# CROSSING BORDERS: IDENTITY, DIFFERENCE AND COMMUNITY

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**Abstract**
This article examines the newly-formed Bishop's University Research Cluster "Crossing Borders". As a group of researchers dedicated to the examination of identity and difference, "Crossing Borders" seeks to broaden the scope of academic research on these topics and engage the student and local communities in knowledge creation. Bringing together researchers from eleven disciplines in the Humanities and Social Sciences, this cluster is steeped in interdisciplinary concerns which will allow individual perspectives to enrich common questions and objectives derived from a shared interest in cultural studies. The article frames the theoretical approach to the cluster, its methodologies, and its planned contribution.

**Résumé**
*Cet article brosse un portrait du nouveau groupe de recherche consacré à la thématique des « frontières » basé à l'Université Bishop's. Il s'agit d'un groupe de chercheurs qui se pencheront sur les notions d'identité et de différence dans le but d'élargir la portée de la recherche universitaire sur ce sujet et d'appeler autant les étudiants que la communauté environnante à participer à la création d'une nouvelle base de connaissances. Le groupe de recherche rassemble des chercheurs provenant de plus d'une dizaine de disciplines dans le champ des sciences humaines et sociales. Sa multidisciplinarité permettra aux perspectives individuelles de venir enrichir des questions de recherche et des objectifs communs grâce à un intérêt partagé pour les études culturelles. Cet article présente le cadre théorique du groupe de recherche, ses méthodologies et les contributions prévues par ses membres.*

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Borders are everywhere. They define the differences between individuals and the world around them, self-identified groups and their social environment, the ambiguous spaces separating genders, sexualities, geographical areas, and ethno-cultural communities. At

Bishop's University we encounter the borders that shape social categories every day in our classrooms and our communities: gay/straight, male/female, French/English, immigrant/Canadian, and so forth. As researchers, many of us investigate specific identities, from ancient female sorcerers and familial belonging to modern immigrant communities and transnational movements, from current indigenous identities to early modern racial differences. As a result, researchers from the humanities and social sciences came together in a research cluster entitled "Crossing Borders." The cluster examines the socially constructed identities delineating nationalities, ethno-linguistic communities, genders and social classes. We are currently engaged in three major research areas: Indigeneity, Gender and Power, and Transnational Identities.

Social categories, be they those we encounter every day or the ones we research, might vary but they persist across space and time, including our immediate communities, as concepts shaping social and cultural interactions. Why is this process a constant feature of social organization? What are the implications of social differentiation? How do various identities intersect with given power structures? How can research on identity make a difference in our communities? And how can insights from students, community activists and citizens who encounter these very issues every day inform these questions? We strongly believe answering broader structural questions requires both an interdisciplinary approach and a focus on knowledge production and sharing at the community level to ultimately aggregate findings and give them wider meaning. This broader knowledge infrastructure aims to strengthen the research process itself and bring together knowledge creators from both the community and the university to make a difference at the local level.

**Theoretical Underpinning**

The essence of this cluster as a project dedicated to the research of a wide variety of identity and conceptual borders stems from recent theoretical developments. Borders emerged as a popular object of inquiry under the auspices of the borderlands notion. Inspired primarily by research in the American Southwest and Northern Mexico, scholars argued that the borderlands constituted a socially, geographically and politically constructed space across the US-Mexico boundary with distinct characteristics. Mainly, these borderlands were liminal and marginal spaces that not only invited movement across transnational boundaries but also allowed for wide interpretations of cultural identity. Borderlands, in essence, were constituted as spaces where cultures, languages and ethnicities met, converged and negotiated, resulting

in specific border identities that borrowed, adapted and transformed cultural and social practices from both sides of the boundary.[1]

Although research on borderlands has largely relied on specific geographic in-between areas where these processes take place, the close connection of borderlands theory to feminist and queer theory has meant that the concept of border has been increasingly applied to cultural and identity differences irrespective of geography or space. Thus, there is greater interest in borders among cultural communities, genders, sexualities, and identities. In this wider sense, borders can also be understood as discursive, conceptual practices that create difference among groups and individuals and therefore shape our daily lives.[2]

When we think of social categories, idealized binary concepts such as male/female, rich/poor, gay/straight, black/white and others come to mind. Even if these categories do not reflect the complexities and ambiguities of daily life, they persist as concepts by which people shape their social worlds. Public discussions readily assume and validate these categories. We need go no further for this persistence of manufactured social categories in public discourse than current Quebec debates on reasonable accommodation of religious and immigrant minorities.

Whereas traditional scholarship assumed intrinsic traits that marked differences among groups, Foucault's idea that juridical systems produce the very subjects they represent, together with Gramscian models of hegemony, meant that social differences and identity came to be seen less as reflections of an essential self than as imposed meanings. Moreover, work on specific contexts has also explored the way daily realities challenged the binary assumptions contained in these discourses.[3]

Increasingly, research has pointed to difference and identity, not only as conceptual categories but as lived experience. Thus, Judith Butler's work on gender has demonstrated how difference is materialized and subverted through repeated body presentations, images, and mannerisms. Philosopher and performance artist Adrian Piper challenges the assumptions of embodied racial identities—how we expect racialized subjects to act in particular ways. Sociologist Nick Crossley examines how learned habits play a central role in the way we conceptualize social categories. Psychologists have recently argued that interpretations of racialized body features seem to partly rely on cognitive learning processes.[4]

But as important as these contributions are in highlighting the instability of categories of identity and the way lived experience can adapt, shift, and even challenge these concepts, they also raise new questions. Specifically, if social categories are inherently unstable and

prone to break down as people move through and around them in daily life, then why are they still so successful in defining the terms of reference against which individuals measure themselves and others? In a comparative perspective, why is it that societies across time and space have tended to create systems of social differentiation that often marginalize minorities? Specific categories of identity might come and go, depending on context, but differentiation as a system of social organization remains. Identity categories might change due to local concerns but the notion of difference as a way by which people approach their social interactions remains broadly in place.

Another issue raised by cultural scholarship on social categories refers to the meaning of identity and difference to communities and their goals for social justice. Identity—from individual to collective—can be seen as the effects of hegemonizing discourses that ultimately reflect totalizing categories. However, identity politics have also been understood as useful sites of resistance and mobilization, both at the theoretical and practical levels.[5] Likewise, stemming mostly from feminist and queer theory, scholarship has argued that the celebration of difference, heterogeneity and ambivalence can provide viable means to dissolve rigid categories of identity and thus challenge modernity's totalizing frames of reference. On the other hand, this focus on difference and variability as a critique of identity categories can appear to rob oppressed groups of tools widely applied to effective social mobilization.[6] Ultimately, there is a tension between the theory and the everyday politics of identity.

Tackling these issues requires moving beyond mere academic research and engaging the community in shared knowledge production. After all, questions on the persistence and meaning of social categories reflect back on current concerns we all—academics, activists, students and citizens—share. What are the implications of social categorization? How does the maintenance of identity categories affect social and cultural inequalities? How can these identities, even if originally imposed, be transformed to benefit the disadvantaged? If broad systems of difference are a persistent feature of social organization, no matter the context, what is the appropriate response of those interested in social justice? How will our increasingly globalized world shape the responses to these issues? All these questions point to the relevance issues of difference and identity have to everyday concerns. Even if the jargon of cultural scholarship sometimes seems to occlude rather than bring to light these questions, the importance of how we understand identity speaks to issues people face in their daily lives.

Bridging these theoretical questions on identity with everyday concerns and experiences is essential to transforming academic re-

search into cooperative knowledge production and dissemination that impacts our local communities. Recent trends have increasingly highlighted the importance of knowledge networks that bring together academics, community activists and students. Not only have community-based research initiatives and public knowledge production gained much impetus in the last decade, but such ventures and partnerships are increasingly incorporating fields and research from the humanities as well, as can be seen by the Research Impact project on knowledge mobilization through a partnership between various Canadian universities.[7]

**Methodology**

For the members of the Crossing Borders cluster, stretching the traditional boundaries of research and engaging the community in knowledge production is essential to the success of our examination of identity and difference. Not only can such a process open scholarship to the broad public and help to impact our communities, but this dialogue with the community can also reflect back on our own research, enrich it and provide us with new perspectives of inquiry.

Certainly many challenges exist to such a process. Translating academic work produced in the context of very specific disciplinary literature and concepts requires new forms of organizing, producing and disseminating knowledge. Academics may have thoroughly incorporated the linguistic turn and its emphasis on the ambiguous and constructed nature of categories, but many of our students, families and friends whom we want to engage still reflexively approach identity in an essentialist fashion.

These divides can seem difficult to bridge productively. As researchers who have mostly come of age in traditional academic settings, the walls of the ivory tower offer comfort. But the practice of academic research as we know it presents unsustainable contradictions in the face of the poststructuralist shifts we have all witnessed and incorporated. We tend to create knowledge within an academic system that still largely operates within disciplinary boxes and through concepts somewhat removed from every day experiences. Yet, if there is anything that we have learned from the rapid theoretical shifts of the last thirty years it is that, as researchers, we are situated in the world. Our research is informed, even implicitly, by the cultural, political and social trends we live and breathe, just as do our students and our friends in local communities. Acknowledging the commonality of our experiences and how these contingencies affect us all means that we must approach knowledge production and dissemination as part of broader objectives we share with those around us and beyond the academe. Doing so will

require creating infrastructures for knowledge production that do not just privilege ivory tower concerns and concepts, but rather emphasize dialogue and interaction from a variety of perspectives.

The cluster is divided into three axes: Indigeneity, Gender and Power, and Transnational Identities. The first axis, **Indigeneity**, explores the boundaries and their transcendence between Indigenous Peoples and the larger societies in which they find themselves. In terms of members' contributions, Jean Manore (History) examines the administrative and legal borderlands that Aboriginal Peoples must navigate as they negotiate Euro-Canadian understandings of identity, citizenship, rights, and culture. Christopher Stonebanks (Education) analyses indigenous issues from an international perspective, including research from North America to the Middle East. From a critical pedagogy perspective, formal and non-formal locations of education are examined to reveal the formation of identity, ways of knowing and cultural interpretations in the unequal and ongoing framework of colonialism. Mary Ellen Donnan (Sociology) addresses the diversity of homeless people in Canada's centers. Credentials of recent immigrants to Canada are interpreted in a series of regulatory and social processes that create barriers to income. The bordering of indigenous peoples' identities into categories such as "Status and Non-Status Indian" creates a maze of regulation and disentitlement directly relevant to these individuals' opportunities to access affordable housing.

The second axis, **Gender and Power**, explores how gender categories shape lived experiences in power-laden contexts, from criminality and deviance to political discourses and individuality. Members' research includes the following: Cristian Berco (History) examines the construction of gendered deviance through early modern Spanish sources on sodomy, female sorcery, and venereal disease. Sophie Boyer (German) explores the meeting points of crime and sexuality in Weimar Germany literature, especially the representation of criminal behaviour and the gendered boundaries separating the "normal" from the "deviant". Claude Lacroix (Art History) examines representations of the human body as sites of mimicry, resistance or challenge to the mainstream/normative social construction in categories of gender identities. Linda Morra (English) examines how evolving national imaginings influenced Canadian women writers. At the turn of the 20th century, some women writers expressed delight in sublimation into a transcendent idea of citizenship. While such views gained them literary legitimacy, they paradoxically relinquished the very autonomous identity they had sought. Michele Murray (Religion) investigates how labelling women "magicians" in the late antique Jewish and Christian communities was a discursive strategy by those in power to construct

social boundaries, gender roles and authority structures. Jessica Riddell (English) examines the representational strategies within innovative genres commissioned by Queen Elizabeth I and her male courtiers and how they served to contest and re-form gender categories.

The third axis, **Transnational Identities**, investigates the constitution, the politics and the representation of communal and individual identities in a transnational context, specifically through discourses that draw on dynamic relations across borders, ethnicities and races. Regarding members' research, Gordon Barker (History) investigates the shifting identities and geographical movements across national borders of American free blacks and slaves, including how the white community viewed these crossings as dangerous, disorderly, and disruptive. Claude Charpentier and Dale Stout (Psychology) analyze the underlying psychological factors shaping Quebecers' attitudes toward ethnic and religious groups, specifically how socially constructed notions of cultural vulnerability and identity play out in shaping the differing attitudes of Estrie Anglophones and Francophones toward immigrants. Cristiana Furlan (Italian) examines travel literature as a primary means for the representation of "Self" and "Otherness," particularly as encounters with new and different cultures are key to understanding how borders function and identity is formed. Louis-Georges Harvey (History) investigates identity within political discourse, especially in terms of changing identities within French Canadian and Anglophone 19th century communities. Catherine Tracy (Classics) examines Ancient Romans' understandings of legal personhood which shed light on their concepts of biological relationships and the construction of kinship related to imperialism. Jordan Tronsgard (Spanish) explores dynamic and heterogeneous emerging Spanish identities in works of narrative fiction and film, especially how collective historical memory relates to the less "traditional" and more transnational realities of Spain today. Trygve Ugland (Political Studies) focuses on the fields of Comparative Politics and Comparative Public Policy, with an emphasis on European and Scandinavian Politics, as well as on the relationship between Canada and Europe.

These axes provide a conceptual umbrella under which members' ongoing research programs, normally bound within specific disciplinary concerns, can contribute to an interdisciplinary dialogue regarding social differentiation, its persistence and meaning. As such, individual members' work is complementary and additive in scope, bringing together their findings from a variety of contexts and disciplines to answer broad structural and theoretical concerns regarding identity and difference.

Stretching the boundaries of individual research from the specifi-

cally disciplinary, with its own literature and concerns, to the broadly structural will require an infrastructure to facilitate this dialogue. As we obtain funding, the researchers affiliated to the different axes will hire research assistants to help members review both the common and individual literature and shape broad group approaches related to the meaning of social differentiation. At the same time, opportunities for research sharing and dialogue will be essential to creating the necessary interdisciplinary synergies. As such, axes will continue with the informal gatherings we have termed the "Friday brownbag series" already started in 2010, whereby members present findings, questions, issues of concern stemming from their research to the group at large. So far, these have been tremendously helpful in revealing the common interests we share across disciplinary boundaries. Likewise, more formal meetings in the shape of colloquia, seminars and lectures that will include invited speakers will also form a regular part of each axis' work. Not only will each member's scholarship contribute to the issues examined within individual axes but the broader structural and interdisciplinary perspectives required will allow researchers to examine their own work from a different point of view.

At the same time, public colloquia, seminars, and lectures will present one of many opportunities to start engaging the community in this work. As mentioned before, this process will be essential in creating the necessary knowledge infrastructure and multivalent processes to more effectively give the community a stake and a sense of ownership in this task while also helping academic researchers to stretch the normal boundaries of their work and recognize how their situatedness affects the questions they ask, the answers they seek, and how they understand their contribution to the here and now. As such, each axis will put in place a specific process of consultation with community activists, student groups and citizens around the issues defining their inquiries. One of the best tools for doing so will be small "unconferences" which will allow participants from every walk of life to break away and discuss issues of common concern in a non-hierarchical, less formally structured sense. Thus, rather than privileging academic researchers as imparters of truth, these "unconferences" can bring together more broadly understood knowledge creators to bear on these questions. Likewise, public roundtables on identity and difference bringing together not only academic researchers but student activists, artists, and community members can help to provide a forum for the sharing of concerns and knowledge while allowing team members to view their own interests in a broader, more immediate perspective. Finally innovative events stemming from curatorial and public scholarship techniques such as a Living Books series, or the use of digital and web media to allow for

broad-based knowledge creators (citizens, students, academics) to work collaboratively in the design and implementation of projects that combine broad findings on the meaning of identity and difference with community-engaged projects can help to transform traditional, ivory tower 'research' into broad-based civic engagement.

For instance, we are planning an interdisciplinary symposium on the human body to be held in 2012 together with the Montreal Dance Company *Van Grimde Corps Secrets*. This symposium will address issues around the body that reflect current concerns—from the way body scripts, such as appearance, mannerisms and dress, are read socially to technological and medical changes and the questions they raise about body modification and ownership. The meeting will bring together not only academic researchers but artists as well in order to start addressing these questions in a manner that reaches out to a broader public. Not only will the symposium therefore include public debates to be conducted together with interested students, it will also culminate in an exhibit that will bring together dance performances, art work and scholarly texts through an innovative architectural display that will begin in May 2012 in Montreal at the Festival Transamerique. The exhibit will then travel throughout Canada and Europe to return to Bishop's University in 2013.

The last plank for community engagement focuses on students. Funds are already dedicated to our Malawi Project inviting Bishop's students to participate in research-based experiential learning in Malawi, Africa. While living in the rural village of Makupo, students from multidisciplinary backgrounds engage in creating and exploring their own research interests in conjunction with professors, peers and members of the local community. The five-week experience is meant to encourage students to creatively expand their learning through a spirit of reciprocal participation and dialogue.

Ultimately, we believe the combination of interdisciplinary research and community-based knowledge production and sharing will allow the team to more fruitfully engage broad questions around the persistence and meaning of identity and social differentiation while making a positive contribution to our immediate communities. For work on questions shaped by cultural studies to succeed and for university communities to remain viable in the long term, a more rigorous engagement with the community that gives everyday citizens a sense of common ownership in the campus and its work is essential.

**Importance and Contribution**

Our rapidly globalizing world brings both exhilarating possibilities and daunting challenges. We face shrinking communication, media

and economic borders which promise a global village but can also solidify existing inequalities. We face mass movements of transnational migration across national boundaries that, in many cases, are becoming increasingly militarized. We face, especially in Canada, a multicultural, multi-border society where a common civic consciousness is built on a tenuous balance with the differences enshrined in individual identities driven by cultural, ethnic, gender and class politics.

By taking a broad view of border as concept, reality and metaphor, the Crossing Borders cluster brings together researchers working on the great variety of identities we encounter to examine their meaning, function and relevance to our local, regional and international communities. The cluster's originality stems from its willingness to consider the concept and reality of borders in the broadest sense. As discussed above, the continuing influence of queer and feminist theory has meant that we can not only refer to borders in the strict geographical sense that originally informed the concept of the borderland, we can also consider borders as discursive practices that create identity differences among groups of people, be it through gender, ethnicity, language or culture.

This broad understanding of borders allows the cluster to bring together researchers working on very specific identities, often separated by time, space and even type, yet sharing a conceptual framework. Thus, we have members examining the border of indigeneity, an identity that is malleable as it both depends on a geographical perspective but can cut across national boundaries. We also have researchers focusing on the all-too-common double border of gender and deviance that keeps appearing across societies and that interlink them as part of broader patriarchal projects. We have individuals working on familial, civic and socio-religious borders in the ancient world, national ones in Europe, political and linguistic ones in Québec, and even the US-Canada border and the movements of peoples and ideas across it. In short, various research projects that normally fall under specific academic categories and respond to a particular subject literature are being brought together through the broad conceptualization of borders to help, through these disparate perspectives, in understanding how borders shape our world.

Ultimately it is the ubiquity of borders that makes this research enticing and relevant to local, national, and international concerns. Moreover, it is because identity boundaries affect all of us, especially in today's globalizing world, that the cluster considers its mission of community outreach and dissemination of its research beyond the hallowed halls of academia as essential. "Crossing Borders" not only asks that we consider borders more broadly but that, as researchers, we stretch our very

specialized work and enter a dialogue with the communities we serve.

**ENDNOTES**

1 The term borderlands was first popularized by Herbert E. Bolton, *The Spanish Borderlands: A Chronicle of Old Florida and the Southwest*, Foreword Albert L. Hurtado (1st ed., 1921; Albuquerque: University of New Mexico Press, 1996). Important historical studies on the southwest border include Sherburne F. Cook, *The Conflict Between the California Indians and White Civilization* (1st ed., 1943–1946; Berkeley: University of California Press, 1976), David Hurst Thomas, ed., *Spanish Borderlands Sourcebook*, 27 vols. (New York: Garland, 1991); David Hurst Thomas, *Columbian Consequences, Volume 2: Archaeological and Historical Perspectives on the Spanish Borderlands East (Washington DC, Smithsonian Institution Press, 1990)* and Cynthia Radding, *Wandering Peoples: Colonialism, Ethnic Spaces and Ecological Frontiers in Northwestern Mexico, 1700–1850* (Durham: Duke University Press, 1997). However, both geographers and anthropologists have also examined borders more widely around the world as areas of cultural negotiation and exchange. See, for example, *Alan G. Ogilvie, Europe and its Borderlands (London: Thomas Nelson, 1957);* P. Bohannan and F. Plog, eds. *Beyond the Frontier: Social Process and Cultural Change* (New York: The Natural History Press, 1967); Wendy James, *'Kwanim pa: The Making of the Uduk People: An Ethnographic Study of Survival in the Sudan-Ethiopian Borderlands* (Oxford: Clarendon Press, 1979); Aletta Biersack, *Papuan Borderlands: Huli, Duna, and Ipili Perspectives on the Papua New Guinea Highlands* (Ann Arbor: University of Michigan Press, 1995).

2 Gloria Anzaldúa, *Borderlands: The New Mestiza* (San Francisco: Spinsters, 1987) was extremely influential in addressing chicana borderland identities in the context of cultural hybridity. Approaching identity as a contested border from a tradition of feminist literature, Anzaldúa's ground-breaking poetry opened up the study of borders as discursive categories. Influenced by Queer theory's concept of difference and traditions in feminist theory, much recent work has focused on the cultural borders of gender, race, and identity. See A. Keating, *Entre mundos/ Among Worlds: New Perspectives on Gloria E. Anzaldúa* (New York: Palgrave, 2005); S. Oboler, *Ethnic Labels, Latino Lives: Identity and the Politics of (re) Presentation in the United States* (Minneapolis: University of Minnesota Press, 1995); M. P. Root, *The Multiracial Experience: Racial Borders as the new Frontier* (Thousand Oaks, CA: Sage, 1996); George J. Sánchez, *Becoming Mexican-American: Ethnicity, Culture and Identity in Chicano Los Angeles, 1900–1945* (New York: Oxford University Press, 1993); David Blake Willis and Stephen Murphy Shigematsu, eds., *Transcultural Japan. At the Borderlands of Race, Gender, and Identity* (New York: Routledge, 2008).

3 On the construction of difference, especially via judicial processes, see Michel Foucault, "Right of Death and Power Over Life," in *The History of Sexuality* (New York, 1980), Vol. 1. The idea that categories of identity are constructed through binary oppositions has been applied in a variety of fields and encompasses a vast scholarship. In the area of postcolonial studies, see Edward Said's seminal *Orientalism* (London, 1978) and, especially, Homi Bhabha, "DissemiNation: Time, Narrative, and the Margins of the Modern Nation," in H. Bhabha, ed. *Nation and Narration* (London, 1990), 291–322 for an exploration of both the construction of postcolonial identities and ambivalence as a tool to combat dominant discourses. Likewise, Benedict Anderson's *Imagined Communities: Reflections on the Origins and Spread of Nationalism* (London, 1983) explored the construction of national identities. Later examinations on the issue include Doris Summer, *Foundational Fictions: The National Romances of Latin America* (Berkeley, 1983) and Zoe Bray, *Living Boundaries: Frontiers and Identity in the Basque Country* (Brussels, 2004). On the construction of race and its nuances see Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York, 2000); Michèle Lamont, *The Dignity of Working Men: Morality and the Boundaries of Race, Class, and Immigration* (Cambridge, MA, 2000); and Ron Eyerman, "Cultural Trauma: Slavery and the Formation of African American Identity," in J.C. Alexander et al. *Cultural Trauma and Collective Identity* (Berkeley, 2004). In the field of gender and queer studies see Mark D. Jordan, *The Invention of Sodomy in Christian Theology* (Chicago, 1997), Randolph Trumbach, *Sex and the Gender Revolution* (Chicago, 1998); David Halperin, *One Hundred Years of Homosexuality: And Other Essays on Greek Love* (New York and London 1990); Elizabeth Armstrong, *Forging Gay Identities: Organizing Sexuality in San Francisco, 1950–1994* (Chicago, 2002). These are but some examples of the way identity construction has shaped scholarship across fields.

4 Judith Butler, *Gender Trouble* (New York, 1990); Judith Butler, *Bodies that Matter* (New York, 1993); Adrian Piper, "Passing for White, Passing for Black," *Transition* 58 (1992): 4–32; Nick Crossley, *The Social Body* (London, 2001); Jamin Halberstadt, Steven J. Sherman and Jeffrey W. Sherman, "Why Barack Obama is Black: A Cognitive Account of Hypodescent," *Psychological Science* 22 (January 2011): 34–38.

5 For a recent application of both Foucault's concepts of disciplining and control as well as Gramsci's model of hegemony see T. K. Vinod Kumar and Arvind Verma, "Hegemony, Discipline and Control in the Administration of Police in Colonial India," *Asian Journal of Criminology* 4, no. 1 (June 2009): 61–78. On the way nuanced identities can be transformed as spaces of resistance see, for instance, work on youth subcultures in Andy Bennett and Richard Peterson,

eds. *Music Scenes: Local, Translocal, and Virtual* (Nashville, 2004), or Manuel Castells, *The Information Age: Economy, Society and Culture . Vol. 2: The Power of Identity* (Oxford, 2000) for mobilization in networked societies. Also consider identity formation via dress as an act of resistance as argued in Berrin Koyuncu Lorasdagi, "The Headscarf and Resistance Identity Building: A Case Study on Headscarf Wearing in Amsterdam," *Women's Studies International Forum* 32, no. 6 (Nov–Dec 2009): 453–62.

6 On difference and ambiguity as a challenge to heteronormativity see classics such as Butler, *Gender Trouble;* Eve Kosofsky Sedgwick, *Epistemology of the Closet* (Berkeley, 1990); Steven Seidman, *Difference Troubles* (Cambridge, 1997). Examples of applied work include Josiah Blackmore and Robert S. Hutcheson, *Queer Iberia: Sexualities, Cultures, and Crossings from the Middle Ages to the Renaissance* (Durham, 1999); Robyn Wiegman, "Interchanges: Heteronormativity and the Desire for Gender," *Feminist Theory* 7, no. 1 (2006): 89–103. For a re-evaluation of the usefulness of this model for political mobilization see the forthcoming volume of essays, María do Mar Castro Varela et al, eds. *Hegemony and Heteronormativity: Revisiting 'The Political' in Queer Politics* (London, 2011). For a clear overview of the complex relationship between determinism and agency in the work of Foucault as well as recent feminist critiques of his positions, particularly in terms of the body, see Margaret A. McLaren, *Feminism, Foucault, and Embodied Subjectivity* (Albany, 2002), ch. 3. For a pointed critique of whether Foucault's ideas about power leave any room for effective resistance see Nancy Fraser, *Unruly Practices: power, discourse and gender in contemporary social theory*, Cambridge, 1989), p. 29 as well as Nancy Hartsock, "Foucault on power: a theory for women?" in L. Nicholson, ed., *Feminism/Postmodernism* (London & New York, 1990), p. 164.

7 Examples of calls for a renewal of public scholarship and community-based research as part of broad university practices include Lakshman Yapa, "Public Scholarship in the Postmodern University," *New Directions for Teaching and Learning* 105 (2006): 73–83; Derek Barker, "The Scholarship of Engagement: A Taxonomy of Five Emerging Practices," *Journal of Higher Education Outreach and Engagement* 9, no. 2 (2004): 123–37; Kerry Strand, et al. *Community-Based Research and Higher Education: Principles and Practices* (San Francisco, 2003); Ray Barnhardt, "Indigenous Knowledge Systems and Alaska Native Ways of Knowing," *Anthropology and Education Quarterly* 36, no. 1 (2005): 8–23. The Research Impact project was created in 2006 through a grant for the creation of Knowledge Mobilization Units in York University and the University of Victoria. In 2010, University of Saskatchewan, UQAM, and the Harris Centre at Memorial University joined the network (http://www.researchimpact.ca).