Welcome!

The Feminist Research Group welcomes you to *Inter-Actions: Celebrating Feminist Theory and Practice*, the seventh annual student conference at the University of Windsor that features feminist research and creative activity completed by graduate and undergraduate students across many disciplines.

The genesis of the idea for a conference came from the meetings of Psychology’s Feminist Research Group at the University of Windsor, with the assistance of Dr. Charlene Senn. Although initially a forum for discussing our own feminist research, we felt that sponsoring a conference would be a useful way to gather together a broad, multidisciplinary group of students working with a similar focus. After the success of the first conference, it was decided that the conference would be an annual tradition. This is the third year that the conference has been open to students at other universities and the first year it has been open to students from outside Ontario and Michigan.

This booklet contains the schedule of events for the conference, as well as the abstracts for all of the conference presentations. We hope you enjoy the conference and thank you for your continuing support.

**The Feminist Research Group consists of:**

Alana Bartol  
Renee Bondy  
Lauri Daitchman  
Catharine Dishke-Hondzel  
Danica Fehrenbach  
Stephanie Gee  
Laura Garcia-Browning  
April Girard  
Beheshta Jaghori  
Dusty Johnstone  
Charmaine Mohipp  
Candace Nast  
Rebecca Purc-Stephenson  
Kristin Saunders  
Charlene Senn  
Sabrina Voci  
Kim Willis-More

**We also would like to thank the following people for their time spent helping with the conference:**

Dr. Anne Forrest  
Sherri Simpson  
Carol Reader  
Catherine Brooke  
Catherine Pluard

**Conference Proceedings**

This year all conference presenters are invited to post a full version of their paper on a password-protected webpage at www.uwindsor.ca/frg. Each conference presenter will be provided with a password that will enable them to sign in and post their paper online. All conference attendees will also receive a password so that they may access the papers posted. Posting a paper online will not prohibit you from publishing your paper in the future. Please contact the FRG at frg@uwindsor.ca or (519) 253-3000 ext. 2255 if you have any questions. Further information regarding the conference proceedings webpage will be made available on our website www.uwindsor.ca/frg.
Keynote Speakers

This year we continue our tradition of inviting back an FRG alumna to give a keynote address at the conference. In the past, our conference was smaller and we had one keynote address. As we continue to expand the conference, we want to ensure that there are several distinguished keynote speakers. We have always found the keynote address extremely inspirational for all conference attendees, especially for students who are setting out to embark on their careers as researchers, academics, or activists. Last year was the first time we invited a second keynote speaker. This year, we are very fortunate to again have two distinguished keynote speakers, each who bring a different perspective to feminism and gender issues:

Dr. Joan Sangster
History and Women’s Studies, Trent University

Friday May 12, 2006 – 9:15a.m.
Salon B, Ambassador Auditorium

Dr. Joan Sangster was a founding member of the Women's Studies program at Trent University; she has also served as Chair of Women's Studies, as well as Chair of the History Department, to which she is cross appointed. She is currently Director of the Frost Centre for Canadian Studies, a research centre and home to two interdisciplinary graduate programs, an MA in Canadian Studies and Native Studies and a PhD (joint with Carleton) in Canadian Studies.

Dr. Sangster teaches in the areas of North American and Canadian History, with emphases on women’s and working class history. Dr. Sangster is the only Trent Professor to have won both the University's teaching and research awards, and she was made a Fellow of the Royal Society in 2004.

Her research interests range from labour and women's history to issues of social policy, law, criminalization and the state. She has published four books dealing with: women on the Canadian left, wage earning women, and women and girls in conflict with the law, as well as co-editing three books dealing with women and politics and teaching women's history. *Earning Respect: The Lives of Women in Small Town Ontario* won the Social Sciences and Humanities Federation's Harold Adams Innis prize. Her many articles, published in a wide spectrum of feminist, legal, historical and labour studies journals, have won a number of awards, and she has twice been awarded the Hilda Neatby Prize for the best article in women's history. She is currently serving as the Associate Editor for *Labor: Studies in working class history of the Americas*.

While trained as a historian, Dr. Sangster’s writing is interdisciplinary in nature, and addresses key questions in feminist methodology and theory, such as the feminist uses of oral history and the efficacy of materialist-feminist approaches to labour history. She has been consistently concerned with recovering the voices and experiences of working-class and criminalized women, and with understanding the nature of state, legal and social regulation in regards to class, gender and race. Prof. Sangster is currently researching a book on Women and Work in the Post World War II Era.

Dr. Paula Barata
Women’s Health, University Health Network
FRG Alumna

Saturday May 13, 2006 – 9:15a.m.
Salon B, Ambassador Auditorium

Paula Barata, Ph.D. is a CIHR/OWHC Post Doctoral Fellow in the Women’s Health Program at the University Health Network working with Dr. Donna Stewart. Dr. Barata is a graduate of the Applied Social Psychology program at the University of Windsor where she examined abused women’s perspectives on the criminal justice system’s response to domestic violence. In general her research interests deal with the psychosocial determinants that influence women’s health. Currently, she is working on projects that examine housing discrimination against battered women and the incorporation of HPV testing into cervical cancer prevention strategies.
2nd Floor, CAW Centre, Ambassador Auditorium and Piano Lounge

- Balcony
- Vendor/Display Area
- Piano Lounge
- Stairs
- Registration Table
- Salon A
- Salon B
- Salon C
- Boardroom
- Stairs

W = Washrooms
E = Exit
Pre-Conference Workshops – Thursday May 11, 2006

Two workshops will be offered to conference presenters and attendees Thursday May 11, 2006 in Salon A of the Ambassador Auditorium in the CAW Centre. The workshops are provided to maximize the attendees’ learning at the conference by increasing their fundamental knowledge and engagement with feminism(s)/feminist practice. Each workshop provides an opportunity for active learning and involvement, conveys valuable skills and techniques, and increases awareness of contemporary issues and problems. The workshops will involve instructional presentation from facilitators and hands-on activities.

The Professional Feminist: Incorporating Feminism into Your Career

*Time:* 11:00 a.m. – 1:30 p.m.
*Location:* Salon A, CAW Centre

*Co-facilitators:* Carol Libby and Erica Stevens Abbitt

*Description:* This workshop is designed to provide information on ways for participants to incorporate feminism into their future career. A number of work environments will be represented to allow the participants to gain an understanding of the ways in which feminism is received in the workplace. Through the discussion by the facilitators, the workshop will explore feminist life in the workplace and its intersection in the community. In addition, activities will help facilitate discussion about the challenges of being a feminist in the workplace and strategies for building a feminist community in work environments. Participants will be encouraged to think about their own future career plans and how they may exercise their own feminism.

Taking Action: Feminist Activism

*Time:* 2:30 p.m. – 5:00 p.m.
*Location:* Salon A, CAW Centre

*Co-facilitators:* Maryanne Angus, Patricia Lay-Dorsey, Claire McAllister, and Pat Noonan

*Description:* This workshop will explore various aspects of feminist activism. It will draw upon the experience of four unique feminists to highlight the different ways in which activism can be carried out. These women will be sharing their own stories as activists, with the goal of describing the necessity of activism, and the practical tools that they have used. Through their discussions the speakers will enlighten and inspire the participants in how they can become or continue to be active in their lives and their communities.
# Paper Presentations

*Friday May 12, 2006 – Ambassador Auditorium, CAW Centre*

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<tr>
<td>9:00 a.m. – 9:10 a.m.</td>
<td>Opening remarks: Dr. Christina Simmons, History, University of Windsor</td>
<td>Introduction to guest speaker</td>
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<td>9:10 a.m. – 9:15 a.m.</td>
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<td>9:15 a.m. – 10:10 a.m.</td>
<td><em>Interrogating Traditional Notions of the Female Body: Exploring the Works of Vanessa Beecroft and Hannah Wilke</em>&lt;br&gt;Alana Bartol&lt;br&gt;Visual Arts, Wayne State University</td>
<td><em>Guest speaker: Dr. Joan Sangster, History and Women’s Studies, Trent University</em></td>
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<tr>
<td>10:10 a.m. – 11:05 a.m.</td>
<td><em>Finding Women’s Strength in Woman’s Weakness: An Examination of the Representation of the Frail/Ill Female Body in World Literature by Men and Women</em>&lt;br&gt;Melissa Sexsmith&lt;br&gt;English, University of Lethbridge</td>
<td><em>Avoiding ‘Add and Stir’: Gender Mainstreaming and the Sudanese Peace Negotiations</em>&lt;br&gt;Solanna Anderson&lt;br&gt;Sociology/Anthropology, University of Guelph</td>
<td><em>Securing a Role for Gender: The Feminist Critique and Revision of Dominant Conceptualizations of Security in International Relations</em>&lt;br&gt;Jessica Franklin&lt;br&gt;Political Science, McMaster University</td>
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<tr>
<td>11:05 a.m. – 11:20 a.m.</td>
<td><em>Sex Work and Motherhood: A Case Study of Toronto</em>&lt;br&gt;Amee Barber&lt;br&gt;Political Studies, Queen’s University</td>
<td><em>Morning Break in Piano Lounge</em></td>
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<td>11:20 a.m. – 12:40 a.m.</td>
<td><em>The Limits of Labor: Intersecting the Prostitute and the Female Proletariat in Theodore Dreiser’s Sister Carrie</em>&lt;br&gt;Kiley Kapuscinski&lt;br&gt;English Literature, Queen’s University</td>
<td><em>Sexual Pleasure Orientation in Women</em>&lt;br&gt;Jocelyn Wentland, Ed Herold, &amp; Serge Desmarais&lt;br&gt;Family Relations &amp; Applied Nutrition, University of Guelph</td>
<td><em>Canadian Ecoerotica: Loving the Land, Knowing the Self</em>&lt;br&gt;Kara Kennedy&lt;br&gt;English, University of Windsor</td>
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| 12:40 p.m. – 1:40 p.m. | *Violence Against Sex Workers: Discourses of Responsibility*<br>Olga Marques<br>Sociology/Anthropology, University of Windsor | *(What Happens When Research Goes Wrong?)*<br>Lacey Lanigan and Stacey Loyer<br>Education, University of Windsor | *(Lunch in Atrium)*<br>
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<tr>
<td>1:40 p.m. – 2:30 p.m.</td>
<td>The Making of the Modern Muslim Woman Self in Iran and Egypt</td>
<td>Good Woman/Bad Woman: The Legal Image of Violent Women</td>
<td>Transnational Adoption: Unmapping the Passage to the Heart</td>
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<td>Fatemeh Hajihosseini Law, York University</td>
<td>Ruthy Lazar Law, York University</td>
<td>Jan Johnstone OISE, University of Toronto</td>
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<td>Her Own Truths: Reading Resistance in Stolen Life: The Journey of a Cree Woman</td>
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<td>Allison Hargreaves English, University of Western Ontario</td>
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<td>2:30 p.m. – 3:10 p.m.</td>
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<td>Poster Session – Commons East</td>
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<td>2:55 p.m. – 3:10 p.m.</td>
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<td>Afternoon Break in Commons East</td>
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<td>3:10 p.m. – 4:05 p.m.</td>
<td>What Women Partners of Transmen Have to Say</td>
<td>Feminism Today: Deconstructing the Notion of ‘Woman’</td>
<td>Claude McKay's Portrayal of Black Women in Home to Harlem</td>
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<td>Carla A. Pfeffer Women’s Studies &amp; Sociology, University of Michigan</td>
<td>Kristin Ciupa Law, University of Windsor</td>
<td>Patrice Allen English, University of Windsor</td>
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<td>“Resistance is Futile” Hold on Lady...Who’s Resisting?</td>
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<td>Anastasia Alexopoulos Women’s Studies, Queen’s University</td>
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<td>4:05 p.m. – 5:00 p.m.</td>
<td>Field Notes: Experimentation in Multiple Tenses</td>
<td>Unequal Beginnings, Unequal Ends: Women’s Labour Market Participation</td>
<td>Mothering a Nation: Motherhood as a Patriarchal Institution in Canada,</td>
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<td>Sandra Tolbert English, Wayne State University</td>
<td>and Retirement Policy in Canada</td>
<td>1900-1939</td>
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<td>Fémininity and Police Officers: The Regulation of Power and Identity in Community Discourse</td>
<td>Tanya Darisi Psychology, University of Guelph</td>
<td>Natalie Onuška English, University of New Brunswick</td>
</tr>
<tr>
<td>5:00 p.m. – 5:20 p.m.</td>
<td>The Girl, the Woman, and the Blackberry Seed</td>
<td>Melodie D. Wilson Education, University of Windsor</td>
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<td>5:20 p.m. – 5:35 p.m.</td>
<td>Closing remarks:</td>
<td>Dr. Pat Rogers, Dean of Education, University of Windsor</td>
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<td>5:35 p.m. – 6:45 p.m.</td>
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<td>Reception in Salon A</td>
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| 01 | **“When the Stick Turned Blue” and Beyond: Young Mothers’ Negotiation of Identity**  
Tanya Darisi  
Psychology, University of Guelph |
|---|---|
| 02 | **Young Women's Experiences of Coping in Abusive Relationships**  
Marina Ursa and Corinne Koehn  
Health Research Methodology, McMaster University; Education, University of Northern British Columbia |
| 03 | **Computer Technology Integration: Barriers and Supports**  
Jelena Magliaro  
Education, University of Windsor |
| 04 | **Coming Soon: The Individual**  
Maria Alexopoulos  
English, University of Saskatchewan |
| 05 | **NSERC Chair for Women in Science and Engineering, Ontario Region (CWSE-O): Increasing the Participation of Women in Science and Engineering**  
Linda Yuval (Psychology, University of Guelph) |
| 06 | **What Feminism Has Done and Is Doing for You**  
Angela Vilaranda and Eava-Kay McKnight  
Women’s Studies, University of Windsor |
| 07 | **The Potential of Sex Education: An Exploration of Sexual Coercion, Sex Education and Sexual Self-Concept**  
Robyn Sitlington (Psychology, University of Windsor) |
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<td>9:00 a.m. – 9:10 a.m.</td>
<td>Opening remarks: Dr. Lori Buchanan, Psychology, University of Windsor</td>
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<td>9:10 a.m. – 9:15 a.m.</td>
<td>Introduction to guest speaker</td>
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<td>9:15 a.m. – 10:10 a.m.</td>
<td>Guest speaker: Dr. Paula Barata, Women’s Health Program, University Health Network</td>
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| 10:10 a.m. – 11:05 a.m.| Performed Ethnography for HIV/AIDS Prevention and Education: Works in Progress  
Nidhi Punyarthi, Sarah Switzer, & Andrae Walsh  
Women’s Studies, University of Toronto | Homophobic Harassment in Canadian Schools: A Feminist Analysis of the Jubran Case  
Tia Dafnos  
Sociology, York University | Homophobic Harassment in Canadian Schools: A Feminist Analysis of the Jubran Case  
Tia Dafnos  
Sociology, York University |
| 11:05 a.m. – 11:20 a.m. | Morning Break in Piano Lounge                                           |                                                                         |                                                                         |
| 11:20 a.m. – 12:40 p.m.| A Celebration of Women  
Michelle Quaglia  
Social Work, University of Windsor | Homophobia/Heterosexism: Influencers of Identity Development of Abused Women in Same-Sex Intimate Relationships  
Lindsay Porter  
Sociology/Anthropology, University of Windsor | Homophobia/Heterosexism: Influencers of Identity Development of Abused Women in Same-Sex Intimate Relationships  
Lindsay Porter  
Sociology/Anthropology, University of Windsor |
<p>| 12:40 p.m. – 1:40 p.m. | Lunch in Atrium                                                        |                                                                         |                                                                         |</p>
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| 1:40 p.m. – 2:30 p.m. | *Queer Diasporas: Transnational Closets and the Omission of Queer Female Subjectivities*  
Lee Wing Hin  
Women’s Studies, York University  

_Ecriture Feminine: The Key to Overcoming Oppression_  
Ashley Dickson  
Women’s Studies and English, Queen’s University | Revisionist Versions of Eve in the Feminist Pamphlets of the English Renaissance  
Sarah Brandvold  
English, University of Lethbridge | _Jesus was a Feminist: An Institutional Ethnography of Feminist Christian Women_  
Beverly Bouma  
Sociology, University of Victoria |
| 2:30 p.m. – 3:10 p.m. | _Ecriture Feminine: The Key to Overcoming Oppression_  
Ashley Dickson  
Women’s Studies and English, Queen’s University | _Ecriture Feminine: The Key to Overcoming Oppression_  
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Women’s Studies and English, Queen’s University | _Ecriture Feminine: The Key to Overcoming Oppression_  
Ashley Dickson  
Women’s Studies and English, Queen’s University |
| **Poster Session – Commons East** |  
| 2:55 p.m. – 3:10 p.m. | _Biologically Determined Heterosexuality_  
Francesca D’Angelo  
Humanities, York University | _Holding the Torch and Lighting the Path: Comparing Constructions of Gender and Disability within Recreation and Leisure Studies_  
Jennifer Lynn Gillies  
Recreation & Leisure Studies, University of Waterloo | _Holding the Torch and Lighting the Path: Comparing Constructions of Gender and Disability within Recreation and Leisure Studies_  
Jennifer Lynn Gillies  
Recreation & Leisure Studies, University of Waterloo |
| 3:10 p.m. – 4:30 p.m. | _Biologically Determined Heterosexuality_  
Francesca D’Angelo  
Humanities, York University  

_Troubling Genders and Slippery Sexualities: Broken Binaries and Postmodern Subjectivity in Angela Carter’s The Infernal Desire Machines of Doctor Hoffman_  
Mandy Koolen  
English, McMaster University  

_Apparent Lesbian Performances, Heteroflexibility and Sexual Identity: Fluid Sexuality Among Young Women in Public Places_  
Allisa Scott  
Sociology/Anthropology, University of Windsor | _Representations of Identity: Canadian Girls and Pop Culture_  
Christina Adams  
Women’s Studies, Memorial University of Newfoundland | _Research in Progress: The Personal and Professional Traits of Female Pop Musicians in Canada – Phase 2_  
Robbie MacKay  
Education, Queen’s University |
| 4:30 p.m. – 4:50 p.m. | _Biologically Determined Heterosexuality_  
Francesca D’Angelo  
Humanities, York University  

_Troubling Genders and Slippery Sexualities: Broken Binaries and Postmodern Subjectivity in Angela Carter’s The Infernal Desire Machines of Doctor Hoffman_  
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Allisa Scott  
Sociology/Anthropology, University of Windsor | _Closing remarks: Dr. Anne Forrest, Director of Women’s Studies, University of Windsor_ |  

_Closing remarks: Dr. Anne Forrest, Director of Women’s Studies, University of Windsor_ |  |  |
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<td>01</td>
<td><em>The Female Body @ Work</em></td>
<td>Candace Nast</td>
<td>Women’s Studies, University of Windsor</td>
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<tr>
<td>02</td>
<td><em>Reading Representations of Black, East Asian, and White Women in Magazines for Adolescent Girls</em></td>
<td>Rhea Sengupta</td>
<td>Education, York University</td>
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<tr>
<td>03</td>
<td><em>Oppression, Dominance and Regaining Control: First Nation's Women Today</em></td>
<td>Galina Big Head and Jessie Black Water</td>
<td>History, University of Lethbridge</td>
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<td>04</td>
<td><em>Twice Missing: Mass Media and the Social Construction of the Missing Women Problem</em></td>
<td>Melissa Pelo</td>
<td>Communications &amp; Culture, Royal Roads University</td>
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<td>05</td>
<td><em>&quot;Leif Erickson&quot;</em></td>
<td>Lesley Matheson</td>
<td>English, University of Victoria</td>
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<td>06</td>
<td><em>Desiring Dames: An Exploration of Femininity and Desire in George Lillo’s The London Merchant</em></td>
<td>John F. Cappucci</td>
<td>English/Political Science, University of Windsor</td>
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<td>07</td>
<td><em>Women in Agriculture</em></td>
<td>Mary Sebastian</td>
<td>Biology, University of Windsor</td>
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<td>08</td>
<td><em>The Feminist Manifesto</em></td>
<td>Aubrey MacDougall</td>
<td>Women’s Studies, University of Windsor</td>
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<td>09</td>
<td><em>Learning Practices and Teaching Methods as Factors in Gender Inequality in Undergraduate Computer Science Programs</em></td>
<td>Dorian Stoilescu</td>
<td>Education, University of Windsor</td>
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<td>10</td>
<td><em>Performing Identities: Diaries, Diarists and the Meaning of Private Writing as a Leisure Pursuit for Women</em></td>
<td>Caitlin Mulcahy</td>
<td>Recreation &amp; Leisure Studies, University of Waterloo</td>
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<td>11</td>
<td><em>Rousseau Revisited: Feminist or Equalitarian</em></td>
<td>Kandace Bond</td>
<td>Law, University of Windsor</td>
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Keynote Speaker – Friday May 12, 2006

Making a Fur Coat: Gender and the Labouring Body in Canadian Working Class History
Dr. Joan Sangster
History and Women’s Studies, Trent University

This talk will explore the labour involved in making and selling a fur coat in the period from approximately 1940 until the early 1960s, drawing on Canadian primary sources. This exposition of the process of 'skinning, sewing and selling' is used simultaneously as a means of exploring debates about the body in contemporary feminist scholarship, with particular attention to women's bodies and the gendered nature of work. Tracing fur from bush production involving Aboriginal labour, to manufacturing work involving many Eastern European Jewish immigrants, to the selling of fur coats by Euro-Canadian retail workers allows us an opportunity to connect three areas of work often explored separately - extraction, production, consumption - looking for common theoretical threads that might shed light on the structures of colonialism and capitalism shaping women's bodily labour. Using the making of a fur coat as my theme, I want to argue that the working body has been sidelined in feminist scholarship, while working-class history would benefit from more concerted engagement with feminist, materialist and labour studies theories in our explorations of the body.

Paper Presentations – Friday May 12, 2006
Salon A

Interrogating Traditional Notions of the Female Body: Exploring the Works of Vanessa Beecroft and Hannah Wilke
Alana Bartol
Visual Arts, Wayne State University

In this paper I will explore the work of two contemporary female artists, which interrogate the structures that allow accepted, traditional notions of the female body and sexuality to exist. The works of Vanessa Beecroft and Hannah Wilke show us the process of commodifying women’s bodies through representation, and how deeply the relationships between beauty and commodification are intertwined. Using different methods both women investigate how gender affects these relationships and question the value of the individual woman in economic, social, and political contexts. Using performance, they cast a critical eye on stereotypes of female sexuality and traditional representations of the female body. Although the works of Beecroft and Wilke have been progressive throughout their careers, both encounter(ed) serious criticism from the art world --- Wilke for the use of her own body and Beecroft for the use of other women’s bodies. In the face of criticism, they continue(d) to produce work that successfully examines the female body in relation to the commodification of beauty, the construction of feminine ideologies, as well as the effect of gender upon these relationships. They use nudity to expose the female body and explore what it represents. By reproducing this beauty and manipulating the reproduction, they are successful in liberating the female form from the constraints of feminine ideology and conventional stereotypes. They reveal the exploitation of the female body in political, social, and artistic contexts. Their work articulates the need to explore a new eroticism, to be developed and controlled by women that should not be formulated solely on male ideals, concepts, and desires.

Finding Women’s Strength in Woman’s Weakness: An Examination of the Representation of the Frail/Ill Female Body in World Literature by Men and Women
Melissa Sexsmith
English, University of Lethbridge

While cultural conceptions of gender certainly vary over time and space, there are indeed certain gendered archetypes which transcend both cultural and chronological boundaries. One persistent literary image of femininity is that of the frail, ill, or mentally unbalanced woman. As this is an image which recurs in the literatures of various disparate nations and literary epochs, the pursuit of these images and an examination of their occurrence throughout world literature might grant us a unique insight into broader global socio-cultural perceptions of femininity.

This comparative study encompasses a broad range of western and non-western literatures, spanning literary history from the tenth century to the contemporary period, and written by both male and female authors. Each of the works discussed depict an astonishingly similar representation of the feminine, despite the disparities evident among the cultural and historical environments in which each was composed, and despite the inherent differences that we might expect to be present in works by authors of different genders. Women’s illness is often either eroticized or is depicted as the clear result of repressive patriarchal systems. It will be seen, however, that these negative images of femininity may well function as the impetus through which women readers gain an understanding of the patriarchal institutions which repress them — and through this understanding, strength.
Sex Work and Motherhood: A Case Study of Toronto

Amee Barber
Political Studies, Queen’s University

This qualitative study will examine the complex relationship that exists between single motherhood and sex work. While the consideration of both single motherhood and prostitution generates a great deal of debate, little research considers the effects of one’s occupation as a sex trade worker on being a single mother. The purpose of this study is to gain insight into how single motherhood is affected by working as a sex trade worker and what experiences shape the relationship between both identities. The themes and questions that I have identified and that I will discuss are: poverty, stigmatization, rights, abuse and support. A feminist perspective will be used to interpret the interviews and the body of the paper will be situated within a wider understanding of patriarchy. I believe that this approach will best allow for a contribution to the expanding conceptualization of women’s work and single motherhood. This paper will conclude by applying what was learned in the interviews to policy recommendations and opportunities for social reform. Since the idea for this paper stemmed from the very real discussions that evolved from the “International Sex Trade Workers Forum”, it will be written with the activist’s hope that what is researched and recommended will have an impact and will be helpful to the women’s lives that I am exploring.

The Limits of Labor: Intersecting the Prostitute and the Female Proletariat in Theodore Dreiser’s Sister Carrie

Kiley Kapuscinski
English Literature, Queen’s University

The dramatic increase in female laborers towards the end of the nineteenth-century forced Americans to reconsider their understanding of labor and who was participating in it. Theodore Dreiser’s Sister Carrie (1900) engages such considerations by examining the intersections between the prostitute and the female wage laborer. Employing a literary and historical analysis of Sister Carrie, and the late nineteenth-century female laborer, my discussion will reveal Dreiser’s attempt to broaden the definition of the working woman to include previously neglected aspects of woman’s work, and to draw attention to the moral and social anxiety surrounding the figure of the urban prostitute that denied such women the title of laborer. Demonstrating the restlessness of fin-de-siècle America, Dreiser’s novel reformulates the image and fate of the fallen woman, and ameliorates understandings of her work by extending the emerging cultural conventions used to depict the female laborer to the figure of the prostitute; thereby exposing the various similarities which underlie divergent and often unacknowledged forms of women’s waged labor. Sister Carrie purports to advance the status of the urban prostitute by depicting her as a female laborer and a valuable literary subject. Yet Dreiser’s novel ultimately subordinates the triumph of the prostitute and the female proletariat to a depiction of the ways in which women workers are cycled back into systems of patriarchal oppression and victimized by the ideologies and institutions of industrial capitalism, leaving open to question the radical status that Dreiser’s early critics almost invariably assigned to the novel.

Violence Against Sex Workers: Discourses of Responsibility

Olga Marques
Sociology/Anthropology, University of Windsor

Fuelled by the disappearance and murder of 69 female sex workers in British Columbia the Subcommittee on Solicitation Laws (SSLR) was enacted in November 2004 to both review existing solicitation laws and recommend changes to reduce the violence against, and exploitation of, sex workers. Although research has noted that sex workers are frequently made responsible for the violence perpetrated against them (Farley and Kelly 2000), there has been no examination of how these discourses of responsibility are reproduced and used throughout governmental committee proceedings. Using discourse analysis, this paper specifically explores the discourses of responsibility used by SSLR committee members and how the use of specific discourses serve to place blame on sex workers for the violence and exploitation perpetrated against them. This discussion also highlights the intersection between gender and “appropriate” sexuality and the role of the law as an ineffective protectionist strategy.

The Making of the Modern Muslim Woman Self in Iran and Egypt

Fatemeh Hajihosseini
Law, York University

The “Woman Question” has been one of the most troubling and yet inspiring issues that both women and men have been grappling with in modern times. The presence and contributions of women as individuals, citizens and mothers to society have either been overlooked or not rightfully acknowledged. Today, it is widely agreed that the advancement and empowerment of women in different social, economic and political realms of activity has a direct affect on the overall improvement of life in different societies. In different parts of the world, women empowered through international regimes and mechanisms are
beginning to emerge in the public sphere as actors and agents who wish to take control of the events and factors that influence their lives. In the Middle East, particularly in Iran and Egypt, there is a new generation of women in the making. Empowered and influenced by discourses and values in modernity, feminism and revivalist Islam women are creating a new identity and self-hood for themselves. These women seek to be conscious participants in the process of producing and changing norms and policies in the political, social and religious spheres of activity.

The making of the modern Muslim woman self will be seen through the unfolding of the women’s movements in Iran and Egypt as women come to internalize and apply notions in the triad of modernity, feminism and revivalist Islam in their political and religious activities. Each theoretical and intellectual discourse provides women with mechanisms to better understand themselves as individuals capable of rational thought and action, who can consciously present themselves to their societies and to the world, as modern Muslim women. Following the women’s movements in these two countries this thesis will see whether indeed the manifestation of the modern Muslim woman self, as a self-conscious individual who acknowledges her womanhood and muslimness as parts of her self-hood is part of a greater discourse that is taking shape in Iran and Egypt.

Her Own Truths: Reading Resistance in Stolen Life: The Journey of a Cree Woman
Allison Hargreaves
English, University of Western Ontario

Intrigued and inspired by Canadian writer and historian Rudy Wiebe’s The Temptations of Big Bear (1973), a Cree woman and self-identified descendent of Big Bear established contact with Wiebe in the fall of 1992. This woman was Yvonne Johnson – a woman convicted of first-degree murder in 1991 for her involvement in the death of a Wetaskiwin man. Her letter to Wiebe signaled the beginning of a lengthy correspondence which culminated in the collaborative publication of Stolen Life: The Journey of a Cree Woman in 1998. A painstaking project that reconstructs and stands as a witness to the traumatic gendered and racial violence of Johnson’s life, Stolen Life constitutes a complex critique of institutional and domestic violence into which both authors’ voices are skillfully woven.

My project intervenes at the interstices between these authors’ voices in order to investigate where the possibilities for resistive agency can be located within the text. That is, if Stolen Life has afforded Johnson the opportunity to claim power over her own life story, my interest is in examining how this agential power is alternately granted and refused by the various freedoms and constraints placed on her memories and their materialization in written form. My project then necessarily queries the political and ethical implications embedded in Wiebe’s role in the telling of Johnson’s life story, and explores how the positioning of Johnson’s memories within a prescriptive narrative order risks circumscribing or significantly limiting the possibilities of her own truths.

What Women Partners of Transmen Have to Say
Carla A. Pfeffer
Women’s Studies and Sociology, University of Michigan

While research on lesbian, gay, bisexual, transgender and queer (LGBTQ)-identified populations has generally increased over the past several decades, research that addresses the SOFFAs (significant others, friends, families and allies) of members of the LGBTQ community is much less plentiful. As such, much of the information that emerges about “transgender relationships” yields solely from the perspectives of those who are transgender-identified themselves. This paper reports on a study that seeks to begin to address this gap in voice and representation. In this paper, I discuss both the process of data collection and preliminary results from an exploratory study comprised of twenty, in-depth interviews conducted with the self-identified women partners of transmen / ftms. These interviews provided an opportunity for women partners to discuss transgender identity and their romantic relationships from their own unique perspectives. Some of the themes that are explored and discussed in this paper include: the role of women in their partner’s female-to-male gender transition, the division of household labor within these relationships, gender roles of both partners, sources of social support, experiences and practices connected to sexuality, forms of emotional support provided and received within these relationships and instances of discrimination and stigma experienced by one or both partners.

"Resistance is Futile." Hold On Lady...Who's Resisting?
Anastasia Alexopoulos
Women’s Studies, Queen’s University

In 1985 Donna Haraway’s “Cyborg Manifesto” explored the possibilities for the future of feminism in embracing not only technology but in acknowledging its intrinsic link to politics, and the body. Haraway’s cyborg myth is about “transgressed boundaries, potent fusions, and dangerous possibilities which progressive people might explore as one part of needed political work” (Haraway, 154). The musical collective Le Tigre fulfills each of these categories, which Haraway feels are requisite to her
manifesto. The band, and more specifically member JD Sampson, embody the cyborgs’ characteristics through their bodies and art and their cyborg politics are largely drawn from and conveyed by physical/bodily experience and experiments. Through an examination of Le Tigre, this paper will explore the applicability of Haraway’s Manifesto to feminist activism and the role of technology in its future.

This paper is an exploration of the possible future of feminism(s) in transcending barriers, as seen through the lens of technology and the body. Using primarily Donna Haraway's "Cyborg Manifesto", as well as Music and Art by Le Tigre, this paper addresses issues of embodiment, cyborgs, and feminism(s).

Field Notes: Experimentation In Multiple Tenses
Sandra Tolbert
English, Wayne State University

An experimental writing piece designed and presented as a hybrid prose poem to explore from various angles the actuality and consequences of labor for the working class woman: yesterday as a shirtwaist worker, today as a nurse. The project began as recorded field notes, albeit written notes in my blue notebook about my work as a nurse. Multiple components weave through the poem in historical and theoretical context as layers of both concrete and abstract observations are recorded as "entries" migrating back and forth in time. Primarily, the 1912 Triangle Factory Fire is represented in hybrid fashion as a parallel historical past tragedy for working women and juxtapositions next to a first person narrative. The technique is meant to bring order and context into one nurse's corporal present. The work is larded with research on economic and labor theory as gleamed from the works of Karl Marx and theorist Fredric Jameson; as well as a book called The Feminist Memoir Project edited by Rachel DuPlessis. These political musings surface in a first person narrative to forge a present day recognition of an unchanged reality for women, not unlike the 1912 work environment toiled under in the Triangle Factory near the turn of the last century. Research is a large component of the poem, as well as the use of language that exploits the molecular life in a hospital. The details of the poem include uneven particulars; yet ultimately the details simply reveal recorded words in a small blue notebook written as a political act. This work in progress totals six long entries and a prologue.

Femininity and Police Officers: The Regulation of Power and Identity in Community Discourse
Tanya Darisi
Psychology, University of Guelph

From the perspective of Discursive Psychology, this study examines the production of controversy occasioned by a charity fundraising campaign of a local policewoman’s association. The campaign makes relevant both the feminine and officer status of the policewomen, and invoked varying objection and support in the community. A discourse analysis of news, opinion and editorial articles published in a local paper is being conducted. Analysis focuses on the ways in which community discourses regulate the expression of femininity and power, and maintain ideological boundaries around category-based identities. As well, resistance to these boundaries and attempts to establish alternative discourses are examined. This study is a work in progress.

Paper Presentations – Friday May 12, 2006
Salon C

Avoiding ‘Add and Stir’: Gender Mainstreaming and the Sudanese Peace Negotiations
Solanna Anderson
Sociology/Anthropology, University of Guelph

The past decade has seen a growing international movement towards including women in all levels of international peace operations, including politically-sensitive peace negotiations. Feminist scholars have argued that peace activities that exclude women’s voices and participation lack legitimacy, fail to address women’s gender specific experiences of conflict, and do not address systemic issues of gender inequality, which may be an aggravating factor in the cause of the conflict. This paper investigates how these feminist arguments for women’s participation fundamentally conflict with the views of the military negotiators and the sponsoring institutions of mainstream peace negotiations, as well the realist traditions of international relations and political science. Consequently, as seen through the case study of the Sudanese peace process, the limited integration of women into peace negotiations has been based on essentialist tokenism and has not resulted in a satisfactory representation of women’s interests or perspectives. In short, a superficial, essentialist “representation” of women has emerged, which ultimately serves to contradict the arguments that are used to justify women’s inclusion in the first place. This research is based on qualitative data collected in 2005 in Kenya and Sudan through document review, participant observation, and interviews with Southern Sudanese peace activists and male and female participants in the recent Sudanese peace negotiations between the Government of Sudan and the Sudanese People’s Liberation Movement. I conclude that the only way to avoid
gender essentialism and tokenistic representation is to redefine the fundamental purpose and procedure of peace processes, instead of adopting the prevailing tendency to simply “add and stir” women into existing structures of negotiation.

Securing a Role for Gender: The Feminist Critique and Revision of Dominant Conceptualizations of Security in International Relations

Jessica Franklin
Political Science, McMaster University

“What does security mean? What can it mean? Who among feels secure in the face of nuclear proliferation, environmental degradation, economic maldevelopment, and escalating violence? In today’s world, more forms of insecurity appear to be systemic.” (Peterson, 1992)

The above quotation from V. Spike Peterson clearly illustrates the feminist challenge and critique of the dominant realist notion of security. In the discipline of international relations, realist scholars have narrowly defined national security as the protection of the borders and integrity of the state in a perilous international environment. For Peterson and other feminists, such state-centric conceptualizations are based on the construction and maintenance of pervasive gender dichotomies. Constructed symbols of masculinity, such as militarism and violence, are glorified under the dominant theoretical discourse because of their clear demonstration of difference from the feminine ‘other’. From the feminist perspective, striving for security entails the exposure of multiple social and patriarchal hierarchies and the analysis of how these constructs are perpetuated by the international order. By broadening understandings of what security is and considering its influence on other forms of political community, alternative and applicable definitions of security can be established.

I propose an extensive critical examination of the key components of the feminist critique and suggested revisions for definitions of security in international relations theory and practice. In completing this critical review, I will specifically examine how security is conceptualized under the dominant realist framework and how these accounts have contributed to static interpretations in the discipline. In addition, I will also explore how feminist theorists have deconstructed masculine symbols of the state and its military power and challenged the reproduction of gender dichotomies in societal perceptions of security. Lastly, I will consider the strengths and limitations of feminist revisions of security and discuss opportunities for the incorporation of these ideas in the broader theoretical discourses of international relations, feminism and security studies.

Sexual Pleasure Orientation in Women

Jocelyn Wentland, Ed Herold, and Serge Desmarais
Department of Family Relations and Applied Nutrition
University of Guelph

Traditionally, emotional reasons have been associated with women’s motives for engaging in various types of sexual activities. The common stereotype suggests that women are more concerned with the love and intimacy components of a relationship and are less focused on sexual pleasure than men. Given the influence of traditional stereotypical beliefs, little attention has been paid to research indicating that women engage in sexual activities primarily for sexual pleasure. Although some researchers have documented that there are women who have a high degree of interest in sex and have strong sex drives, a comprehensive measure that identifies the key characteristics of these women is lacking.

The purpose of this study was to identify women for whom sexual pleasure is a highly important aspect of their lives. More specifically, a major objective of this study was to compare high sexual pleasure orientation (SPO) women with low SPO women. To facilitate this comparison, a SPO scale was developed to examine women’s sexual pleasure. A secondary objective was to determine some of the key variables that are predictive of women having high SPO. Female graduate and undergraduate students, as well as a community sample of women were recruited through website advertisements from sex shops and alternative magazines to participate in this online study. Confirmatory factor analyses were conducted to determine the most important factors related to women’s SPO. Preliminary results will be presented and discussed in terms of exploring and understanding women’s sexual pleasure.

Canadian Ecoerotica: Loving the Land, Knowing the Self

Kara Kennedy
English, University of Windsor

An essential component of ecopoetics is poetry’s capacity to inspire personal, social, and political change. One manifestation of this poet/landscape relationship is what I have termed ‘ec erotica.’ Ecoerotica is a term that evolves from my experience with the poetry of Dorothy Livesay and her distinctive conflation of the female self and nature, in which environmentally framed
lyrics are profoundly blended with the personal experience of love and the erotic. In ecoerotica, the landscape is constructed as beloved, lover, and self (as opposed to gendered other, mother, whore, and resource). Effective ecoerotica exposes the implicit connections between the female, personal, and erotic self, and the environmental, social, and political landscape. Through the erotic continuum between female poet/narrator and the land, self-knowledge, social awareness and political activism are developed. The poetry illuminates the lessons the personal self learns from nature: how to be erotic, natural, social and political, and how any one of those aspects of the self encompasses the others. Ecopoetics and ecoerotica blend art and activism in a completely unique way. However, there are very complex issues in employing a literary construction of nature as personified, sexual, and benevolent benefactress that cannot be ignored. Canadian ecoerotica, while presenting a positive and empowering reworking of the nature-woman association, may be engaging negatively with traditional gender and racial ideologies and literary tropes that undermine the attempted advancement of social justice and environmental awareness. My research examines these issues in the poetry of Dorothy Livesay, Di Brandt, Mari-Lou Rowley, and other female Canadian poets.

What Happens When Research Goes Wrong?
Lacey Lanigan and Stacey Loyer
Education, University of Windsor

Difficulties in research can stem from numerous sources, including formulating research questions that prove to be irrelevant to participants. While undoubtedly discouraging, times when one's research questions are shown to be "off the mark" can become moments of discovery through flexibility and a commitment to praxis.

Using our research as a case study, we will trace the process by which our research was re-framed and its outcome altered through discovering we had asked the wrong questions. Focusing on the body/mind/emotion disconnect experienced by women, particularly university students; we sought to find out if free movement, or unstructured movement to music, could reconnect female university students to their bodies and help reduce stress. Drawing from drama and dance theory, we facilitated semi-structured free movement sessions, which sought to bring participants a general understanding of the exercises' intents without placing too many limitations on self-expression.

Our sessions were structured by two mini focus groups that enveloped a period of free movement. During the mini focus group discussions, we posed questions to gather participants' experiences with stress stemming from being a university student, the gendered nature of stress, and body/mind/emotion disconnect. To supplement the information we gathered from the focus group discussions, we included a 'free writing' exercise at the end of each movement session in which it was thought participants could reflect upon their own experiences doing free movement.

While participants did note feeling relaxed and energized after the movement, they also noted serious flaws in both our questioning and our proposed creation of a free movement workbook, which we had imagined could be used by women's centres to facilitate sessions on university campuses. Coupled with difficulties in recruitment for our study, ultimately, we realized that we were asking the wrong questions, and our initial assumptions, upon which our research was based, were incongruent with participants' experiences.

With the foundation of our research shaken, yet wanting to maintain an element of praxis in our project, we altered our final product to suit the needs expressed by participants. Transcending the flaws within our project proved to be both the greatest struggle and learning experience.

Good Woman/Bad Woman: The Legal Image of Violent Women
Ruthy Lazar
Law, York University

The way in which women respond to domestic violence and the way the legal system constructs those responses constitute the framework of my paper. My discussion focuses on battered women who kill their violent male partners. Within this discussion I analyze Canadian sentencing decisions for these women, looking at the mitigating factors of each sentence, and examining the way these factors are placed with different societal conceptions of women’s agency. I further explore the way these factors reflect social and cultural perceptions of women and gender norms.

The analysis demonstrates that most cases are constructed by courts as exceptional cases, which reflect the particular circumstances of each case. Limiting the analysis to particular cases, the courts overlook the broader social, cultural and economic framework within battered women live and act and thus, do not discuss the social nature of domestic violence.

Additionally, notions of victimization constitute the basis for mitigation, depicting the battered women as pathological and dysfunctional. Courts do not acknowledge the agency and the reasonableness in the women’s acts and construct the killings as impulsive, derived from the women’s psychological deficiencies.
Focusing on the victimization element in the women’s acts, this approach fails to capture the diversity and the complexity in battered women’s acts and reactions to violence and hence, perpetuates a rigid model of a battered woman, who is ‘eligible’ for the empathy and mercy of the court.

Transnational Adoption: Unmapping the Passage to the Heart
Jan Johnstone
OISE, University of Toronto

The phenomenal rise of transnational adoption of Chinese children into Canada is one of the most privileged forms of diaspora and modes of immigration in this century. These young transmigrants flow in the undercurrent of the latest wave of Asian migration, which has brought more than eight thousand Chinese children into Canada since 1993. Contextualizing transnational adoption within a theoretical framework rooted in migration geography offers a spatial technology for illuminating the ways in which images and subjectivities of abandoned children are transformed in this identity-making encounter. Their identities are marked not only by the social and historical spaces, and by specific places through which Chinese children migrate, but also linked to children’s genealogical origins and material conditions. Their actual migration—from ‘east’ to ‘west’ and from ‘orphanage’ to ‘family’—uneasily reveals the ongoing circuits of exchange and desire across multiple borders and political and cultural boundaries of citizenship. This presentation unmaps the transnational adoption narrative—a ‘gendered’ neocolonial and racialized journey—as one where white adopting Canadian parents may also come to know themselves through their material privilege and their emotional longings for the eroticized and racially marked bodies of abandoned Chinese children. In the end, the question of whether the family, as both an aim and place for transformation, is explored within the space of the transnational adoption community. Unmapping this passage to the heart reveals the little adopted girls from China as embodying the more intimate face of globalization.

Feminism Today: Deconstructing the Notion of ‘Woman’
Kristin Ciupa
Law, University of Windsor

What is the relationship between our actions as academics and/or activists, and our theoretical understanding of ourselves? More broadly, how does this understanding effect our role locally and globally and our ability to take action to create change? I propose that our understanding of the self and how women conduct themselves is largely related to a deeper theoretical understanding of the world. Indeed, how women conceive of the very idea of human agency extends or limits their actions and influence accordingly.

Post-structuralist feminism is a prominent theoretical framework used by many feminists today in thought and practice. Through this presentation I intend to explore the theoretical underpinnings of a post-structuralist feminist position and what that means for women who link this theory with practice in order to achieve real changes to their lives.

I will conduct a critical review of post-structuralist feminist literature, focusing on three main themes: construction of subjectivity and the self, constructing reality through discourse, and post-structuralist feminism as an inclusive theory of change. Woven throughout these themes, I will also address notions of truth, power and meaning according to post-structuralist feminist thought.

My goal during this presentation is to present and articulate a theory of change that I myself have found enlightening, while also encouraging women to continually challenge their perceived notions of themselves and their abilities.

Claude McKay's Portrayal of Black Women in Home to Harlem
Patrice Allen
English, University of Windsor

Thesis: I believe McKay was ahead of his times, in terms of his views on capitalism, but not in his views of women. First, I will discuss Claude McKay's vision of working-class masculinity. McKay shows how black male bodies become commodities for labour, especially when it comes to strikebreaking. Second, I will discuss McKay's portrayal of black women as "evil" beings who turned black men's bodies into commodities for various reasons such as sex, pride, control, and power. This reveals how McKay's Marxism critiqued capitalism, but did not extend to his own sexism. He portrays black women as an "overbearing" and financially independent "threat" to black working-class masculinity. McKay believes the evils of capitalism creates an environment where black bodies are commodities exchanged, bought and sold, a system very rooted in slavery.
Possible discussion questions: (a) What is the importance of race and gender in historical analysis of black women’s sexuality? (b) Did all black men think powerful, independent black women such as the blues singers during the Harlem Renaissance were a threat to the black man's masculinity? Were some men exceptions to the rule? (c) Why would there be negative reactions to *Home to Harlem*? What is McKay’s construction of black womanhood in the novel?

**Unequal Beginnings, Unequal Ends: Women's Labour Market Participation and Retirement Policy in Canada**  
*Aine Leadbetter*  
*Political Science, McMaster University*

Despite a Canadian retirement system that boasts near universal coverage and a governmental objective of assisting seniors in their pursuit of security, many of Canada’s elderly struggle to get by. This struggle is more pronounced for unattached women who, in relation to men, suffer higher levels of poverty and insecurity despite the fact that the elderly as a group are largely seen as de-gendered and deserving. As such, this paper seeks to understand why women experience higher levels of poverty relative to men in their later years, and why Canadian retirement policies fail to adequately address and remedy these inequalities. To answer these questions and to understand the disproportionate end results of elderly women, attention is focused on how labour markets and the Canadian welfare state are structured to disadvantage women throughout their lives. Using a feminist policy analysis, I conclude that the effect of labour market policy and welfare state provisions that regulate women’s participation in paid and unpaid labour can be seen as determinants of eventual poverty for women. This is further elaborated for the elderly in the gendered construction of the three-tiered retirement program comprised of the Canadian Pension Plan, Old Age Security, and the Guaranteed Income Supplement. As such, the public/private dichotomy and the interconnected relationship between the home, the labour market and the state are seen as being influential in determining women’s life chances and that women’s disadvantaged and dependent position throughout their lives translates into disadvantage and dependency in their later years.

**Mothering a Nation: Motherhood as a Patriarchal Institution in Canada, 1900-1939**  
*Natalie Onuška*  
*English, University of New Brunswick*

Unlike motherhood as a fulfilling and meaningful life experience, motherhood as a sociopolitical patriarchal institution stands in direct opposition to autonomous womanhood and feminist societal reform.

In early twentieth-century Canada, women experienced motherhood as both a significant, desired experience and as an institution. My paper examines the latter, a complex structure which was realized and enforced by prescriptive societal and familial norms; the sexual division of paid and unpaid labour; and government legislation and interventions.

Between 1900 and 1939, motherhood as an institution resulted in the subordination and exploitation of women, and thus, women’s bodies and reproductive capacity. Irrespective of ethnicity and class, women were expected to marry and have children. “Good” mothers followed child-rearing guidelines prescribed by so-called experts from legal, educational, social, religious, and medical communities. In short, women were expected to raise model citizens of the nation. Within the context of the post-World War I preoccupation with “proper” mothering, even loving mothers were deemed unfit. When women failed to be good mothers, the state directly intervened and ensured the “job was done right”: children were removed from the arms of their mothers and placed in the hands of the state. Those women who lived outside of sociopolitical norms were marginalized, condemned, and perceived as deviant.

**Creative Presentation – Friday May 12, 2006**  
*Salon B*

**The Girl, the Woman, and the Blackberry Seed**  
*Melodie D. Wilson*  
*Education, University of Windsor*

~*A Girl, A Woman, and a Blackberry Seed~* (©m.wilson)  
This free spoken song asserts that the inequalities and inequities in areas of public practice can be reduced to more than problems of misunderstanding. Hence the identity dilemma of the girl, the key figure in the spoken song. Something can be said about the influence of our culture and society on the way we think about and respond to one another.

Have we indeed been rocking the boat in hopes for true equality and emancipation, or have we been silently or inadvertently propagating oppressiveness?
Have society’s strategies for socially responsible citizenry, equity, and liberation been for real, or has it been nothing more than a camouflaged leviathan (male/white dominated power struggle)?

Society’s potentially erroneous cultural indoctrination and stereotypical frameworks under gird the problem of cultural miscommunication.

The very culture that guides our values, perspectives, and defines for us what to call ‘normal’, is the very culture that corrupts us.

This presentation (free spoken song) is a celebration of a personal awareness. A story with current sociological race and feminist themes. It highlights the need to come together in order to bridge the gap between theory and practice regarding issues of race, feminism, equity and justice. This is described in the free spoken song as the only 'true potion'.

**Poster Presentations – Friday May 12, 2006**
**Commons East**

“**When the Stick Turned Blue**” and Beyond: Young Mothers’ Negotiation of Identity  
*Tanya Darisi*  
*Psychology, University of Guelph*

Social categories offer inference-rich associations for identity and it has been argued that to have an identity is to be cast into a category. One such category is that of “teenage mother”. This study investigated young mothers’ reflections on becoming mothers, and the meaning and relevance of the category to their own identities. Data were collected from articles in a magazine written by young mothers and from discussion groups. Analysis examined the discursive practices by which young mothers construct pregnancy and motherhood, take up or resist negative inferences, and negotiate a personal identity. Their discourse shows delicate and rhetorically effective work to both engage with and distance themselves from category associations and expectations. The implications of discursive resistance as a strategy for accomplishing identity are discussed.

Young Women’s Experiences of Coping in Abusive Relationships  
*Marina Ursa and Corinne Koehn*  
*Health Research Methodology, McMaster University; Education, University of Northern British Columbia*

Intimate partner violence is a societal concern. Definitions of intimate partner violence include physical violence, sexual violence, psychological abuse, emotional abuse, economic abuse, and homicide. Intimate partner violence occurs in dating, common-law, separated, and marriage relationships, whether homosexual or heterosexual. Abuse occurs in any or all of these circumstances. This poster presentation summarizes the key issues involved when young women cope within abusive relationships, including the issues of self-esteem, support availability, societal expectations, and changed behaviours. In addition, this poster presentation explores implications for the counselling field and crisis intervention practice when working with young women who experience intimate partner violence.

Computer Technology Integration: Barriers and Supports  
*Jelena Magliaro*  
*Education, University of Windsor*

How will education change to meet 21st century needs? The way in which teachers use technology has the potential to change education (Carr, Jonassen, Litzinger, & Marra, 1998). Good teaching is not simply a matter of adding technology to existing teaching methods. It is becoming increasingly clear that merely introducing technology to the educational process is not enough to ensure technology integration, as technology alone does not lead to change. Classroom teachers with a high level of technological expertise, or commitment to learning to teach in new ways with technology, frequently end up frustrated by the barriers they face in using what they know in their daily work with children (Jacobsen, Clifford & Friesten, 2002). When researchers and educators investigate reasons why teachers struggle to integrate computers in classroom instruction, it may be important to examine and explore their views of technology use and the role of computers in present and preferred situations in classrooms.

The purpose of this sequential mixed model design is to examine female teachers’ perceptions of computer training and usage in their present situation, their personal experience with instructional computing, and their views on current use of computers. Furthermore, their present roles will be compared with their preferred roles in regards to the use of computers in classroom instruction. The focus will be on both the supports and barriers that can enhance or inhibit teachers’ technology integration efforts.
**Coming Soon: The Individual**  
*Maria Alexopoulos*  
*English, University of Saskatchewan*

Drawing heavily upon the work of gender and psychoanalytic theorists Judith Butler and Jacques Lacan, my interactive poster presentation will elucidate the performative nature, and subsequent commoditization of identity, particularly as pertains to gender. Taking place at the intersections of gender/genre, 3rd Wave Feminism, and technology, this investigation will attempt to expose the social function of the construction of identity to be its usefulness as a bartering mechanism within late capitalist popular culture.

Contemporary society offers an abundant and complex array of venues through which the individual can construct her identity. Technology, and the intense focus on the celebrity, has added the means and the motivation for the non-celebrity to endeavor to achieve such elevated status through multifaceted and diverse means. Of particular interest in this project, are the feminine identity’s shift from the private to the public, and an attempt to uncover what such deliberate self-authorship promises to obtain or achieve for the individual.

Essentially I am striving to esthetically represent the commoditization of the individual by creating an advertising campaign for a specific individual identity. The space created by the lack of a conventional, and commercially available product being advertised will function to draw attention to the commoditization of identity and its performative nature. This advertisement is a component of a collaborative work an ongoing study of identity in a mass-mediated, post-modern era.

**NSERC Chair for Women in Science and Engineering, Ontario Region (CWSE-O): Increasing the Participation of Women in Science and Engineering**  
*Linda Yuval*  
*Psychology, University of Guelph*

In September 2003, Professor Valerie Davidson, School of Engineering, University of Guelph, was awarded the NSERC Ontario Regional Chair for Women in Science and Engineering (CWSE-O). The two main goals of the CWSE-O program are: (1) to increase enrolments of women in undergraduate and graduate programs in science and engineering, and (2) to increase the participation of women in all levels and types of careers in science and engineering. To that end, a number of different initiatives have been developed and implemented across Ontario. These initiatives are based on the research literature and on best practices in the field, and are targeted towards female students in elementary schools, secondary schools, and universities. Short-term, intermediate, and long-term outcomes of the CWSE-O program have also been developed through the creation of a program logic model. My involvement with the CWSE-O program consists of development of the logic model, and assessment of several of the projected outcomes of the program through a comprehensive program evaluation (e.g., surveys, interviews, observations, etc.)

The current presentation will first discuss the initiatives and outcomes of the CWSE-O program overall. Then, I will present a specific example of a program evaluation that has already been conducted, in this case, an evaluation of a project aimed at improving pedagogy in a second year University of Guelph engineering design course. Specifically, collaborative learning and team work exercises were introduced as a means of improving academic outcomes. The results of this evaluation will be presented, and future directions for research will be discussed.

**What Feminism Has Done and Is Doing for You**  
*Angela Vilaranda and Eava-Kay McKnight*  
*Women’s Studies, University of Windsor*

As women's studies students, we often discuss the many different things that feminism has not done or needs to do. Sometimes we neglect to recognize what feminism has done for us as women and all the different ways that feminism has enriched our lives. The purpose of our presentation is to highlight all the great things that feminism has done. Feminism has not only enriched the lives of women but the lives of people in general. People need to realize that feminism is for everybody and that feminism is a benefit to our daily lives. Feminism is not dead. Feminism is still alive in everyday life and feminists are everywhere.

Our poster presentation will consist of various things that feminism has done for us. It will show that feminism is not dead and that feminists are diverse.
The Potential of Sex Education: An Exploration of Sexual Coercion, Sex Education and Sexual Self-Concept

Robyn Sitlington
Psychology, University of Windsor

This study investigated the relationship between sex education, sexual self-concept and sexual coercion for women. While men alone are responsible for sexual assault, many sexual coercion researchers and sex educators have expressed the belief that sex education for women can lead to lower levels of sexual coercion. However, the relationship between sex education and sexual coercion has never been fully explored. Some limited empirical support exists for the idea that higher levels of sex education for women are related to fewer experiences of sexual coercion but the reasons for this possible relationship have not been tested. A series of questionnaires including questions about sex education, parental sexual socialization, sexual self-concept and coercive and voluntary sexual experiences were administered to a random sample of 100 women at a mid-sized Canadian university. It was hypothesized that sexuality education may directly affect women’s ability to recognize and therefore resist sexual coercion or it may be an indirect relationship whereby sex education builds a healthy sex self-concept which in turn allows women to define their desires and resist situations where sex coercion plays a role. The results are discussed in the context of the desire to empower women to protect themselves through education.

Paper Presentations – Saturday May 13, 2006
Salon A

Perfomed Ethnography for HIV/AIDS Prevention and Education: Works in Progress
Nidhi Punyarthi, Sarah Switzer, Andrae Walsh
Women’s Studies, University of Toronto

The Performed Ethnography group is an initiative of the New College Youth Advisory Board to the Gendering Adolescent AIDS Prevention Project (GAAP) http://www.utoronto.ca/iwsgs/GAAP/.

Perfomed ethnography is a means of disseminating data by developing scripts for performance. Tara Goldstein, Ph.D. designed and instructed an intensive 18-hour course called “Perfomed Ethnography for HIV/AIDS Prevention.” Eight undergraduate students and one graduate student participated and produced eight academic works, in the form of monologues and scripts, which dramatically illustrate both the overlaps and gaps in HIV/AIDS research data:

- VaccinNation: A Perfomed Ethnography on the Othering of AIDS (Gabrielle Zilkha)
- The Other Sex Talk (Emma Ardal)
- Biology, Blue Mascara, Birth Control, Boys: A Perfomed Ethnography (Sarah Switzer)
- Slutty Virgins (Marie Richer)
- Let’s Talk: Towards an Open Dialogue of Women Having Safe Sex with Women (Joanne Murray-Ormandy)
- What Happens When I Spread My Legs?: Negotiating South Asian Female Sexuality (Nidhi Punyarthi)
- Connections (Melissa Chance)
- Sexecution (Teisha Thompson)

This presentation will explore how performed ethnography is an effective means of preventative education that is more accessible and engaging to youth than scholarly publications. 1) The authors and audience members are not passive recipients of information. They are at once the subjects, producers and consumers of complex HIV/AIDS knowledge/education. 2) The authors and audience are challenged to engage critically with the intersections of gender, race, class and sexuality as they pertain to the topic of HIV/AIDS. 3) The process of constructing a performed ethnography is an interactive and self-reflexive learning experience.

A Celebration of Women
Michelle Quaglia
Social Work, University of Windsor

A feminist psycho-educational support group to enhance the self-esteem of mothers and daughters is being developed and evaluated. This intervention, entitled, “A Celebration of Women”, will aim to answer the following research question: What are the effects of a feminist, mother-daughter self-esteem group on the overall emotional well-being of the participants? Participants will include 6 to 8 mothers and their daughters aged 10-13. They will be participating in an 8-week group that will incorporate topics and activities related to self-esteem, relationships, communication, assertiveness, body image, sexuality, and careers. The goals of the group are to increase communication and develop a supportive network between mothers, daughters, and other women, as well as to increase self-esteem, to promote assertiveness and responsible decision-making and behaviour, and to
increase awareness among females about how societal messages influence their lives. The effectiveness of the group will be measured through a mixed methods design. Specifically, participants will be asked to take part in a qualitative interview before and after the “Celebration of Women” group, as well as to fill out a standardized measure of self-esteem and a standardized measure of feminist attitudes before and after the intervention. Participants will also give feedback to the facilitator regarding sessions in the form of weekly surveys.

Uprooting, Displacement and Health in the Lives of Girls
Kathryn Edmunds & Helene Berma
Nursing, University of Waterloo/University of Windsor

Uprooting and displacement have become a common part of everyday life for millions of girls and young women throughout the world. In Canada, a growing population of newcomer, homeless and Aboriginal girls have also experienced dislocation from home, community, and in some cases, family. There has been little research on the health effects and the impact of gender, race and class in this context. The primary purpose of this critical narrative study was to examine how uprooting and displacement have shaped health experiences and understandings among three groups of girls and young women: 1) newcomers to Canada (immigrant and refugee girls); 2) homeless girls; and 3) Aboriginal girls. Secondary objectives were to examine the sociopolitical barriers they encounter and to explore how policies and legislation shape their lived realities and impact on their ability to integrate into the worlds they inhabit. In-depth narrative interviews were conducted with 21 girls currently living in Southwestern Ontario. Findings revealed that although there is much diversity within and between these groups, many participants have endured the loss of what they have known as ‘home’ or ‘community’. For all, their individual experiences are related to broader societal and political contexts that also affect their health. The findings highlight the relevance of the construct of uprootedness in girls’ lives and comprise a substantial contribution to the limited research that exists in the growing area of girl studies in Canada. In this presentation, common themes and areas of divergence are described, and implications for nursing are addressed.

Girls’ Attitudes Towards Physical Education in Elementary School
Katherine Baker
Human Kinetics and Recreation, Memorial University of Newfoundland

This research project focuses on female participation in elementary school (K-6) physical education. Though much attention continues to be directed to the decreasing participation of females in high school physical education, several studies have also demonstrated significant gender differences, in preferences as well as activity level, between males and females even in elementary school. The aim of this research project is to obtain a deeper understanding of the attitudes held by females at the elementary level towards physical education. Male and female students in grades three through six will be asked to draw a picture of themselves in physical education. Pictures will then be analyzed using an item-analysis model (DiLeo, 1983) which detects common themes and patterns across groups of drawings. Comparisons will be made between male and female students, as well as between the female students at the different grade levels. In addition to the drawings, which will be completed by all participants, 8 female students from each grade level will participate in focus group interviews. The purpose of these interviews will be to provide further insight into the drawings, and additionally, to pose further questions regarding attitudes towards physical education.

Queer Diasporas: Transnational Closets and the Omission of Queer Female Subjectivities
Lee Wing Hin
Women’s Studies, York University

While scholars and social activists popularly use the term “the closet” to signify the confinement of queer identities and/or practices, “the closet” has mostly been relegated to metaphoric uses and symbolic purposes. In the first section of the paper, I shall expand understandings of “the closet” also to include spatially marked secrets and seemingly invisible queer lives that are intricately tied to geography. Using the concept of spatialized closets to analyze historical, cultural and sociological studies conducted by scholars such as George Chauncey and Martin F. Manalansan IV, I shall argue that the contemporary discourse of “the closet” is limited and specific only to Western narratives of queer subjects. When “the closet” is marked onto queer migrating bodies and the spaces in which they inhabit, queer closets no longer connote undesirable characteristics of self-loathing, homophobia, and imprisonment. Rather, queer migrant subjects’ bodily expressions, language, and domestic spaces transform “the closet” to become sites of negotiation, reimagination, and enactment of racial, immigrant, and queer identities. Yet at the same time, continual and successful negotiations between queer subjects and their diasporic positions are often grounded on the exclusion of queer female, and often, feminist voices. Drawing from feminist, queer theorist Gayatri Gopinath and personal experiences as a queer, female, feminist diasporic subject from Hong Kong, I shall demonstrate how many queer women in contemporary diasporic spaces remain sexualized, marginalized, and silenced. Rather than expanding sites of reimaginations for all diasporic subjects, spatialized understandings of “closet” are intelligible only to most queer male diasporic communities.
Many feminists have explored the inextricable link between the body and language. Yet, the relationship between bodies and language becomes problematic when explored through language that dominates society, that is, a phallocentric language. Phallocentric language leaves the feminine misrepresented as the creators of the language are focused on the male body. This is not to assume that females cannot think in the masculine or that males cannot think in the feminine, but instead, it is that the dynamics of language do not allow for representation of the feminine. The concept of feminine writing, or écriture féminine, is one that many feminist writers explore and it needs to be reviewed critically. Female experience is conceptualized on the margins of male perimeters. One of these experiences includes feelings of lacking, which occur in female children who are recognized in binary opposition to males because of phallocentric language. For instance, negative memories of childhood inadequacy follow women into adulthood as they are consistently compared to males in oppositional terms. Therefore, women need to look to the maternal, or the space that allows creativity to flow, to allow for subversion of these negative memories. In order to subvert the memories, the women must find something that compares to the power males have been given in their phalli’s -- pens. The way for subversion of memories of lacking to occur is through feminine writing, as it allows for feminine creativity. Memories of childhood lacking reside in the female body and are perpetrated by phallocentric binaries that continue in adulthood due to society’s the fear of the maternal. These binaries can be subverted in adulthood when women free the maternal, through feminine writing.

Biologica...
Apparent Lesbian Performances, Heteroflexibility and Sexual Identity: Fluid Sexuality Among Young Women in Public Places
Allisa Scott
Sociology/Anthropology, University of Windsor

Semi-structured interviews were used to document the experiences of fifteen young women between the ages of 18-31 who have engaged in “apparent lesbian performances”. Apparent lesbian behaviours occur when women engage in intimate behaviour with other women in public places. This study finds that women who engage in this behaviour may identify as lesbian, bisexual, or heterosexual. Their lesbian performativity is defined as “apparent” because it is characteristically not interpreted by the actors or their audience as the actions of “real” lesbians. Rather it is behaviour that has been encouraged and normalized by pop culture icons like Madonna and Britney Spears who have popularized the female kiss on TV in 1993. The notion of heteroflexibility and fluid sexuality is examined in relation to the many ways that the young women in this study used apparent lesbian performances to construct, test, maintain and understand their own sexual identity as both fluid and fixed. The performances take place within highly specific public contexts where apparent lesbian behaviours are accepted and sometimes even encouraged.

Homophobic Harassment in Canadian Schools: A Feminist Analysis of the Jubran Case
Tia Dafnos
Sociology, York University

Azmi Jubran was subject to homophobic harassment throughout his high school experience. In 1996 he filed a human rights complaint against the Vancouver School Board alleging discrimination on the grounds of sexual orientation. His case was the first in Canada to deal with the issue of school responsibility for peer-to-peer harassment. It also made a significant contribution to the jurisprudence in the realm of sexual orientation harassment and discrimination as Azmi Jubran did not identify as homosexual. Though the legal literature tends to highlight the significance of this case as being the first to deal with the issue of school liability, there has been little analysis of the decisions regarding the relevance of the sexual orientation of the complainant, or the harm of homophobia. This paper analyzes the decisions and opinions of the Human Rights Tribunal and courts regarding the relevance of sexual orientation identity, and the recognition of harm within a critical feminist framework. Drucilla Cornell’s concept of sexual shame, Gail Mason’s linking of sexuality harassment to visibility and naming, and Judith Butler’s discussion of the power of words to injure are discussed in relation to the case. Though some of the decisions reflect a potentially progressive way of using the human rights mechanism to deal with homophobia, it is argued that the case illustrates the problems with using the legal system to eliminate oppression and achieve social equality.

Resistance to Lesbianism in the Context of Same-Sex Marriage
Catherine Brooke
Sociology, University of Windsor

On February 1st, 2005, the Federal Government of Canada carried out its first reading of Bill C-38 which was a motion to amend the Civil Marriage Act to include same-sex couples. On July 19th, 2005, the Canadian Senate passed Bill C-38 into law by a vote of 47 to 21, signifying some resistance to same-sex marriage. Though all sexual minorities face varying degrees of social and sexual discrimination, this paper argues that lesbians’ experiences of the ‘same-sex marriage backlash’ are unique in that lesbians must confront oppression related to both their gender and to their sexual orientation. The theoretical frameworks of Gayle Rubin’s ‘traffic in women’ and Adrienne Rich’s ‘lesbian continuum’ are used to inform the discussion on the discourses of resistance surrounding lesbian unions. It is argued that resistance stems from the perceived threat of lesbianism to the institution of the family and to men’s sexual, economic, and emotional access to women. A review of the same-sex marriage debate from within the lesbian community and the implications of both discourses of resistance and same-sex marriage for lesbians are also discussed.

With Terror in Their Hearts: The Depiction of Women in Contemporary Legends and Slasher Films
Rhiannon McKechnie
Folklore, Memorial University of Newfoundland

My paper explores representations of women in contemporary legends and ‘slasher’ films. I focus on narratives within the contemporary legend cannon which involve antagonists who inflict violence upon victims who are generally young and female, and ‘slasher’ films, a sub-genre of the horror film, that depict someone killing individuals who are usually, but not always, teenagers. I feel that the striking similarities between the two genres make them ripe for comparison because both are, in essence,
telling the same story. What does the portrayal of women in contemporary legends and ‘slasher’ films say about our society’s perception of female power?

The female survivor is a central, and similar, figure in both slasher films and contemporary legends. In both, she manages to avoid being murdered and it is how she manages this that highlights the difference between the two genres. In contemporary legends she passively relies on the help of rescuers who are usually male, but it is her apparent evolution beyond this in ‘slasher’ films that make her seem a stronger figure than her contemporary legend counterpart. In ‘slasher’ films she has risen up to fight back against her assailant. And yet, this has not been a victorious act of self-rescue but rather a desperate one. She does not emerge triumphant, but traumatized, much like the female survivor in contemporary legends. While her battle against the killer may make her seem more heroic, ultimately the fighting female of ‘slasher’ films is just as passive as the hiding female of contemporary legends.

**The Construction of 'The Prostitute' as Victim in The Province Newspaper 1993-2003**

*Sarah Beer*  
*Sociology/Anthropology, University of Windsor*

Over the course of the past 20 years more than 63 sex workers have suspiciously vanished from the same Vancouver location. Early in 2001 Robert Pickton was charged with a number of the murders associated with these disappearances. In what has since become the Missing Women case, the victims from Vancouver’s downtown eastside have garnered much media attention, through which the social disregard for street sex workers has been strikingly demonstrated.

A qualitative content analysis was conducted on *The Province*, a widely distributed British Columbia newspaper, to assess meaningful discursive shifts in the discourse of ‘The Prostitute’ between 1993 and 2003. It was found that this newspaper reinforced the dominant discourse of ‘The Prostitute’ by dissociating the Missing Women from cases of murdered sex workers from other locations and emphasizing the quasi-victim status offered to those involved in the sex industry.

The murders were incorporated into a moral narrative that served as a warning to sex workers – thereby “problematizing” them as victims. Presented as either illegitimate choice makers or victims of social ills and prostitution itself, the problems identified throughout the coverage of this case pertained mostly to a serial killer, while the solutions offered spoke largely to a need to get women off drugs and out of prostitution. This again reaffirmed the high-risk discourse of prostitution, rather than recognizing them as ‘true’ victims, and considering realistic and meaningful options that might reduce the particular vulnerabilities of street sex workers.

**Homophobia/Heterosexism: Influencers of Identity Development of Abused Women in Same-Sex Intimate Relationships**

*Lindsay Porter*  
*Sociology/Anthropology, University of Windsor*

This paper examines contributing factors that influence identity development and formation of a particular group of women who are in intimate violent relationships with other women. One of the primary concerns this paper will address is that of identity development and formation for those who have yet to outwardly identify themselves as lesbian. Not only does the “coming out” process have the potential to hinder the development of identity in and of itself, but being mired in a violent relationship only intensifies the acuteness of this process, as well as that of receiving treatment/therapy. McLaughlin and Rozee (2001) suggest that a postmodern feminist analysis allows us to examine the power relations within these relationships, to capture both the systemic roots of lesbian oppression, as distinct from the male and women’s interpretations of these experiences. It is important to do this to recognize that this scenario needs to be separate from the normative, heterosexual gendered explanation traditionally associated with abuse and power dynamics. While in many ways same-sex female intimate relationships can be similar to heterosexual relationships, they may differ greatly through such factors as systemic heterosexism and homophobia (Ristock, 2001) both of which influence autonomy and dependency within these attachments. Such factors have an isolating effect on women, which is especially significant and dangerous for abused women in a same-sex relationship as their dependency and control become key concerns (Tigert, 2001). The significance of such an examination lies in its implications for the approaches used by abuse and crisis centers in treating women involved in intimate, same-sex violent relationships.

**Revisionist Versions of Eve in the Feminist Pamphlets of the English Renaissance**

*Sarah Brandvold*  
*English, University of Lethbridge*

Due to the fact that the vocation of biblical exegesis had since the birth of Christianity been an office primarily occupied by male representatives of an authoritarian patriarchal society, it was inevitable that what came to be considered the standard
interpretation of various biblical texts reflected a certain androcentric bias. In societies organized around the Judeo-Christian tradition, religious precepts have historically provided a “legitimization of the dominant view of women as … the ‘weaker sex’”, and consequently, an “ideological basis for a patriarchical system of social order that defined femininity negatively” (Trill 31-32). By far the most important source of antifeminist sentiment is the Edenic myth, interpreted for centuries as incontrovertible evidence of women’s physical, moral, and spiritual inferiority to men, and, moreover, as a justification for their inferior social position.

In the English literary tradition, the first truly feminist interpretations of the Edenic myth appear in the writings of the female polemicists of the late sixteenth and early seventeenth centuries. The apologetic pamphlets of Jane Anger (1589), Rachel Speght (1617), Esther Sowernam (1617), Constantia Munda (1617) and Mary Tattlewell and Joan Hit-him-home (1614) all offer revisionist versions of Eve, either in terms of the status accorded to her by God at creation, or in regards to her role in the Fall. These women, by manipulating the contents of Genesis 1-3 so as to yield an interpretation more favourable to women, are thus able to invert the misogynist bias of the religious tradition and appropriate scriptural exegesis as a means to vindicate rather than denigrate the female gender.

**Jesus Was a Feminist: An Institutional Ethnography of Feminist Christian Women**

*Beverly Bouma*

*Sociology, University of Victoria*

Institutional Ethnography is used to examine the everyday, lived experiences of feminist, Christian women in relation to Biblical text. Through interviews, I explore how feminist Christian women respond to, organize, and are organized by textually mediated social relations. While feminist and Christian institutional discourses appear on the surface to be competing belief systems, the women I interviewed had a variety of responses to this apparent dissonance. Related to local and trans-local settings, their responses include compartmentalization, information management, selective religiosity, and integration of beliefs.

**Holding the Torch and Lighting the Path: Comparing Constructions of Gender and Disability within Recreation and Leisure Studies**

*Jennifer Lynn Gillies*

*Recreation & Leisure Studies, University of Waterloo*

Feminist research within leisure studies has documented the influence of gender on leisure choices, enjoyment and activities, and also the impact of leisure upon gender roles and relations. (Green, Hebron, & Woodward, 1990; Lorber, 2000; Shaw, 1999; Shaw, 2001). This research has been celebrated for exploring lived experiences of women and for challenging patriarchal and hegemonic ideals. However, the feminist critique, perhaps unintentionally, has frequently omitted specific voices and perspectives, including women with disabilities (Garland-Thomson, 2002; Anonymous, 2004). This omission has resulted in women with disabilities being unheard, and further adds to stereotypes of the “typical” woman or a normative standard of able bodied. The lack of representation of persons with disabilities within feminist leisure research is unfortunate since these bodies of literature share similar experiences of being oppressed and excluded. Therefore, this paper addresses the gap by drawing upon feminist leisure literature and applies it, as well as compares it, to the area of critical disability studies. The goal is to shed light on how current ideologies and hegemony oppress persons with disabilities, similar to women, in the realms of recreation and leisure, and how the tenets of these constructions are similar. Specifically, issues of embodiment, hegemonic ideology, and resistance will be explored and applied to the construction of disability while applying “a critical feminist edge” (Henderson & Shaw, 2004, p. 7).

**Representations of Identity: Canadian Girls and Pop Culture**

*Christina Adams*

*Women’s Studies, Memorial University of Newfoundland*

This film interviews four girls from across Canada who share their experiences in negotiating the identity influences in their every-day lives. Through discussions surrounding the contradictions portrayed within dominant forms of media, girls from Ontario, Alberta, British Columbia, and Newfoundland unpack the ways in which identity is constructed, reproduced and challenged.

An important part of the research design was including girls from a variety of regions and conducting multiple interviews. Interviewing girls twice allows them opportunities to reflect and comment on their previous discussion and to explain contradictions. Though Pop culture is virtually the same throughout Canada, demographics vary from region to region. Consequently, through interviews with girls from a variety of regions, this film reveals similarities and differences, and continues to question what role popular culture has in identity formation.
Explorations into body image, stereotypes and gender are common themes throughout the interviews. Eating disorders and their relation to images in popular media are broached several times during the interviews, as well as self-esteem and peer influence. Issues of gender are discussed at length and the girls explain stereotypes and classifications that they think place girls and women in subordinate positions.

Exploring identities that are constantly in flux is challenging for a film; the camera records only a small slice of time and the girls represent themselves as they are in their adolescent moment. Within this slice of time that the film has captured, perhaps we can learn something about ourselves.

**Research in Progress: The Personal and Professional Traits of Female Pop Musicians in Canada – Phase 2**

*Robbie MacKay*

*Education, Queen’s University*

This presentation focuses on Phase 2 of a two-part study designed to examine personal, social, and educational influences on Canadian female pop musicians, and to help music educators understand how professionals contend with the problems faced by young musicians as they search for their own, authentic voices.

Literature from before the beginning of the 20th century marginalizes women's place in professional music, and current research confirms the persistence of gender stereotyping of musical roles into the 21st century. Women who break into the boy's club of professional music are rare. Studies have examined elements of the lives of popular female musicians in the US and the UK; however, the emergence of global pop superstars such as Sarah McLachlan and Alanis Morissette from a music industry as unique as Canada's, necessitates a need to hear Canadian women's stories. Phase 1 of my study was an on-line survey completed by 84 professional, Canadian female musicians. Survey analyses revealed key themes including: substance use, sexual harassment and violence, eating disorders and depression - but also strong emerging musical identities, a sense of community among musicians, and unflagging optimism. This analysis forms the basis for Phase 2, which is comprised of four in-depth follow-up interviews. Survey and interview questions were designed according to principles of narrative inquiry, to bring out nuance and to elucidate qualitative material, providing for more readable and accessible reporting. The findings will contribute to the growing body of research on gender and music and widen perspectives on the social context of the contemporary Canadian music scene.

**Poster Presentations – Saturday May 13, 2006**

**Piano Lounge**

**The Female Body @ Work**

*Candace Nast*

*Women’s Studies, University of Windsor*

Women’s work is devalued. Repetitive and tedious tasks and the arts of re-producing humans and environments define traditional “women’s work”.

Investigation shows that women’s work is actually diverse and varied and that the definition of ‘work’ is fluid, not fixed. This series of photographs portrays women ‘at work’ in both common and unusual environments. The women perform traditional and non-traditional labour and challenge our previously held definitions of what it means to be a body ‘at work’.

**Reading Representations of Black, East Asian, and White Women in Magazines for Adolescent Girls**

*Rhea Sengupta*

*Education, York University*

Beginning in the 1970s, there has been a growing body of literature on the depictions of women in advertisements. However, the intersection of race and gender in advertising has rarely been explored. My study was designed to compare how White, Black, and East Asian women were portrayed in advertisements found in fashion magazines directed at adolescent girls. Content analysis methods were used to analyze 194 advertisements in the February 2005 and March 2005 issues of Seventeen as well as the December/January 2005 issue of YM. A correlation was found between race and the type of product advertised. Black women were prominent in clothing advertisements, and East Asian women were prominent in advertisements for technology products. A correlation was also found between race and the importance of the model in the advertisement. The results of this study illustrate that older stereotypes may still exist (White beauty ideal, hypersexual Black women), and some new stereotypes are being formed (technologically savvy East Asians).
Oppression, Domination and Regaining Control: First Nation's Women Today
Galina Big Head and Jessie Black Water
History, University of Lethbridge

I would like to address how the bodies of First Nation's women in Canada are being discovered and how there seems to be little public knowledge or action concerning this crisis despite the fact that international organizations such as Amnesty International have taken notice. Upon awareness I plan to introduce a movement currently taking place amongst Blood Indian women as a way for Indian women to take back power lost through years of cultural oppression. I plan to shed light on the issue, discuss the origins of negative images placed on Indian women, then introduce the movement as a solution and encourage support from other women.

Twice Missing: Mass Media and the Social Construction of the Missing Women Problem
Melissa Pelto
Communications & Culture, Royal Roads University

The mass media play an important role in constructing a phenomenon as a social problem—or alternatively in failing to construct phenomena as social problems—thus effectively working as public agenda setters. Take the issue of missing women, for example. How was the case of the women missing from Vancouver’s East Side district different from Laci Peterson’s? And generally speaking, how are certain issues constructed by the media to be more problematic than others? In my thesis I intend to address how mass media contribute to the construction of social problems. My focus is on the issue of missing women—a much under-researched social issue. Precisely, I ask: How is the phenomenon of missing women constructed as either a social problem or a non-problem by Canadian print news media? I will conduct a critical discourse analysis focusing on issues of race, class, gender and lifestyle. This analysis will be based in social constructionism and third wave feminism.

"Leif Erickson"
Lesley Matheson
English, University of Victoria

Ideally, I would like to present a short piece of creative writing. This piece is part of an ongoing creative endeavor. It is a work in progress entitled "The Inbox."

"The Inbox" is a novel that pertains to my experiences as a female in the academic environment. It is also written in a culturally representative form; like Bram Stoker's "Dracula," the action of my narrative relayed in two disparate rhetorical mediums: ongoing dialogues, which are presented as emails, (which I regard as an attempt at Cixous' "écriture feminine," as it forces the reader to read backwards, and does not adhere to the traditional grammatical structure of language) and journal entries. The emails are intended to be witty reflections on the "bitter wasteland" which is her existence as an English Graduate student, while the journal entries are thoughtful and emotionally charged reflections on the state of our current society and the female role within said society.

Desiring Dames: An Exploration of Femininity and Desire in George Lillo's The London Merchant
John F. Cappucci
English and Political Science, University of Windsor

In this study, I will investigate the notion of desire and how femininity is perceived to be desirous in Georgian Literature. Desire is often perceived to be the embodiment of evil. It causes rational human beings to commit irrational crimes. This particular scenario is displayed in George Lillo’s morality play, The London Merchant. The play presents two antithetical female characters. The first is Maria, the proverbial “good girl” who follows her father’s every command. She refuses to offer any suggestion about her future husband, as she believes this is her father’s duty alone. She exists to please him. However, Maria’s citizenship as a submissive female becomes revoked when her beloved, George Barnwell, who she secretly longs for, is facing execution because of Millwood. The second female character is the embodiment of a misogynist agenda. Millwood is the prostitute who harvests young youths by corrupting them. Her current prospect is Maria’s secret lover, George Barnwell. Millwood desires to take revenge on mankind by entrapping gullible young males. One may argue that these two female characters have nothing in common. This is incorrect. Both desire specific goals. Maria desires Barnwell and Millwood desires revenge. In analyzing these characters, one can decipher how women were perceived in Georgian England. This study is of consequence considering it will demonstrate how authors used their particular misogynistic viewpoints and embodied them within their works. I will further take a feminist approach by evoking criticism from Judith Butler, Hélène Cixous, and Sigmund Freud.
Women in Agriculture
Mary Sebastian
Biology, University of Windsor

The anachronic notion which asserts that women should be confined to die Kinder, die Kuche, und die Kirche (the children, the kitchen and the church), follows more or less through centuries. Women are always confined to all sorts of invisible, but the hardest chores without any acknowledgment. In the agricultural sector, women do immense work in all possible roles to provide substantial amounts of nutrients for the family and the society. However their roles are not fully recognized and documented, their wages are not equal to men and their working conditions tend to be poor. In spite of the major role women play in agriculture, when developmental projects and programs are implemented, women are ignored and their tasks become more and more difficult. Women are often subjected to the unintended side effects of modern technologies and they are devastated by denying access to resources, income generating activities, and control over their own labour. Women play very crucial roles in the different types and different stages of agricultural processes with their vast knowledge about the land, crops, ecological cycles etc., which are inherited to them through the maternal lineage. Scientific research and technology development needs to be far more gender sensitive if it is to benefit women and benefit from them, especially in the areas of crop production, post harvest activities, seed preparation, domestication of wild varieties, proper use of indigenous local crops etc. My research explored in detail the role of women in agriculture, the issues women agriculturists face and some solutions to those problems. The main focus is women agriculturists in the third world.

The Feminist Manifesto
Aubrey MacDougall
Women's Studies, University of Windsor

Manifestos are a written way that people can express ideas or concepts that often tend to be radical or far-left notions on a wide range of issues. Feminists have used this mode of writing for years to express issues that have been important to them. For feminists manifestos or rather manifestas have been an outlet in which the writer feels free to express themselves without censure with the knowledge that what has been written will eventually be read by others that share their visions. Radical feminists such as Valerie Solanas, Joreen Freeman, Jill Johnson, or such groups as The Redstockings, Radicalesbians and ones written by multiple authors have given their take on what radical feminism meant to them. Their manifestos are an outlet which these women were able to put to words issues that have been bothering them in regards to personal experiences. Manifestos are no longer written by men in power who want people at large to follow them but written by women who want their own voice as well. They are writing a public declaration of what matters to them and they do not care whose toes they step on along the way. Radical feminist manifestos hold nothing back and use language and concepts that can sometimes be more sophisticated than the average read comprehend. Manifestos for these women are political statements that deserve to be read and preserved for future feminists to read and to reflect upon.

Learning Practices and Teaching Methods as Factors in Gender Inequality in Undergraduate Computer Science Programs
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The primary purpose of this study is to detect student difficulties in adapting to the undergraduate computer science program. The research was conducted in the Department of Computer Science at a medium sized urban university in Ontario. Subjects were 16 students (ten males and six females) from the first to the third year of study and two professors. For this research mixed methods methodologies (QUAL+quan) were used. Qualitative methods were preponderant and were used in order to explore differences and difficulties both genders have in computer science program and modalities to deal with them. Quantitative methods were used to compare and analyze some of the details.

Most female students had initial experience in using computers but few of them had previous experience in programming. During the program they were focused more on academic achievements but they were not oriented to developing practical projects and preparing for the realities of work in the IT industry. In relation to teaching, female students were more sensitive to teaching than male students. During the program, anxiety, lack of confidence and underachievement of female students progressed.

Female students had better social and communicational skills. However, because they were small in number and lacked initiative and support, they failed to coagulate social networks able to support themselves. Related feminism approaches, the author appreciate that liberal feminism is most likely to succeed in preparing women for a masculine workplace.
Performing Identities: Diaries, Diarists and the Meaning of Private Writing as a Leisure Pursuit for Women

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The diary has long been a place for women to put pen to paper and record their thoughts, feelings, and perceptions about their lives lived. Within the pages of a diary we find anger intermingled with great joy, frustration alongside contentment, anxiety mixed with anticipation. When women pause in their everyday lives to inscribe this text they are giving themselves permission to have a voice. Thus diary-writing can be conceptualized as a leisure pursuit, an intrinsically motivated act undertaken with a perceived sense of freedom.

Despite this conceptualization, the diary has been markedly absent from leisure studies literature. Thus the purpose of this study is to explore the meaning of diaries in the lives of women and to discuss how that meaning impacts upon the possibilities for women’s leisure, potentially helping to address that gap in the leisure studies literature.

The study was guided by an interpretivist, feminist approach. Value was placed upon women’s perspectives, stories, and interpretations, and knowledge was grounded in their lived experiences. Unstructured “active” interviews were used to create a collaborative process driven by the participants’ experiences as diarists. The findings demonstrated that the women utilized their diaries as a context in which to negotiate gender identities. Shaw (2001) and Parry (2005) suggest that leisure can be conceptualized as a place to resist dominant ideologies, thus this study supports the argument that leisure, in the form of diary-writing, can create a space for women to critique and resist dominant gender ideologies.

Rousseau Revisited: Feminist or Equalitarian

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Rousseau has been characterized as illiberal, patronizing and chauvinistic for his depiction of women in Emile, and contradictory for how this depiction measures up to his greater theory of equality, freedom and independence for all. He draws demarcation lines between the abilities, natures and intellects of the male and female sex, arguing that these natural inequalities lay the foundation for the proper role that each gender should occupy in society. In The Social Contract, however, Rousseau’s deepest concern is with achieving equality and freedom through the escape from the ills of society, to allow individuals to return to a state of goodness and happiness. Paradoxically, though Rousseau draws deep distinctions between the two sexes that tend towards the negation of females in terms of their capabilities and intellect, his view of women and the male-female relationship is not one of pure subordination, nor is it incompatible with his greater values of equality and freedom for all. Rather, Rousseau’s concept of the female provides equality and mutual enrichment in marriage and presents women as a force of good and a stable structure in the lives of men.