



September 10-14, 2018 Dawson College

All sessions in 5B.16 unless otherwise indicated

Monday, September 10th

8:30–9:45 a.m.

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

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

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

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

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

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



Monday, September 10th

10:00–11:15 a.m.

The Unpast, our 'actual' form of memory

Dominique Scarfone, Psychology Department, Université de Montréal

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

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

Monday, September 10th

11:30–12:45 p.m.

Motherhood as Methodology/Desire as Theory

Emily Sims, Humanities Department, Concordia University

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

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

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

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

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

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

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



Monday, September 10th

1:00–2:15 p.m.

Reconciling With Historical Truth

Diane Labelle, First Nations Regional Adult Education Center

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In this post Truth and Reconciliation Commission (TRC) period, the call for reconciliation is being taken up by many post secondary institutions. However, in order to repair relationships with Indigenous populations of this country,





Monday, September 10th

6:30–8:15 p.m.

Strategic Amnesia: Secularism and Conspicuous Religion in Québec

Ian Cuthbertson, Humanities Department, Dawson College

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

The management (both proposed and enacted) of conspicuous religious symbols has been a key feature in debates concerning secularism in Québec. Yet while some religious symbols have been described as threats to religious neutrality or security, others have been consistently protected – not as religious symbols, but as elements of a shared

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Tuesday, September 11th

2:30–3:45 p.m.

Beyond Frontier Town: Private Property and Justice in Complex Economies

Katharina Nieswandt, Philosophy Department, Concordia University

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The theories of Locke, Hume and Kant dominate contemporary philosophical discourse on property rights. This is particularly true of applied ethics, where these theories are used to settle issues from biotech patents to managerial obligations. I argue that this development is unfortunate because within these theories, the usual criticisms of private



Tuesday, September 11th

4:00–5:15 p.m.

Settler Colonialism: A Memoir

Jocelyn Parr, History Department, Dawson College

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

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

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

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

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

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Wednesday, September 12th

6:30–8:15 p.m.

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

Fulvia Massimi, Film and Moving Image Studies, Concordia University

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

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

Wednesday, September 12th

(Special Time) 7:15–8:30 p.m.

It Happens Here Initiative

SPECIAL



Thursday, September 13th

10:00–11:15 a.m.

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

Elizabeth Fast, Applied Human Sciences, Concordia University
Please note this presentation takes place at 3T Theatre

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

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

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Thursday, September 13th

1:00–2:15 p.m.

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

ANEL

Jay Shea (Panel Coordinator) English Department, Dawson College

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Thursday, September 13th

4:00–5:15 p.m.

Is there a moral obligation to remember?

Oran Magal, Humanities and Philosophy Departments, Dawson College

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

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

Thursday, September 13th

6:30–8:15 p.m.

Identity, Memory and Oral History

ANEL

Presentation Co-Sponsored with Dawson Peace Week

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

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

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

Dr. Ben Lander



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

Friday, September 14th

8:30–9:45 a.m.

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

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

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

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

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10:00–11:15 a.m.

Narratives, Memory and Policing Black Lives

Robyn Maynard

Presentation Co-Sponsored with Dawson Peace Week

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

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

Maynard has published writing in the *New York Times*, *Pittsburgh Courier*, the *New York Times*, the *Macleod's*, *Guardian*, and *Canadian Journal*, as well as an essay for *Macleod's*, *Macleod's*, which won the acclaim of "most-read essay of 2017." Her writing on race, gender, and discrimination is taught widely in universities across Canada and the United States. Her expertise is regularly sought in local, national and international media outlets including *ABC*, *Guardian*, and the *Guardian*, and additionally she has spoken before Parliamentary subcommittees and the United Nations Working Group of Experts on People of African Descent.

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

Friday, September 14th

(Special Time) 12:00–1:15 p.m.

Poison Into Medicine: Using Narrative to Make Sense of Tragedy

Daniel Goldsmith, Humanities Department, Dawson College

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

Daniel Goldsmith teaches in the Humanities Department at Dawson College and is the author of *Chasing the Sun: A Journey of Faith, Hope, and Love*. When he's not running after his energetic children, Daniel can be found roaming the Quebec countryside with a book of philosophy and a yoga mat in his backpack.

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2:30–3:45 p.m.

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

Lisa Ndejuru, Centre for Oral History and Digital Storytelling

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There are many ways to “reflect on memory” at Concordia University's center for oral history and digital storytelling