

HUMANITIES & PUBLIC LIFE CONFERENCE

Thinking about identity



September 19-23, 2016 Dawson College

All sessions in 5B.16 unless otherwise indicated

Monday, September 19th

8:30 - 9:45 a.m.

Monuments and Memory: Ottawa's Construction of a Canadian Identity

Susan Hart, Art History, Bishop's University

The topic of collective memory or identity, as manifested in public commemorative monuments, offers rich possibilities for theoretical and analytical study. Until recently, monuments have been an underutilized resource in the study of how national identity is imagined and structured symbolically. This paper investigates the construction of Canadian national identity through a selection of figurative monuments in what is referred to by the National Capital Commission as the "core area" of Canada's capital, an area bounded by Confederation Boulevard. The paper chronologically traces the identity-building process at work in the monuments through the overall theme of heroes in order to reveal how Ottawa has imagined and organized national identity for Canadians over the past one hundred years and to assess how conceptions of "Canadianness" have shifted over time.

Susan Hart completed her PhD in Art History at Concordia University with a dissertation addressing Canadian identity as constructed by commemorative monuments on Confederation Boulevard in Ottawa. Her MA thesis explored notions of postmodernism in relation to the many war memorials that dot Canada's urban landscapes from coast to coast. Canadian content and context are an important element in her research and lectures. Dr. Hart teaches part-time at Bishop's University and continues to pursue her interest in how public art informs and performs cultural memory and identity.



Monday, September 19th

10:00 - 11:15 a.m.

Disrupting Identities: Being Indigenous in the Academy

**Orenda K. Boucher-Curotte, PhD Candidate, University of Ottawa;
Coordinator of the First Peoples' Centre, Dawson College**

How do we construct Indigenous identity in the academic context? Who do we, as Indigenous and non-Indigenous academics, recognizing as knowledge holders in a world where oral tradition may not be valued as sophisticated and complex? Public policies, like the Indian Act, create one specific type of identity, but these policies diminish the multitude of Indigenous voices that do not fall under the jurisdiction of such policies. In light of recent events, from the public scrutiny of Andrea Smith in 2015, to the recent Supreme Court ruling in favor of nearly 600,000 Metis people in Canada, this paper considers how such identities are constructed in the academy and provides some points to consider for continuing the process of decolonizing the academic institution.

Orenda K. Boucher-Curotte is currently the Coordinator of the First Peoples' Centre at Dawson College, as well as a PhD Candidate at the University of Ottawa where she is completing a joint PhD in Religious Studies and Canadian Studies with a strong focus on anti-colonial studies, and the intersections of *Indigenous traditions* and the *Christianities*. Her dissertation examines both the meaningfulness of Kateri Tekakwitha to the community of Kahnawake, as well as ways we, as Indigenous researchers, can use Indigenous knowledge frameworks to do fieldwork. In the past she has taught Humanities at Kiuna Institute, the only First Nations College in Quebec, as well as Contemporary Indigenous Issues at McGill University and Indigenous Traditions at Concordia University. She is Bear Clan from the Kanien'keha:ka community of Kahnawake, and part of a long line of Kanien'keha:ka women who have done their best to be inconvenient.

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Monday, September 19th

11:30 a.m. - 12:45 p.m.

Penniless Indians and the Problem of Belonging in Imperial Britain

Raminder K. Saini, Department of History and Classical Studies, McGill University

After the Indian Mutiny against the British Empire in 1857, Indians became full British subjects. In theory, they now had the same rights as Englishmen. The opening of the Suez Canal a decade later greatly increased the number of Indians travelling between South Asia and Britain. Many worked as servants on ships bound for London, carrying hopes of good wages and promises of a return passage to India. And yet British employers often reneged on these promises. Stranded and impoverished, these Indians were caught in the middle of two governments, one in India and one in Britain, neither of which felt responsible for them. This talk explores questions of identity and belonging in analyzing the position of destitute Indians in imperial Britain. It asks how Indians were simultaneously British subjects under the guise of empire and yet treated as neither Indian nor British when they needed help.

Raminder Saini is a doctoral candidate in the Department of History at McGill University. Her main area of research is nineteenth-century Britain and British imperial history. Her doctoral thesis examines destitute Indians in Britain and the responsibilities of empire through a study of social and political institutions in London. Her research also explores questions of race, class, imperial citizenship and subjecthood.



Monday, September 19th

2:30 - 3:45 p.m.

Identity and the Afro-Caribbean Migration Experience in Canada and the United States

Jared Toney, History and Humanities Departments, Dawson College

This presentation examines identity as a process negotiated through the historical migration experience of peoples of African descent from the Caribbean to Canada and the United States in the early twentieth century. Specifically, it focuses on race and nation as two key elements of identity, and discusses the ways in which migration facilitated encounters between groups and promoted a new sense of identity and diasporic community based on those experiences. It investigates how racial and national identities were constructed by Afro-Caribbean peoples and examines their varying encounters in Canada and the United States. Ultimately, it argues that contemporary conceptions of race, and specifically blackness, were first formulated and expressed through the transnational circulation of peoples of African descent and their global encounters with discrimination and exclusionary nationalism. This presentation demonstrates the historical and social circumstances under which elements of identity are determined, expressed, and negotiated, and the ways in which we have arrived at contemporary ideas about race, nation, and identity.

Jared Toney received his PhD in History from the University of Toronto. He teaches in History and Humanities at Dawson, in History at Vanier, and in History at the University of Toronto. His research interests include race and ethnicity, migration and diaspora, human trafficking, nationalism, and identity. His dissertation focused on formulations of race and nation in the twentieth-century Afro-Caribbean diaspora in Canada and the United States. His current research projects include a study on the cultural geography of jazz in North America and a history of zombies from the Haitian Revolution to the present.

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Monday, September 19th

4:00 - 5:15 p.m.

Education and Liberation

David Austin, Department of Humanities, Philosophy, and Religion, John Abbott College

Drawing on his personal experiences as a university student in the 1990s as well as those of a little-known but important 1960s group - the Caribbean Conference Committee-CLR James Study Circle - Austin calls for a return of community education and to the idea that education has meaning and value on its own terms. He also argues that the joining of theory and practice represents a powerful tool in the struggle for social and economic justice and transformation.

David Austin is a former community worker and youth worker. He has worked as a freelance journalist and has produced radio documentaries for CBC's *Ideas* on C.L.R. James and Frantz Fanon. In 2014 he was awarded the Casa de las Americas Prize for Literature in English or Creole for his book *Fear of a Black Nation: Race, Sex, and Security in Sixties Montreal*. He currently teaches in the Humanities, Philosophy, and Religion Department at John Abbott College.



Tuesday, September 20th

8:30 - 9:45 a.m.

Food and Identity: Habitants and Empires in Louisiana

Ariane Jacques-Côté, Department of History and Classical Studies, McGill University

Foodways lie at the center of Creole and Cajun identities in Louisiana. In Creole communities, meals like gumbo are considered symbols of creolité—alongside such values and ideas as community, diversity, and resistance to outside control. This paper explores the roots of these Creole values to the food economy of the eighteenth century, which European authorities sought to dominate. Yet the environment of the Mississippi River Valley forced those powers to encourage local communities to produce, transform and exchange food. In other words, historical and geographical contexts allowed different sociocultural groups—Natives, Canadians and Frenchmen, as well as Africans, Germans and Spanish—to participate in the creation of a particular food economy. The local cuisine of Louisiana bears witness to this long history. Today, Creole meals are cooked everyday by the descendants of the inhabitants of early colonial Louisiana. Diversity and adaptation equals sustainability. Creole food constitute one of the more typical traits of creole identity, which is still very much alive. Louisiana foodways remind us both of the importance of traditional foodways in the creation and survival on a collective identity and of the importance of local cuisine in a globalized economy.

First inspired by her studies in jazz music, **Ariane Jacques-Côté** started to study French Louisiana history in 2005. When she was attending Université de Montréal and McGill University, her interest for Atlantic history, Afro-American history environmental history and ethnology lead her toward food studies. She is currently finishing a doctoral thesis, in which she wishes to tell the story of the creation of traditional creole cuisine in early colonial Louisiana by all sociocultural groups.



Tuesday, September 20th

10:00 - 11:15 a.m.

..... KEYNOTE PRESENTATION

Embodying Indigenous Resurgence

Gerald Taiaiake Alfred, Indigenous Governance Program and Political Science Department, University of Victoria

In order to realize true freedom from colonization, as both Indigenous and Settler peoples, I believe we must reject the idea of "reconciliation," move beyond acts of resistance and instead focus on reconstituting ourselves, as people and as nations, guided by ancient knowledge and organic principles from within Indigenous cultures and a radically reimagined notion of what it means to be Canadian. This is what I call Indigenous resurgence. This regeneration of our identities, our cultures and ourselves in terms of the way we relate to the Earth is the heart of the idea of Indigenous resurgence. We need to see colonialism as the culture and practices that shape our identities. Colonialism is the way that we experience life today, but we can decolonize in significant and immediate ways by living our own lives differently than the way we have been patterned. When we relate our personal understandings and insights to the systems that govern the land and our lives, our understanding reaches a higher level and becomes holistic and more complete. Then there is a possibility for justice, and a framework for action towards decolonization emerges for us to employ on both the personal and collective levels.

Gerald Taiaiake Alfred is from Kahnawá:ke in the Mohawk Nation. He is a Professor of Indigenous Governance and Political Science at the University of Victoria. He is the recipient of a Canada Research Chair in Indigenous Studies, the award for best column writing by the Native American Journalists Association, and a National Aboriginal Achievement Award in the field of Education. Taiaiake has served as an advisor on land and governance issues to his own, the Mohawks of Akwesasne, the Royal Commission on Aboriginal Peoples and other Indigenous governments since 1987, and before this he was an infantryman in the US Marine Corps. He earned his bachelor's degree in history from Concordia and his MA and Ph.D. in comparative politics and political theory from Cornell University. He is the author of many studies and articles and three books: *Heeding the Voices of Our Ancestors and Peace, Power, Righteousness* from Oxford University Press, and *Wasáse: Indigenous Pathways of Action and Freedom*, from the University of Toronto Press. Taiaiake is the proud father of three sons, who are members of the Laksilyu Clan of the Wet'suwet'en Nation, and currently resides in Victoria, British Columbia, in the territory of



the Straits Salish and Lekwungen peoples. (Special thanks to Susan Briscoe for her work in organizing this panel.)

Tuesday, September 20th

11:30 - 12:45 p.m.

Je me souviens donc je suis Mémoire et identité, un couple instable (et infidèle ?)

Djemaa Maazouzi, Département de Français, Collège Dawson

Partons d'un syllogisme facile. Si je sais c'est que je me souviens. Si je me souviens c'est que je suis. Donc si je sais, je suis. Compliquons cette proposition en changeant « savoir » par raconter, « se raconter ». Si je sais me raconter, c'est-à-dire puiser dans ma mémoire des faits du passé qui me permettent de me définir alors je puis dire qui je suis. Déplaçons cette narration dans le temps et l'espace, en fonction de la personne à qui je raconte et de ce dont je me souviens. Selon les changements qui surviennent dans ma vie, la perception, la compréhension que j'en ai et ce que je décide de retenir de ces changements pour les dire à quelqu'un dans un contexte donné, mais aussi selon mes souvenirs, je vais raconter qui je suis. Mais si ce que je raconte de moi change, comment puis-je rester moi ? Puisque le premier sens d'identité, du latin *identitas*, est la qualité de ce qui est le même (par extension, ce qui est permanent, ce qui est un), c'est-à-dire ce qui s'énonce au présent, mon identité serait ce qui ne change pas en moi, qui ne peut plus changer, car passée, c'est-à-dire la part de moi qui est du passé. L'identité serait la part en moi qui ne peut changer que si ma mémoire s'altère ou se modifie. Mon identité est donc une redéfinition perpétuelle de moi-même selon les histoires sur moi dont je me souviens.

Ce couple que forment mémoire et identité peut sembler bien instable. Comment la littérature, le cinéma et le web le mettent-ils en scène ? Nous surprendrons certaines infidélités qu'elles se font l'une à l'autre dans les cas limites que sont l'amnésie ou encore l'impossible oubli.

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 questionnes the links between history, politics and literature. Latest Djemaa Maazouzi's realisations include : a book: Djemaa Maazouzi, *Le Partage des mémoires. La guerre d'Algérie en littérature, au cinéma et sur le web*, Paris,



Classiques Garnier, 2015, 487 p. and a journal issue: Djemaa Maazouzi et Nelly Wolf (dir.), en collaboration avec Dominique Viart, «La France des solidarités (mai 1968 – mai 1981)», *Revue des Sciences Humaines* n°320, octobre-décembre 2015, 208 p.

Tuesday, September 20th

1:00-2:15 p.m.

Democracy, Nation, and Ethnicity: The Problem of Boundaries

**Arash Abizadeh, Department of Political Science and Associate Member
of the Department of Philosophy at McGill University**

Democratic theorists often claim that the exercise of political power is legitimate only if conforms to the will of the people. Cultural nationalists claim that the exercise of political power is legitimate only if it conforms to the nation's pre-political culture. Both theories face a parallel problem: How to determine the boundaries of the collectivity that is supposed to legitimize political power? This problem explains why democracy is disposed to collapse into cultural nationalism, and cultural nationalism into ethnic nationalism. We cannot understand Quebec's democratic culture without understanding this relation between democracy, nationalism, and ethnicity.

Arash Abizadeh (MPhil Oxford, PhD Harvard) is Associate Professor in the Department of Political Science and Associate Member of the Department of Philosophy at McGill University. He specializes in political philosophy. His research focuses on the relation between democratic theory and identity, nationalism, and boundaries, as well as on seventeenth- and eighteenth-century philosophy, especially Hobbes and Rousseau.

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Tuesday, September 20th

2:30-3:45 p.m.

Indigenous Identities and Contemporary Québec Cinema

**Kester Dyer, Humanities Department, Dawson College; Film and Moving Image Studies
at the Mel Hoppenheim School of Cinema.**

Indigenous identities have long been subjected to appropriation by settler imaginaries through the cinema. Meanwhile, in its own history as a settler colony that subsequently experienced British conquest, Québec has cast its relationship with Indigenous peoples as different from that of other settler societies, emphasizing *métissage* and hybridity rather than domination. Indeed, recent Québécois cinema also sometimes appears to redefine, amalgamate, obscure and complicate boundaries of identity, territory, culture, and politics as they relate to Indigenous and non-Indigenous peoples in this context. The current presentation therefore considers both the cinematic portrayal of Indigenous characters and how actual Indigenous participants influence the construction of new hybrid identities in such film texts as *Le torrent* (Simon Lavoie, 2012), *Québécoisie* (Olivier Higgins, Mélanie Carrier, 2013) and *L'empreinte* (Carole Poliquin, Yvan Dubuc, 2015). In this way, it seeks to discern whether recent Québec films can be said to positively re-configure or to occlude the colonial underpinnings of relationships between Indigenous and non-Indigenous peoples.

Kester Dyer is a PhD candidate in Film and Moving Image Studies at the Mel Hoppenheim School of Cinema. His dissertation examines



expressions of intercultural tension through manifestations of the supernatural in the cinema of Québec. Kester was recipient of the Film Studies Association of Canada's Gerald Pratley Award in 2014 and Student Writing Award in 2016. He is currently a member of the editorial team of *Synoptique: An Online Journal of Film and Moving Image Studies*.

Tuesday, September 20th

4:00 - 5:15 p.m.

Who am I? An interactive dialogue

Daniel Goldsmith, Humanities Department, Dawson College

The famous inscription atop the Oracle at Delphi read: "Know Thyself." But who exactly are you? It seems like a simple question, but in this interactive presentation, we will see that it is anything but. I will invite the audience to participate in a Socratic dialogue to see if we can generate some insight. Although there's no telling where we might go, we will likely investigate questions like, am I my body? Am I my name? I will introduce helpful distinctions and suggestions along the way that will allow us to open up to the mystery of identity.

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 three year old boy, Daniel can be found roaming the Quebec countryside with a book of philosophy and a yoga mat in his backpack.

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Tuesday, September 20th

6:00 - 8:00 p.m.

Survivor Stories

It Happens Here Initiative, Dawson College

Please note that 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 of sexual assault through the *It Happens Here* initiative. We have invited those willing to share their stories through a public reading 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 published on our website for your future consultation. Please note, this panel will include difficult subject matter.

Kim Simard is at once a filmmaker, teacher, artist and community activist. With a Master's degree in Film Production from Concordia University, Kim has worked and volunteered all over the world and is committed to using media as a tool for community development and empowerment. Her films have been screened internationally, and her engagement with community development has led her to work in collaboration with national and international NGOs, educational institutions and grassroots initiatives. She currently teaches in the Cinema-Communications profile at Dawson college where she also coordinates the Women's/Gender Studies Certificate.



Pat Romano has a Master's in political science, with a specialization in international relations. She has taught courses in humanities and political science at Dawson since 1991, and is now a full-time member of the Humanities/Philosophy Department, offering courses dealing with war and peace issues, gender and violence, and ethics. She was the co-coordinator of the Dawson College/ACCC 2011 Conference, *Youth and Violence: The Role of Education*, and is the founder of *Inspire Solutions*, a unique, college-wide peace and nonviolence project.

Wednesday, September 21st

8:30 - 9:45 a.m.

The Business of Human Trafficking

Lilia Goldfarb (Program Director, YMCA), Dwane Connors (En Marche! Subject Matter Expert) and Melina Larizza (Provincial HT Awareness Coordinator, RCMP)

What single-most traded commodity can be repeatedly extracted from, while generating billions of dollars in illicit annual revenue? Loss of identity is central to the dehumanizing process of Human Trafficking. This panel will introduce three perspectives to help us reflect on our ability to respond as global citizens to this outrage: the domestic reality of sex trafficking in Montreal, the global context observed during armed conflicts and in post-conflict areas, and the Canadian perspective based on cross-sectoral collaboration increasingly needed as Global Forced Displacement hits record high. Although each perspective reflects a mix of various approaches, each relies on the Palermo Protocol to develop a more coordinated response. While traffickers tend to benefit mostly from populations that are highly at risk, this talk encourages us to recognize our shared responsibility within the process.

Lilia Goldfarb is Director of Programs at the YWCA Montreal, where she is responsible for Youth, Employment and Community Services. For the last thirty years she has worked on strengthening community capacities with a particular attention to issues affecting girls and women. Ms. Goldfarb holds an M.A. in the Special Individualized Program and a graduate diploma in Community Economic Development from Concordia University. Ms. Goldfarb is a frequent speaker on the social impact of the hypersexualization of society as well as on sexual exploitation and other issues affecting girls. She has published a number of articles and was instrumental in producing two films by documentary film maker Sophie Bissonnette for the National Film Board of Canada: *Sexy Inc.: Our children under influence* and *Staying Real: Teens confront sexual stereotypes*. **Melina Larizza** has a Bachelor of Science from Carleton University and a Master of Science from the University of Ontario Institute of Technology, in Applied Bioscience with a concentration in Forensic Science. Melina has been working with the Royal Canadian Mounted Police as a Civilian Member since October 2011. She works in the Human Trafficking Unit of the Immigration and Passport Section, where they conduct investigations on criminal organizations implicated in immigration and human trafficking related offences. For the past year and a half, Melina has been working as the Human Trafficking Awareness Coordinator, responsible for raising awareness among government agencies, non-governmental organizations and the general public about the realities of human trafficking in Canada. Furthermore, Melina participates in various human trafficking awareness initiatives and coordinates services for victims of human trafficking. **Dwane Connors** is a forensic criminologist with 29 years' experience with service in the military, police, and the United Nations, most notably with the International War Crimes Tribunal and The United Nations Office on Drugs and Crime. He holds a Master of Science Degree in Criminology from the University of Leicester in the United Kingdom and a Master of Science Degree equivalency in Criminal Justice from the University of Toronto. Mr. Connors is also certified in criminal intelligence analysis



with the RCMP. His areas of expertise include organised crime and human trafficking, security management and counter terrorism, as well as police reform and anti-corruption. He has served in the former Yugoslavia, throughout the African continent, and more recently in Afghanistan. Mr. Connors has led a team of investigators and research experts who wrote an investigative report for the South African National Prosecuting Authority on human trafficking syndicates and victim profiling in the Southern African Development Community. Thank you to En March Project Coordinator, **Jennifer Dellar**, for putting this panel together.

Wednesday, September 21st

10:00-11:15 a.m.

Race, Eugenics, and the Body Beautiful

Shanon Fitzpatrick, Department of History and Classical Studies, McGill University

This presentation explores how “physical culture” magazines mediated different formations of personal, national, and racial identity, as well as gender and sexuality, in the early twentieth century. The physical culture movement, a precursor to modern-day fitness and bodybuilding, was inextricably linked to a global eugenics movement that promoted scientific racism. Physical culture magazines portrayed white bodies from throughout the Anglophone World as inherently fit, aesthetically superior, and genetically suited to exercise power over others. Yet these magazines also became enormously popular among non-white fitness enthusiasts, who used them to resist the tenets of scientific racism and articulate powerful formations of personal worth and anticolonial nationalism. Drawing on extensive research, this presentation on the global history of physical culture magazines aims to provoke larger discussions about the complex relationships between mass-media, identity, and globalization.

Shanon Fitzpatrick is an Assistant Professor in the Department of History and Classical Studies at McGill. She studies the United States in the nineteenth and twentieth centuries, the relationship between America and the world, and the histories of transnational networks. In particular, she is interested in understanding how global media has shaped formation of identity and power inside the United States and on the world stage.

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Wednesday, September 21st

11:30-12:45 p.m.

Blue-Collar Blues: The Constitutional Roots of Workers' Malaise in the United States

Jason Opal, Department of History and Classical Studies, McGill University

The “anger” and “disenchantment” of working-class voters in the United States has become the central issue of the 2016 presidential election. Especially for right-leaning voters who favor Donald Trump, but also for left-oriented supporters of Bernie Sanders, the general narrative is that government has failed if not betrayed ordinary families, whose identity is closely tied to financial independence from that same government. This paper takes a *longue durée* look at this popular discontent. It argues that America’s revolutionary tradition promised a better life for any white household—black and native peoples were always excluded—that did physical labor, but that the political economy formed by the U.S. Constitution only favored those who found success in market exchanges. Long periods of widespread prosperity during both the nineteenth and twentieth centuries covered over this crucial distinction, but it reappears whenever working



families feel the pinch. Seen in this light, the anxiety and fury of many "heartland" voters is neither new nor misguided, and calls for a hard look at what, exactly, the Constitution enables the people to do for each other.

Jason M. Opal is Associate Professor of History and Graduate Program Director at McGill University. He took his BA at Cornell University and his MA and PhD at Brandeis University. He taught for six years at Colby College in Maine before settling in Montreal, and has published two books: *Beyond the Farm: National Ambitions in Rural New England* (2008) and *Common Sense and Other Writings by Thomas Paine* (2011). He is just finishing *Avenging the People: Andrew Jackson, the Rule of Law, and the American Nation*.

Wednesday, September 21st

1:00-2:15 p.m.

YouTube Micro-celebrity: 'Eat Your Kimchi' and the Digital Public Sphere

Michelle Cho, Department of East Asian Studies, McGill University

It is now a truism that the internet has diversified the content and access points of global culture. In the movement of popular culture onto the web, YouTube offers seemingly infinite individual "channels," on an every-refreshing stream of content. Given this decentralization, it would seem that YouTube's content would privilege immediacy and fragmentation, yet, particular "channels" are an important development in the use of YouTube as a popular platform. These channels serve the hybrid role of fan forum, distribution stream, and advertising platform, by which YouTube converts "views" into dollars, and organizes the stream of content into stable brands. In this presentation, I will look at "Eat Your Kimchi," a Korean pop music, lifestyle, and culture Vlog run by two Canadian expats in Seoul, to think about how the rise of YouTube "micro-celebrity" influences popular ideas about identity formation and the role of technology in everyday life.

Michelle Cho is the Korea Foundation Assistant Professor of East Asian Studies and World Cinemas at McGill University. Her research appears in *Cinema Journal*, *Acta Koreana*, *The Korean Popular Culture Reader*, *Hallyu 2.0: The Korean Wave in the Age of Social Media*, and *Simultaneous Worlds: Global Science Fiction Cinemas*. She has just completed a book about contemporary South Korean popular genre cinemas, and her new project relates Korean politics and popular culture, with a focus on celebrity, minority representation, diasporic reception, and media convergence.

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Wednesday, September 21st

2:30-3:45 p.m.

"I Am." Beer and Identity

Peter Hynd, Department of History and Classical Studies, McGill University

"What two ideas are more inseparable than Beer and Britannia?"

Sydney Smith (1771-1845)

Food and drink form an important component of the identity of individuals, communities, and nations. There is no better example of this than the rich, complicated history of beer and beer drinkers. From the ancient world to the present day beer has shaped - and continues to shape - the way that people define themselves and others. Who drinks beer and who does not? Where, when, and for what purpose is beer consumed? What type of beer is preferred? The answers to these questions varies from time to time and place to place, shaped by history, culture, environment, and economic class,



and influenced by artists, politicians, businessmen, and advertisers. This talk will consider the relationship between beer and identity in the ancient world, during the nineteenth century, and here in present day Montreal.

Peter Hynd is a PhD candidate in the Department of History and Classical Studies at McGill University, and a member of McGill's Indian Ocean World Centre research group. Originally from Toronto, Peter earned his MA in history at McMaster University in Hamilton, Ontario for a thesis on the historical origins of the Australian wine industry. His current project at McGill is a history of attempts to regulate the sale and consumption of liquor in India during the period of British colonial rule in the nineteenth and early twentieth centuries. His research has taken him around the world, where he has sampled all manner of strange and wonderful drinks - for science, of course.

Wednesday, September 21st

4:00 - 5:15 p.m.

Alcohol and Identity: The Early American Temperance Movement

Eliza Wood, Humanities Department, Dawson College

After the American Revolution the consumption of alcohol skyrocketed. The citizens of the new United States of America were partaking in "ardent spirits" at an excessive and dangerous rate. Many of the more temperate citizens feared that the United States would become an "alcoholic republic." These citizens organized to help their local drunkards--and the families who lived in their shadows. In 1835, 16 years before the first state banned the sale of alcohol, 139 women from a small town in Maine petitioned their state legislature. These women, excluded from politics in the Early Republic, called for such radical notions as access to their husband's money, protection from drunken louts, and state-mandated prohibition of alcohol. This extraordinary petition, recently discovered and analyzed here for the first time, allows us to explore a much larger question: what did it mean to be a woman and a feminist in the Early Republic?

Eliza Wood is a teacher in the Dawson College Humanities department. Raised in the United States, she came to Montreal to receive undergraduate and graduate degrees from McGill University in history and political science with focuses on 20th century international relations, the Second World War, and early American history. She currently teaches courses on totalitarianism and critical thinking, communist world views, and the ethics of resistance.

Thursday, September 22nd

8:30 - 10:00 a.m.

Sharing and Oversharing: Understanding The Internet's Love Affair With The Personal Essay

Kathryn Jezer-Morton, Media Studies, Concordia University

Please note this event will take place in the 3C Cafeteria

We are living in the age of the personal essay. With traditional media jobs scarce, many young writers try to attract attention to their work by writing what they know, in the form of personal essays. This can lead to exploitation, as the internet's click-based economy rewards sensation over nuance. But where some have criticized the proliferation of raw stories of personal trauma, others have seen a victory for stories that were previously kept untold by social



taboos. Experiences of coming out as gay or trans in challenging environments, recovery from abuse, straightforward accounts of abortion, frank discussions of the realities of harassment online, on the street and in the workplace – all were once rarely spoken of, but are now subjects of spirited debate across the internet. In this crucible of personal stories, identities are being constructed, reinforced and questioned.

As an experienced writer of personal essays for *Jezebel*, *the Hairpin* and other outlets, **Kathryn Jezer-Morton** will discuss the contested role of the personal essay in North American online media, and her approach to sharing stories that some might consider too personal for public consumption.

Thursday, September 22nd

10:00- 11:15 a.m.

Decolonization Art, and the Everyday Intimacy of Indigenous Identity Politics

Heather Igloliorte, Department of Art History and a Concordia University Research Chair in Indigenous Art History and Community Engagement

Please note this event will take place in the 3C Cafeteria

In this presentation Dr. Heather Igloliorte discusses her contemporary art exhibition, *Decolonize Me*, which toured to eight venues across Canada between 2011-2015. The exhibition, featuring ten bodies of work produced by six contemporary Indigenous artists, examines how our political identities as Métis, Inuit and First Nations peoples are informed by the ongoing forces of colonization, the struggle for sovereignty and self definition, and our imminent



cultural resurgence. In *Decolonize Me*, the artworks engage with difficult histories and knowledge in ways that reflect how, for Indigenous peoples, the personal is political and the political is personal.

Heather Igloliorte is an Assistant Professor of Art History and a Concordia University Research Chair in Indigenous Art History and Community Engagement. She is an Inuk from the Nunatsiavut region of Labrador, whose research and writing interests include Native North American art history, encounters between museums and First Peoples, and issues of sovereignty, colonization, resilience and resurgence. Heather maintains an active curatorial practice and has three major exhibitions opening in 2016: *Ilippunga: I have Learned* at the Musée National des Beaux Arts Quebec; *iNuit blanche*, the world's first circumpolar night festival; and *SakKijâjuk: Art and Craft from Nunatsiavut*, a nationally touring exhibition of Labrador Inuit contemporary work.

Thursday, September 22nd

1:00-2:15 p.m.

What is national identity?

Michel Seymour, Department of Philosophy, Université de Montréal

What is national identity? Is it possible to define it? If it is so difficult, it may be because there are various sorts of national groups: many sorts of nations (ethnic, cultural, sociopolitical, civic, diasporic, multi territorial, and multi societal) and many different sorts of ethnocultural minorities (immigrant groups, extensions of neighbouring nations). Furthermore, in addition to this national diversity, we also have to acknowledge that people may have multiple identities: immigrants may identify with their welcoming community but also with their country of origin; people may have many different passports; one can be part of a nation within a nation. Finally, nations have a dynamic character. They are not static purely objective entities. In addition to their objective features, they also have subjective features and national consciousness and the will to survive as a nation may vary from one individual to another, may vary through time and also may even vary for a single individual throughout his own life. The talk offers the occasion to look at these vexing issues.

Michel Seymour is full Professor of Philosophy at University of Montreal. He teaches contemporary Anglo-American philosophy with a particular interest in philosophy of language and political philosophy. Among his books, he published *De la tolérance à la reconnaissance. Une théorie libérale des droits collectifs* (Boréal 2008). This book has won the 2009 Book prize of the Canadian Philosophical Association



as well as the 2009 Jean-Charles Falardeau prize in social sciences from the Canadian federation of humanities and social sciences. More recently he published *Une idée de l'université* (Boréal 2013). He also published *L'institution du langage* (Les Presses de l'Université de Montréal, 2005), which was a finalist for the Raymond Klibansky prize and for the CPA book prize. He has published *Le Pari de la démesure* (L'Hexagone, 2001), which has won the Richard Arès book prize of 2001. He has edited many book collections. Among them: *Multinational Federalism. Problems and Prospects*, Houndmills, Palgrave Macmillan, 2012; *The Plural States of Recognition* (Palgrave Macmillan, 2010) and *The Fate of the Nation-state* (McGill-Queen's, 2004). He also co-edited with Mathias Fritsch *Reason and Emancipation. Essays on the Philosophy of Kai Nielsen* (Humanities Books, 2007) and with Jocelyne Couture and Kai Nielsen, *Rethinking Nationalism*, Supplementary Volume XXII of the *Canadian Journal of Philosophy* (University of Calgary Press, 1996). He also has published many articles in international journals, including the *Journal of Philosophy*, *Philosophical Studies*, the *Canadian Journal of Philosophy*, *Dialectica*, *Nation and Nationalism*, and *The Monist*.

Thursday, September 22nd

2:30 - 3:45 p.m.

History, Tricksters, and Lacrosse Sticks: Weaving a Story of Indigenous Research and Activism

**Allan Downey, Nak'azdli First Nation, Department of History
and Classical Studies McGill University**

"History, Tricksters, and Lacrosse Sticks" proposes to share a small piece of my community based research in Indigenous communities and to weave a web of stories that relates to the history of the game of lacrosse, Indigenous storytelling, the re-empowerment of Indigenous communities, and where I think community based humanities research fits within all of this.

Allan Downey is Dakelh a member of the Nak'azdli First Nation, and an Assistant Professor in the Department of History and Classical Studies at McGill University. A graduate of Wilfrid Laurier University, Allan earned his PhD in History and wrote his dissertation on the history of lacrosse in Indigenous communities. This dissertation, now turned book project titled *The Creator's Game*, is soon to be published with UBC Press and beyond teaching, one of Allan's greatest passions is working with Indigenous youth and he splits his time volunteering for a number of Indigenous communities and youth organizations throughout the year.

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Thursday, September 22nd

4:00 - 5:15 p.m.

Descartes' Error and Animal Identity

Stevan Harnad, Department of Psychology, L'Université du Québec à Montréal



Descartes' Cogito — "I think therefore I am" — was supposed to guarantee that humans exist: "I must exist because I am thinking." But how do I know I'm thinking? Because it *feels like something* to think. And I know I'm feeling something when I'm feeling something. So it's feeling, not thinking, that matters. In fact, it's the only thing that matters. There is no right or wrong in a feelingless world. Things just happen. No joy, no sorrow, no mind/body problem, no self or other, no identity crises. Descartes also thought that (nonhuman) animals don't think: that they are just feelingless robots. They have no identity. I will try to show how very wrong he was about that, and how very much Descartes' error matters — for them.

Stevan Harnad is Professor of cognitive science at Université du Québec à Montréal and University of Southampton. His research is on category learning, language evolution, consciousness, and open access. Founder and former editor of the journal *Behavioral and Brain Sciences*, Harnad is becoming increasingly active in the problems of animal welfare, animal rights and animal law.

Friday, September 23rd

8:30 - 9:45 a.m.

Politics, Current Events and Islamophobia: Deconstructing Public Debates

Haroun Bouazzi, AMAL-Quebec

Terrorism, radicalization, secularism, Charter, Charlie Hebdo, jihad, niqab and war on terror are all topics related to Islam that are making headlines in Canada. We are continually drawn into complex debates that mix religion, democratic principles, local politics and geopolitical issues. Simultaneously and/or consequently, fragments of Canadian society are vehemently expressing their aversion and prejudice against its Muslim citizens. Mosques are



being vandalized; Muslim women are being assaulted in public spaces, hate speech is proliferating in social media. In this social and political context, specific questions arise: What is Islamophobia? What is the relationship between public debate and Islamophobia? How can we analyze and deconstruct Islamophobic discourse and practices? How can we discuss current events without being silenced by taboos or being pulled into racist analyses?

Haroun Bouazzi has been a human rights activist for over 15 years. After engaging in years of political advocacy against the Tunisian dictatorship during the Ben Ali era, he cofounded the Association of Muslims and Arabs for a Secular State in Quebec (AMAL- Quebec) in June 2012. He has been particularly committed to fighting racism, islamophobia, anti-Semitism, homophobia and sexism. He frequently participates in public debates in the media or in parliamentary committees on diverse topics such as employment discrimination, terrorism, freedom of speech, secularism and democracy. He gives several conferences throughout the year, reaching out to youths in schools, colleges, universities and community centers. In December, his work and advocacy was honored on the 40th anniversary of the Charter of Human Rights and Freedoms by the Commission des droits de la personne et des droits de la jeunesse.

Friday, September 23rd

10:00 - 11:15 a.m.

Nation Branding as Reflected in UNESCO World Heritage Sites in the Balkans

Michael Wood, Humanities Department, Dawson College

Nation branding is the process whereby a national government identifies, builds and fosters a national reputation. A strong national brand is important in terms of attracting foreign investment and tourism and in facilitating trade and a country's diplomatic standing. Such a process might be of critical importance to the nations of the former Yugoslavia, who emerged from the civil conflict of the 1990's only to face continued economic uncertainty within an increasingly troubled Europe. The UNESCO World Heritage List is an inventory of natural and historic sites that are deemed to be a unique and irreplaceable part of the planet's patrimony. My presentation will examine a series of sites in Serbia, Montenegro, Croatia and Bosnia-Herzegovina that either on or have been proposed for the UNESCO



list. I will demonstrate that for each of these countries, their selection of a site involves the propagation of a distinct national brand that will promote their cultural, economic and even political interests.

A graduate of the McGill Institute of Islamic Studies (2004), where he focused on the history and politics of Indonesia, **Dr. Michael Wood** is a full time faculty member in the Department of Humanities, Dawson College. Additionally, he has a background in archaeology, having been involved in the excavations of a Roman bathhouse at Tel Dor, Israel, a Mayan palace at Cahel Pech, Belize and the Iron Age fortifications of Tell Jawa, Jordan. He has also taught courses on the politics of Southeast Asia and on Asia-Pacific foreign policy at McGill University and has recently delivered a series of public lectures at Montreal's Miskatonic Institute of Horror Studies. His current research interests include the use and misuse of historical themes and symbols for purposes of nation building, regime legitimization and national branding in Indonesia and the Balkans. His publications include *Official History in Modern Indonesia: New Order Perceptions and Counterviews* (2005) and "Indonesian Nationalism" In *Nations and Nationalism in Global Perspective: An Encyclopedia of Origins, Development and Contemporary Transitions* (2008) and "Archaeology, National Histories and National Borders in Southeast Asia." In *The Borderlands of Southeast Asia: Geopolitics, Terrorism and Globalization* (2011).

Friday, September 23rd

11:30 - 1:00 p.m.

My Life as an At-Risk-Adolescent to HIV infection: A Photovoice Project in Addis Ababa, Ethiopia

**Mariam M. Sambe, Humanities Department, Dawson College;
Department of Education, Concordia University**

AIDS is one of the leading causes of death in the world. According to UNAIDS, 1.5 million people died of AIDS in 2013 alone; and about 73 percent of these deaths occurred in Sub-Saharan Africa. Additionally, the region accounts for 70 percent of all the new AIDS infections of 2013 (UNAIDS, 2014). How can Africa be considered a continent that is rising, when such a high number of people are affected by AIDS, a disease that hits the most essential population needed for growth: the youth? This research looks at one of the most affected nations in Africa: Ethiopia. It explores the thought process and attitude of 15 adolescents who are engaged in a photovoice project to illustrate their reality as youths in a community ravaged by AIDS. Throughout the project, the adolescents depict their identity as 'at-risk-youth' and expose how that shapes their position in society. The images and narratives the youth have crafted will be presented at the conference, as well as the implications of the findings.

Mariam Sambe is a youth worker and educator, with a special focus on critical pedagogy and AIDS education. She has been involved in the field of education for about 15 years and has worked in all levels from preschool to university. She has managed several educational programs and services in Ethiopia, France, the United States and Canada. Currently she is a PhD Candidate in Educational Studies at Concordia University and a Humanities Professor at Dawson College. Mariam has dedicated most of her life to humanitarian and charitable organizations; particularly those benefiting children and youth, and that promote education. In 1999, she was the co-founder and president of an association named *Welfare by Teenagers* that assisted orphans and homeless youths. In 2007, she launched *Sponsor Ethiopia* to support underprivileged children with needs such as shelter, food, clothing and education. Mariam is also the Founder and Chair of *Academy of Bright Africans*, a holistic school that it set to be launched in 2017.