

Editorial

Welcome to volume 36.1—*Atlantis'* first open access electronic issue after thirty-six years of publication of the journal! This means that, from now on, work published in *Atlantis* will be widely indexed and disseminated, and accessible to a broad audience. The digitization of back issues of the journal also continues, so please check out the *Atlantis* archives at <http://journals.msvu.ca/index.php/atlantis/issue/archive>. In addition, there are other exciting new changes to the journal, including, as you will notice, a change in the name! *Atlantis'* subtitle is now “Critical Studies in Gender, Culture, and Social Justice,” a name we think captures (for now) the broad developments in the field of Women’s and Gender Studies.

This issue consists of two clusters: a series of open topic articles that cover a broad spectrum of themes and issues; and a group of shorter articles that pay tribute to the work and contributions of Canadian feminist historian, Veronica Strong-Boag.

In the open topic cluster, the first two articles examine important questions related to research methodologies. In “Towards a Methodology of Intersectionality: An Axiom-Based Approach,” Heather Hillsburg discusses the emergence of intersectional feminist theory as well as the challenges of translating intersectionality into a research methodology. Rather than proposing a single intersectional methodological approach, the author suggests three axioms that highlight “what a researcher must avoid as they conduct intersectional research.” This piece is followed by an article by Maki Motapanyane entitled, “Nostalgia and Poetry: Reflections on Research, Creative Expression and Fieldwork Across Borders.” Here, the author considers issues related to insider/outsider status and expatriate nostalgia in the context of conducting transnational fieldwork, in this case in South Africa. She argues that “poetry, in the form of a fieldwork journal,” constitutes “a productive outlet for nostalgia; a method of feminist self-reflexivity that can strengthen the researcher’s critical intuition, clarify stand-

point and interpretive approach, and mediate the condition of multiple belonging.”

The next two articles explore pertinent issues in the context of post-secondary institutions. In “Counter-storytelling: The Experiences of Women of Colour in Higher Education,” Begum Verjee draws on critical race and feminist theorizing, as well as counter-storytelling, to examine the experiences of systemic exclusion of women of colour students, staff, faculty, and community members affiliated with the University of British Columbia (UBC). The author maintains that, despite the existence of university diversity mission statements and policies, these stories highlight the ongoing workings of white privilege, racialization, racism, marginalization, and silencing in the structures and practices of post-secondary institutions. Victoria Bromley and Aalya Ahmad, in “Women’s Studies: Are We ‘Broad’ Enough,” consider the debates about the naming of Women’s Studies in the context of the neo-liberal corporatization of universities. The authors contend that of the various permutations being adopted by programs in North America, Women’s *and* Gender Studies has the potential to register the transformational politics of the discipline; however, they maintain that, to fully realize this political potential, such a re-naming must be combined with the development of stronger links with women’s and social justice activist groups outside of the academy.

The subsequent four articles engage, in various ways, with diverse forms of cultural production. In “White as *Milk*: Proposition 8 and the Cultural Politics of Gay Rights,” Suzanne Lenon analyzes the cultural significance of the film, *Milk* (2008), in the context of legal politics of and gay activism around Proposition 8 in California. She argues that the film “reproduces the logic of a single-axis identity and politics that racializes gay as white, one that ultimately works to entrench whiteness at the heart of lesbian and gay equality seeking projects.” Sarah Rudrum, in “Joy and Pain: An Affect Studies Perspective on Natural Birth Films,” draws on affect

theory to critically analyze two documentaries: *The Business of Being Born* (2008) and *Orgasmic Birth* (2008). In so doing, she unpacks natural birth discourse and essentialized constructions of what constitutes a “good birth” through an exploration of such topics as joy/pain, choice/systemic change, and “natural/medicalized” birth. In “I See You Sisters Like Yesterday Today: *The Unnatural and Accidental Women*,” Sharon Sullivan offers a reading of Métis playwright Marie Clements’ work, *The Unnatural and Accidental Women* (2000), focusing on how the play interrogates the intersections of gender, racialization, indigeneity, and class, and emphasizes the importance of solidarity, alliance, and community. Finally, Chantal Faucher, in “Images of Delinquent Girls: Gender Stereotyping in Canadian news representations, 1900–1979,” explores Canadian print media portrayals of female delinquency between 1900 and 1979. In tracing the continuities of gendered representations over this period, the author identifies gender nonconformity and sexual deviance as key elements shaping newspaper accounts of female misconduct.

The final three articles tackle questions related to global structures and the operations of and organizational responses to state policies.

Jennifer L. Johnson, in “Gendering Trade Negotiations: Elite Spaces of Work as Regulatory Nodes in the Global Economy,” provides an intersectional analysis of particular transnational elite sites of work, through an examination of the first person accounts of men and women involved in the Free Trade of the Americas (FTAA) negotiation process between 1994 and 2005 as well as in World Trade Organization (WTO) trade negotiations more generally. She maintains that “trade negotiations are one of the key nodes of

activity that shape transnational flows of trade between countries” under global capital, and are highly mediated by such factors as gender, nation, and class. In “Risky Dependency: Social Welfare and Dependency in French Politics on Aging,” Monique Lanoix examines the development of French governmental policies on eldercare beginning in the 1980s, with a particular focus on how notions of dependency and solidarity have been conceptualized and embedded in more recent French policies. Kelly Pasolli, in “Reframing the Issue: Child Care Advocacy in Alberta,” uses the concept of framing to analyze how child care advocates in Alberta have attempted to “negotiate the gap between their desires for policy change and their knowledge of what advances are feasible given the political realities of the province.” She argues that child-centred and economic frames that emphasize the development and economic benefits of childcare have emerged as dominant in the Alberta context.

The open cluster ends with an interview Jennifer Roth conducted with Liz Millward, the winner of the 2009 CWSA/ACÉF (now WGSRF) Book Prize for her work, *Women in Imperial Airspace, 1922–1937* (2008). This is followed by four articles by Nancy Forestell, Lara Campbell, Kristina R. Llewellyn, and Kathryn McPherson, who discuss the contributions of Veronica Strong-Boag to Canadian feminist history.

The editors would like to extend a big thank you to Olivia Ashbee, Victoria, BC, for providing as cover art the beautiful photo entitled Autumn Leaf Silhouette.

Enjoy the issue!

Annalee Lepp & Ann Braithwaite
Editors