



**September 10-14, 2018** Dawson College

All sessions in 5B.16 unless otherwise indicated

Monday, September 10th

**8:30–9:45 a.m.**

## **Thoughts on Building a Common Memory Across Cultural and Historical Divides: Muslim Philosophers on Memory, Tradition and Translation**

**Michael Nafi, Humanities, Philosophy, and Religion, John Abbott College**

While the idea that Greek philosophy is part of the so-called Western heritage is widely accepted, the past intellectual legacy of the Muslim world is still seen as a foreign or exotic object. We are of course aware that Muslim philosophers read Greek philosophers but when we study Islamic philosophy or teach it, we often act as if we know Greek philosophy better than they did.

Yet, if we consider just a few texts where Greek philosophers reflect on, say, the notion of memory, we would realize that they describe it in very different terms than we do. In fact, historians of philosophy have struggled to find appropriate translations of the terms they use for memory in any of the European languages, including English or French. If we turn to Arabic commentaries of these Greek texts, we would be surprised to see that the language they use to speak of memory might actually be easier for us to grasp.

In this presentation, I would like to achieve two objectives: 1) offer an attempt as to why this might be the case, by discussing the historical conditions under which philosophy was practiced in the Muslim world during the period we call the Middle Ages and 2) draw out a few principles we might need to follow to do justice to this legacy, including, perhaps, build a common memory.

**Michael Nafi** teaches Philosophy and the Humanities at John Abbott College in Montreal. He holds a PhD in Legal and Political Sciences with a specialty in Political Philosophy from the University of Paris. He was a Postdoctoral Fellow at the Center for Middle Eastern Studies at Harvard University. His research work lies at the crossroads between Legal and Political Philosophy, Islamic philosophy, Ancient Greek Philosophy and Phenomenology. He also holds a PhD in physical chemistry from McGill University and is a baroque music specialist. In this latter area he worked in various capacities including as general manager of the Paris-based renowned baroque orchestra *Le Concert Spirituel* and as a consultant for the Boston Ballet and Toronto's Opera Atelier, a baroque opera company. He has regularly participated in Radio-Canada's literary radio programme: *Plus on est de fous plus on lit*.



Monday, September 10th

10:00–11:15 a.m.

## **The Unpast, our 'actual' form of memory**

**Dominique Scarfone, Psychology Department, Université de Montréal**

Psychoanalysis is commonly thought to invite patients to deal with their past. At first glance, this seems accurate, but in reality things are more complicated. What the practice of psychoanalysis teaches us is that the most significant things that persist in our memory or that manifest themselves against our best intentions in our behaviour (symptoms, repetitive relational patterns, compulsions) are not really things past. If they were, they would have no serious impact on our present life, they would just be remembrances. The question is then of how to conceive of that sort of memory. And more importantly, how can we put its disturbing contents truly into the past tense?

**Dominique Scarfone, M.D.** (psychiatry) is a training and supervising psychoanalyst at the Canadian Psychoanalytic Society and Institute. He was until recently a full professor in the Department of Psychology at the Université de Montréal, where he is now honorary professor. He's a former associate editor of the *International Journal of Psychoanalysis* and has published extensively in numerous national and international journals. He gives lectures and seminars in many countries. He has published a number of books, which have been translated into various languages. His most recent books in English are *Jean Laplanche. An introduction* and *The Unpast: The Actual Unconscious*, both published in 2015 in New York, by UIT Press. He will be one of the keynote speakers in the forthcoming Congress of the International Psychoanalytic Association, London (UK), 2019.

Monday, September 10th

11:30–12:45 p.m.

## **Motherhood as Methodology/Desire as Theory**

**Emily Sims, Humanities Department, Concordia University**

In this presentation I will share memories gleaned over the course of two decades of academic studies and a career as a social service provider. As a single mother, my path to achieving a university-level education has been marked by periods of economic uncertainty, juxtaposed by instances of personal joy and professional accomplishments.

Through the use of candid visual images captured during the application process to four doctoral programs, I will challenge the notion of memory as a true indication of success and failure. By recounting memories of community-based activism, intergenerational family and community violence and trauma recovery, the aim of my presentation is to instill a memory of hope and solidarity in the minds of conference attendees.

I will utilize an interdisciplinary approach, drawing upon the disciplines of Gender Studies and Sociology to introduce recent high school graduates to the Humanities and Social Sciences.

**Emily Sims.** As a PhD student in the Humanities Department at Concordia University, I am fortunate to have the opportunity to utilize an interdisciplinary framework and integrate the disciplines of Gender and Sexuality and Sociology. My current research focuses on HIV/AIDS prevention methods for women, analyzing the ways in which public health agencies and legislative bodies impose guidelines and legally-enforceable restrictions on the bodies of private citizens.

Born in San Francisco, I attended high school in Québec's Laurentian region and CEGEP at Dawson College in Montréal. I returned to California and completed my Bachelor of Arts at Golden Gate University, focusing my studies on Political Science and Government Service. I completed my Master of Arts in Interdisciplinary Studies at Sonoma State University, working within the disciplines of Women's and Gender Studies and Public Administration.

I have worked for nearly two decades in the field of victim services, as an advocate with numerous community-based social service organizations throughout Northern California. Additionally, I have had the pleasure of creating and implementing university-level curriculum for social workers, government social service providers, foster home staff, and foster parents.

Outside of academia, I collaborate on photographic projects, which celebrate the vastness of sexual identity and gender expression.



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Monday, September 10th

2:30–3:45 p.m.

## Reconciling With Historical Truth

**Diane Labelle, First Nations Regional Adult Education Center**

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In this post Truth and Reconciliation Commission (TRC) period, the call for reconciliation is being taken up by many post secondary institutions. However, in order to repair relationships with Indigenous populations of this country, there must first be the courage to look at the truths about colonization efforts and how conscious governmental strategies have damaged and continue to damage the fabric of Indigenous Nations in Canada. This is but a brief presentation of some of those truths in the hopes of inspiring dialogue on reconciling with the nature of this part of Canadian history.

**Labelle, E. Diane** (First Nations Regional Adult Education Center): Diane Labelle is a Two-Spirit person of Mohawk descent, and lives with her partner and children in the community of Kahnawake. She presently works as the Director of the First Nations Regional Adult Education Center, and as a Pedagogical Consultant for the First Nations School Council on Adult Education. She has spent many years providing trainings on issues of decolonization, Indigenous pedagogy, as well as the Two-Spirit and gender.

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Monday, September 10th

4:00–5:15 p.m.

## Art, Installation, Kanien'kehá:ka / Mohawk cosmography

**Hannah Claus, Visual Artist**

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In my artistic practice, I use installation to create sensory environments that speak of memory and transformation. These explore particular, personal and living relationships, often based in Kanien'kehá:ka / Mohawk cosmography, to express an understanding of the world through this lens. Combining material strategies such as layering, repetition, and accumulation with ephemera such as light and shadow, my installations underscore the nature of these relationships and our responsibilities or roles within them.

**Hannah Claus** is a visual artist of English and Kanien'kehá:ka [Mohawk] ancestries. In her artistic practice, Claus highlights complex and living relationships expressed within Kanien'kehá:ka cosmology and cultural-based practices. Her installations have been exhibited throughout Canada and the United States, as well as in Germany, Switzerland, Mexico, and Chile. Her work is included in various public collections, such as the National Gallery of Canada, the City of Montreal, and the Department of Global Affairs Canada. Upcoming exhibitions include the group exhibition, Inaabiwin, which will tour various public galleries in Ontario, and a solo exhibition at the McCord Museum in Montreal in 2019.  
[www.hannahclaus.net](http://www.hannahclaus.net)



Monday, September 10th

6:30–8:15 p.m.

## **Strategic Amnesia: Secularism and Conspicuous Religion in Québec**

**Ian Cuthbertson, Humanities Department, Dawson College**

Secularism (*laïcité*) has become a key talking point in Quebec politics in the last decade. From the Parti Québécois' failed *Charter of Values* in 2013 to the Liberal Government's *Act to Foster Adherence to State Religious Neutrality* (Bill 62) in 2017, successive governments have sought to frame Québec as both secular and neutral.

The management (both proposed and enacted) of conspicuous religious symbols has been a key feature in debates concerning secularism in Québec. Yet while some religious symbols have been described as threats to religious neutrality or security, others have been consistently protected – not as religious symbols, but as elements of a shared cultural heritage. I argue that this re-framing of religion as culture is the result of a strategic amnesia in which the religious significance of Christian symbols is conveniently forgotten and obscured.

**Ian Alexander Cuthbertson** is an instructor (Cont Ed) in the Humanities Department at Dawson College. His research explores how the modern category 'religion' is deployed to legitimate certain beliefs, practices, and institutions, while delegitimizing others.

Tuesday, September 11th

8:30–9:45 a.m.

## **Like a Hurricane: Grappling with the Past after 9/11, the Colombian Conflict, and Katrina**

**Gray Miles, Humanities Department, Dawson College**

If memory is like an underground river, steadily coursing from out of our past to carve the canyons of our present and subtly shape the geography of our future, then traumatic memory is something more like a massive disaster whose tragic consequences reverberate through all parts of our lives. More like a hurricane, or a flood. Traumatic memory can shape how we can know the world, influencing our capacity for critical thinking. Trauma can shape how we look at others in our world, and influence our capacity to understand their world views. And it can affect our moral judgment by altering our ethical priorities. This brief talk will examine the construction of memories around three traumatic events I was involved in or was present for: the 9/11 attacks on the World Trade Center, the Colombian Conflict, and Hurricane Katrina.

**Gray Miles** is a former foreign correspondent, television journalist, and documentary filmmaker whose subjects have included the 9/11 attacks, Hurricane Katrina, conflict, drug-trafficking, and cycles of violence. Gray graduated with a PhD in Sociology from Tulane University in New Orleans in 2014. Gray has lived in Mexico, Spain, Chile, Colombia, and Brazil where he worked as a journalist and filmmaker. Later in Bogotá and Rio de Janeiro, he conducted research on the relationships between drug-trafficking gangs, politicians, and residents.



Tuesday, September 11th

10:00–11:15 a.m.

## **“You know this: why do I have to tell you all this if you already know it?”: Recaps, the binge-watch, and the Iliad**

**Lynn Kozak, History and Classics Studies, McGill University**

The *Iliad*<sup>(1)</sup> can be compared to contemporary television “season dumps” (Kozak 2016), as an approximately twenty-five hour long narrative work that most scholars posit would have been watched over just three days (Heiden, 1996). But presenting the *Iliad* as a weekly serial brings out how distant its recaps are: nearly a month goes by without any mention of Achilles’ famous rage. This leads to questions in how recent changes in American television, which have produced full-season dumps of streaming services, the five-hundred-page script of *Twin Peaks: The Return*, and weekly episodes of *Horace & Pete* that mysteriously appeared through email notices, might be changing authorial reliance on and audience demand for recaps. A cursory comparison of diegetic recaps between *Stranger Things*, *Game of Thrones*, and *Twin Peaks: The Return* has shown a remarkable consistency in episodic recaps between shows that would otherwise suggest divergence<sup>(2)</sup>, either due to their means of production or means of delivery. All stand in stark contrast to the vastly irregular recap intervals of an epic like the *Iliad*.

This paper seeks to expand and refine this early research, clearly delineating types of both extra-diegetic and diegetic recaps (cf. Newman 2006 and Mittell 2009, 2015), with careful counts of recaps and measure of recap intervals between contemporary series, including *Stranger Things*, *The OA*, *Twin Peaks: The Return*, *Daredevil*, *Game of Thrones*, and *Horace & Pete*. This paper will consider how different production and distribution models might be changing television’s narrative use of recaps and how it might fit with McCormick’s “Netflix Poetics” (2017), and what this might tell us about expectations of audience binge-watching.

### **Works Cited**

Heiden, B. (1996), “The three movements of the Iliad”, Greek, Roman, and Byzantine

(1) *Iliad* 1.365, Achilles to his mother Thetis. He then goes on to diegetically re-tell (cf. Mittell 2009; Mittell 2015) his argument with Agamemnon.

(2) Unpublished papers “Previously On... The Iliad: A Field Report on Epic Episodes”, at the International Conference on Narrative, McGill University, 20 April 2018, and “Durational Seriality? Epic and the question of episodes” at Seriality Across Media, McGill University, 2 December 2017.

*Studies* 37 (1): 5–22

Kozak, L. (2016), “Experiencing Hektor: Character in the Iliad”, Bloomsbury Academic.

McCormick, C. “TV Finales and the Meanings of Endings”, PhD Diss, McGill University, 2017.

Mittell, J. (2010), “Previously On: Prime Time Serials and the Mechanics of Memory” in M. Grishakova and M.-L. Ryan (eds.): *Intermediality and Storytelling*. Berlin (u. a.): De Gruyter, 78–98.

Mittell, J. (2015), “Complex TV: The poetics of contemporary television storytelling”, New York: New York University Press.

Newman, M. (2006), “From Beats to Arcs: Toward a Poetics of Television Narrative”, *The Velvet Light Trap* 58: 16–28.

O’Sullivan, S. (2010), “Broken on Purpose: Poetry, Serial Television, and the Season”, *StoryWorlds: A Journal of Narrative Studies*, 2 (1): 59–77.

**Lynn Kozak** is an Associate Professor at McGill University in Montreal, Canada. Current research focuses on serial poetics, from epic performance to new media forms (especially television), building on their 2016 monograph on this subject, *Experiencing Hektor: Character in the Iliad* (Bloomsbury). Forthcoming work (2018–2019) includes articles and book chapters on *iZombie* (CW, 2015–), supernatural television crime procedurals, Hannibal (NBC 2013–2015), and Homeric fandom.



Tuesday, September 11th

(Special Time) 12:00–12:45 p.m.

## **SPACE: Perspectives**

### **PANEL**

**Andrew Katz (Panel Coordinator) English Department, Dawson College**

**Amanda Beattie, Fine Arts, Dawson College**

**Jennifer Smith, Anthropology Department, Dawson College**

**Joel Trudeau, Physics Department, Dawson College**

S.P.A.C.E. (Sciences Participating with Arts and Culture in Education) will introduce its 2018-2019 theme, PERSPECTIVE(S) and brainstorm with the audience potential ways for them to explore the theme within their areas of study and interest. S.P.A.C.E. will also present the various venues (webzine, annual exhibition, talks and more) where participants can share their work and engage with the community.

**Andrew Katz** has taught English and Creative Writing at Dawson since 2006 and has co-coordinated S.P.A.C.E. since 2009. His first publication, *How To Catch A Bear Who Loves to Read*, a picture book for kids aged 4-8, will be released in November 2018.

Tuesday, September 11th

1:00–2:15 p.m.

## **The science of time - why we remember the past but not the future, the relativity of time, and how far back can we “remember”?**

**Chris Whittaker, Physics Department, Dawson College**

Why does time advance the way it does? Why do we remember the past and not the future? Is time relative and can two people remember the order of the same events differently? How far back does time go and how does science seek to “remember” the very distant past?

Most of us take time for granted but the study of time is an important part of physics. Cosmology, Thermodynamics and Relativity all contribute to our understanding of what time is, how it works, and how it can impact our lives. This talk will playfully explore the underlying foundation of memory – the nature and surprising complexities of time itself. This talk will be accessible to all with an open and flexible mind: no scientific background is required.

**Chris Whittaker** completed a B.Sc. and M.Sc. in Engineering Physics from Queen’s University, a Masters Degree in Social Work from The University of Toronto, and he is currently working on his Ph.D. in education (*Didactique*) at the University of Montreal. Chris has been teaching physics at Dawson College for almost 20 years and in the last ten years he has also been active in Physics Education Research (PER) and has been the driving force behind the design and development of eight Active Learning Classrooms (ALCs) at Dawson. Chris has been recognized for his teaching and leadership with awards at the institutional, provincial, and national levels, including:

The Society for Teaching and Learning in Higher Education (STLHE) 2015 College Sector Educator Award;

C21 Canada 2013 *Shifting Minds National Award*;

The Canadian Association of Physicists 2013 *High School/CEGEP Physics Teaching Award for Quebec*;

The Dawson College 2013 *Teaching Excellence Award*, and;

L’Association Québécois de la Pédagogie Collégiale (AQPC) *Mention d’Honneur 2012*.

Prior to turning his attention to a full-time teaching career, Chris worked as a Social Worker in Emergency Mental Health in the downtown core of Montreal and as an intake worker at a CLSC in the West Island. He has also worked as a freelance writer and broadcaster with the CBC Radio documentary program IDEAS where he created two hour-long documentaries entitled: *Size Matters: How Size Matters in Living Things* (air date: Oct.21, 2002), and *Pitching the Academy: Universities and the Dollar Spin* (air dates: Oct.9, 1997 and June 16, 1998).



Tuesday, September 11th

2:30–3:45 p.m.

## **Beyond Frontier Town: Private Property and Justice in Complex Economies**

**Katharina Nieswandt, Philosophy Department, Concordia University**

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The theories of Locke, Hume and Kant dominate contemporary philosophical discourse on property rights. This is particularly true of applied ethics, where these theories are used to settle issues from biotech patents to managerial obligations. I argue that this development is unfortunate because within these theories, the usual criticisms of private property aren't even as much as intelligible.

Locke, Hume and Kant, I attempt to show, develop claims about property considering people in a state of nature (a sort of 'frontier town') and then apply these claims to a complex economy. This inference, I argue, has two problems: First, the two economies differ in important respects, so that very different claims about desert, fairness and social consequences will be plausible. Second, we'll be considering the wrong kind of property: In Frontier Town, there only is self-sustenance property. Critics, however, object to private property in factors of production because they associate only this kind of property with systemic exploitation and an oppressive social order. I conclude that Frontier Town theories are unlikely to illuminate property issues in real economies.

**Katharina Nieswandt** is an Assistant Professor of Philosophy at Concordia University, Montreal. She completed her PhD at the University of Pittsburgh and a Postdoc at Stanford's Center for Ethics in Society. She also earned the German equivalent of M.S in Psychology at Universität Trier. Her research specialization is in Ethics and Political Theory.



Tuesday, September 11th

4:00–5:15 p.m.

## **Settler Colonialism: A Memoir**

**Jocelyn Parr, History Department, Dawson College**

In this talk, Jocelyn will present some of the research and stories from her current project, currently (though not permanently) titled *Settler Colonialism: A Memoir*.

Tentatively titled *Settler Colonialism: A Memoir*, this book traces the patterns of settler colonialism in my own family history. Two hundred years ago, both sides of my family called England home. Since then, on my Mother's side, we've lived on the traditional territories of the Snuneymuxw, the Tsawwassen, the Squamish and the Musqueam, as well as the land of the Kanienkaka, the Ktunaxa, and the Sinixt. On my Father's, we've lived on the territory of the indigenous peoples of Madagascar and South Africa, as well as the traditional land of the Maori in New Zealand. My parents were married in Auckland on the day that commemorates the 1840 signing of the Treaty of Waitangi, and considered naming me Nio – a Maori name – when I was born in Otahuhu in 1977. I think of this often, wonder what my life would have felt like had I gone through it with a name so not my own. How different would that life have been from the life I've lived, where my appropriations and entitlements such as they are, are so normal, so typical.

How did property come to seem such an inherent right? Why is labour so integral to ownership? How does the structure of settler colonialism, where "settlers exchange countries but also change countries; they literally transform them... [t]hey... dream of other locations, places as they could be and places that are other," relate to my own sense of displacement, or to my mothers, whose alienation is as much from her home as from her own sense of self? How does settler colonialism intersect with children who get abandoned by their parents, as my grandfather was, or marriages that were marred by mental illness, as my parents' was, or how settler life creates a feeling of estrangement for all those who are far from home, even as it also manifests that alienation for Indigenous Peoples whose land it properly is. What would it mean to know myself as a settler?

Some indigenous thinkers call this a self-location: a family history that is less autobiographical than autogeographical. Narrative passages that speak to my family would explore their occupations both territorially and in their work lives, as bankers, insurers, ship-builders, and priests. My family's movements will take the text from place to place, but the text will quickly abandon their story in favour of other histories: of colonialism and its justifications and of indigenous resistance and politicization in the face of such colonialism. These threads would be interwoven à la Maggie Nelson, Jan Zwicky, and Elizabeth Hall where aphorisms and short narrative passages capture various voices and perspectives. Too often, progressive liberal thinking tries to create the conditions for reconciliation by trying to "know" more about indigenous peoples/lives/etc. Laudable as those efforts may be, the position of the settler is too often unexamined, and therefore impervious to the kind of self-examination that could undo some of these structures in a more permanent way. It's a serious book, but family histories are always full of drama, humour and intimacy. These stories will be the heartbeat of the book: its lifeblood and its source of compassion.

**Jocelyn Parr** was born in Otahuhu, Aotearoa (New Zealand), but grew up in the traditional territory of the Tsawwassen, Musqueam and Sto:lo (Vancouver, BC). She holds a PhD in English Literature, which she completed as a cotutelle with the Erasmus Mundus Doctoral programme, graduating from the universities of Tübingen and Perpignan. Her writing has previously appeared in literary magazines such as *Brick*, *Grain*, and *Matrix*. Her debut novel, *Uncertain Weights and Measures*, was shortlisted for the Governor General's award for English-language fiction and the Kobo Emerging Writer Prize and won the QWF Concordia University First Book Prize. She teaches History at Dawson College in Tiohtià:ke tsi ionhwéntsare (Montréal).



Tuesday, September 11th

6:30–8:15 p.m.

## Striking emotions, vulnerable memories

**Nadia Hausfather, Humanities Department, Concordia University**

During the 2012 “Printemps érable” (“Maple Spring”), students across this province rose up against tuition increases. The largest and longest student strike in Québec, it certainly was not the first; many students, many times, in many educational institutions –including Dawson– have voted to strike, yet this history is not always known by later generations. In my PhD dissertation I sought to capture the memories of some of those who participated in strikes from 2005 to 2012. Based on oral history interviews I conducted as well as those archived through the Dawson Oral History Project, my main question was: what were their emotional experiences? With the help of video and audio excerpts, I will walk you through the emotional trajectories of these participants throughout these strikes, the ups and the downs, the hows and whys. In doing so, we will beg the questions: What is the use of documenting memories about emotions? How can they contribute to our understanding of knowledge, of ethics, and of the particular world view that could be said to have emerged for many of Québec’s youth during these strikes?

**Nadia Hausfather** has a PhD in Humanities from Concordia University. The title of her PhD dissertation is “Ghosts in our corridors: Emotional experiences of participants in Québec’s general unlimited student strike campaigns (2005 - 2012),” for which she won the Centre for Oral History and Digital Storytelling’s 2018 *Award for Excellence in Oral History*. Dr. Hausfather was herself a participant in the 2012 strike while studying at Concordia University, during which time she was an elected student councilor and then vice-president of the Graduate Students’ Association.

## KEYNOTE

Wednesday, September 12th

8:30–9:45 a.m.

## A Closer Look at Human Dignity and Social Interaction

**Catherine Richardson/Kinewesquao, Metis counsellor,  
School of Social Work, Université de Montréal**

In this presentation, Dr. Richardson will discuss the role of dignity in responding to adversity and violence and what human service workers need to know about honouring and uplifting the people they work with. Her work with response-based practice involves elucidating resistance to mistreatment, analysing language, and orchestrating positive social responses across sectors to assist victims in their recovery. In discussing the foundations of response-based practice, Cathy will discuss how this practice connects to critical analysis of social interaction, ethics, and an Indigenous worldview.

**Dr. Catherine Richardson/Kinewesquao** is a Metis counsellor specializing in violence prevention and recovery. She is currently living on the territory of the Kanien’kehá:ka Nation in Montreal, where she is an Associate Professor in the School of Social Work at the Université de Montréal. Dr. Richardson is a co-founder of the Centre for Response-Based Practice. Her most recent research project include a study on Metis identity in Quebec and Indigenous women’s experience in sharing their stories in public forums, such as government inquiries and commissions. Cathy has a leadership role in a number of research organizations, including the Canadian Domestic Homicide Prevention Initiative With Vulnerable Populations. She has two recent book publications “Belonging Metis” and “Calling our families home: Metis experiences with child welfare.” She is involved in Aboriginal community projects and was twice a delegate to the United Nations Permanent Forum on Indigenous Issues.



Wednesday, September 12th

10:00–11:15 a.m.

## **Politicization and Polarization? The Influence of Mass Media on American Views and Voting Behavior**

**Elizabeth Fischer Martin, School of Public Affairs, American University**  
**Moderator, Chris Bourne, Political Science Department, Dawson College**

Elizabeth Fischer Martin, Emmy award winning media consultant and former producer of *Meet the Press* (the longest running news show in America), will deliver a presentation that discusses issues such as the following:

- Do the media create partisan audiences or strengthen existing stances?
- How significant is the media's role in creating, sustaining, and/or reinforcing partisan viewpoints on hot-button issues such as gun control, immigration, and health care reform?
- How do the media's choices of what to cover and how to cover it affect Americans' knowledge and understanding of important political and socioeconomic issues?
- How have social media changed the journalism profession, and what is mainstream media doing to maintain influence?

**Elizabeth Fischer Martin** is an Emmy-winning journalist and TV news executive. Currently she is an Executive in Residence at American University's School of Public Affairs and the co-host of Bloomberg Politics' Masters in Politics Podcast. She also founded her own consulting business, Fischer Martin Media, where she specializes in providing media training to corporate executives. During her earlier career in television news, she was the Managing Editor of NBC News Political Programming, where she was responsible for the development and execution of network political coverage. Before being promoted to the executive role at NBC News in 2013, Fischer Martin was the executive producer of the top-rated Sunday morning public affairs program, *Meet the Press*, for 11 years. Overall, her tenure with the program extended over 22 years, beginning as an internship during her senior year of college. She serves on the Board of Directors of Washington's International Women's Forum and the National Press Club's Journalism Institute. She is a life member of the Council on Foreign Relations and a member of the Young Global Leaders of the World Economic Forum.

**Chris Bourne** teaches Political Science at Dawson College, where he also coordinates the Law, Society, and Justice profile. He holds a Masters Degree in Public Policy and Public Administration from Concordia University and studied Political Philosophy at the Doctoral level at the Université de Montréal. A strong advocate of the pedagogical value of model simulations, Chris co-founded the Montreal United Nations Conference, worked as an Education Programme Officer with the United Nations Association in Canada (where he founded the New Diplomacy of Natural Resources, a multi-stakeholder simulation of Canada's sustainable development challenges), and was a key organizer in bringing the Harvard World Model United Nations to Montreal in March 2017.



CONSULATE GENERAL OF THE UNITED STATES  
Montreal, Canada



Wednesday, September 12th

11:30–12:45 p.m.

## **Quelle résistance aux (mauvais) usages de la mémoire ?**

**Djemaa Maazouzi, French Department, Dawson College**

Lorsque les souvenirs renvoient à un passé imparfait quelles sont les incidences sur le présent? Nous amènent-ils à «arranger» le passé pour lui rendre une certaine perfection? Ou, hantés par ces «mauvais» souvenirs, ne pouvons-nous nous empêcher de vivre un présent toujours imparfait? Comment apprendre de ces mauvais souvenirs malgré tout –de la souffrance au ressentiment–? Comment résister aux (mauvais) usages de cette mémoire, c'est-à-dire contrer une instrumentation des affects et des émotions, un recyclage des représentations, des discours et des pratiques passés au service des mécanismes de domination au présent? Comment utiliser ces mauvais souvenirs en tant que connaissance dans notre vie quotidienne, dans nos relations intersubjectives, pour affronter des événements extraordinaires?

En puisant des exemples dans la littérature, au cinéma et sur le web, je montrerai que si, en effet, un mauvais usage de souvenirs mauvais est courant, *a contrario* et surtout, dans certains engagements politiques, «les abus de la mémoire» (comme les nommaient courageusement Tzvetan Todorov) peuvent être enrayés. Le passé imparfait peut ainsi être (re)lu avec *soin* (Éric Méchoulan) et cela tant pour autrui que pour la collectivité.

**Djemaa Maazouzi's** field of study has in general been French-language literature of the 20th and 21st centuries and her research focuses on colonial and independence-era literature in both the colonies and the home country. Her work takes its methodology from both literary sociocriticism and intermedial studies and questions the links between history, politics and literature. Djemaa Maazouzi's latest publications include two journals issues: Djemaa Maazouzi avec Philippe Despoix, Marie-Hélène Benoit-Otis et Cécile Quesney (dir.), «Chanter, rire et résister à Ravensbrück. Autour du *Verfügbar aux Enfers* de Germaine Tillion», *Le genre humain*, n°59, Printemps 2018, Éditions du Seuil (272 p.); Djemaa Maazouzi (dir.), «Fictions du terrorisme dans l'espace francophone», Numéro spécial, Vol. 2, n° 1 (2017), <https://ejournals.library.ualberta.ca/index.php/af> (149 p.). Her recent book, *Le Partage des mémoires. La guerre d'Algérie en littérature, au cinéma et sur le web*, was published by Classiques Garnier (Paris) in 2015.



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Wednesday, September 12th

2:30–3:45 p.m.

## **Monument/Counter-Monument: What Nations Choose to Remember and What Nations Choose to Forget**

### **PANEL**

**Mikaela Bobiy (Panel Coordinator) Humanities Department, Dawson College**  
**Samuel Gaudreau-Lalande, Visual Arts Department, Dawson College**  
**Susan Hart, Humanities Department, Dawson College and Art History Department,  
Bishop University**  
**Stefan Jovanovic, Art History Department, Concordia University**

Public monuments seek to inscribe the past into the present of future audiences. They continually actualise history by giving a concrete form to memory and identity, by embodying what and who is deemed worthy of remembrance. Because of this social function, monuments can be the focal point for political protest and the site of contested meaning. This panel will feature four speakers who examine the role of memory and reflection in public art; this includes an examination of official public art, mostly in the form of monuments, and unofficial public art, or what has been referred to as counter or anti-monuments. These speakers will explore the often antagonistic relationship between official and vernacular culture, and their connection to collective memory. Implicit in this investigation will be an examination of the various world views expressed through monumental art and the ethical issues related to such representations – who decides, and how does one decide, what to memorialize? Who has a right to the community, the city, the nation?

**Mikaela Bobiy** is an art historian and a teacher in Dawson's Humanities Department.

**Samuel Gaudreau-Lalande** is an art historian and a teacher in Dawson's Visual Arts Department.

**Susan Hart** is an art historian and a teacher in Dawson's Humanities Department and Bishop University's Art History Department.

**Stefan Jovanovic** is an art historian and a professor in Concordia's Art History Department.

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Wednesday, September 12th

4:00–5:15 p.m.

## **Curses, Hexes, and Spells: the Magic of Gender**

**Michael Wasser, History Department, Dawson College**

This talk will look at the Witch-hunt in early modern Europe from the point of view of women and gender. Approximately 85% of the accused witches from 1450-1750 were women. The talk will include a look at the intellectual inheritance from the ancient world, and will focus especially on the trial of a single witch, Geillis Johnstone, in Scotland in the year 1614.

**Michael Wasser** has taught in the History/Classics department at Dawson since 2004, teaching many different courses. He has also published a number of articles on the witch-hunt in Scotland in the sixteenth and seventeenth centuries.

**Past Imperfect:  
REFLECTIONS ON MEMORY**

September 10-14, 2018 Dawson College



Wednesday, September 12th

6:30–8:15 p.m.

**“C’est pas parce que c’est vintage que c’est beau:”  
The Roles of Nostalgia in Xavier Dolan’s Cinema**

**Fulvia Massimi, Film and Moving Image Studies, Concordia University**

From his debut with *J’ai tué ma mère* in 2008 to the release of his latest film *Juste la fin du monde* in 2016, the work of Québécois filmmaker Xavier Dolan has been characterized by a recognizable nostalgic aesthetics. The use of vintage fashion and decors, throwback soundtracks, intertextual references, and the manipulation of narrative and cinematic time have become staple features of what critics have defined “the Dolan style.” Coupled with Dolan’s interest in representing alternative family units with female and queer subjects at their center, these nostalgic devices can also be interpreted as tools to rethink the past, present, and future role of the patriarchal family in Quebec’s film history and imaginary. By providing a close reading of Dolan’s cinematic worldview and aesthetics, this presentation will enable students to draw connections between the filmmaker’s treatment of time, memory, and family relationships, and it will raise broader questions of national, gender, and sexual identity in Quebec cinema and culture.

**Fulvia Massimi** holds a PhD in Film and Moving Image Studies from Concordia University. Her research interests are in the areas of film, visual, and cultural studies with a specific focus on queer and gender theories and questions of national cinemas and identities. Her dissertation examines the interplay of gendered representations and national narratives in the contemporary cinemas of Quebec, Flanders, and Scotland.

Wednesday, September 12th

(Special Time) 7:15–8:30 p.m.

**It Happens Here Initiative**

**SPECIAL EVENT**

**Please note this panel takes place at Oliver’s (2C.17) and contains frank discussion of sexual assault**

We strongly believe that sexual assault stories need to be heard. By ending the silence, we force ourselves to witness the harms that result from sexual violence in our communities, and we remind survivors that they are not alone. Without such open discussion, there can be little hope for change. Students and staff from Dawson College have submitted their stories media and art work in an attempt to draw light on issues around sexual assault through the It Happens Here initiative. We have invited those willing to share their stories and art to a public reading and exhibit to the conference today. Some will read their own stories, others will have it read by another, and multimedia and/or anonymous submissions will be presented in the room for those attending to witness. Please note, this panel will include difficult subject matter. Peer and faculty councillors will be on site.



Thursday, September 13th

10:00–11:15 a.m.

## **From Ani Kouni to Cowboys and Indians: Increasing our understanding of cultural appropriation**

**Elizabeth Fast, Applied Human Sciences, Concordia University**

**Please note this presentation takes place at 3T Theatre**

With the release of the Truth and Reconciliation Commission's Final Report, it is increasingly apparent that Canada's past is indeed "imperfect." This talk will delve into the ongoing ways that settler colonialism rears its ugly head in day-to-day interactions. From elementary school renditions of the song "Ani Couni" to children's day camps choosing cowboys and Indians as their dress-up theme, it is apparent that subversive acts of cultural appropriation are frequently practiced and misunderstood by a large majority of Canadians. The presentation will encourage students to think critically about concepts of cultural appropriation so that they ultimately will avoid it and ideally teach their peers to do the same. It also engages with the ethics of representation, particularly Indigenous representation in this era of supposed reconciliation.

**Elizabeth Fast** has Métis and Mennonite ancestry and was born in St. François-Xavier, Manitoba. She teaches in the graduate youth work program at Concordia University and has created an interdisciplinary course on Critical Indigenous Perspectives at the undergraduate level.

Elizabeth is a community-based researcher with two decades of experience working in social service organizations and community settings that focus on child welfare issues in Québec and across Canada. Her research focuses on Indigenous youth, with a particular focus on understanding the cultural needs of Indigenous youth raised outside of their biological families or disconnected from their cultural roots.

Thursday, September 13th

11:30–12:45 p.m.

## **Planetary health in the Anthropocene: understanding the present to prepare for the future**

**Fiona Hanley, Nursing Department and Program Coordinator, Dawson College**

For nearly 12,000 years, we have lived in the geological era known as the Holocene whose temperate period and stability allowed humans to flourish. Increasingly however, there is recognition that humans have so drastically altered the physical structures and functioning of the planet that "Anthropocene" or "age of humans" better reflects the state of our current epoch.

There is no agreement yet on when exactly the change occurred, but it is certain that the world has undergone radical change, particularly since the 1950's and 60's, with a marked acceleration of human impact. We are altering not only geological structures & patterns on the land and water systems, but also causing unprecedented effects on the atmosphere, cryosphere, ecosystems and global functioning overall.

Technological advances have brought huge advantages to human health & well-being: in life expectancy, affluence, improved child mortality, but also augmented our capacity to wreak massive changes, so that humans have now become a dominant force on earth for better and worse.

While many of us have enjoyed the benefits of increasingly comfortable lives, we have also largely failed to imagine how our human systems and functioning might collide with planetary systems.



Far from Hippocrates writings, the contemporary medical community has until recently ignored the intricate connection to nature in relation to health, clinging to a reductionist/biomedical approach that has dominated since 17th Century. However, there is a growing understanding of the exquisite nuanced relationship we have with the environment and the importance of biodiversity, natural spaces, and healthy environments.

The emerging discipline of Planetary Health calls for the preservation of natural systems in protecting human health, and recognises the ephemeral nature of gains made, in the destruction humans have wrought on the very elements necessary for survival and ecosystem flourishing.

Planetary health is a call to action for a broad-based global collaboration across all sectors, in forming a response to protect and preserve the natural environment, and a transformation of society's social, economic and political systems to promote the wise stewardship of the earth's natural resources, and preserve the health of present and future generations.

**Fiona Hanley** is a Nursing faculty member and program coordinator at Dawson College. She was a member of the Canadian Nurses Association Environmental Reference Group, which created environmental health teaching tools for nurses across Canada, and is the current Quebec rep for Canadian Nurses for Health and the Environment, an associate group with the CNA. She has been involved in a range of activities promoting the links between nursing and environmental health, including in her teaching of nursing students has presented at conferences and webinars in Canada, the US, and France. She recently contributed to the adaptation of an online module for climate and health for nurses for the Direction de la Santé Publique, Québec. Fiona is also a board member of Synergie Santé Environnement, a non-profit organisation that helps health care organisations in Quebec to improve their sustainability practices.

Thursday, September 13th

1:00–2:15 p.m.

## **Dead Reckoning: Night of the Living Dead and the Return of History**

### **PANEL**

**Jay Shea (Panel Coordinator) English Department, Dawson College**  
**Mikeaela Bobiy, Humanities Department, Dawson College**  
**Kristopher Woofter, English Department, Dawson College**  
**Jared Toney, Humanities/History Departments, Dawson College**

In the wake of director George A. Romero's recent death, his groundbreaking *Night of the Living Dead* (1968) continues to enjoy a vital cultural afterlife as it speaks to past traumas and present anxieties alike. This panel charts NotLD's position in relation to both historical colonialist narratives and more recent fictional and filmic intertexts –from Fabrice Gobert's show *Les Revenants* to Ari Aster's film *Hereditary*. First framing NoTLD's "ghouls" within the context of Caribbean history and politics, the panel will go on to explore 19th and 20th century incarnations of the zombie as a response to conditions of modernity and as manifestations of memory and reminders of mortality. We will then look beyond zombies to the film more broadly, addressing, in particular, NoTLD's engagement with topics ranging from gendered trauma and temporality, to domestic apocalypse, to uncanny reanimations of grief.

**Jay Shea** (B.A. Purdue; M.A. DePaul; Ph.D, McGill) teaches classes on Shakespeare, horror cinema, and the American Gothic in the Department of English at Dawson College. Jay's publications range from work on the history of magic and con-artistry in Renaissance England to the aesthetics and experience of trauma time in the American horror film.

## Past Imperfect: REFLECTIONS ON MEMORY

September 10-14, 2018 Dawson College



Thursday, September 13th

2:30–3:45 p.m.

### Forgetting Recent History: The Legacy of Deceit and Denial in the Nuclear Age

**Pat Romano, Humanities Department, Dawson College**

The fact that Donald Trump's threat to "wage fire and fury like the world has never seen" on North Korea received little more than a collective shrug from most of us is a sign of just how far the threat posed by nuclear weapons has receded into the background of our collective memory. In part this is a coping mechanism for an existential threat that is simply too huge to grasp, but it is also a legacy of the silences and lies perpetuated by all sides during the Cold War. In this somewhat personal exploration of the nuclear age, we will confront the forgotten lessons of these years in order to uncover a solution that is not as unattainable as most of us assume.

**Pat Romano** has been a member of the Humanities Department since 1991. Her background is in Political Science, with a specialization in International Relations, an interest largely shaped by having come of age during a time when another US President spoke of "fighting and winning a nuclear war." Pat's current focus is on exploring the cultural roots of violence and the potential of nonviolent forms of resistance. She is a founding member of Dawson's *Inspire Solutions* and *It Happens Here* projects and is currently partnering with Dawson Cinema-Communications teacher Kim Simard to develop a violence prevention pedagogy that links critical thinking and creative expression.

Thursday, September 13th

4:00–5:15 p.m.

### Is there a moral obligation to remember?

**Oran Magal, Humanities and Philosophy Departments, Dawson College**

As a grandson of Holocaust survivors, I grew up with the repeated moral command: "Remember! Remember, and never forget!". What kind of moral obligation is it that we owe the dead? What kind of things do we –have to– remember? Are such obligations universal, or do they apply only to specific people or groups? These are emotionally charged questions, but it is nevertheless worthwhile to think about them together.

**Oran Magal** received his PhD in Philosophy from McGill University in 2013. He teaches Humanities and Philosophy at Dawson College and McGill University.



Thursday, September 13th

6:30–8:15 p.m.

## **Identity, Memory and Oral History**

### **PANEL**

#### **Presentation Co-Sponsored with Dawson Peace Week**

This panel will explore the intersections of identity, memory & narrative. Story-telling and oral histories are special, unique and grounded in people's cultural/familial roots and can be a place of cultural resurgence. Panelists will explore questions such as the following: how does the preservation of oral history or story telling in a digital format change the telling of history? Is oral history one of many ways to preserve family histories and potentially expand how we tell history? Who has access to their own history and who teaches us history? Does digitally recording narrative change the nature and purpose of story telling? Why has oral history often been dismissed by white western academics?

Author of many publications, **Dr. Norma Joseph** has received numerous awards and grants in recognition of her scholarly and pedagogic talents. She is currently a recipient of a Canadian research grant: a SSHRC on gender and identity in the Iraqi Jewish Community of Montreal. She has edited one scholarly publication, written 16 chapters for various encyclopedias and anthologies, 8 journal articles and completed 2 documentaries. Along with these publications, Norma has delivered dozens of conference papers, invited papers and colloquia in the past few years. But her dedication is to teaching: "Teaching is my central focus and commitment. I have not shifted away from that primary dedication since I began at Concordia over twenty-seven years ago."

**Mark Beauchamp's** research interests include active learning pedagogy and oral history. His most recent research project uses the collection and use of oral narratives, memories, and personal histories to create an archive elaborating the rich local history of Montreal. In 2014, Ben Lander and Mark secured two years of FQRSC Projets Novateur funding for the Dawson Oral History Project, in which students are involved in collecting oral histories from their communities and contributing them to an archive.

**Dr. Ben Lander** earned his Ph.D in History at York University in Toronto on the subject of WWII and popular memory. His current research focuses on Montreal history and the application of oral history as a pedagogical tool. With his colleague Mark Beauchamp, Ben created the Dawson Oral History Project. *In 2014 Ben Lander and Mark Beauchamp secured two years of funding from the FQRSC Projets Novateurs for their research.* Ben is also a very well loved and respected faculty member who has been nominated for the Dawson College Teaching Excellence Award.

**Lisa Ndejuru** received her Master's degree in Clinical Counseling from Université de Sherbrooke, and is certified in Moreno psychodrama, community mediation and third party neutral conflict resolution facilitation. She is a skilled practitioner of Playback Theatre and is a founding member of the Montreal-based Living Histories Ensemble. She has served the Rwandan diaspora in North America for over 20 years as an organizer and activist. Her clinical practice as an employee-assistance counselor for Morneau Shepell emphasizes deep listening and solution-focused strategies. She is president of the Canadian Association of Pastoral Counsellors and is a trainer and core member of the Winnipeg-based Vidaview group. For seven years Lisa was a community co-applicant and steering committee member of the major SSHRC-funded community-university project Life stories of Montrealers displaced by genocide, war and other human rights abuses. Motivated by her own family's story of trauma and displacement, her current PhD studies at Concordia University are at the intersection of community engagement, clinical practice, and arts-based research. Her extensive experimentation with storytelling, play and improvised theatre in post-trauma settings aims for individual and collective meaning-making and empowerment in the aftermath of large-scale political violence. She has presented and published internationally on these themes. As a teacher, she seeks to facilitate and nurture self reflection, creativity and engaged learning.

**Past Imperfect:  
REFLECTIONS ON MEMORY**

September 10-14, 2018 Dawson College

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Friday, September 14th

8:30–9:45 a.m.

**Civic engagement – what it looks like,  
who gets to participate, and what forms  
of participation are valued**

**Rudayna Bahubeshi, Inspirit Foundation**  
**Presentation Co-Sponsored with Dawson Peace Week**

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How does civic engagement really work in democracies like Canada? A crucial part of our own Canadian narrative and memory should be about who wrote the rules for civic engagement and who enforces policy. How have the memories and narratives of previously disenfranchised generations affected the current situation? Who gets to participate? What narratives are told to include or exclude particular segments of the population from civic engagement? Why do we cling to the idea that political participation is open and available to all, when it is not? Why do such narratives hold power? Why are they relevant, and how do you combat them? What organizations exist within our country that help to combat systemic oppression and disenfranchisement and how can you help?

**Rudayna Bahubeshi** is the Stakeholder Engagement + Communications Manager of Inspirit Foundation, which focuses on supporting change leaders, amplifying our network's stories, and shaping conversations about our issue areas. Rudayna is passionate about inclusion, equity, and social justice. She sits on the Premier's Council of Youth Opportunities and has volunteered and worked with organizations including Women in Toronto Politics, The Wellesley Institute, and The Natural Step Canada. In 2017, Rudayna was a CivicAction DiverseCity Fellow and she was named by Corporate Knights as a Top 30 Under 30. In 2015, Rudayna was one of 25 young people around the world invited to the Friedrich Ebert Foundation in Berlin to develop a global youth agenda for the United Nations Climate Change Conference in Paris. Rudayna is deeply interested in civic engagement and building a more inclusive civic discourse.

## Past Imperfect: REFLECTIONS ON MEMORY

September 10-14, 2018 Dawson College

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Friday, September 14th

10:00–11:15 a.m.

### Narratives, Memory and Policing Black Lives

**Robyn Maynard**

**Presentation Co-Sponsored with Dawson Peace Week**

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Working within the Peace Centre's 2018-19 theme of Our Narratives, Robyn will address the vital themes in her latest book *Policing Black Lives* such as deeply embedded institutional racism, the false narrative of the benevolent Canadian state, historical and continued culture of anti-blackness in Canada, and violence against women and LGBTQ+ POC.

**Robyn Maynard** is the author of *Policing Black Lives: State violence in Canada from slavery to the present* (Fernwood 2017). The book, her first, is a national bestseller in its second printing. It was designated as one of the "best 100 books of 2017" by the Hill Times and shortlisted for an Atlantic Book Award. This work also received a starred review in *Publishers Weekly*, as well as glowing reviews in the *Toronto Star*, the *Globe and Mail*, *Now Toronto*, *Maclean's*, and the *Ottawa Citizen*. In the words of the *Winnipeg Free Press*: "Every Canadian –black, white, Indigenous or otherwise– could benefit from reading Maynard's frank and thorough assessment of racism in Canada." Helping to create a national conversation on anti-Black racism in Canada, she has been touring the book across Canada to sold-out venues since its release.

Maynard has published writing in the *Washington Post*, *World Policy Journal*, the *Toronto Star*, the *Montreal Gazette* and *Canadian Women's Studies* journal, as well as an essay for *Maisonneuve Magazine* which won the acclaim of "most-read essay of 2017." Her writing on race, gender, and discrimination is taught widely in universities across Canada and the United States. Her expertise is regularly sought in local, national and international media outlets including *The Guardian* and the *Globe and Mail*, and additionally she has spoken before Parliamentary subcommittees and the United Nations Working Group of Experts on People of African Descent.

Additionally, Maynard has a long history of involvement in community activism and advocacy. She been a part of grassroots movements against racial profiling, police violence, detention and deportation for over a decade and has an extensive work history in harm reduction-based service provision serving sex workers, drug users, incarcerated women and marginalized youth in Montreal.

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Friday, September 14th

(Special Time) 12:00–1:15 p.m.

### Poison Into Medicine: Using Narrative to Make Sense of Tragedy

**Daniel Goldsmith, Humanities Department, Dawson College**

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This talk will explore the curative power of storytelling. Drawing on Aristotle and Tibetan Buddhism, I will discuss how the way we remember difficult events in our lives can either exacerbate the suffering we endured, or uncover latent possibilities within ourselves that we didn't know existed. Through recounting a personal example of a devastating loss, I will explore how all of us can situate the inevitable challenges of life within a larger context of meaning.

**Daniel Goldsmith** teaches in the Humanities Department at Dawson College and is the author of *Choose Your Metaphor: Walking the One Path That Goes by Many Names*. When he's not running after his energetic children, Daniel can be found roaming the Quebec countryside with a book of philosophy and a yoga mat in his backpack.

**Past Imperfect:  
REFLECTIONS ON MEMORY**

September 10-14, 2018 Dawson College

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Friday, September 14th

2:30–3:45 p.m.

**Lessons and reflections:  
À la rencontre de l'autre survivant de génocide**

**Lisa Ndejuru, Centre for Oral History and Digital Storytelling**

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There are many ways to “reflect on memory” at Concordia University’s center for oral history and digital storytelling (COHDS). In 2014, 20 years after the genocide perpetrated against the Tutsi in Rwanda, survivors in Montreal observed that time does not heal all wounds. Building on existing relationships created through collaboration on the previous 2005-2012 project titled *Life stories of Montrealers displaced by genocide war, and other human rights violations*, Rwandan survivors decided they would speak with their “elders” (i.e. survivors of earlier genocides and their descendents.) They called it *À la rencontre de l'autre survivant de génocide*. I was tasked with carrying out this community research that brought together a peer group of genocide survivors. How did you experience it? Does it get easier with time? How do you cope? Rwandans, Cambodians, Holocaust and Armenian survivors and their children or grandchildren shared their experiences of genocide as well as strategies for coping with the aftermath.

As the 25th commemoration of the Rwandan Genocide approaches, let’s reflect on what was learned and what the community has done with this knowledge.

PhD candidate **Lisa Ndejuru** is an interdisciplinary artist, researcher and practitioner and has served the Rwandan diaspora in North America for over 20 years. She works with memory and imagination, performance, new media and storytelling to develop accessible, scalable strategies to engage with and share difficult stories. Lisa is Concordia’s John F. Lemieux Fellow in Genocide Studies and Human Rights.