

1st Annual Critical Eating Dis/Order Conference Conference Schedule

Saturday, April 26th

9:00am-9:30am (Newfoundland time): Registration & Refreshments

9:30am-10:00am: Welcome & Introduction to Eating Order Resistance, Dr. Nicole Schott, Banting Postdoctoral Researcher, School of Social Work, Memorial University of Newfoundland and Labrador **& Julia Janes**, Associate Professor, School of Social Work, Memorial University of Newfoundland and Labrador

Eating orders tell us what/who, when, how, why, and if, we should eat. Eating orders shape who gets access to eat what/who, when, how, why, and if at all. Eating orders weigh us as “better” or “worse” than others. Eating orders measure our value with violent ideas such as “good/right/civil/ clean versus bad/wrong/uncivil/dirty” eating. Eating orders appear similarly and differently across people, places and time periods. Eating orders interact with all aspects of everyday life (e.g., gender, race, class, neurodiversities). We reject eating orders in all formations! Our conference is a collective act of eating order resistance towards eating revolutions and fatter futures. We are thrilled to celebrate with our community today!

10:00am-11:00am: Opening Local Keynote – Andre Phoenix

Title: My Body, my experience: Revolution within

Abstract: In a world that demands our constant better than best performance, continuous perfection, and ever increasing productivity - none of which is humanly achievable - how can we truly take care of ourselves with love and connectedness? I guarantee you the answer is not eat ‘right/healthy’, get 8 hours sleep a night, and do regular exercise as most self-care and compassion fatigue workshops will task you with while leaving you feeling less than for not being able to do so.

In this hour, you will be invited to soften into the space we create together. As much or as little as you feel safe within yourself to try. To hear and follow what your body is needing and wanting.

You can stim, fidget, colour, do stretches, sit in a chair, sit on the floor, lie down, move around, or any combo thereof while we gently ask questions without seeking answers. Rather the intent is in sitting with and living with the questions while we offer some space for whatever wants to arise within us.

A variety of on-the-spot practices will be offered along with a number of resources for self-compassion, experiencing love within yourself, and generally being kind to yourself and your body

11:00am-11:15am: Break

11:15am-12:15pm: Presentations & Art Installations

Faith Stadnyk, PhD Student, Sociology, Carleton University

Title: Fattening Intuitive Eating and Movement

Abstract: Using a feminist-of-colour disability studies-oriented lens, I argue that HAES®-aligned online discourse is providing care for those distressed by (internalized) anti-fatness, particularly for people who identify with dis/ordered eating and movement. However, this care leaves out multiply marginalized people, is only accessible to largely privileged people, and does not extend into combatting large-scale social injustices that shape peoples' quests for food freedom. Thus, I call for political action as we fight the urge to starve, restrict, or purge and work collectively to heal our relationships with food, our bodyminds, and the world we inhabit. This call to action is a prototype for a radical shift in how intuitive eaters and movers view health, care, 'recovery,' healing, and well-being promotion, culminating in a praxis of eating dis/order healing as world-building.

Fiona Cheuk, PhD Candidate, Social Justice Education, University of Toronto

Title: My Sister's Barfing Again

Abstract: I have a sister who is seven years older than me. When she was a teen, she started to make herself puke after meals and to my knowledge this continued until she was in her mid-twenties. As a much younger child, I didn't understand why she did it. As it often happens with siblings, I started to imitate her. Our society has many explanations for why a child might choose to make themselves throw up after a meal. These explanations are usually medicalized and psychiatrized as an individual problem located in the child, or as motivated by social factors related to body image. In this presentation, I explore my experiences with an eating dis/order relationally as a form of disorderly knowledge-making through which I came to make sense of the world in relation to my gendered, racialized, body through my sister's and mother's explanation for why she was sick after meals. I'm obsessed by the concept of framing experiences as intimate communal knowledge-making and crip knowledge-making as a way to resist diagnostic narratives.

Kaitlyn Fortune, PhD Student, Sociology, Memorial University of Newfoundlan

Title: Fat Fetish Freedom: Identity, Bodywork, and Affective labour for fat women in Kink

Abstract: My dissertation work aims to examine the affective labour, bodywork, and identity of fat women in Kink. This project inquires into larger social structures of

marginalization and anti-fat bias, examining the impact of body-centric participation in arenas of kink on identity formation and fat liberation; I explore the possibilities for de-equating fatness with undesirability by revaluing sexual-social identity formation, negative gendering, and diverse modes of embodiment and affective labour. I seek to answer the following questions: Does social capital accrued through competent, desirable Kink skills help or hinder the creation and navigation of fat identity within Kink? How do factors of negative gendering, marginalization (namely fatphobia), and a lack of positive representation of fat sexualities impact who feels able to join communities and build Kinkster identities? How might the lack of representation of fat women in erotic fiction impact access to Kink for fat women, and how might their involvement in the collaborative creation of erotic fiction impact identity-making through crafting their own fat actualities? Using a combination of Participatory Action Research (PAR) and Arts-Based Research (ABR) by way of erotic social fiction, I aim to explore the possibilities for differential fat futures that may be possible through overt physical and sexual activities of Kink that may not be present in broader society. Using a decolonial framework, I ensure that fat Kinksters remain at the center of both the process and the products of this work to produce opportunities for good, rather than harm, in the areas of representation, community identity, and fat futures.

12:15pm-1:15pm: Lunch

1:15pm-2:45pm: FEDUP Collective (Fighting Eating Disorders in Underrepresented Populations: A Trans+ & Intersex Collective) - Cody Esterle, Zain Lugay, Sam Sharpe, hello@fedupcollective.org

Title: Understanding and Supporting Experiences of Eating Dis/Orders in Transgender, Gender Diverse, and Intersex Populations (Virtual Workshop)

***Register to attend in-person or via Zoom**

Abstract: As a peer support collective by and for transgender, gender diverse, and intersex (TGDI) community members experiencing challenges in their relationships to food and body, FEDUP (Fighting Eating Disorders in Underrepresented Populations) Collective's work is fundamentally attuned to the ways in which these challenges must be understood as social justice issues. This represents a stark departure from mainstream clinical conceptualizations of eating disorders as primarily individualized issues whose etiology, treatment, and recovery are mediated by personal genetic predispositions, exposure to media depictions of body ideals, and family dynamics. These conceptualizations are also predicated on a clear binary of "ordered" versus "disordered" eating, with the latter representing a deviant pathology to be eradicated and the former presumed to be a universal, accessible, and quantifiable status to be attained. For many TGDI individuals, these frameworks and approaches have proven wholly inadequate to decipher, witness, or ameliorate the multifaceted and intersectional forms of violence, oppression, and alienation impacting our relationships to food and

body.

During this 90-minute virtual workshop, members of FEDUP's team will discuss the ontological, material, and communal ways our work disrupts, makes visible, and provides alternatives to mainstream interpretations of and care for eating dis/orders in TGD individuals. We will cover the impacts of systemic forms of oppression such as transphobia, racism, colonialism, ableism, and anti-fat bias on TGD individuals, as well as how a lack of consistent access to food, medical care, gender affirmation, and/or community support can preclude "ordered" or fulfilling relationships to food and body. The workshop will also detail how FEDUP's offerings respond to these issues by prioritizing access (through free, virtual, disability-informed programming), utilizing peer and community support, and uplifting harm reduction, disability justice, and community care (rejecting a "disordered"/"recovered" binary).

2:45pm-3:45pm: Dr. Lou Aphramor & Quadrangle

Title: Queering Nutrition Workshop

Abstract: Binary thinking underpins gender stereotypes, but how is it relevant to eating? In this workshop we will identify how taken-for-granted binary categories such as healthy and unhealthy, good and bad food, can lead to a feeling of stuckness and explore alternative, queerer, ways of approaching food and flourishing.

3:45pm-4:00pm: Coffee break

4:00pm-5:00pm: Closing Keynote - Dr. Fady Shanouda, Assistant Professor, Feminist Institute of Social Transformation, Carleton University

Title: 'The Politics of Jiggling'

Abstract: All bodies jiggle. Bodies have the capacity to shake, shudder, wobble, jerk, and bounce. However, the nuances of jiggling—such as which bodies jiggle, when they do, what parts of them jiggle, and in what spaces they jiggle—are all part of a set of inculcated colonial values that delimit the flow of the body in public space in what I have selected to call the politics of jiggling. Existing literature on jiggling has predominantly focused on women, particularly delving into the disciplinary practices that regulate women's bodies. These include the use of shaping garments like girdles and shapewear (Burns-Ardolino, 2007), the movement and sexualization of women's butts—often those of Black, Latinx, and women of color (Aubry, 2000; Beltrán, 2002; Barrera, 2002; Burns-Ardolino, 2009; Radke, 2022)—the co-optation and resistance of twerking (Radke, 2022; Johnson, 2023), the hypersexualization of fat women's bodies in pornography (Hester, 2016), and the concept of "good fatties" ascribed to plus-size beauty queens whose bodies move less (Prohaska, 2022), among other topics. Scholars have developed numerous concepts to describe the containment and restraint of the body, including Marcel Mauss's (1973) "techniques of the body," Michel Foucault's

(1986) “technologies of the self,” and Iris Marion Young's (1990) exploration of feminine body comportment. Moreover, Judith Butler's (1990) notion of gendered subjectivity as performative, Rosemarie Garland-Thomson's (1997) concept of misfitting, and Robert McRuer's (2006) idea of compulsory able-bodiedness have each made significant contributions to the field of body studies. These concepts collectively highlight a longstanding intellectual fascination with understanding how we learn, perceive, move, and mold our bodies. However, absent in much of this debate, including within Fat Studies, are the ways fat men experience fatmisia and aligned systems of oppression, including patriarchy and ableism, which contribute to the construction of their bodies' natural movement as undesirable and unhealthy (see, Bell and McNaughton, 2007). In Gilman's *Fat Boys: A Slim Book* (2004), he argues that the portrayal of fat men as successful and beyond the reach of fatmisia is a misleading impression. Fat boys experience fatmisia and degradation of their bodies and gender. He argues, fat boys “...change what the culture represents as male” (Gilman 2004, p. 9). Although Gilman (2004) does not address the issue, the capacity for fat men to jiggle raises questions about gender performativity, bodily capacitation, and issues around control, management, and restraint. By scrutinizing the movement, sway, and jiggling of fat men's bodies, I believe we can gain insights into the intricate dynamics of power and resistance embedded within bodily experiences.

5:00pm-6:00pm: Refreshments & post conference mingle, talk back with team and attendees

6:00-8:00pm: Dinner & Show (requires additional registration)