queer femme and feminineof-center students in these spaces navigate the devaluation of femininity as well as the ways they have fought back for visibility and representation. I pay particular attention to the formation of the queer femme student group Femmepowered at Mount Holyoke College.</p>
White, Melissa	<p align="center">Queer Critique as a Social Science of Affect</p> <p>Queer theory’s affect might be paradoxically described as bi-polar: bullying and negative on one side of the spectrum, optimistic and committed to pleasure, if not hope, on the other. Drawing on Sedgwick and Frank’s 2003 essay, “Paranoid Reading and Reparative Reading; or, You’re so Paranoid You Probably Think this Essay is About You,” this paper reflects on the symptomatic dimensions of my work on queer migration as a way into theorizing how critical knowledge production might function as a social science of affect. I also consider how queer theory’s fraught relationship with “the empirical” might reveal something about its ambivalent origin stories.</p>

Whitehead, Joshua	<p style="text-align: center;">“Seeing [and Feeling] Myself”: Presence and Progress in Two-Spirit Young Adult Literature</p> <p>There are a limited amount of Two-Spirit/queer Indigenous characters in YA literature and even fewer written by Indigenous authors (let alone queer/Two-Spirit authors). Robert Bittner, in “Hey, I Still Can’t See Myself!: The Difficult Positioning of Two-Spirit Identities in YA Literature” asks us an important question: what happens when “I still can’t see myself”? Recalling Frantz Fanon’s observation that we need to <i>see</i> ourselves in order to <i>know</i> ourselves I propose to do a historical tracking of Two-Spirit/queer Indigenous youth.</p>
Wilson , Alex (Opaskwayak Cree Nation)	<p style="text-align: center;">Coming In: Cree queerness, body sovereignty and gender self determination</p> <p>This presentation will share an understanding of Neyonawak Inniwak (Swampy Cree) cosmology and discuss its contemporary application in relation to contemporary queerness. A brief history of how the sexuality and bodies of Indigenous, specifically two spirit (LGBTQ) Cree people became regulated through governmental and church policy will be offered. Through research and examples, personal observations, stories and experiences, the meaning and importance of body sovereignty and gender self-determination and expression will be presented as necessary aspects of education and how undoing systemic forms of oppression can be revisioned as a positive ‘coming in’ process.</p>
Wright, Jessica	<p style="text-align: center;">Energizing Change: Ontario’s Revised Sex Education Curriculum, Discourses of Inclusion, and New Forms of State-Mandated Sexual Regulation</p> <p>This presentation will raise questions around some of the ways in which Ontario’s 2015 revised Ontario Health and Physical Education curriculum, specifically the sections on sexual health education, has energized timely public debate while also reified existing hierarchical social relations of power. The revised sex education curriculum reinvigorates a politics of inclusion that relies on the state’s claim to liberal ‘progressiveness.’ Through an exploration of the sex education curriculum’s so-called inclusion of the issues affecting marginalized groups, such as the topic of sexual consent, or the mention of Indigenous teachings, I draw out some of the limitations of liberal sex education in a political climate of postcolonialism, neoliberalism, and postfeminism. I will suggest that although the curriculum will be interpreted and negotiated within the local context that it is taught (or not taught), transformative pedagogies towards embodied, affective, intersectional learning are necessary to counteract the political climate of ‘new’ forms of sexual regulation, such as homonational discourse.</p>
Yallop, John J. Guiney	<p style="text-align: center;">OUT of place -A queer poetry reading about identity and community</p> <p>In this poetry reading from his book, <i>OUT of place</i>, the poetry included as part of his doctoral dissertation, <i>OUT of place: A poetic journey through the emotional landscape of a gay person’s identities within/without communities</i>, John J. Guiney Yallop explores his own emotional landscape of identities and communities, particularly what it means to be queer in two very significant communities in his life. The reading will consist of four poems from each community terrain (for a total of eight poems). The poems are both an invitation and an opportunity for audience members to journey with the author, and to experience, up close, the emotional landscapes the poetry creates.</p>

Zhou, Tianyang	<p>Rainbow Mama: Parents-Leading Gay Rights Movement in China Headed by PFLAG China – an independent NGO named after the US version, contemporary gay rights movement is often considered ‘with Chinese characteristics’. With a close reading of three documentaries produced by PFLAG China: Rainbow Mama, Coming Home and A Straight Journey: Days and Nights in their Kingdom, I am enabled to portray a distinct formality of ‘gay’ activism from the Euro-American model but also to critically reevaluate Chou’s ‘coming-home’ approach (cf. ‘coming out’). In this paper, I argue that such a family-centric strategy has reinforced homonormativity in Chinese gay community and obstructed possibilities of sexual liberation in China in general.</p>
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