

# PERVERTING JUSTICE

Law, Crime, Justice and  
the Perverse

MAY 13th-15th, 2024,  
University of Winnipeg

Hosted by the CIJS in partnership  
with Critical Perspectives

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THE UNIVERSITY OF  
WINNIPEG



CIJS

Centre for Interdisciplinary Justice Studies

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# **MONDAY MAY 13, 2024**

## **CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

6:00-6:30PM Doors Open

6:30-7:00PM Welcome to Territory and Opening Remarks

### **7:00-8:00PM FEATURED SPEAKER**

Introduction : Leon Laidlaw (Carlton)

#### **DR. GARY KINSMAN (LAURENTIAN UNIVERSITY)**

#### **“AGAINST NORMALITY, FOR PERVERSITY: AGAINST CARCERAL INJUSTICE, FOR PERVERSE ABOLITION”**

Drawing on themes from the 3rd edition of the book "The Regulation of Desire: Queer Histories, Queer Struggles" published by Concordia University Press in 2023, I challenge the normality of institutionalized heterosexuality and the two-gender binary on a series of fronts, including subverting the law regarding queer sex and sex work including public and private and adult and youth strategies of regulation; punishment and policing against queers, sex workers and HIV people; the emergence of queer anti-racist abolitionist organizing; and the emergence of perverse and abolitionist politics and theorizing. The talk addresses and contests the neo-liberal construction of a new queer normality that is based on excluding a series of queer perversions as it allies with ruling neoliberal racial capitalist relations, settler colonialism and carceral injustice. The talk concludes by linking abolishing normality and carceral injustice with the perverse revolutionary politics of abolishing police and prisons while making liberationist/transformational alternatives to them in our historical present.

8:00-9:30PM Welcome Reception with Refreshments

# TUESDAY MAY 14, 2024

8:00-8:30AM Coffee (Convocation Hall, 2nd Floor Wesley Hall)

## 8:30-9:45AM CONCURRENT SESSIONS

### PANEL 1.1: PRISON PERVERSITY #1 CONVOCAATION HALL, 2ND FLOOR WESLEY HALL

Chair : Michael Weinrath (UWinnipeg)

#### **A SCOPING REVIEW OF THE AGRICULTURAL PRISON INDUSTRY**

**JAMES GACEK, JOCELYNE LEMOINE, BREEANN PHILIPS, AND ROSEMARY RICCIARDELLI**

Prison farms function within select correctional services; however, knowledge is limited regarding the agricultural prison industry. As a starting point for further study and policy development, we conducted a scoping review to map knowledge on the industry. We searched JSTOR, Sociological Abstracts, Criminal Justices Abstracts, Agricultural and Environmental Science Collection, EconLit, PyscINFO, Web of Science, and ProQuest Dissertations & Theses, The Prison Journal, and Google. In total, we found 5,820 records, of which we included 44 publications in the review. The results show many publications focused on the agricultural prison industry were outdated, United States-based, and/or non-original research. Findings reveal agricultural positions tend to be filled by prisoners with pre-existing work skills and relatively low support needs and agricultural positions are not necessarily driven by market demands. Findings also show prisoners experience a lack of workplace protections, such as workers' compensation, the ability to unionize, and adequate workplace safety and hazardous materials training. Yet, a purported benefit of agricultural programs was improved food security for prisoners. Other findings show there is a predominant focus on self-sufficiency and cost-savings for prisons in the face of inadequate or worsening budgets but limited available data quantifies a relationship; thus, there is concern regarding a shift in prison farms from being rehabilitative-focused to profit-driven over a certain amount of acres. We conclude by identifying gaps in the literature on the agricultural prison industry and listing areas of future inquiry.

## **MORBID MATTERS: MEDICAL ASSISTANCE IN DYING IN FEDERAL CORRECTIONS**

**JAMES GACEK, RICHARD JOCHELSON, LAUREN CORCORAN, AND MARISA RANIERI**

The perennial problem of federal prisons in Canada continues to be deaths in custody. While the focus on prison suicides (i.e. dying by unnatural causes) and aging in prison (i.e. dying by natural causes) remains all too often concerns, the legalization and introduction of medical assistance in dying (MAiD) raises policy and operational challenges for federally sentenced and terminally ill prisoners. Correctional Service of Canada (CSC) policy now allows for an external provider to end the life of a prisoner, contingent upon exceptional circumstances. Beyond the optics of an agency of the state enabling or facilitating death behind bars, there are greater moral, ethical and practical considerations that must be discussed. This paper explores the state and challenges of carrying out MAiD in penitentiary settings. As the findings suggest, the arrival of MAiD has prompted an expansion of ideas of what constitutes fostering life or marking for death, and the relationship between the pair.

## **OF BOREDOM AND HAVOC: CORRECTIONAL OFFICERS AND MEANING MAKING,**

**DALE SPENCER AND ROSEMARY RICCIARDELLI**

The perennial problem of federal prisons in Canada continues to be deaths in custody. While the focus on prison suicides (i.e. dying by unnatural causes) and aging in prison (i.e. dying by natural causes) remains all too often concerns, the legalization and introduction of medical assistance in dying (MAiD) raises policy and operational challenges for federally sentenced and terminally ill prisoners. Correctional Service of Canada (CSC) policy now allows for an external provider to end the life of a prisoner, contingent upon exceptional circumstances. Beyond the optics of an agency of the state enabling or facilitating death behind bars, there are greater moral, ethical and practical considerations that must be discussed. This paper explores the state and challenges of carrying out MAiD in penitentiary settings. As the findings suggest, the arrival of MAiD has prompted an expansion of ideas of what constitutes fostering life or marking for death, and the relationship between the pair.

## **DEVELOPING SOCIAL WORK BEST PRACTICES FOR SURVIVORS OF SOLITARY CONFINEMENT**

**DAVE CAVANA**

Solitary confinement is a perverse punishment enacted primarily by the Correctional Service of Canada, broadly defined as the detainment of a person in an individual locked cell with restricted or non-existent access to the "regular" prison environment. Solitary confinement practices are additionally enacted in realms of psychiatry, child and youth services, and immigration. Canadian social work does not have any professional best practices to serve

this population after their release. In an initial search of all Canadian social work journals for the term “solitary confinement” (and alternative names), no relevant results were found. This paper will include a discussion on these findings, comparing current American social work movements and literature which acknowledge this inhumane, damaging practice. This paper will outline a potential project model for the creation of a set of best practices for social work. Drawing on social work practice creation methods from Indigenous communities, disability groups, and anti-racist movements, this paper will review the existing literature on the effects of solitary confinement, and suggest how social work professional bodies –specifically the Canadian Association of Social Workers –can begin to meaningfully support this underserved community.

## **PANEL 1.2: PERVERSE POLICING 2M70 2ND FLOOR MANITOBA HALL**

Chair : Bronwyn Dobchuk-Land (UWinnipeg)

### **REDACTIONS AS ENACTMENTS OF PERVERSION**

#### **FADI ENNAB**

If, as Warren (2021) argue, “police brutality is a structure of perversion and black victims are fetish-objects (barred objects)” then policing provides the social and structural possibility for perverse enactments of barring out. Police brutality re-enacts the colonial fantasy of an anti-black and anti-Indigenous (perverse) world. Incidents of police brutality often show an “instantiation of the drive” (e.g., sexual, racial). This “perverse exception” highlights how the police are not just violence but often above the law (Warren, 2021; Razack, 2008). For this reason, institutions often engage in a “politics of redaction” that involve (un)intentional redactional practices to depoliticize justice-oriented narratives and practices while also investing materially and symbolically to fight an imaginary perversion (Chang, 2019).

This paper asks: what can we learn about policing and perversion from redaction practices and institutional approaches for working with Indigenous and Black communities in the city of Winnipeg? Specifically, I explore the recent redaction of the report that I wrote in 2021 for the Louis Riel School Division: An Equity-Based Review of Police Involvement in Schools: The School Resource Officer Program. Through examining the (non)redactions, I highlight acts of perversion by police and school staff and show how practices of redaction explicitly casts out violence and issues related to privilege, power, and race from conversation about safety. In doing this, I demonstrate how to engage in “micro counter-redaction” practices to challenge racial thinking and perverse materiality maintained by policing (Chang, 2019). I also demonstrate how students often engage in “perversion as self-revelation” to navigate violence (Ahmed, 2018).

## **THE WAR AT HOME: COUNTER-INSURGENCY AND DOMESTIC WAR IN CONTEMPORARY URBAN POLICING**

**TED RUTLAND**

In recent years, scholars have increasingly examined how militaries and military operations have come to shape domestic policing. Some of this work has examined how military hardware and technologies are transferred to domestic police forces. Another body of work has examined how counter-insurgency, as a military doctrine, has shaped domestic policing, particularly since the 1960s. A few scholars, finally, have framed domestic policing and imprisonment as a form of warfare, particularly domestic warfare. This paper engaged with this work, and particular work on counter-insurgency and domestic war, to examine how urban policing changed in 1980s Canada. I argue, first, that growing resistance to police violence and racism in Canadian cities from the late 1970s onward prompted a turn toward community policing, a turn driven by the federal state, police associations, and some municipal governments. Consistent with the literature on police counter-insurgency, I argue that communitarian turn is best understood as a form of counter-insurgency that operates upon the population, seeking to mobilize “loyal” and “neutral” elements of the population in a more effective operation against the “disloyal.” Second, I argue that domestic war, as theorized by Orisanmi Burton and a few other scholars, can help us to address certain limitations in current scholarship on counter-insurgency policing. In particular, it helps us to see how policing aims to control, neutralize, and terrorize oppressed communities (a common observation) through a specific mode: an attack on communities’ ability to reproduce themselves. This insight helps to widen the scope of analysis, bringing attention to police violence against women (which is often over looked) and independent community organizations and spaces. Approaching policing through the concepts of counter-insurgency and domestic war, I conclude, can provide not just a better understanding of contemporary policing, but a better framework for political strategy and organizing – one that seeks to build community and political power from the social position of the “disloyal” outward.

## **PLAYING THE BLAME GAME: STRATEGIES FOR EFFECTIVELY ORGANIZING MUNICIPAL DEFUNDING CAMPAIGNS**

**INEZ HILLEL AND TRIXIE MAYBITUIN**

Public engagement opportunities wherein individuals engage with elected officials about their priorities for the city are fundamental to the city budget. Every year, community members organize to make demands for city councils to invest in life-affirming services, such as housing, public transit, libraries, harm reduction services, and recreation, and to redirect funding away from policing. Consistently, community members who delegate in council meetings are redirected to the police board. Police boards, as a form of police reform, aim to increase the separation between city councils and

police services. However, like other police reforms, they serve a dual purpose: to legitimize the police and divert attention from demanding systemic transformation. This paper investigates how city councils conceal their responsibility in the ongoing crises cities confront, characterized by underfunded life-affirming services and inflated police budgets by directing community members to delegate at the police board. Budgets are voted on by city council, and by pushing delegates to speak about policing only at the police board, the city effectively decouples calls for investments in life-affirming services from demands to defund the police. It affirms that the police board is the appropriate place to make those demands, effectively obscuring as the correct targets for campaigns around policing. How can community organizers run impactful campaigns to defund the police knowing police boards and city councils engage in circular delegation of responsibility?

## **DECOLONIZING ABOLITIONIST PERSPECTIVES ON COMMUNITY SAFETY: A CASE STUDY OF WINNIPEG'S BEAR CLAN PATROL**

**LEON LAIDLAW AND NATASHA STIRRETT**

In this paper, we draw on a case study of Winnipeg's Bear Clan Patrol Inc. to examine and challenge the parameters of abolitionist thought. While originating as an Indigenous grass roots walking patrol that provides community safety within a city plagued by gendered colonial violence, the Bear Clan has been subject to recent critique related to its relationship to and with the Winnipeg Police Service. We put abolitionist critiques in conversation with decolonizing and Indigenous perspectives on justice to offer a more nuanced analysis of Bear Clan that has the potential to expand the purview of abolitionist thought and to inform and further bridge diverse justice organizing across Turtle Island. In our pursuit of challenging rigid binary thinking on the topic, we explore the potential utility of community-police relationships in the case of the Bear Clan and remain open to the possibility that police powers, interests, and funding may be strategically used and subverted in ways that may, in fact, align with abolitionist goals. Beyond an important practice of community safety, we approach the Bear Clan as an expression of sovereignty and a stepping stone toward Indigenous self-determination. Less repeating the same colonizing practice of undermining Indigenous knowledge and practices, we invite settler abolitionists to relinquish themselves of binary thinking, extend grace to those who are doing their best while navigating difficult situations on the ground, and unearth points of agreement, as opposed to disagreement, among diverse communities so that we may work together towards mutually beneficial goals.

**10:00-10:45AM FEATURED SPEAKER  
CONVOCATION HALL, 2ND FLOOR WESLEY HALL**

Introduction : Bronwyn Dobchuk-Land (UWinnipeg)

**DR. VIVIANE SALEH-HANNAH (UNIVERSITY OF  
MASSACHUSETTS, DARTMOUTH)**

**“A CRITICAL ETHNOGRAPHY OF CRIME AS IT LIVES  
WITHIN THE PERVERSE THOUGHT PATTERNS OF  
CRIMINOLOGY”**

The history of criminology's thoughts and behaviours is perverse. In this presentation, I rely on wholistic presentations of historical context and original, first-hand writings by founding theorists to illustrate how criminology's foundations and continued trajectories embody injustice by openly perverting justice. I ask the question: How does a field so openly engage with injustice and worldwide systems of exploitation continue to have a deathly grip on dominant definitions and expectations of justice? Part of this question is answered through a critical ethnography of criminology and criminal justice classrooms, alongside a critical reading of criminology's origin stories and perverse theoretical narratives emerging through each dominant school of thought. I end with a discussion of how and why, at its core, criminology has always underwritten, endorsed, and extended colonialism's white-supremacist, classist, and heteropatriarchal systems of exploitation and widespread human harm.

**11:00AM-12:00PM CONCURRENT SESSIONS**

**PANEL 2.1: CARCERAL CULTURES OF THE  
PERVERSE PUNITIVE INJUSTICE SYSTEM  
CONVOCATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Leon Laidlaw (Carlton)

**CARCERAL CANINES AND PERVERSIONS OF MEMORY: POLICE  
SERVICE DOGS, SACRIFICE AND MEMORIALIZATION IN THE  
MUSEUM,**

**EL JONES, JUSTIN PICHÉ, AND KEVIN WALBY**

Police museums increasingly occupy the grounds of decommissioned and operational police headquarters. Among the content within these spaces are memorials commemorating 'on duty' law enforcement deaths, including of those of police service dogs. Drawing on an analysis of Canadian police memorials found in museum settings and displays, this paper examines how the



memorialization of police service dogs and the sacrifice of their lives in the name of law-and-order perverts understandings of who is primarily injured, maimed, and killed as a result of policing interventions. In so doing, we highlight the need for more critical understandings of the symbolic and material work performed by carceral canines in life and death.

## **PERVERSE MEMORIES: GAME PLAYER REFLECTIONS ON PRISON-THEMED ESCAPE ROOMS**

**KEVIN WALBY, JUSTIN PICHÉ, AND LINDA MUSSELL**

Escape rooms, including those located in decommissioned prisons and/or that are prison-themed, are increasingly popular. In this paper, we examine the feedback people share after playing games in prison escape rooms, elucidating how elements of escapism, realism, and carceral imagery construct narratives that mirror both conscious and unconscious inclinations toward masochistic tendencies. Thematic and sentiment analyses of a sample of online reviews (n = 914) from 43 companies offering both carceral and non-carceral-themed escape rooms reveal perspectives on the perverse essence escape rooms tend to convey. We further reflect on individuals' complex engagement with these themes by exploring the intricate social dynamics and immersive storytelling characteristics of carceral and non-carceral escape rooms. The positive emotions participants derive from these experiences and the propensity for such narratives to cast the carceral state in a favorable light raises crucial questions about potential misperceptions among escape room game players regarding the nature of incarceration.

## **CARCERAL CULTURE AND PRISON-THEMED ESCAPE ROOMS: PRELIMINARY FINDINGS FROM FIELDWORK IN CANADA**

**JUSTIN PICHÉ, KEVIN WALBY, AND LINDA MUSSELL**

Escape rooms, including those located in decommissioned sites of confinement and/or with a prison theme, have grown in popularity across the world. Through an analysis of interviews with local government officials involved in repurposing closed carceral sites and escape room operators, managers, staff, and game players, participant observation, as well as grey literature, this study examines the role these settings play in socio-economic restructuring in the Canadian context. We also use semiotic analysis to examine how the displays and representations found in these sites contribute to meaning making concerning imprisonment. The present paper examines preliminary findings from fieldwork conducted while playing prison-themed escape rooms in Canada

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## **PANEL 2.2: SPACES OF TRANSFORMATIVE JUSTICE 2M70 2ND FLOOR MANITOBA HALL**

Chair : Katharina Maier (UWinnipeg)

### **TRANSFORMATIVE JUSTICE PRACTICES WITHIN FEDERAL PRISONS DESIGNATED FOR WOMEN: STRENGTH, SOLIDARITY, AND RESISTANCE**

**RACHEL FAYTER**

The so-called women-centred “correctional” model used within Correctional Service of Canada (CSC) operated facilities claims to empower prisoners to become “pro-social” citizens. However, women and gender-diverse people inside federal penitentiaries and on parole supervision in the community face severe punitive responses for engaging in care work, mutual aid, and solidarity. For example, CSC has a no sharing policy within prison, non-association conditions with other parolees in the community, and advocacy efforts or peaceful protests are criminalized. Anyone caught or suspected of breaking these rules faces institutional charges, solitary confinement, and loss of parole. In resistance to the punitive carceral state, prisoners engage in transformative and healing justice practices out of necessity and survival. This includes sharing food, lending clothing, providing peer-support, conflict mediation, harm reduction, and prisoner organizing for advocacy and social justice. Most criminological research on the penal system is damage-centred, focused on the needs, risks, and vulnerabilities of incarcerated people. There is a dearth of literature on the strengths, solidarity, and resistance of federally sentenced people. To fill this gap, interviews were conducted with former federal prisoners and professionals who work in prisons across Canada to explore how people cope with and survive the harms of the carceral state without relying on the system. Combining ethnographic data garnered from my own lived experience of incarceration, this presentation illustrates the many ways prisoners support one another in prison and the community, despite a punitive carceral response.

## **PLANTING SEEDS FOR TRANSFORMATIVE JUSTICE IN COMMUNITY ORGANIZING**

**JEFFREY BRADLEY**

Conflict and harm sporadically happen between people in community organizing spaces often with a lack of structure and tools to work through problems to build strong relationships, healing, mutual respect, compassion, and community care. Even when the signs are visible that an issue is transpiring, activist groups struggle to find appropriate interventions that centre people's humanity, ensure accountability, and address root causes. This paper will argue that a carceral abolitionist framework informs the collective efforts to apply transformative justice with the purpose of preventing, intervening, and responding to conflict and harm amongst activist groups. Based on my experience co-organizing a series of training workshops on transformative justice and community accountability, I saw the impacts of active listening, learning, and questioning of the current criminal legal system, and how people put principles of TJ into practice through collective engagement and mutual care. During the workshops, conflicts arose about the language used to critique the existing societal conditions, understanding the diverse life experiences of each participant, and the difficulty having deep political conversations about violence and trauma. Using a participatory action approach, I found that that the group was able to co-generate knowledge about TJ and apply the principles in an activist setting to address conflicts and establish plans to begin building a sense of community through knowledge sharing, practical scenarios, and mobilizing social change rooted in community power. These lessons may help other social justice groups to move towards TJ approaches for addressing issues without having to resort to punitive and exclusionary processes.

## **TRANSFORMATIVE HOUSING JUSTICE AND THE HOME AS SPACE OF ABOLITION**

**SARAH GELBARD**

The recognition of the right to adequate housing by the Government of Canada in the National Housing Strategy Act (NHTSA) is a critical moment for reframing housing as more than an asset or service to be provided. Informed by the civil society housing justice movement that fought for it, the right to housing in Canada asserts housing as fundamental to our individual and collective wellbeing. The NHTSA, however, does not recognize people with experiences of criminalization as among those groups in greatest housing need, nor does it recognize the intersectionality of their experiences with identified priority groups. This is despite the evidence that recognizes homelessness as a pathway into and an experience shaped by criminalization, incarceration, and release. Ultimately, the confirmation of a legal right to housing and the policy directions being offered have limited transformative value when rooted in the legal, political, and social systems that perpetuate social and spatial injustice. This paper is a provocation to move beyond the

limited rights-based frameworks of housing justice by thinking of housing through transformative justice and abolitionist praxes. It frames the present housing crisis, with its deep-reaching roots in settler colonialism, racial capitalism, and cis-heteropatriarchy, as more than injustice but also as a space of extensive individual, interpersonal, collective, and intergenerational harm. Using preliminary research from a larger project on the housing journeys of criminalized women and gender-diverse people, this paper explores how home is, how it fails to be, and how it can better be a place of harm reduction, mutual aid, healing, and freedom.

12:00-12:45PM Lunch - Sponsored by CIJS (Convocation Hall, 2nd Floor Wesley Hall)

## **12:45-2:00PM CONCURRENT SESSIONS**

### **PANEL 3.1: : PERVERSE REPRESENTATIONS CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Meg Lonergan (Carleton)

#### **THE CRIME IN WHOSE EYES? POKOT (SPOOR) AND JUSTICE FOR NON-HUMAN AND HUMAN ANIMALS**

##### **PAULINE GREENHILL AND CRISTINA BACCHILEGA**

Described by Polish state media as “a pagan film promoting ecoterrorism” (which the director noted was actually good publicity), the 2017 “Little Red Riding Hood” crime film *Pokot (Spoor)* (directors Agnieszka Holland, Kasia Adamik) draws on the 2009 bestseller *Drive Your Plow Over the Bones of the Dead: A Novel* by Olga Tokarczuk. Holland called her film “an anarchist, feminist, ecological crime story with elements of black comedy and magic realism.” In forest and city, monsters are not found but constructed of deep human fears and desires, super-sized projections of prejudices, and far-out transgressions of socially upheld norms. Villains’ cruelty in fairy tales and serial killers’ crimes in fictions become monstrous, preternatural or inconceivable in a (proper) human, raising questions about what being human means—and human relations to other beings. *Pokot* questions law’s perversity and asks, what is the crime? The ongoing, sanctioned slaughter of non-human animals, the homicides of men implicated in that carnage, or both? What, if anything, makes killing non-humans murder? When might killing humans not be murder? Who should be held responsible for crimes, including murder: humans only, or non-human animals too? Disturbing the teleological linearity of the conventional detective plot and its hunting metaphor, *Pokot* engages fairy-tale structure and imagery to critique anthropocentrism. Using popular green criminology, we explore how the film critiques the perversity of law to activate the possibility of ecological justice.

## **SACRIFICE ZONES: UNCANNY GEOGRAPHY AND SPECTRALITY IN BUTCHER'S BLOCK**

**STEVEN KOHM AND MEG LONERGAN**

Creepypastas are the digital evolution of folklore and urban legends (Balanzategui 2019; Blank and McNeill 2018). We use ghost criminology to analyze the television adaption of a creepypasta and its uncanny spectral connections to its filming location in Winnipeg, Manitoba. Horror anthology series Channel Zero (2016-2018) comprises four seasons each inspired by a different creepypasta and filmed in and around Winnipeg. Our essay focuses on season three "Butcher's Block" (2018), based on the creepypasta "I'm a Search and Rescue Officer for the U.S. Forest Service, I have some stories to tell" by Kerry Hammond (2015). We focus on the spectral relationship between the story presented in the adaptation and the production's filming location. While "Butcher's Block," is set in a non-specific midwestern American town, the urban landscape and location make obvious to those familiar with the city, that the place being shown is Winnipeg. Our title "Sacrifice Zone," refers both to the fictional Butcher's Block neighborhood in the show (where marginalized people are sacrificed to cannibals and a cosmic-horror deity), but also to the real filming location in central Winnipeg, an urban sacrifice zone of poverty, environmental degradation, and colonial violence. We offer something of ghost ethnographic content analysis, combining and applying ghost ethnography (Kindynis, 2022; Ferrell 2022) with ethnographic content analysis to interrogate the way the real haunts the fictional in ways that both reveal and conceal the horrors of colonial and environmental injustice in Canada.

## **TRANSFORMATION AND CULPABILITY: THE QUARRY'S PLAYABLE HORROR FILM AND QUESTIONS OF JUSTICE**

**CHRISTINA FAWCETT**

Supermassive Games's *The Quarry* looks at community insularity, corrupted or self-interested policing and the issues of insider and outsider justice. A playable 1980s-style horror film, *The Quarry* features teenage sleepaway-camp councillors who stay an extra night at camp under a full-moon. We play as different teens through the game, disconnecting from any single narrative line and free to examine elements of retributive horror: actions have impactful, sometimes horrific, results. As Interactive Drama, *The Quarry* celebrates finality: while some games allow save-recoveries, *The Quarry* requires players to live with their actions, which may cause character trauma or death. The game's filmic use of numerous cut-scene and quick-time mechanics makes our participation feel urgent, and can result in torturous and horrific scenes. The teens are hunted by a group of werewolves: the Hackett family run the camp, and after harming members of a travelling show, were cursed to horrifically transform each month. Travis Hackett escapes his family's werewolf curse, and works as a local police officer. He threatens away people who may discover his family, and unlawfully

detains and incarcerates teenagers who risk his family's secret. Horror films' use of punishment of retribution echo the principles of gothic criminology; however, The Quarry inviting our participation as the characters who are transgressing and facing retribution challenges our conceptions of the just nature of natural justice, and the inevitability of transgression needing correction. Supermassive Games creates a complicated narrative that offers players a twisted consideration of justice as legal, personal, retributive or just punitive

## **DEEFAKE PORN AS “PERVERTED DILEMMA”: A REJOINDER** **LARA KARAIAN**

Deepfake pornography (DFP) refers to the use of artificially intelligent (AI) deep-learning interfaces to create original yet fake pornographic videos that appear authentic. As of 2019, all but 1% of the subjects featured in DFP were female celebrities (Ajder et al., 2019: 2), although non-celebrity deepfakes are on the rise. According to digital ethicist, Carl Öhman, deepfake porn is intuitively disturbing and immoral “despite there not being any immediately identifiable and morally relevant difference between [it] and a mere vivid sexual fantasy” (Öhman, 2020: 134). Öhman refers to this seeming contradiction as the “pervert’s dilemma” and suggests that it can only be solved by placing deepfake porn in the macro-context of gender inequality. Others have gone further and argued that deepfake porn constitutes digital sexual assault or “virtual rape” (Chesney and Citron, 2019; Citron, 2018; Citron and Franks, 2014). Without denying the potentially nefarious uses of deepfake porn or its distressing nature for some individuals, my paper engages critically with the characterization of deepfake porn as a perverted dilemma, as well as with its hegemonic classification as gender based sexual violence. Drawing on queer and sex-radical feminist theory, sexual fantasy scholarship, and remix culture/fan fiction scholarship, I consider what is lost when we discount the “deep” or the “fake” of deepfake porn, and what is foreclosed when we reduce deepfake porn prosumers to “twisted” sexual subjects (MSNBC). I argue that the condemnation of DFP relies on and reproduces the “perversions” of public, paid, and pornographic affective intimacies. I conclude by examining the ethics and negative implications of calls to criminalize DFP as a means of achieving gender justice.

## **PANEL 3.2: HARM, SEX, AND JUSTICE** **2M70 2ND FLOOR MANITOBA HALL**

Chair : Amelia Curran (UWinnipeg)

## **LOCATING SURVIVORS’ JUSTICE NEEDS IN POSTSECONDARY RESPONSES TO SEXUAL VIOLENCE**

### **AMANDA NELUND AND JOANNE MINAKER**

A period of renewed attention to, and action on, sexual violence on post-secondary campuses is well underway. In the context of new policies, programs, and responses, we argue that these changes

have not seen much accompanying critical reflection, research, and understanding of the problem's complexity (Crocker, Minaker, & Nelund, 2020). There appears a dedicated focus of post-secondary institutions (PSI) on being "survivor centred" in their responses but very little empirical grounding for what survivors need or want in terms of responses. Our project aims to get a better understanding of the complex needs of PSI survivors and to test a new method for getting at the collective needs of survivors and for empowering survivors to contribute to responses. Our presentation will report on some early findings from interviews with student survivors. Student survivors (in our study) do not conceptualize justice as a particular response from campus areas - or external agencies to the harm they experience from sexual violence but rather their understanding is more relational, dynamic, and care-based - they express a need for moments of meaning making and connections that support them in their quest for healing while they grapple with ongoing demands associated with academic study, recurring effects of trauma, and ongoing challenges to envision themselves as whole after the violence. Based on preliminary data we grapple with the question: to what extent should or can PSIs as institutions of higher learning create the conditions for the justice survivors seek?

## **SOCIAL DANGER AND SEXUAL PERVERSION IN 'CATHOLIC' ITALY**

### **MARIA DI MAGGIO**

The presentation moves from the complex relationship, in the Italian order, between the theme of the secularism of the State and religiosity, together with the strong influence, religious and cultural, of the Catholic Church. The Italian state is non-denominational and secular, although its Constitution contains no direct indication of the secularity of the state. The principle of secularism is derived purely interpretatively from praetorian law. It is no coincidence, in fact, in Italy there is a great ideological influence of the Church and of Christian and conservative philosophy, as far as sexual freedom is concerned. It is possible to think about the topic of divorce, civil unions (same-sex unions), or abortion, or even, issues such as the legalization and regulation of prostitution. The presentation questions, therefore, the relationship between perversion and Christian ideology in the Italian order, which, while declaring itself secular, undergoes religious influences that undermine its progress and delimit its evolution. In particular, a general overhaul is needed with respect to the relationship between the concept of social danger and aggression of a legal good to be protected and the concept of perversion. It is necessary to think about what are, given the premises, the limits allowed to perversion in Italy, and how much the order and the system can be, in turn, perverse, in contemplating these same limits, recognizing one's secularism but allowing oneself to be influenced by religious legacies, while considering itself a secular and nondenominational state.

## **RESPONSES TO CAMPUS SEXUAL VIOLENCE: ALTERNATIVE FORMS OF JUSTICE**

**NELL PERRY AND TAMARA HUMPHREY**

Since 2016, campuses in Canada have become increasingly responsible for responding to and preventing sexual violence on campus (Shen 2017). Responses have come in the form of sexual violence policy and, at some post-secondary institutions, the establishment of designated sexual violence response offices and support staff (Albert & Perry 2024). Campus responses to sexual violence are important as responses to ensure the survivor's continual access to their education and are often categorized as an alternative to the criminal justice system (Sheehy & Gilbert 2017). Despite calls for campuses to move away from mirroring the criminal justice system, most institutional responses to violence remain rooted in carceral responses, often mirroring the very criminal systems they are an alternative to (Brenner 2013; Campbell et al. 2019; Brockbank & Greene 2022). This presentation focuses on the experiences and institutional processes for students seeking institutional support for campus sexual violence at post-secondary institutions in British Columbia. Data are from eleven qualitative semi-structured interviews, six of which were with survivors who have been through the process of seeking support on campus; the other five were with individuals in the role of supporting survivors on campus. Experiences from survivors and supporters interviewed demonstrate the consequences of carceral responses and highlight both groups value and seek alternative forms of justice. The presentation will contextualize how supporters engage and resist carceral forms of justice. I will highlight alternative measures, including those reflected in policy and those taken to resist policy.

## **PERVERSE HETEROSEXUALITY AND QUEERNESS IN TWENTIETH-CENTURY CANADA**

**AIDAN BLOCKLEY**

When researching the intersections of sexuality, gender, and psychiatry in the latter half of twentieth-century Canada, a thread of discourse emerges, one which theorises on the identities of "sexually anomalous males." This identity category contains a wide range of sexual practices and identities, yet are theorised to contain similar traits and origins. It was not until 1987 that psychiatrists published statements criticising long-standing theories that these sexual anomalies- mainly, same-sex attraction, cross-dressing, and harmful sex acts- represent perversions of an original heterosexual state. To pervert, in this case, means to alter sexuality from its original course or state. Using this understanding of perversion, we can see how behavioural measures of femininity, shyness, and passivity get applied to all sexually anomalous males in the psychological literature. This had legislative implications at the time, as a more specific category- dangerous sexual offender (DSO)- was often grouped in with queer categories like homosexual, bisexual, and transsexual. This paper is based off of an archival



research project concerning LGBTQ+ people and the psychiatric system in Canada from 1962-1991. By using Foucauldian genealogy, I argue that this thread of discourse represents not just a pathologizing of queerness, but also theorizations of a perverted heterosexuality, which leads to an implication that there are ways we can detect sexual abusers around us- i.e., that abusers can be detected against the backdrop of “normal” heterosexuals. This runs counter to current social work literature, which implicates power systems instead of individual pathology.

**2:15-3:00PM FEATURED SPEAKER  
CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Introduction : Katharina Maier (UWinnipeg)

**DR. IRINA CERIC (UNIVERSITY OF WINDSOR,  
FACULTY OF LAW)**

**“PREFIGURATION AS PERVERSION: LEGAL DEFENCE  
AND RADICAL MOVEMENTS”**

This talk arises out of a broader project about the work of activist legal support organizers engaged in defending left social movements from state repression and criminalization. I begin by highlighting the direct support and popular legal education work of legal support organizers, lawyers and non-lawyers alike, and their role in shaping the post-arrest experiences of protest arrestees and their subsequent impact of criminalization on mobilization and organizing. By building on the organizing principle that "the police don't keep us safe; we keep us safe" and drawing connections between the legal support praxes and recent literature, scholarly and activist, on police and prison abolition, I position the work of community-based movement defence within emerging calls for the construction of abolitionist relational accountability structures and argue that the skills gained from responding to criminalization are also tools for prefiguring broader alternative legalities, and creatively perverting the current legal order

**3:15-4:15PM CONCURRENT SESSIONS**

**PANEL 4.1: PERVERSE LAWS  
CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Lara Karaian (Carleton)

# **AN INTENTIONAL PERVERSION OF LAW? CONSIDERING INTENTIONALITY IN POLICE, JUDICIAL, AND PUBLIC SAFETY FRAMINGS OF INTIMATE IMAGE DISTRIBUTION AMONG YOUTH AS CHILD PORNOGRAPHY**

**ALEXA DODGE**

Many police and public safety personnel continue to pervert the meaning of child pornography laws by providing educational presentations that straightforwardly frame youth cases of consensual and nonconsensual intimate image distribution (i.e. “sexting” and “revenge porn”) as child pornography. For example, despite the availability of a purpose-built offence for nonconsensual intimate image distribution and the existence of a “private use exception” that limits the applicability of child pornography offences in cases of consensual “sexting” among youth, police continue to employ scare tactic educational approaches that warn young people they will be charged as child pornographers for a range of image creation and sharing behaviours. Bringing together findings from interviews with a public safety unit in Nova Scotia, a discursive analysis of relevant Canadian case law, and an analysis of recent public educational messaging from Canadian police, this presentation will discuss to what extent this perverse use of Canada’s child pornography offences is intentional on the part of police, public safety agents, and judges.

## **WHATEVER HAPPENED TO OBSCENITY LAW? OR THE PRESENT-ABSENCE IN THE ONLINE HARMS BILL**

**MEG LONERGAN**

In 1992 the Supreme Court of Canada faced its first test case of the recently enacted Canadian Charter of Rights and Freedoms section 2(b) right to free expression in *R. v. Butler*. The Court ruled that while the criminalization of obscene materials under section 163 of the Criminal Code was a violation of the right to free expression, that it was saved under the section one reasonable limits clause because the law was about preventing harm rather than enforcing morality. In line with anti-porn activists and radical feminists at the time, the SCC took the position that pornographic materials have negative consequences on mental health and healthy sexuality, as well as women’s equality and safety. From 1992 to 2023, my research demonstrates a decline annually in the already rare obscenity prosecutions. In 1993, Canada criminalized child pornography and in 2015 it became illegal in Canada to non-consensually distributive and intimate images of another person. In 2021, the Trudeau government began working to propose their Online Harms legislation, which had its first reading in Parliament in February of this year (2024). In this paper, I argue this most recent legislation follows the pattern set with the original enactment of criminal obscenity provisions by British Parliament in 1857, wherein these laws have never been clear in their purpose or enforcement. I make the case that these three sets of laws enacted since *Butler* further demonstrate how poorly understood the obscenity provisions are and how dangerous that is for justice in Canada.

## **THE HISTORICAL, PERVERSE, PROHIBITION OF WILFUL DEATH: VOLUNTARY DEATH, FELO DE SE, AND SUICIDE, GARRETT LECOQ**

Practices governing people who seek to or act upon ending their own lives have a long and complicated history. In this presentation I explore how modes of power layered upon one another to historically prohibited acts of people wilfully ending their own lives through three constructs: voluntary death, *felo de se*, and suicide. First, I explore how a stigmatized notion of voluntary death emerged following a radical departure of Christian ethic illustrated in the writings of Saint Augustine in the 5th Century. Second, I unpack how early English jurisprudence and coroner practice further condemned wilful death starting in the 12th through a construct of *felo de se*—felon of themselves. Third, I investigate how suicide appeared as a construct governing wilful death towards the end of the 17th Century in England and rises in prominence by the end of the 19th Century in Britain following the establishment of psychiatric expertise and a decrease in verdicts of *felo de se*. Combined, I argue these three sites governing wilful death preclude curiosity and desires to reflect upon or enact ending ones' own life. The resulting regime of truth condemning wilful death remains a present vestige and a strong historical foundation for further explorations of how wilful death is regulated in Canada.

### **PANEL 4.2: PERVERSE EXCLUSIONS 2M70 2ND FLOOR MANITOBA HALL**

Chair : Steven Kohm (UWinnipeg)

#### **“PEOPLE ARE GOING TO SEE US AND GAWK AT US, YOU SHOULD SEE THE COMMENTS”: HOMELESSNESS PANIC AND VIGILANTISM ON SOCIAL MEDIA**

**DARI ENKHTUGS, MARTAMARIKA URBANIK, KATHARINA MAIER, AND CAROLYN GREENE**

Visible homelessness across Canada raises concerns about safety, public shaming, and moral panic. Drawing upon 550 interviews and ethnographic observations with people experiencing homelessness (PEH) across 9 Canadian cities, as well as a semiotic analysis of social media content, in this paper, we identify how homeless panic contributes to public shaming, safety, and victimization of PEH. Identifying the relationship between homelessness, vigilantism, and social media, we find that vigilantism involving online streaming of homeless encampments and public shaming via social media both raises awareness about the homelessness crisis and inadvertently stigmatizes PEH, compromising PEH's safety and privacy in encampments and on the streets. Such behaviours involve self-appointed individuals taking 'action' due to amplified panic over the homelessness crisis, with social media facilitating harm and sensationalizing punitive attitudes towards PEH.

## **PROVING FEAR: THE ETHICS OF ASYLUM SEEKING**

### **ARTURO ESQUIVEL AND SHOSHANA PAGET**

A credible fear test is the legal procedure to determine whether an asylum claimant qualifies as an asylum seeker under US asylum law. The credible fear test attempts to prove as “objective fact” the “significant possibility” that the asylum claimant has been or will be persecuted or tortured. At the heart of the credible fear test is a series of interviews. In each interview, the asylum claimant tells their story to different audiences to convince that their fear is well-founded. The documentation of their stories through photographs, legal documents, and videos plays a key role in establishing their credibility. This paper presents the cases of two Central American asylum seekers’ attempts at applying for asylum in the US. This paper argues that the body, through the display of scars, maiming, or mutilation, becomes a credible witness in supporting asylum claimants’ accounts. The body and its scar tissue objectify fear. Fear, as an embodied emotion, becomes visible, quantifiable, and relatable. In the preparation of their dossiers to apply for asylum in the legal office of a migrant shelter in the city of Tijuana, the paper traces the preparation process asylum seekers undergo and the role photographs of their bodies play in requesting asylum. It further argues that despite the “objective” and “neutral” quality of the credible fear test, which appears to mirror the neutral quality of asylum law, the credibility of asylum claimants’ stories hinges on the acknowledgement or disavowal of people’s fear. This suggests the impossibility of establishing certainty of fear and speaks more to a lack of responsiveness and responsibility towards others.

## **THE PERVERSION OF CHARITY: CANADIAN TAX CREDITS FOR GENOCIDE IN GAZA**

### **MILES HOWE**

Setting aside questions surrounding charity’s supportive role within a broader neoliberal framework, this paper asks what happens when Canada’s state-sanctioned incentivization of gift-giving aligns itself against international law and its own forward-facing public policy stance. Examining the phenomenon of Zionist Philanthropy and its synchronicity with Palestinian erasure, this paper looks specifically at the activities of the Mizrahi Organization of Canada, a Canadian-registered charitable organization. Between 2022-2024, the Canada Revenue Agency – the Canadian charitable sector regulator – has received five unique complaints concerning the Mizrahi Organization, specifically alerting the regulator to the Canadian charity’s continued issuance of tax credits for donations earmarked for Israeli-based organizations actively engaged in Palestinian displacement and eradication. Raising questions concerning regulator capacity and complicity within the Canadian charitable sector, at stake are questions surrounding the arbitrary (non)enforcement of Canadian tax law, international law, the overall perversion of social conceptualizations of what constitutes ‘charity’.

More broadly, this paper asks for light to be shed on where the Canadian state sits in regard to conducting charitable activity in the Occupied Territories, along with its stance on the ongoing genocide of Palestinian peoples in Gaza.

## **4:30-5:30PM CONCURRENT SESSIONS**

### **PANEL 5.1: PERVERSE CITIES**

#### **CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Kevin Walby (UWinnipeg)

#### **‘NOT JUST ANOTHER OVERDOSE’: UNMASKING COMMUNITY MEMBERS’ PERCEPTIONS OF AND EXPERIENCES WITH ‘HOTSHOT’ MURDERS**

**NADER CHEBAYEB, CAROLYN GREENE, KATHARINA MAIER, AND MARTA-MARIKA URBANIK**

People Who Use Drugs (PWUD) and People Experiencing Homelessness (PEH) must navigate daily threats to their safety. While many of these risks have been well documented, one common concern – “hot shooting” – has received only limited empirical attention. “Hot shooting” refers to the deliberate injection of lethal drug concoctions (usually opioids) with the intent to kill. The cause of death is usually labelled an overdose, and no further investigation ensues, thus masking such murders. Drawing upon 550 interviews with street-involved persons across nine Canadian cities, we illuminate participants’ accounts of hotshot incidents, demonstrating “hot shot” techniques, motivations, and consequences. Our analysis suggests that these deaths carry several consequences for marginalized people's sense of safety on the streets; necessitate more police oversight and coroner investigations; and demonstrate the need for harm reduction in policy. Moreover, the failure to investigate and prosecute such deaths through formal means perpetuates greater violence in this cycle of retributive justice. In ruling these deaths as merely “other overdoses,” investigators further marginalize PWUD.

#### **THE CAROUSEL OF COMPLAINTS: ANTI-ENCAMPMENT POLICING IN MID-SIZE CANADIAN CITIES**

**MARCUS SIBLEY**

The escalating housing crisis and heightened visibility of people experiencing homelessness have drawn public scrutiny to the policing of marginalized populations. This paper critically examines responses to public complaints about homeless encampments in three mid-sized cities in Ontario, Canada. We contend that the daily displacement of people experiencing homelessness from one city area to another has become a routine method of excluding them from public spaces. At the same time, it is also a spectacle of state power. Evicting encampments involves coordinated efforts across various municipal agencies, including by-law, firefighters, municipal or contracted clean-up crews, housing outreach workers, and

charitable organizations. Drawing on 86 interviews with people experiencing homelessness, community stakeholders, and law enforcement, we scrutinize the normalization of surveillance and complaint-driven policing practices in these cities. We argue that community complaints, and their subsequent law enforcement responses, create the spectacle that municipalities do something about homelessness. We position this call and response system within a broader framework of neoliberal governance whereby residents have taken it upon themselves to surveil and stigmatize vulnerable members of their communities as markers of disorder. We refer to this routinized spectacle as the carousel of complaints.

## **EVERYDAY ABOLITION: NON-INSTITUTIONAL INTERVENTIONS IN CRIMINALIZATION**

**SLOANE MULLIGAN**

I seek to reinvigorate abolitionist efforts toward encompassing all harm, especially harm perpetuated in institutional social service provision settings. In orienting abolition to this context, the harm done to criminalized people within social service provision is considered more seriously, and alternatives are posed. Employing Marx's thesis of alienation, I frame the connections made between service provider and service user in social service settings as commodified; connection is the product generated by social service work, and this connection is commodified. As with Marx's alienation, service providers are alienated from this connection-turned-commodity. It is these processes of alienation from connection that enable service providers to cause harm, for example by further criminalizing already criminalized people. I use Thomas Mathiesen's theory of abolition as an unfinished project to frame the radical potential of the non-institutional politics of the everyday (de Certeau, Lefebvre) and the connections forged therein. Resistance to the commodification of our daily lives, through enacting the politics of the everyday, can be a remedy for this harm and an alternative to criminalizing interventions in social service provision settings. I use three experiences of witnessing criminalization to illustrate the politics of the everyday. First, an event that occurred in a social housing apartment, while I worked as a housing support worker. Second, an experience during volunteer work with Circles of Support and Accountability, an informal support group for formerly incarcerated people. Thirdly, my interactions with a person on a sidewalk near a supervised consumption site, all taking place in Ottawa, Ontario.

### **PANEL 5.2: PRISON PERVERSITY #2**

#### **2M70 2ND FLOOR MANITOBA HALL**

Chair : James Gacek (URegina)

## **INVESTIGATING PROVINCIAL AND TERRITORIAL CORRECTIONAL WORKER WELLNESS: THE EFFECTS OF COVID, DECARCERATION, AND WORKING IN CARCERAL ENVIRONMENTS**

**ROSEMARY RICCIARDELLI, TAMARA TAILLIEU, MATTHEW JOHNSTON, SAHAR DORNIANI, R. NICHOLAS CARLETON, AND TRACIE AFIFI**

We compared the mental health and wellbeing of correctional workers who completed an online survey either before or during COVID. The pre-COVID data came from participants in Ontario, New Brunswick, Nova Scotia, Newfoundland and Labrador, Manitoba, Saskatchewan, and Yukon. The during COVID data came from participants in Alberta, British Columbia, Quebec, Northwest Territories, Nunavut. Participants include provincial and territorial correctional workers in operational and administrative roles from community and institutional environments and included youth workers. Operational correctional workers in both environments reported substantial symptoms of mental health disorders, particularly posttraumatic stress disorder and major depressive disorder. Remarkably, the prevalence was consistent or even decreased for those surveyed during COVID-19, which we attribute to decarceration efforts which reduced staff shortages and supported correctional workers in meeting their occupational responsibilities with greater ease. A specific focus here will be on youth workers, their prevalence of mental health disorders and the high rates of suicide behaviours that are self-reported. We also used qualitative responses to open-ended survey items to contextualize the high symptom prevalence based on participant experiences. We identified insights about participant needs and barriers related to accessing mental health treatments. Recommendations are provided for future research, and for potentially beneficial policies and practices.

**“THIS IS A STEPPING STONE TOWARDS RECONCILIATION ... BUT AT THE SAME TIME, FOR SOME GUYS IT DOESN'T WORK”: HOW INDIGENOUS CORRECTIONAL PROGRAM OFFICERS IN CANADIAN FEDERAL PRISONS UNDERSTAND AND EXPERIENCE “REHABILITATION WORK”**

**MARK NORMAN, ROSEMARY RICCIARDELLI, MARK JONES, MICHEAL TAYLOR, AND CHRISTINE GENEST**

In the Canadian federal correctional system, Indigenous Correctional Program Officers (ICPOs) are tasked with delivering culturally-specific programs to Indigenous Persons who are either incarcerated or on parole. ICPOs thus occupy a frontline role in the rehabilitation of criminalized Indigenous persons, while also navigating institutional protocols and structures that sometimes inhibit the very work they intend to accomplish. Based on 20 interviews with ICPOs, we unpack the tensions inherent to the work of these understudied correctional workers. Almost all participants are Indigenous and expressed a strong commitment to supporting criminalized Indigenous persons as they deepen their engagement with Indigenous culture and seek to avoid criminal reoffending. Yet, ICPOs were keenly aware that their “rehabilitation work” (Graham, 2016) is but a small piece of a much larger entanglement of sociopolitical

structures that continue to impact the lives of Indigenous Persons in Canada. In this presentation, we unpack three themes that emerged from ICPOs' reflections on their work: 1) "rehabilitation work" as a piece of the puzzle, rather than a solution to reoffending; 2) the opportunities and challenges presented by a pan-Indigenous approach to correctional programming with clients from diverse cultural backgrounds; and 3) the added emotional labour of discussing materials (e.g., the Indian Residential School system, the Sixties Scoop) which are directly related to their own self-identity and Indigeneity. Our presentation sheds light upon the rewards and frustrations experienced by ICPOs in their work and deepens scholarly knowledge about Indigenous-focused rehabilitation efforts in the Canadian criminal justice system.

## **DETERMINING THE RATIO OF MALE TO FEMALE PRISON OFFICERS WORKING IN FEDERAL PRISONS IN CANADA: A MIXED METHODS STUDY**

**ROSEMARY RICCIARDELLI**

The Mandela Rules and the Arbour report, among other documentation, argue women in prison should at minimum have the option to reside in a prison entirely staffed by women. The federal correctional service in Canada, however, has a ratio of approximately 20-30 percent of prison officers, called primary workers, being men. In the current study, I was tasked to determine: i) if men should work in women's prisons; ii) the base number ratio of women necessary to perform all functions that should be performed only by women (and what those functions are); and iii) the ideal ratio of what residents and staff desire for men working in women's prisons. To this end I completed interviews with women's prison residents and with correctional staff in all six federal women's facilities in Canada. Further I job shadowed primary workers working at two federal women facilities for approximately two weeks to witness how men engaged, interacted with residents, and the affects of their presence. I also spent time talking to residents and employees about their perspectives. Findings demand men be employed as primary workers for a multitude of reasons (role model, security, perspectives, comfort levels, "dad vibe", etc.). Moreover, men working in women's prison also require protection because they can be made vulnerable if tasked to do activities such as pat downs and strip searches, which I argue should be avoided. Noteworthy, not a single participant held the opinion that men should not work as primary workers. I present the minimum versus proposed desired ratios with implications for future policies, suggestions for legislative changes, and applied practices.

**5:30-9:00PM BOOK LAUNCH AND SOCIAL EVENT**

**UNIVERSITY CLUB, 4TH FLOOR WESLEY HALL**

Drinks and Lively conversation.



# WEDNESDAY MAY 15, 2024

8:00–8:30AM Coffee (Convocation Hall, 2nd Floor Wesley Hall)

## 8:30–9:45AM CONCURRENT SESSIONS

### PANEL 6.1: PERVERSE PUNISHMENT: THE PRISON AND BEYOND

#### CONVOCAATION HALL, 2ND FLOOR WESLEY HALL

Chair : Irina Ceric (UWindsor)

#### **PERIODS IN PRISON: MENSTRUATION, PERVERSE PUNISHMENT AND RESISTANCE**

**ALICIA HORTON AND LISA SMITH**

The social control of menstruating bodies and prisoners' bodies are both well-documented. Yet despite this, little is known about menstruation in Canadian prisons – or the menstrual dimensions of the gendered, embodied pains of imprisonment. This research talk presents qualitative data from an ongoing project on prisoners lived and embodied experiences with menstruation and reproduction in Canadian prisons. Initial interview findings highlight the perversity of period punishment in Canadian prisons. Former prisoners report that their menstruating bodies are weaponized by prison staff via the denial and confiscation of menstrual supplies, distribution of menstrual stained underwear, and strip searching of menstruating prisoners, among other issues. These findings showcase the perversity in punishment in Canadian prisons – and the ways in which menstruation as perverse in and of itself is both weaponized as punishment and utilized in prisoners' resistance to gendered oppression in carceral environments.

#### **PAROLE-FOR-LIFE AS THE SISYPHEAN TASK: KEY FINDINGS OF A QUALITATIVE ANALYSIS**

**NYKI KISH**

Twenty-seven percent of all federally sentenced people in Canada have life/and or indeterminate sentences, yet there is very little research into the outcomes of people who experience them. Approximately 60% of life-sentenced people are in prison, while 40% are in the community on parole-for-life. People who do gain parole remain under strict forms of parole in the community until their deaths or return to prison for breaching their conditions (Parole Board of Canada, 2023). Life-sentences in Canada (like all sentences) are prejudicially applied against racialized and multiply disadvantaged populations (Parkes, 2021). This presentation highlights findings from a qualitative analysis with 17 people on

parole-for-life, conducted by a life-sentenced scholar. Findings indicate that people receive life-sentences at very young ages in Canada, with over 80% of the sample having been arrested and convicted between 16 and 25 years of age. Key findings include that on parole, people's bodies and relationships are surveilled in manners not captured by any legislative or policy framework, in manners that pervert Canada's legislative framework regulating carceral institutions. Canada's listed goals in incarceration and parole are to successfully reintegrate people from prison into the community; life-sentenced people are both expected to meet this goal, whilst being kept in conditions which render it impossible. Parole-for-life forces people instead into a perpetual state of exception, reduced to a biopolitical space of bare life, beneath carceral conditions which closely resemble Canada's historical segregation of Indigenous peoples through the reserve and pass systems previous.

## **BEYOND THE TCPS 2: NAMING ETHICAL OBLIGATIONS IN COMMUNITY ENGAGED RESEARCH WITH CRIMINALIZED PEOPLES**

**NYKI KISH, TAMARA HUMPHREY, CATHEE PORTER, PATRICK FALLE, AND AUDREY YAPSLO**

We are a team of community engaged researchers studying parole as a site of state control and oppression; in its present state parole is a form of carceral creep that is in many ways undefined and unregulated. Researching with and about people who are criminalized raises a number of ethical considerations that are not captured by the TCPS-2: the framework for conducting research with humans in Canada. In research with (or about) criminalized peoples, this ethical framework may not only miss important considerations, but at times may conflict with the needs and safety of the population in question. This presentation highlights the ethical review process undertaken in our study, *Stories of Re-Entry*, discussing considerations like our use of language and the ways we have tried to prioritise participant safety in ways that go beyond the mandate of university ethical review boards. We also grapple with ethical considerations that have arisen in practice, and how we are navigating them. Specifically, we spotlight a tension that has surfaced for our team between our role as researchers and our responsibility to participants and criminalized communities: not all of our data ought to be published despite it being responsibly obtained and genuinely insightful. In our situation, publishing all of our findings might provide the carceral state with an opportunity to weaponize our outputs and thereby deepen control over criminalized populations. This presentation will be helpful to any researchers seeking to deepen their knowledges in working meaningfully with criminalized populations.

## **FEAR AND FRUSTRATION: EMERGING FINDINGS FROM THE STORIES OF RE-ENTRY PROJECT**

**CATHEE PORTER, PATRICK FALLE, NYKI KISH, TAMARA HUMPHREY, AND AUDREY YAP**

According to Statistics Canada, at any given time there are around 10,000 individuals on conditional release, including day and full parole. Parole is put forward by Corrections as a means of satisfying their rehabilitative aim while maintaining public safety, as it allows eligible individuals to serve a portion of their federal sentence under community supervision rather than in a correctional facility. Although the stated intention of parole and parole conditions is to help individuals re-integrate into the community while mitigating perceived risk, there has been very little research that considers how parole conditions and their enforcement impact the individuals who are on parole. Our community-based participatory action research team conducted 25 qualitative interviews with individuals who are currently on, or have previously been, on parole. We specifically looked at how parole conditions impact their experiences re-entering society and building community. Preliminary findings suggest that parole conditions present significant barriers for individuals on parole. Emergent themes suggest that individuals on parole are kept in a constant state of chronic stress due to the fear of punitive consequences associated with a breach of, or perceived non-compliance with, parole conditions. Additionally, this fear and stress are exacerbated by the ambiguity of what may be considered a breach of parole. For example, behaviours and actions that are considered normal for average citizens come to be perceived by Correctional Service of Canada (CSC) as challenging or risky – potentially leading to additional surveillance, restrictions or other punitive measures.

### **PANEL 6.2: THEORIZING AND CONTESTING CRIMINAL JUSTICE**

**2M70 2ND FLOOR MANITOBA HALL**

Chair : Kelly Gorkoff (UWinnipeg)

## **SHIFTING JUSTICE: EXPLORING CANADIAN IDEOLOGIES ON CRIMINAL JUSTICE AND THEIR THEORETICAL APPROACHES**

**MYTHREYI VIJAYAKULAN AND CONOR D. COLUMB**

This paper is motivated to understand the paradigm shift in Canadian criminal justice policy. Although the government of the day has been focused on a holistic view of crime and justice, recent Conservative Party politics has advocated for a “tough-on-crime” approach to criminal justice. For instance, as the party’s leader, Pierre Poilievre critiqued current policy as having: “unleashed a wave of violent crime across [Canada]” (CTV News, 2023). Increasing support for this ideological approach to criminal justice raises the following question: what explains the shift in Canadian criminal justice since 2015? To answer this question, we closely study the

ideological roots of criminal justice of the Liberal and Conservative parties. More specifically, we examine the parties electoral platforms, policy in both the Harper and Trudeau eras, and legislation through a content analysis. Our findings reveal that the pivotal change in Canadian criminal justice reflects the Liberal Party's embrace of a critical race approach. Moreover, it reflects that the Conservative Party embraces a neoclassical approach to crime. Overall, this paper aims to develop an interdisciplinary pathway towards the study of criminal justice in Canada. By studying both the ideological roots of crime in each party and the related criminological theories, further research can be conducted to understand the effects these different criminal justice approaches have on the public, especially on marginalized groups.

## **DEHUMANIZATION AND DE-WORLDDING: CONCEPTUALIZING DISCONNECTION IN A POSTANTHROPOCENTRIC GENOCIDE STUDIES**

**WANDA JUNE AND ANDREW WOOLFORD**

Genocide studies has long relied on the concept of dehumanization to capture the process whereby a potential target is reduced to a condition that allows for their expendability. While offering a useful descriptor for how individuals and groups are removed from what Helen Fein refers to as the "universe of obligation" by being presented as "other-than-human," we note two limitations to the concept: 1) It centres the human as the basis for ethical relations; and, 2) in so doing it reproduces social-natural conditions in which more-than-human entities can be subject to world-destructive violence with impunity, since they are, by definition, devalued. Alternate terms, such as toxification, also do too little to capture the ideational tools required to destroy groups as entangled human and more-than-human groupings. In contrast, we propose the notion of "de-worlding" to describe the discursive and material processes that prime perpetrators to pervert, separate, purify, and cull entities enmeshed in group relations. Examples to illustrate our arguments will be drawn from two of our four case-studies—Cambodia and Canada—as part of our four-year investigation of symbiogenetic destruction in Cambodia and Canada.

## **DRUGS, POLITICS, AND PERVERSION: TOWARDS A COMPARATIVE THEORY OF DRUG POLICY FAILURE ACROSS NORTH AMERICA AND AROUND THE WORLD**

**STEVEN HAYLE**

North America is experiencing a crisis of drug policy perversion as almost 6, 000 individuals in Canada and over 110, 000 individuals in the U.S. died of a suspected drug overdose in 2023. While international research has found that supervised consumption facilities are effective in significantly reducing opioid overdose morbidity and mortality, in 2023 the Alberta government closed two facilities, and the Ontario government chose to pause the development of new facilities pending a lengthy review. In the U.S. there are currently only two supervised consumption facilities (both

located in Harlem, New York) that are legally allowed to operate. One of the challenges for addressing this global drug policy failure is the fact that we lack a solid theoretical basis upon which to study the perversion of drug politics on an international scale. Drawing on the work of Joel Best, this paper will address this gap by advancing a social constructionist model of social problems that can be useful for connecting media misrepresentations of drug use to the problematic decision-making practices of politicians and policymakers. This paper seeks to stimulate the development of an international comparative theory that can be used to make sense of similarities and differences in the ways that drug politics can be perverted across North America and around the world. This project is part of a larger textbook manuscript on international drug policy.

## **HOW TO FIGHT PERVERSE POLICY IN CRIMINAL JUSTICE**

**DAVID DORSON**

Canadians are already being subjected to a barrage of 'tough on crime' propaganda in advance of the next federal election. The Liberals have abandoned their reform promises from 2015 and the NDP is silent or complicit. At the same time, we have more and more evidence that the agenda of tougher laws, more policing and more imprisonment does not improve public safety but instead hurts thousands of people for no good reason and wastes a huge amount of public money. Many groups and individuals are aware of the huge gap between the evidence and current and proposed policies. The issue is what can be done to try to create a more informed public debate leading into the election. This presentation will address the following:-Who are the people and groups who would support a more progressive and evidence-based approach to criminal justice in Canada. There are many such actors across the country but they are generally poorly connected and not well organized to play an active role in the public debate and political process.-How can these groups and individuals be mobilized to participate more effectively in speaking out against the 'tough on crime' agenda? There are quite a few ways in which that work can be done. The hope is that this session will spur participants to do what each of us can to help build that shared effort.

**10:00-10:45AM FEATURED SPEAKER  
CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Introduction : Steven Kohm (UWinnipeg)

**DR. BILL MCCLANAHAN (UNIVERSITY OF  
TENNESSEE, KNOXVILLE)**

**“PERVERSITY, PLEASURE, AND POLICE: VISUAL  
ECONOMIES OF COPS AND CRUELTY”**

On January 23, 2023, Seattle cop Daniel Auderer responded to an incident where another officer struck and killed Jaahnavi Kandula. The following day, in a conversation recorded on his body camera, a laughing Auderer described 23-year-old Kandula as having "limited value." This talk aims at the cultural and material figure of the laughing cop, noting how the archetype demonstrates the desires that underwrite police power. Engaging with the visual economies of police, from the memes that circulate on media to the material artifacts of a culture of police like t-shirts, bumper stickers, and other ephemera, I allow police themselves to narrate their cruel fantasies. The talk concludes with thoughts on "perversity" in a global culture of police, noting that what may seem a perversion of power is often nothing more and nothing less than an admission of the elemental cruelty of policing.

## **11:00AM-12:00PM CONCURRENT SESSIONS**

### **PANEL 7.1: PERVERSE COLONIALISM AND RACISM CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Tom Hooper (York)

#### **THE MANUFACTURING OF INDIGENEITY AS PERVERSION**

**CAITLIN MELISSA DAMM, EKAS KAUR, AND MARCELLA SIQUEIRA  
CASSIANO**

In Canada, Indigenous persons are often referred to as "welfare sippers," "lazy," "substance-addicted," "unintelligent," and "undeserving." These offensive terms have a common meaning; they allude to a contradiction of the capitalist ethos, according to which people must uphold a specific type of entrepreneurism, work ethics, sobriety, assertiveness, worthiness, and intelligence and display a specific type of wealth. Our project explores the origins of such discursive formations and identifies and exposes the colonial policies and practices that manufactured indigeneity as a perversion. We demonstrate that the categorization of Indigenous bodies, cultures, and indigeneity as perversion, in the sense of deviant and unacceptable, stems from Indigenous resistance to the colonial effort aimed at transforming Indigenous people into wage workers and building an Indigenous working class in the country. Our project analyzes the Annual Reports of the Canadian Department of Indian Affairs between 1880 and 1936 to identify and expose the oppressive practices, technologies, and discourses used to expand capitalist economies in the country. We focus on the regime of oppression and subordination imposed on the Indigenous peoples to micro-manage their lives and force them to leave their ways of

living (e.g., nomadism, hunting, gathering, and traditions) to embrace farming, wage labour, and European ways of living and values. While most studies on Canadian colonialism frame the social-cultural destruction resulting from colonial institutions, like the residential or boarding school systems, as a colonist goal, our study innovates by shifting the angle of analysis to the expansion of capitalism and its perversity. We assert that the cultural genocide (i.e., removal of the practices and structures for a population to exist) articulated by colonial institutions was a means to a larger and long-lasting goal, which was to implement a capitalist mode of production in Canada. Our project contributes to a historical understanding of the overrepresentation of Indigenous people in criminal justice problems ranging from police bias and wrongful conviction to incarceration and recidivism.

## **RACE, HYPERSEXUALIZATION AND EROTIC CAPITAL IN SEX WORK**

**JULIE HAM**

The murder of six Asian women in the 2021 Atlanta spa shootings compelled public discussion on the hyper-sexualization and fetishization of Asian women in North America and the risks faced by Asian women in intimate labour. Many of these conversations were sympathetic to the victims and their communities, and fostered support for workers in intimate labour and sex work. However, discussions about hyper-sexualization and sex work appeared occur in parallel, rather than in interaction with each other. There appeared at times to be a polite hesitation or uncertainty to discuss how hyper-sexualisation interacts with sex work. This presentation aims to bring these conversations together and to provide a tool on how diverse publics and stakeholders can engage constructively in conversations about the hyper-sexualization of racialized women within a sex worker rights framework. This is all the more relevant given that the experiences of racialized women in the sex industry, including indigenous women and Black women, speak to and are shaped by ideas about racialized femininities borne out of colonial histories. The presentation aims to foster discussion on the distinctions and interactions between hyper-sexualization and sexual labour and what this means for stakeholders working for racial justice and sex worker rights.

## **NARRATIVES OF MARGINALITY AND MARGINALISATION IN THE ERA OF DIGITALISATION AMONG THE BASARWA (INDIGENOUS) PEOPLES OF BOTSWANA**

**LESEDI MASHUMBA**

This paper explores the narratives of marginality and marginalisation among the Basarwa peoples of Botswana in the context of their disconnectedness and lack of access to justice. The Basarwa peoples of Botswana are currently characterised by criminalisation of livelihoods, land dispossession, institutionalised assimilation as well as language and culture loss having been forcefully evicted from the Central Kalahari Game Reserve. Data was

gathered from a three-month ethnographic study using face-to-face interviews with thirty-six participants of the Basarwa communities of Kaudwane, Xere and New Xade. Findings demonstrated that their disconnectedness from the Internet due to the remoteness of their resettlement areas, well as their lack of proper knowledge on how to harness technology to market themselves their cultural activities has led to their disenfranchisement. Paradoxically, when connected through mobile technologies many of the participants had suffered from cyber scams but due to, again, their remoteness as well as challenges faced by law enforcement in Botswana could not get justice. The paper concludes by arguing for a re-socialisation of politics that recognises the structural causes of inequalities for the Basarwa peoples' communities and for an inclusivity framework that could help overcome processes of 'othering,' injustice, and exclusion of the Basarwa peoples who are already struggling for their right to place, recognition of human rights and decriminalisation of livelihoods. Challenges faced by the Botswana Police Service in investigating cyber scams must also be addressed.

**PANEL 7.2: ROUNDTABLE ON HOW TO ABOLISH  
PRISONS: LESSONS FROM THE MOVEMENT  
AGAINST IMPRISONMENT  
2M70 2ND FLOOR MANITOBA HALL**

**RACHEL HERZING, JUSTIN PICHÉ AND BAR NONE**

In a context where imprisonment persists as a perverse practice that causes significant harm to people and communities in the name of justice, this roundtable brings together authors of and contributors to the book *How to Abolish Prisons: Lessons from the Movement Against Imprisonment* (Haymarket, 2024) to discuss how community organizers are imagining and working towards dismantling and building alternatives to incarceration today. Together, roundtable speakers will share their insights on the objectives, strategies, tactics and group structures, along with the contradictions, tensions and challenges that characterize contemporary struggles to end imprisonment.

12:00-1:00PM Lunch - Sponsored by CIJS (Convocation Hall, 2nd Floor Wesley Hall)



## **1:00-2:00PM CONCURRENT SESSIONS**

### **PANEL 8.1: NO MORE DEATHS IN CUSTODY CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Bronwyn Dobchuk-Land (UWinnipeg)

#### **LEGAL STRATEGIES TO ADDRESS ACCOUNTABILITY: EXPERIENCES OF THE SOLEIMAN FAQIRI INQUEST LYDIA DOBSON AND ALEXANDRIA BONNEY**

In 2023, the Tracking (In)Justice project retained Prisoner Legal Supports to apply for standing in the coroner's inquest into the death of Soleiman Faqiri. Faqiri died in 2016 at the Lindsay jail after a brutal altercation with guards. The jury found that the cause of death was "homicide." The inquest process revealed the myriad forms of direct and institutional violence and neglect which led to Faqiri's killing. Many recommendations were made including establishing a provincial oversight body of Ontario jails, banning spit hoods, and publicly documenting and accounting for use of force (only some of which were adopted by the jury). This talk will examine the legal strategy of intervening in coroner's inquests into deaths in custody as a tool to bring about social change within an abolitionist framework. This talk will discuss strategies of developing recommendations, and generating publicity, as a means to call for greater transparency and accountability to end deaths in custody.

#### **TRACKING DEATHS IN CUSTODY FROM THE GROUND UP: DEVELOPING THE PRISONERS' JUSTICE DAY ONLINE MEMORIAL**

##### **JEFFREY BRADLEY**

Deaths in custody are not tracked in a consistent way across Canada, leaving little information available to the public. This talk will discuss the process utilized to develop the first ever online memorial for people who have died in custody across Canada, via the Tracking (In)Justice project. The memorial currently includes the names of over 1500 people who have died in custody since the year 2000. We include deaths resulting from illness and disease, homicide, due to the use of force, conditions of confinement, as well as deaths that occur due to accident, such as a drug toxicity poisoning, or due to suicide. All information for the memorial was collected from publicly available sources, including access to information requests, government data portals, coroners' websites, inquest documents, media articles, and department of justice reports. The memorial has been regularly engaged with and updated by families and communities of those lost by carceral violence. Due to ongoing systemic issues with a lack of access, transparency, and consistency in reporting data deaths in custody across Canada, tracking this issue is an imperfect and challenging.

## **MOVING BEYOND NUMBERS: WORKING WITH FAMILIES TO CALL FOR CHANGE**

**LINDSAY JENNINGS AND ALEXANDER MCCLELLAND**

Tracking (In)Justice has established the first comprehensive database of people who have died in custody across Canada. The project is a data justice and public criminology research initiative, but our research is about the lives and deaths of people who come into contact with the criminal legal system. Each person who dies in custody is someone with family, friends, and loved ones on the outside. To ensure we honour those who have died, and to be accountable to the communities impacted, we have established an ongoing Family Council, made up of people who have lost a loved one to a death in custody. We meet on an ad hoc basis, generally every two months, hosting feedback and listening sessions. The Family Council assists in setting directions, identifying gaps, and assisting with ethical framings to our ongoing work. This talk will address the process of establishing the Family Council, and how we seek to ground data on deaths in custody in the trauma-informed ways that aim to honour the memories of those lost and not further pathologize and stigmatize.

### **PANEL 8.2: ROUNDTABLE: PARTICIPATORY ACTION RESEARCH (PAR) AND COMMUNITY ENGAGED RESEARCH (CER) AS STRATEGIC ACTS OF RESISTANCE**

**2M70 2ND FLOOR MANITOBA HALL**

**CATHEE PORTER, AUDREY YAP, NYKI KISH, PATRICK FALLE, AND TAMARA HUMPHREY**

Participatory action work has the potential to operationalize itself as a form of community building and strategic site of resistance against the multiple logics of oppression driving the carceral archipelago. Extending from this, there are myriad opportunities for PAR and CER research teams to work to challenge carceral oppressions, both explicitly and subversively. In this presentation, we introduce the ways we as a community of diverse researchers, view our connections and our work as a site of resistance and divergence from carceral logics. We offer examples of how we, and all researchers, can center strategic acts of resistance as core components of solidarity building, of enacting structural change, and in various stages of research. To accomplish this, we explore select case studies of how community engaged research can be intentional in its design, from data collection to knowledge mobilization. This presentation will bring together members of our team into a discussion to highlight the value of art-based and creative outputs, prison education, and community building as resistance.

**2:15-3:00PM FEATURED SPEAKER  
CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Introduction : Alex Tepperman (UWinnipeg)

**DR. TOM HOOPER (YORK UNIVERSITY)**

**“DEFENDING THE FOUND-IN FOLLIES: HOW THE  
RIGHT TO PRIVACY COMMITTEE RESISTED THE 1981  
TORONTO BATHHOUSE RAIDS”**

On February 5, 1981, 200 police agents raided four gay bathhouses in Toronto and arrested 306 men. 286 bathhouse customers were charged with the criminal code offense of being found in a common bawdy-house, 20 employees and owners were charged with keeping a common bawdy-house. This event is one of the largest mass arrests in Canadian history. Despite this significance it is also remembered as an isolated moment, or a mistake in an otherwise progressive view of queer history after the so-called decriminalization of homosexuality in 1969. I offer two arguments in this presentation. First, the Toronto bathhouse raids were part of a broader history of criminalizing 2SLGBTQ communities in Canada. Second, the community learned from this long history of criminalization so that when police raided the baths they were ready to fight back. A group called the Right to Privacy Committee organized more than 3,000 angry demonstrators that took to the streets the following night on February 6, 1981. They repeated this with further protests throughout the year. Equally important to the streets was organizing a legal defense for the hundreds of men charged. The result was that 87% of the "found-in follies" were not convicted during their trials. Remembering this history of resistance is necessary for our communities' struggles in the present.

**3:15-4:30PM PANEL 9.1: ROUNDTABLE:  
COOPTATION AND PERVERSION OF JUSTICE IN  
COMMUNITY-BASED SAFETY PLANNING  
CONVOCAATION HALL, 2ND FLOOR WESLEY HALL**

Chair : Leon Laidlaw (Carlton)

**DANIEL WAYCIK, QUINN SARETSKY, AND BRONWYN DOBCHUK-  
LAND**

This panel will feature three short presentations and a structured discussion about the challenges of reconceptualizing community safety and security in decolonial and non-carceral ways. Panelists will reflect on concrete attempts to enact alternative justice and safety ideas and practices in the non-profit, social service, and community-based organization sectors. Our discussion will illuminate limits and opportunities of building community safety through this sector – including the difficulties of disentangling from police in front-line outreach and support work (Dobchuk-Land), dealing with cooptation and misrepresentation of the language of “decolonization” (Saretsky), and deconstructing institutional attachments to private security in public spaces (Waycik). Taken together, these panelists highlight the ways that the idea of “community safety” is perversely mobilized toward exclusionary practices even in spaces seemingly committed to the opposite. Panelists will also reflect on the important and exciting work being done to practice security differently in the face of escalating housing, income, climate, and existential insecurity.

**5:30 PM (FOOD SERVED AT 5:45, CASH BAR)  
CLOSING GATHERING “CONFERENCE MEETS  
COMMUNITY.”**

**X-CUES. 551 SARGENT AVE**

Featuring tabling from community groups confronting injustices on this territory; the John Howard Society of Manitoba Literacy Department & their “Inside Scoop”; Card making for Inside Scoop authors; A Joint Effort: An Art Installation on Solidarity and Love Behind and Beyond Bars. AND Winnipeg community launch for How to Abolish Prisons: Lessons from the Movement Against Imprisonment. Please join us.