



<b>Internal use</b> 893076
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# Application for a Grant

<b>Identification</b>								
This page will be made available to selection committee members and external assessors.								
Funding opportunity <b>Insight Grants</b>								
Joint or special initiative								
Application title <b>Sleep is the new sex</b>								
Applicant family name <b>Heyes</b>			Applicant given name <b>Cressida</b>		Initials <b>J</b>			
Org. code <b>1480111</b>	Full name of applicant's organization and department <b>University of Alberta Cross-appointment Philosophy/Political Science</b>							
Org. code <b>1480111</b>	Full name of administrative organization and department <b>University of Alberta Political Science</b>							
					Preferred Adjudication Committee <b>435-01</b>			
Does your proposal involve Aboriginal Research as defined by SSHRC? Yes <input type="radio"/> No <input checked="" type="radio"/>								
Does your proposal involve human beings as research subjects? If "Yes", consult the <i>Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans</i> and submit your proposal to your organization's Research Ethics Board. Yes <input checked="" type="radio"/> No <input type="radio"/>								
Does any phase of the proposed research or research-related activity:								
A. Constitute a physical activity carried out on federal lands in Canada, as defined in sub-section 2(1), in relation to a physical work and that is not a designated project;					Yes	<input type="radio"/>	No	<input checked="" type="radio"/>
B. Constitute a physical activity carried out outside of Canada in relation to a physical work and that is not a designated project;					Yes	<input type="radio"/>	No	<input checked="" type="radio"/>
C. (i) Permit a designated project (listed in the CEAA 2012 Regulations Designating Physical Activities (RDPA)) to be carried out in whole or in part;					Yes	<input type="radio"/>	No	<input checked="" type="radio"/>
C. (ii) Depend on a designated project (listed in the RDPA) that is, or will be, carried out by a third party?					Yes	<input type="radio"/>	No	<input checked="" type="radio"/>
	Year 1	Year 2	Year 3	Year 4	Year 5	Total		
Total funds requested from SSHRC	<u>32,993</u>	<u>28,190</u>	<u>46,984</u>	<u>42,698</u>	<u>46,173</u>	<u>197,038</u>		



Family name, Given name

Heyes, Cressida

### Participants

List names of your team members (co-applicants and collaborators) who will take part in the intellectual direction of the research. Do not include assistants, students or consultants.

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name

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Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name



### Research Activity

The information provided in this section refers to your research proposal.

#### Keywords

List keywords that best describe your proposed research or research activity. Separate keywords with a semicolon.

sleep; unconsciousness; sleep disorders; liminal states; gender; sexuality; feminist philosophy; genealogy; phenomenology; time; embodiment; activity; agency; ethics; political philosophy; health; medicine; parenting; family

#### Disciplines - Indicate and rank up to 3 disciplines that best correspond to your activity.

Rank	Code	Discipline	If "Other", specify
1	55099	Other Philosophy	Feminist philosophy
2	70100	Women's Studies	
3	63408	Social Relations	

#### Areas of Research

Indicate and rank up to 3 areas of research related to your proposal.

Rank	Code	Area
1	213	Gender Issues
2	320	Politics and government
3	100	Arts and culture

#### Temporal Periods

If applicable, indicate up to 2 historical periods covered by your proposal.

From	To
<p>Year</p> <p>1975</p> <p>_____</p> <p>BC AD</p> <p><input type="radio"/> <input checked="" type="radio"/></p> <p><input type="radio"/> <input type="radio"/></p>	<p>Year</p> <p>2022</p> <p>_____</p> <p>BC AD</p> <p><input type="radio"/> <input checked="" type="radio"/></p> <p><input type="radio"/> <input type="radio"/></p>



Family name, Given name  
Heyes, Cressida

**Research Activity (cont'd)**

**Geographical Regions**

If applicable, indicate and rank up to 3 geographical regions covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Region
1	1130	Western Canada
2		
3		

**Countries**

If applicable, indicate and rank up to 5 countries covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Country	Prov./ State
1	1100	CANADA	
2	1200	UNITED STATES	
3	3225	UNITED KINGDOM	
4			
5			



Family name, Given name

Heyes, Cressida

**Response to Previous Critiques - maximum one page**

Applicants may, if they wish, address criticisms and suggestions offered by adjudication committees and external assessors who have reviewed previous applications.

Empty response area for addressing criticisms and suggestions.



Family name, Given name

Heyes, Cressida

### Summary of Proposal

The summary of your research proposal should indicate clearly the problem or issue to be addressed, the potential contribution of the research both in terms of the advancement of knowledge and of the wider social benefit, etc.

Sleep is the new sex. By this I mean two things: first, recent research suggests that more people (especially more women) crave sleep than sex, and sleep has taken over from sex in the popular imagination as a topic for cultural anxiety and thwarted need. In an era of sexual saturation but widespread exhaustion, sleep is a prime target of desire. My interdisciplinary research aims to theorize sleep in contexts where the lived experience of sleeping and waking comes together with the historical and social constitution of sleep; that is, it conjoins phenomenological and genealogical analysis. In doing so it builds on my recent essays, collected as a book entitled *Anaesthetics of Existence: Essays on Experience in its Absence*, which address themes including time lost to drug use, sexual assault against unconscious victims, and childbirth as a limit-experience. My work on sleep will similarly draw on a diverse archive: academic literatures in philosophy, history, sociology, literature, gender studies, and health sciences, as well as film, advertising, self-help books, and interviews. "Sleep is the new sex" in a second sense: this project also follows my earlier research in focusing on gender and sexuality as relevant axes of analysis. From tropes of *Sleeping Beauty*, to advice to mothers on getting children to sleep, to wakefulness as a marker of successful manhood, discourses of sleep exemplify cultural understandings of masculinity, femininity, and heteronormativity in ways largely unexamined. In short, I will write the first feminist philosophy of sleep.

My primary expected outcome is to draw on existing literatures and cultural artifacts to produce a series of academic essays on sleep. These essays will be organized around the phenomenological motifs of time, embodiment, and activity. They will address contemporary representations of women and men sleeping; sleep disordered patients and sleep medicine; and advice to parents on children's sleep. They will be published in competitive and anonymously peer-reviewed philosophy and gender studies journals, as well as in journals devoted to the transdisciplinary study of sleep. My work will also include one primary research component to fill a gap in existing empirical literature: drawing on my experience working with interviews as co-investigator on a CIHR grant on queer women's encounters with primary health care providers, I will interview children's sleep coaches in western Canada and their clients. Throughout this project I will employ and train one or more Graduate Research Assistants (GRAs), who will learn important skills while advancing the research. These will include: search strategies and literature review; how to interview, code, and interpret empirical data; pitching ideas to popular media; and various genres of persuasive writing, from academic journal style to blogposts.

My second goal is to popularize the academic findings and arguments I make. I will publish guest blogposts and pitch to produce a radio documentary. At the end of the grant I will collate and edit some of the research into a popular book that presents the research findings and arguments in a straightforward and compelling way. This project aims to change the way we think about sleep as well as the way we practice it. It communicates to diverse audiences that sleep is not a mysterious non-experience (essential but a wasteful interruption of life) but rather a central part of existence that tells us a lot about how we imagine time, bodies and human action, especially in the contexts of gender and sexuality. You can hear a summary of the project through an interview/podcast with the ABC as part of their series "The Philosopher's Zone" as "Sleep, Sex, and Fairy Tales" ([abc.net.au](http://abc.net.au)).

## Detailed description

### i. CHALLENGE: Sleep—framing the problem

With this grant, I will write the first feminist philosophy of sleep. Sleep is of longstanding philosophical interest: recall Socrates in *The Republic* describing how to go to sleep, or Descartes' epistemic challenge of dreaming and waking, or Husserl on time-consciousness. Sleep and the problems it raises for knowledge and subjectivity have been central tropes in Western philosophy (Wortham 2013). Sleep is also a ubiquitous theme in popular culture (Huffington 2016; Randall 2012): from the commerce of the perfect mattress, to Ambien prescriptions, to the slew of self-help books on sleep and young children, to fables of enchanted sleep old and new, global Western culture is filled with sleep in its literal, material, concrete, abstract, and metaphorical forms (e.g., Crary 2013; Williams and Wolf-Meyer 2013; Williams 2011; Wolf-Meyer 2012). We nonetheless face a paradox especially in societies obsessed with health, productivity, and efficiency: we are evidently preoccupied with sleep, yet we often describe it as a blank space, the absence of life or experience, or even as a waste of time (Harrison 2009). The gap between cultural analysis and lived experience is wide. Michel Foucault famously said of Victorian sexuality that for something allegedly profoundly repressed, the culture certainly had found a lot of different ways of talking about it—a veritable discursive explosion, he argues, occurs in the very context of denial (Foucault 1978). Writ large, my research starts from an analogous position: for all we profess that sleep is a non-experience in a world where continuous self-development is valued, or utter lack of action where increasing productivity is the normative goal, we are nonetheless proliferating discourses of sleep. Unsurprisingly perhaps, this proliferation is a marker of various cultural anxieties; sleep discourses are *symptoms*, in other words. My research project, in broad terms, defends the position that they are symptoms of:

- an understanding of *time* as something to be tracked and filled to maximum capacity, rather than something that may be experienced at different speeds, treated flexibly, or allowed to drift away (Hsu 2014);
- an understanding of *the body* as something reified and subject to management, rather than a condition of possibility of my being, the ground of my subjectivity.
- an understanding of a valuable human life (perhaps even the possibility of experience) as organized around *activity*, or goal-oriented doing, rather than valuably including passivity, refusal, laziness (Harrison 2009; Hsu 2016).

All of these understandings can in turn be read through literatures in feminist philosophy that show their gendered history. My research thus promises to bring philosophical debates to bear on the social scientific, creative, and health scientific sleep literature, and my distinctive contribution will be both a) **methodological** and b) **thematic**:

a) I approach the critical study of sleep with two distinctive research methods. The first is a philosophical approach (developed in my most recent grant-funded work [Heyes 2007, 2016]) that reconciles *genealogy* and *phenomenology* (Hoy 2009; Oksala 2016). That is, on the one hand I articulate the historical and conceptual conditions of possibility of particular contemporary understandings of sleep. I investigate phenomena (and subjects) often thought to be without

history (even transcendental), the contingency of which is not fully understood. At the same time, however, I hold lived experience in my analytic frame, especially the themes of temporality, the body, and human action that have informed critical phenomenology after Merleau-Ponty. My second strategy (also already exemplified throughout my research career, e.g., in Heyes 2006, 2009) is an interdisciplinary approach to my archive: with contemporary analysis of sleep as the principle of inclusion, I draw on literature from philosophy, gender studies, politics, sociology, anthropology, history, business, literary studies, and health sciences, as well as everyday cultural artifacts such as advertising, op-eds and popular magazine articles, film and TV.

b) My thematic contribution is to emphasize gender and sexuality as interpretive axes—a focus that no other published humanistic research on sleep sustains. This project will be a feminist one, both in the sense that it explicitly investigates the gender politics of sleep, and in the sense that it draws on recent work in feminist philosophy for methodological inspiration. Specifically, my three axes of time, body, and activity/agency map to gender in important ways. At least since Kristeva’s germinal essay “Women’s Time” (1981) there has been a literature in philosophy on how temporality and the symbolisms attaching to time are gendered (Schües, Olkowski and Fielding 2011; Burke 2013; St Pierre 2015); similarly, norms of agency, autonomy, and activity/passivity are historically linked to masculinity and femininity (Christman 2009; MacKenzie and Stoljar 2000; Meyers 2002). The unconscious female body has a long aesthetic and narrative tradition (Bronfen 1992; Fay 2008; Foltyn 2011) while wakefulness has an historical association with masculinity (Ahlheim 2013; Derickson 2013); this connection has persisted and diversified in contemporary discourses around sexual violence (Heyes 2016b), women’s domestic safety (Lowe, Humphreys, and Williams 2007), vulnerability and the night (Williams 2007), the public and private spheres (Baxter and Kroll-Smith 2005), time use (Burgard and Ailshire 2013), maternal and paternal caring roles (Hagen et al 2013; Venn et al 2008), and work and rest (Chatzitheochari and Arber 2012). Sleeping and sex are also bound up with each other: for example, the bed and bedroom are the conventional locations for “sleeping together” (in both literal and metaphorical senses); the conjugal bed has become normative; sleep disorders have an impact on sexual behaviour. An existing sociology of gender and sleep maps the social realities of these connections, as detailed below, but this literature generally lacks underlying philosophical accounts of how norms of temporality, embodiment, and agency are expressed and changed through sleep practices. This research project will fill that gap.

## **ii. CHALLENGE—Literature and method**

An existing interdisciplinary literature on sleep provides the context of my first research strategy. Sleep has a history, as we know from Roger Ekirch’s now famous thesis that before the invention of the electric light sleep was typically segmented (Ekirch 2001, 2005; Wolf-Meyer 2016); from a cluster of books on the history of insomnia (e.g. Summers-Bremner 2008; Scrivner 2014); or from Alan Derickson’s (2013) study of manhood and shift-work in nineteenth-century America. The sociology of sleep (Williams 2002, 2005, 2008) features analysis of the workplace nap (Baxter and Kroll-Smith 2005), or intrafamilial sleep dynamics from the drowsy teenager to the woman afraid of domestic violence (Moran-Ellis and Venn 2007; Lowe, Humphreys, and Williams 2007; Pahl 2007), or the use of technology in sleep diagnosis and tracking (Williams, Coveney, and Meadows 2015). Anthropologists have made comparative study of sleep across cultures (Glaskin and Chenhall 2013; Musharbash 2013; Steger and Brunt 2003, 2008; Yetish et

al 2015). The role of sleep as a literary device or rhetorical trope has also received analysis—including discussion of the function of the reverie, or sleep as a liminal state, or sleep in myths, fairy-tales, and science fiction (Reiss 2013, Schwenger 2012, Farbman 2009; Steinberg 2008; Sullivan 2012). Sleep has a politics: in a “24/7” global capitalism, critics argue, the incentive to reduce sleep and increase productivity is powerful (Reiss forthcoming), somewhat perversely balanced by the desire for growth of consumer industries selling sleep products, technologies, and services (Crary 2013; Lee 2016; Penzin 2012; Williams 2011). Finally, work on the social determinants of health shows how sleep is a psycho-social-medical phenomenon (e.g. Buysse 2014; Hale and Hale 2010; Kroker 2007; Williams 2002; Wolf-Meyer 2012).

This literature is diverse in disciplinary orientation and topic, but it shares a struggle to talk simultaneously about the most personal and experiential aspects of sleep *and* the larger social and cultural contexts of sleep. It emphasizes practices or representations of sleep—sleep as socially constituted—rather than what it is like to be a sleeping subject. Thinking not about discourse but about the thing-in-itself, on the other hand sleep defies all attempts to mould it to culture. We might say that this is because it is “biological” rather than cultural, where *biological* signifies the domain of medical science (Wolf-Meyer 2013). Western medical discourses often try to contain the meanings of the phenomena they capture within a model of the body as *Körper*—a causal object. Sleep medicine can hardly ignore the psycho-social aspects of sleep, yet it is typically contained within the body-model of what Drew Leder (1992) calls “the Cartesian corpse”—a reified set of pathways, processes, and structures that are influenced by their environment but reducible to something more fundamental that is neither social nor psychic. Thinking of sleep as a biological problem, in this vernacular, means thinking of it as a phenomenon that can be understood most profoundly through medical science rather than social critique.

There is, however, another way of thinking the biological body, familiar from the work of feminist philosophers of science such as Elizabeth Grosz (2004) and Donna Haraway (Haraway and Wolfe 2016): the invocation of the *biological* also implies variability, unpredictability, and the impossibility of fully containing excess. Sleep is a way of being different to anything in the waking world, and it cannot be completely explained by any waking world metaphors, or by the objectifying language of medicine. The strong cultural urge to bring sleep into line and make it manageable comes from something irreducible about sleep that cannot be captured through analysis of cultural representations or reified biology. This irreducibility has not been fully thought: what if sleep is a profound and enlightening state that gives another dimension to waking life? What if the lack of continuity of self and bodily descent into a world not of the familiar four dimensions were deeply valuable to certain forms of waking subjectivity? What if night, absence, passivity and letting go, or the drifting of time without markers were valuable experiential resources for critical thought? These questions are familiar in non-Western forms of life and in diverse spiritual traditions (Hinton 2005; Naiman 2011), and a small comparative anthropological literature on sleep points out the variation in tacit answers to these questions (Glaskin and Chenhall 2013; Steger and Brunt 2003, 2008). They have also been taken up in the work of phenomenologists after Husserl (De Warren 2010; Geniusas 2010; Rodemeyer 2006b), such as Maurice Merleau-Ponty (1945), Eugène Minkowski (1970), and Jean-Luc Nancy (2009). Both the social and the medical frameworks for thinking about embodied phenomena neglect the body as *Leib*, my lived experience of my own body (Rodemeyer 2014), yet this is the mode of understanding most central to the phenomenological tradition. *This* literature, however, struggles with a converse limitation: it forms part of a tradition with the foundational (if contested)

premise that culture and history can be bracketed from human experience in order to arrive at an account of its essentials. Phenomenology makes questions of agency, temporality, and embodiment—my key concepts—central to its method, but it has typically treated *Leib* as without gender, sexuality, race, disability, class, or indeed any historical and political context. Integrating the insights of the phenomenological tradition on sleep with the critical political analysis of culture is a methodological challenge as yet unmet.

My problem, then, is how to show how to meld genealogical study of sleep with a phenomenology of sleep when sociologists and anthropologists are by definition concerned with the social and cultural, while phenomenological philosophers attempt to bracket it. Recent writing in critical phenomenology blazes a trail that conjoins these two approaches in other contexts. In particular, Lisa Guenther's (2013) book on solitary confinement; Gayle Salamon's (2010) Merleau-Pontian reading of transgender experience; Lanei Rodemeyer's (2006a, 2014) feminist Husserlian work on the body; or Alia Al-Saji's (2010b) analysis of hostility to the veiling of Muslim women all use figures from the phenomenological tradition to offer cultural critique that comes through close attention to lived experience. This philosophical literature will be my primary methodological reference point.

### iii. FEASIBILITY—Anticipating the research

With this as the motivating problem, existing scholarly context, and research method, the project will address three connected themes to produce a feminist philosophy of sleep. The key concepts of time, embodiment, and activity will figure in each of these thematic units.

**Theme 1** (a single essay, already started, to be presented and then completed in year 1) focuses on temporality and activity/passivity. It follows preliminary work in my 2016 *Signs* essay “Dead to the World,” which articulated a phenomenology of the harms of rape while unconscious. It examines contemporary representations of sleeping or unconscious women and men to show how sleep is used as a way of manipulating time and indirectly signalling progress or stagnation in the larger political world (Curzi-Dascalova and Curzi 2012; Farbman 2009; Schwenger 2012; Siegal and Kryger 2016). I'll argue that the gender of the sleeping subject is central to the narrative meaning. Feminist phenomenologies of time (Rodemeyer 2006a; Schües, Olkowski and Fielding 2011) provide a rich philosophical language for understanding these representations. For example, in its various incarnations the Snow White/Sleeping Beauty fairy-tale represents a beautiful young maiden in death-like sleep, who bypasses the messiness of adolescence (and, in some early versions, is deflowered by rape, impregnated, and gives birth), waking to her role as wife and mother (Fay 2008; Heiner 2010). This woman, not incidentally with her “skin white as snow” (Wolf-Meyer 2015), has no experience over which she can exercise agency, but rather is a condition of possibility of the advance of history, propelled by male protagonists. The erasure of young white women's subjectivity in traditional sleep narratives stands in complex contrast to cultural projects that are more self-conscious about the sexist stereotypes informing representations of unconscious women: Julia Leigh's 2011 Australian film *Sleeping Beauty* or Tilda Swinton sleeping in a display case at MoMA, both recount (and invite consideration of) the lived experience of the female protagonist and those who engage her as she sleeps. Contrast, too, examples where women artists represent sleeping men (Sam Taylor-Wood's famous short video of footballer David Beckham asleep, Elizabeth Peyton's portrait series *Tony Sleeping* [Muñoz 2007]) or where sleep is a vehicle for an artistic/political message (such as Kanye West's 2016 “Famous” video/sculpture, featuring

naked models of 12 celebrities sleeping together in a giant white bed—also a very bloggable topic).

**Theme 2** (to take up in years 1 and 2 of the grant) focuses most explicitly on embodiment, in the context of gender and the medicalization of sleep. It draws on existing literature by clinicians on the social determinants of health as well as extensive medical anthropological analysis of practices in sleep medicine (for example, Buysse 2014; Hale and Hale 2009, 2010; Kroker 2007; Kroll-Smith 2003; Kroll-Smith and Gunter 2005; Randall 2012; Williams 2002; Williams et al 2008b; Wolf-Meyer 2012; Woloshin and Schwartz 2006). My research questions are: how does medical discourse around increasing rates and new forms of sleep disorders (Seale et al 2007; Williams et al 2008a) interface with the lived experience of patients? How are *Körper* and *Leib* models of the body that play out in the everyday practice of sleep medicine? How does the formal literature in sleep medicine express different relations to the social contexts and lived experience of sleep, in comparison with first-personal literatures? And how are answers to all these questions inflected with analysis of gender, intersectionally understood? There are already some fledgling responses to this last question (Dzaja et al 2005; Henry et al 2008; Hislop and Arber 2003b, 2004; Mallampali and Carter 2014; Meadows et al 2008; Williams 2004; Wolf-Meyer 2015a; Venn 2007). In keeping with my method, I am particularly interested in reading gender through a juxtaposition of the social scientific work on sleep medicine and memoirs that feature the lived experience of sleep disorders, such as Julie Flygare (2013) on narcolepsy, or Bill Hayes (2001), Patricia Morrisroe (2010), or Blake Butler (2011) on insomnia. This theme draws on and links several literatures, and my GRA will be involved in working with our support librarian to develop search strategies and identify promising texts for comparative analysis from a large sample. I hope that this theme yields two journal articles: one aimed at a medical humanities audience, the other at a clinical audience. It is also ripe for more popular blogposting.

**Theme 3** (resulting in several journal articles with different foci, including at least one co-authored with the GRA) will start to be addressed in year 3 of the grant, and focuses on sleep within the family. Spaces of intimacy, domesticity, and affect are all structured by the experience and organization of sleep (Davis, Hood, and Bruck 2007; Pahl 2007). How do experiences of “sleeping together” (literally) inform understandings of conjugal relationships (Chen, Waiter, and Lauderdale 2015; Meadows et al 2008b)? Who cares for whom during night-time sleep, and how are caregiving activities allocated within the time economy of adults in a household (Doering 2013; Hislop and Arber 2003a)? How do women and men’s understandings of sleep change through the life-cycle (Hislop and Arber 2003a; Venn and Arber 2011)? In particular I want to examine contemporary practices of managing one’s children’s sleep (Meltzer and Mindell 2014; Mindell et al 2013, 2015; Moran-Ellis and Venn 2007; Williams, Lowe, and Ellis 2007). My sources here are diverse: books and blogs marketed to parents, with a focus on the post-war West and the self-help parenting genre (see among others too numerous to list: Ferber 1985; Mindell 2005; Pantley 2002; Sears 1985; Sears et al 2005; West 2010).

This theme has one embedded empirical sub-project: an interview-based investigation of “sleep coaches” —a very new service that is part of the more general trend of outsourcing affective and intimate problems (Hochschild 2012)—and of the parents who have used their services. There is currently almost no social science research on these relationships (Ingram, Plante, and Matthews 2015; Mindell 2013), and thus no accounts of lived experience or institutional context on which my kind of analysis might be based. Recall that I am now also appointed in a Political Science department, and that I have recently completed publishing from an interview-based CIHR grant (see Heyes, Dean, and Goldberg 2015, Heyes and Thachuk 2014)

to understand why a philosopher would propose a small interview-based study. We will recruit 30 interview participants: about 15 sleep coaches, and about 15 parents who have used their services in western Canada. The sleep coaches will initially be recruited through the Association of Professional Sleep Consultants (there are six members in Alberta and eight in BC) or those who have been certified by “The Sleep Lady” (a major US figure in non-clinical sleep advice for parents, who has eight coaches in Alberta and BC). They will be asked if they’d refer their own clients to the study but we’ll also use local message-boards and Facebook groups, plus snowball sampling, to find parents who have hired a sleep coach. The research questions that will ground the interview schedule are: how does the intensely personal, often challenging experience of managing the sleep of a baby or young child motivate seeking out particular sources or services? How do parents, texts, and service providers understand themselves as engaging a medical evidence base or clinically sound strategies, versus managing the idiosyncrasies of the family situation with ad hoc techniques? To what extent is the “sleep coach” a legitimate expert in a peri-medical field, or a sympathetic lay person offering common sense advice? Are sleep coaches speaking primarily to working mothers, and are they perhaps adopting the role of “expert mother”? These questions invite reflection on **time** (e.g., work and domestic schedules, napping and “sleeping through”), **embodiment** (e.g., baby versus adult needs, intimacy and attachment), and **activity** (e.g., quiet time, or work-while-sleep-deprived). Alongside these phenomenological themes, the investigation of sleep coaching takes place in a structural context: how does the parent-coach relationship subdue (or foster) awareness of the politics of advice to parents? How does historical consideration of the privacy of the nuclear family, the contradictory experiences of working mothers, and the tacit desire to cultivate independent subjects, reveal a subtext in which the baby is metaphorical for the citizen, and sleep training strategies are metaphorical for the relation of citizen to state (Stearns, Rowland, and Giarnella 1996; Amrute 2016; Wolf-Meyer 2015b)? The challenge for this unit, as for the rest, is to simultaneously investigate and epistemically respect these two levels of analysis, where biopower meets technologies of the self. Sharing the work of interviewing, transcription, coding, and analysis with my GRA, I hope that this sub-project will result in at least one empirically grounded article on sleep coaching with the GRA as lead author. It will also yield more theoretically dense writing on the larger picture of children’s sleep. We will do the interviews in the summer of year 3 of the grant, presenting results at conferences and writing up during year 4.

Year 5 will be an intensive writing year as we work to conclude academic journal articles. In February of year 5 we will pitch to CBC’s radio documentary *Ideas* on children and sleep—sure to be a popular topic (see <http://www.cbc.ca/radio/ideas/contact/pitch>). Note that my largely prospective description of this project has already been the sole topic of an episode/podcast of the ABC radio show “The Philosopher’s Zone” broadcast on October 9 2016 and available on-line under the title “Sleep, Sex, and Fairy Tales” (Heyes 2016a). Finally, I will turn selections of our material into a short book on gender and sleep that will be aimed at student and popular audiences. I will mentor my GRA through the process of writing a book prospectus, soliciting a publisher, and revising, copy-editing, and indexing the final manuscript. Depending on the capacity and level of involvement of this individual, the book may be solely or co-authored. I have worked with a number of both academic and cross-over publishers on my six previous book projects and so have the contacts and experience to make this a plausible final goal.

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## Knowledge mobilization

This research project will have three knowledge outcomes: **first**, it will contribute to academic discourse about sleep across humanities, social sciences, fine arts, and health sciences (in part by communicating across those siloed disciplinary clusters). Specifically, it aims to

- show how sleep brings together lived experience and social structures;
- exemplify a novel philosophical method that combines and reconciles genealogy and phenomenology;
- use sleep to illuminate longstanding philosophical problematics of time, embodiment, and action;
- show how sleep is a phenomenon usefully interpreted through the prisms of gender and sexuality, in the varied contexts of: aesthetic representations of sleeping people; narrative uses of sleep and liminal states; the medicalization and medical treatment of sleep and sleep disorders; sleep within the family; and conjugal and parenting relations and sleep.

Emerging from this work will be a positive model of sleep: an academic and popular understanding of how to think sleep better for the sake of sleep itself, and for the sake of leisure, health, and gender equity. This knowledge is not only useful for scholars in Arts, but also speaks to the concerns of health researchers; clinical practitioners advising patients; and social workers or therapists counselling clients. It will be communicated in an ongoing way through the five-year process as detailed in the project description with a series of philosophical essays (published as stand-alone articles in appropriate wide-circulation, competitive journals, such as *Journal of Social Philosophy*, *Hypatia*, or *Feminist Philosophical Quarterly*), and articles in interdisciplinary journals focused on sleep that include work from social science/humanities scholars, e.g., *Sleep Health* or *Journal of Sleep Research*. Where possible this work will be published in journals offering on-line open access right away, and otherwise in journals permitting research to be filed in the University of Alberta's Education and Research Archive within 12 months of publication.

**Second**, this project will contribute to high-level student training in two ways: it will provide an opportunity for at least one doctoral student to learn research and communication strategies ranging from searching and literature review, to blogpost writing style, to effective interviewing, to pitching a documentary. I also anticipate that the essays produced will—like much of my other work—be widely taught in philosophy, gender studies, and social and cultural studies courses to undergraduate and graduate students at universities and colleges globally.

**Third**, this research will add to an ongoing public conversation about sleep, about which there is enormous general interest (witness the success of Arianna Huffington's 2016 popular book). Particular populations will focus on particular issues: for example, parents will engage our work on sleep coaches—as will coaches themselves. Individuals with sleep disorders will be curious about our work on medicalization and patient experience. We will reach these audiences through three media: my GRA and I will contribute throughout the grant to existing blogs on sleep with established readership (e.g. *Sleep Scholar*, *Van Winkle's*); write a popular book based on our academic research (to be published by or shortly after the end of the grant in 2022); and in year 4 pitch a documentary on children and sleep to CBC Radio's *Ideas* program. Whenever we reach a media-friendly conclusion, we will issue press releases, contact journalists and media outlets, and communicate with relevant professional organizations (e.g., the Canadian Sleep Society). My existing experience of guest blogging and of writing publication pitches for books will be invaluable, while I am also stretching myself to reach new audiences and make this research even more accessible. We will also be supported in these projects by the Communications and Media Relations Offices at the University of Alberta, which provide professional advice and support to academics seeking to connect their research to wider publics.



Family name, Given name  
Heyes, Cressida

**Expected Outcomes**

Elaborate on the potential benefits and/or outcomes of your proposed research and/or related activities.

**Scholarly Benefits**

Indicate and rank up to 3 scholarly benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Knowledge creation/intellectual outcomes	
2	Student training/skill development	
3	Enhanced theory	

**Social Benefits**

Indicate and rank up to 3 social benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Enriched public discourse	
2	Social outcomes	
3	Enhanced professional practice	

**Audiences**

Indicate and rank up to 5 potential target audiences relevant to your proposal.

Rank	Audience	If "Other", specify
1	Academic sector/peers, including scholarly associations	
2	Students	
3	General public	
4	Practitioners/professional associations	
5	Professional and/or scholarly associations	



Family name, Given name

Heyes, Cressida

### Expected Outcomes Summary

Describe the potential benefits/outcomes (e.g., evolution, effects, potential learning, implications) that could emerge from the proposed research and/or other partnership activities.

Research on sleep is currently not truly interdisciplinary. Medical researchers tend to understand sleep apart from its cultural and social contexts, while humanities and fine arts researchers focus on representations of sleep or its metaphorical usages at the expense of the real world. Social scientists produce descriptive accounts of who sleeps, when, and how, which often lack theoretical framing. This research aims to enrich the disciplinary and scholarly languages for researchers across the academy to communicate about sleep, starting from the methods and vernacular of feminist philosophy. Put briefly, it will conjoin first-personal and structural analysis of sleep, bring sleep into conversation with established philosophical problems concerning time, embodiment, and action, and offer the first analysis of sleep to focus on gender and sexuality. It will yield a series of scholarly articles that will be published in reputable and competitive academic journals with maximal open access. This research will contribute to both scholarly and pedagogical dialogue. Through the reputation of the researcher and active attempts to bring the work to the attention of relevant academic communities (for example, by posting publication announcements to list-servs, using journal websites and Twitter feeds to promote articles, or soliciting interviews and forums on the research in on-line academic venues) we hope that it will be well-cited and contribute to other research projects. We also expect it to be widely taught to both undergraduate and graduate students in higher education. Through close coaching across a range of writing and communicative forms, this research will contribute to the training of at least one doctoral student.

Our topics and communicative style will also help scholars make their knowledge more useful to wider publics. For example, how can a physician treating a man with sleep apnea grasp how a conjugal relationship has been affected? How can parents at their wits' end about their sleepless baby find reliable information about sleep coaches? How can institutions formulating sexual assault policies incorporate an understanding of cultural stereotypes about the unconscious woman? To facilitate this transition from academic to professional to popular knowledge, we will work with three alternative communication forms: the blogpost, the popular book (paper and digital), and (we hope) the radio documentary. We will write guest blogposts for existing sleep-related blogs (or blogs on feminist or health issues in general), and already have several invitations to do so as the research moves forward. I have a lot of experience pitching books to a variety of academic and cross-over publishers, and have several longstanding invitations to write a popular book (from, for example, Routledge and Broadview), which the press would then market and distribute. Finally, we plan to pitch a documentary to CBC Radio's "Ideas" program on children and sleep. If unsuccessful, we will turn our pitch into a self-produced podcast. We will have assistance from U of A Communications and Media Offices with these modes of communicating outcomes.

In short, this project aims to change the way we think about sleep as well as the way we sleep. It communicates to academic and general publics that sleep is not a mysterious non-experience (necessary but interruptive of life) but rather a central part of human existence that tells us a lot about how we imagine temporality, embodiment, and agency, especially in the contexts of gender and sexuality.

## Research team, previous output and student training

### A. Description of the research team: N/A

### B. Description of previous and ongoing research results

“Sleep Is the New Sex” is a natural extension of my last SSHRC-funded research, “Practising Bodies: Feminism and the Subject of Freedom,” which morphed over the course of the grant (2011-16) to a book called *Anaesthetics of Existence: Essays on Experience in its Absence*. That monograph is almost complete—the introductory chapter remains to be drafted—and a prospectus and two sample chapters are under consideration with Duke University Press. The title is my own mishearing of Foucault’s phrase “an aesthetics of existence”—an idea found in his later, ethical work that captures the practice of working on oneself as an artistic project. This is a concept I wrote about in my last monograph, *Self-Transformations: Foucault, Ethics, and Normalized Bodies*. But what is “anaesthetics of existence”? I suggest that there is an important correlative phenomenon of being absent (or being forced to be absent) from one’s own experience, of not being permitted to have an experience at all. The book examines the politics of experience through a method combining genealogy and phenomenology that prefigures “Sleep Is the New Sex,” focusing in particular on situations where the very having of any experience at all is in question. Some things seem to escape the narrative flow of life; they might be thought of as what Lisa Baraitser (2009) calls “interruptions,” or Catherine Clément (1994) calls “syncope.” Despite Heidegger’s claim that boredom is a primordial mood, and despite excellent work on the affects of checking out or on everyday acts of passive resistance, our contemporary condition as people who are urged to accumulate experience and develop agency but who may resist or be unable to do so is less well thought. The bulk of the book shows rather than tells through several case studies: the social acceleration thesis and gendered experiences of work and rest; the use of everyday drugs to “check out” of time; sexual violence against unconscious victims; and childbirth as a limit-experience denied.

From working on this book it is a small step to the observation that sleep is the most significant “non-experience” in most humans’ lives. The key chapter of *Anaesthetics of Existence* that thematically motivates “Sleep Is the New Sex” as well as exemplifying the phenomenological-genealogical method I articulate in this proposal is “Dead to the World: Rape, Unconsciousness, and Social Media.” This chapter has already been published as a 10,000-word article in the double-anonymously peer-reviewed journal *Signs: Journal of Women in Culture and Society* in January 2016. *Signs* is the leading journal of women’s studies in the English-speaking world, and the acceptance rate is 5%. In the article I identify the phenomenological significance of sexual assault against unconscious (sometimes, sleeping) victims. I argue that to be violated while “dead to the world” is a complex injustice: it scarcely seems to count as a “lived experience” at all, yet it often shatters the victim’s body schema and intersubjectively constituted reality. Sexual assault in these situations exploits and reinforces any victim’s absence from the shared world, and exposes her body in ways that make it especially difficult for her to reconstitute herself as a subject. It damages both her ability to engage with the world in four dimensions (through a temporally persisting body schema) and her ability to retreat from it into anonymity. Although this phenomenological analysis is generalizable, the exposure of the body’s surface and the two-dimensional visibility it analyzes are particularly harmful within the context of the racialization and sexualization of bodies. Drawing on Frantz Fanon’s account of the racial-

epidermal schema in the context of Merleau-Ponty's analysis of "night" and anonymity, the article argues that rape while unconscious can make the restful anonymity of sleep impossible, leaving only the violent exposure of a two-dimensional life. This effect is redoubled in the context of media that massively and uncontrollably circulate sexualized images without the victim's consent or, often, her knowledge, and it looks at press coverage of well-known cases (Steubenville, Audrie Pott, Rehteah Parsons) to make this case. This article is intellectually important, as it instantiates a philosophical method that I developed over several years, including by twice teaching a senior seminar. My interest in sleep is thus both topical and methodological, and although connecting with other sleep researchers is a new departure, the intellectual motivation for "Sleep is the New Sex" is consistent with my past research trajectory.

I received one other prior SSHRC Standard Research Grant in 2001–04, which led to my monograph *Self-Transformations: Foucault, Ethics, and Normalized Bodies* (Oxford University Press, 2007). That book goes back a step to examine the exercise of embodied agency in the context of what Foucault called normalization—a key part of disciplinary power—as it co-exists (uneasily) with a discourse of authenticity. If we examine the genealogy of bodily discipline and conformity, in other words, the assumptions that one has a "true sex," or is really thin or young "on the inside" seem like straightforward products of history. They are nonetheless experienced as entirely real, and the book shows how certain kinds of feminism have tended to dismiss them without much of a sense of the interplay of constraint and enablement in practices of conformity, the complex historical and social contexts of agency, or the power of a Wittgensteinian "aspectival captivity." That book contained three case studies—changing sex, losing weight, and having cosmetic surgery—and used a similar combination (although less methodologically well-developed) of experiential reflection and political theoretical analysis. It concluded by examining the potential of Foucault's last ethical work for a new way of relating to one's embodied self. That book was very positively reviewed, is widely taught, and was the subject of several conference "author-meets-critics" events as well as a symposium in the journal *Hypatia*.

Finally, in 2009–14 I was a co-investigator on a CIHR grant: "Sexual Orientation and Gender in the Context of Health Care: The Experiences of Queer Women and their Primary Care Providers." This project involved interviewing self-identified queer women patients and their primary health-care providers in Halifax and Vancouver about their experiences of homophobia, transphobia, heteronormativity, or discomfort with sexual nonconformity within Canadian health care systems. The graduate students attached to the project at both sites conducted and transcribed the interviews, but I was involved with the other faculty members in writing the interview question schedule, discussing the interview method, coming up with a coding scheme, and of course reading and interpreting all the transcripts. I learned to use Atlas coding software, and co-authored two articles from this material: with my former graduate students Megan Dean and project PI Lisa Goldberg (Associate Professor of Nursing at Dalhousie), "Queer Phenomenology, Sexual Orientation, and Health Care Spaces: Learning From the Narratives of Queer Women and Nurses in Primary Health Care," in the *Journal of Homosexuality* (Heyes, Dean, and Goldberg 2015); and with my former doctoral student Angela Thachuk "Queering Know-How: Clinical Skill Acquisition as Ethical Practice," *Journal of Bioethical Inquiry* (Heyes and Thachuk 2014). Working with interview material and co-authoring developed my own skills in ways I'd like to be able to pass on to graduate students—perhaps especially now that my primary appointment is in a social science department.

### **C. Description of proposed student training strategies**

I am in my twentieth year of teaching, supervising, and mentoring graduate students, and in January 2015 took on the role of Director of the graduate program in Political Science at the University of Alberta. In all these capacities I've been keenly engaged both with a very wide range of individual students, and in a broader pedagogical and policy context with the future of graduate education in the humanities and social sciences. I am especially interested in debates across disciplines about how we train graduate students, given the changing nature of academic employment and the kinds of non-academic work worlds our students will enter. I have also been party to difficult conversations about the usefulness of spending years of one's life (often of one's youth) in an educational environment that can be isolating, slow-moving, and demanding of tacit skills and knowledge that are rarely made explicit and that too many students learn through making painful mistakes. With all that in mind I want to approach the training of GRAs rather differently in this grant than I have in the past. As is more common in the natural sciences, I aim to find at least one doctoral student to work with me on the project from close to the beginning until the end of the grant, who might write a doctoral dissertation on a topic near to that of this project (if not on sleep itself, then perhaps on the philosophical questions of self-governance, agency, work, or the politics of health that are orthogonal to it). I am recruiting likely students in fall 2016 to start in the following September, with the idea that they will be intending to do a doctorate in feminist or political theory regardless of their attachment to this particular opportunity. If this grant is not awarded I won't be able to do the training I describe here, but the student(s) will be funded via the department's own fallback TA/RA budget line for students without scholarship or trust funding. It may be that one student joins the project in 2017 and remains with it for five years; or the work (and training) may be split between 2 or 3 students, with only one on payroll at any one time. Either way, I hope that the GRA experience will be closer and more apprentice-like than is usual.

The main objective in having students be trained and mentored over the course of a five-year grant/doctorate is primarily to ensure that the volume and type of work in this proposal can be completed. But it is also to provide the appointed GRA with a comprehensive academic skill-set through hands-on stepwise practice, rather than the hypothetical telling and independent trial-and-error learning that often characterizes doctoral education. Taught courses and comprehensive exams are crucial for conveying disciplinary content, but they often tend not to prepare graduate students in creative and independent problem-solving. Writing a proposal and working on a dissertation are more obviously research-related skills, but they often don't seem to lead to many of the professional abilities required in real-life academic practice. I will involve the project GRA in the following tasks:

- Developing advanced search strategies across diverse academic literatures, popular sources, and cultural products with the help of our specialist librarians at the University of Alberta.
- Reading together and developing research questions for our articles/book chapters.
- Writing and delivering conference papers conjointly.
- Co-authoring articles. Learning how (and when) to respond to reviewers' critique and communicate with an editor. (Some of this work will, I hope, form an intellectual basis for the GRAs' own dissertation project[s].)

- Writing a book prospectus and approaching cross-over publishers with an appealing proposal.
- Writing accessible, short versions of academic conclusions for a general audience through blogposting.
- Pitching a radio documentary.
- The small empirical sub-project with sleep coaches in western Canada contained in this proposal will provide an excellent venue for hands-on training a doctoral student in interview techniques and managing interview data. One GRA will travel to conduct at least half the interviews, do some of the transcription, and be co-designer of the coding scheme.

At the end of the five years, my hope is that the GRA(s) will be independent, competent in an array of research and communication skills, and will have a considerable amount of relevant experience and information to bring to their own doctoral projects, improving the quality of their scholarship and their completion time. I don't require or even expect that GRAs then find an elusive tenure-track academic job; rather, I hope that I will have mentored creative and flexible people who are confident showing off their skills and how they can be relevant in a variety of subsequent careers. Such individuals will be invaluable to moving through the volume and diversity of research proposed here.



Family name, Given name

Heyes, Cressida

### Funds Requested from SSHRC

For each budget year, estimate as accurately as possible the research costs that you are asking SSHRC to fund through a grant. For each Personnel costs category, enter the number of individuals to be hired and specify the total amount required. For each of the other categories, enter the total amount required.

Personnel costs	Year 1		Year 2		Year 3		Year 4		Year 5	
	No.	Amount								
<b>Student salaries and benefits/Stipends</b>										
Undergraduate										
Masters	0	0	0	0	0	0	0	0	0	0
Doctorate	1	17,394	1	18,264	1	28,766	1	30,204	1	31,714
<b>Non-student salaries and benefits/Stipends</b>										
Postdoctoral										
Other										
<b>Travel and subsistence costs</b>										
	Year 1		Year 2		Year 3		Year 4		Year 5	
<b>Applicant/Team member(s)</b>										
Canadian travel	1,965		1,965		5,420		1,965		1,965	
Foreign travel	7,961		7,961		7,961		7,961		7,961	
<b>Students</b>										
Canadian travel	0		0		4,693		0		1,965	
Foreign travel	0		0		0		2,568		2,568	
<b>Other expenses</b>										
Professional/Technical services										
Supplies										
<b>Non-disposable equipment</b>										
Computer hardware	5,673		0		0		0		0	
Other	0		0		144		0		0	
<b>Other expenses (specify)</b>										
	0		0		0		0		0	
	0		0		0		0		0	
<b>Total</b>	32,993		28,190		46,984		42,698		46,173	

## Budget justification

### Personnel costs: student salaries:

The main line item in this budget is one salary for one doctoral GRA, working 12 hours per week over five years, employed within the terms of the University of Alberta's collective agreement for Academically Employment Graduate Students. This may be one individual for the whole five years, or two different people at different times—but the goal is to involve GRAs over the longer term in a close mentoring relationship. Listed here are salaries based on the 2016-18 agreement, which stipulates a step one salary + benefits of \$8,697 for each four-month contract, increasing each year with satisfactory performance by 5%. Note that the Department of Political Science is paying the spring/summer salary of the GRA in years 1 and 2 (a value of \$8,697/year) so the requested funds appear disproportionately lower than in years 3, 4, and 5.

### Travel and subsistence costs (a): conference travel:

Over the last five years, I have given an average of seven conference papers or public lectures per year, where these form a key part of both the development of my research and the communication of its results. "Sleep is the New Sex" will require me to improve my knowledge of varied literatures and sub-disciplines, and develop my ideas in diverse intellectual and political communities, in ways that can ultimately only be done through face-to-face conversation and collaboration. I expect to accept about three invitations to speak (to be a keynote or to give a colloquium paper, etc.) per year, where the trip is paid for by a host institution or another research project. In specific support of *this* project, in 2017-22 I also plan to attend four conferences per year on average. Two of these conferences will be philosophy events that I regularly attend, such as the Canadian Society for Women in Philosophy or the Society for Phenomenological and Existential Philosophy, and where I can expect informed feedback from peers in my field. The other two may include interdisciplinary conferences such as the Somatechnics conference (an annual international meeting in critical body studies that I have been attending since 2003), or a sociology conference such as the Canadian Sociological Association meeting when we have empirical results to discuss in year 4. They will also include at least one conference each year related to sleep: this will be the annual meeting of either "Sleep" (hosted by the American Academy of Sleep Medicine and the Sleep Research Society), the Canadian Sleep Society, the British Sleep Society, or the European Sleep Research Society. Which conference is most apt will depend on the location and the probability of creating a useful panel or finding the right interlocutors also in attendance.

Thus I am seeking funding for four annual professional conference trips—one within Canada, and three foreign:

1. Canada trip: economy airfare \$800 + 4 days U of A per diem @ \$60 = \$240 + airport transfers \$200 + conference registration \$100 + 3 nights hotel \$525 + local transportation \$100 = **\$1,965**.
2. US trips x 2 at same cost in US \$ converted to CAD: **\$2,568 x 2 = \$5,136**.
3. International trip: economy airfare \$1300 + 5 days U of A per diem @ \$85 = \$425 + airport transfers \$200 + conference registration \$100 + 4 nights hotel \$700 + local transportation \$100 = **\$2,825**. **Foreign total: \$7,961**.

Like me, my GRA needs to test their ideas, learn from others, gain feedback and a sense of their field, and network by attending similar conferences. They also need to develop a professional profile in order to have a hope of securing a job after graduation, especially an

academic job. I am thus applying for two annual trips within North America for my Research Assistant in years 3, 4, and 5 when they will have made significant inroads into their own research emerging from this grant; they will receive this funding only to present a paper or make another significant contribution to the event, and when I am convinced that all other sources of funding from within the University of Alberta and elsewhere have been exhausted. Using the above estimates: **1 trip per year within Canada at \$1,965, and 1 trip per year to US at \$2,568. Total: \$4,533 per year**, less \$4,533 (1 Canadian and one US trip) over the three years of funding, which is about what I think a graduate student can secure at U of A in alternate travel funding during their degree career.

### **Travel and subsistence costs (b): interview project:**

In year 3 of the grant we will undertake a small empirical sub-project interviewing sleep coaches and parents who use their services in western Canada, focusing to minimize travel expenses on Edmonton, Calgary, and Vancouver. Interview transcription and analysis is included within the salary expense for the GRA:

1. Transportation: Two return flights to Vancouver:  $480 \times 2 = \$960$ ; airport connections Edmonton and Vancouver: \$200; local transportation within Greater Vancouver region, car rental: \$347; two return Red Arrow bus tickets to Calgary:  $148 \times 2 = \$296$ ; local transportation within Calgary, car rental: \$180.
2. Accommodation: Hotel costs in Vancouver:  $200 \text{ per night} \times 2 \times 6 \text{ nights} = \$2,400$ ; hotel costs in Calgary:  $150 \text{ per night} \times 2 \times 2 \text{ nights} = \$600$ .
3. Per diem:  $10 \text{ days} \times 2 \times \$60 \text{ per day} = \$1,200$ .
4. Equipment: voice recorders (SONY digital recommended and priced at \$72 on amazon.ca): \$144.

Expenses added to year 3 under travel: Applicant: \$3,455. GRA \$2,728.

**Total for interviews: \$6,327**

### **Other expenses:**

I and my GRA will each need a laptop computer. I am budgeting for two Apple Mac laptops with necessary cables and adapters, and with five years of “Apple Care” support services @ \$2,647 each. I have added one small Time Capsule (an external hard drive for backing up and data storage) @ \$379. **Total for computer hardware: \$5,673**

### **Funding from other sources**

The University of Alberta provides \$1,400/year in Professional Expense Allowance to each faculty member, and I will allocate 100% of this to the sleep project to cover petty expenses. These will include postage, stationery, computer software, any books not in the university library, professional association memberships required to attend conferences, and web hosting.

The Department of Political Science will support this research by paying the summer salary of my GRA for the first two years of the project, for a value of \$8,697 per year; and will provide me with one course release per year, for an annual value of \$8,500 in adjunct salary.

**Total funding committed by University of Alberta: \$66,894.**

I am applying for a small grant from the Support for the Advancement of Scholarship (October 2017 competition): application for one international conference travel expenses “per project” @ \$2,800 (and have reduced the year 1 request for travel costs accordingly).





Family name, Given name

Heyes, Cressida

### Suggested Reviewers

List Canadian or foreign specialists whom SSHRC may ask to assess your proposal.

List keywords that best describe the assessor's areas of research expertise. Please refer to the Suggested Assessors section of the detailed instructions for more information on conflicts of interest.

Family name <b>Houle</b>		Given name <b>Karen</b>		Initials	Title <b>Dr.</b>
Org. code	Full organization name <b>University of Guelph</b>		Keywords <b>feminist philosophy; embodiment; subjectivity; ethics; political philosophy; sexuality; environment; health</b>		
Department/Division name <b>Philosophy</b>			Address <b>337 MacKinnon Department of Philosophy</b>		
Country code		Area code	Number	Extension	City/Municipality
Telephone number		519	824	4120	53680
Fax number		City/Municipality <b>Guelph</b>			
		Prov./State <b>ON</b>		Postal/Zip code <b>N1G2W1</b>	
Country <b>CANADA</b>					
E-mail <b>khoule@uoguelph.ca</b>					
Family name <b>Shotwell</b>		Given name <b>Alexis</b>		Initials	Title <b>Dr.</b>
Org. code	Full organization name <b>Carleton University</b>		Keywords <b>gender; disability; race; feminist philosophy; subjectivity; agency; sexuality; political philosophy; ethics</b>		
Department/Division name <b>Sociology/Philosophy</b>			Address <b>Department of Sociology and Anthropology Carleton University 1125 Colonel By Drive</b>		
Country code		Area code	Number	Extension	City/Municipality
Telephone number		613	520	2600	3082
Fax number		613 520 4062		City/Municipality <b>Ottawa</b>	
		Prov./State <b>ON</b>		Postal/Zip code <b>K1S5B6</b>	
Country <b>CANADA</b>					
E-mail <b>alexis.shotwell@carleton.ca</b>					
Family name <b>McLachlan</b>		Given name <b>Alice</b>		Initials	Title <b>Dr.</b>
Org. code	Full organization name <b>York University</b>		Keywords <b>feminist philosophy; ethics; sexuality; forgiveness; reconciliation; agency; political philosophy.</b>		
Department/Division name <b>Philosophy</b>			Address <b>S418 Ross Building Department of Philosophy 4700 Keele Street</b>		
Country code		Area code	Number	Extension	City/Municipality
Telephone number		416	736	2100	77587
Fax number				City/Municipality <b>Toronto</b>	
		Prov./State <b>ON</b>		Postal/Zip code <b>M3J1P3</b>	
Country <b>CANADA</b>					
E-mail <b>amacla@yorku.ca</b>					

Personal information will be stored in the Personal Information Bank for the appropriate program.

Application WEB



Do not photocopy this page.

<b>Internal use</b>	CID (if known)
723911	113899

**Identification**  
Only the information in the Name section will be made available to selection committee members and external assessors. Citizenship and Statistical and Administrative Information will be used by SSHRC for administrative and statistical purposes only. Filling out the statistical and Administrative Information section is optional.

<b>Name</b>			
Family name	Given name	Initials	Title
Heyes	Cressida	J	Dr.

**Citizenship** - Applicants and co-applicants must indicate their citizenship status by checking and answering the applicable questions.

Citizenship status	<input checked="" type="radio"/> Canadian	<input type="radio"/> Permanent resident since (yyyy/mm/dd)	<input type="radio"/> Other (country)	Have you applied for permanent residency?
		_____	_____	<input type="radio"/> Yes <input type="radio"/> No

**Statistical and Administrative Information**

Birth year	Gender	Permanent postal code in Canada (i.e. K2P1G4)	Correspondence language	Previous contact with SSHRC? (i.e. applicant, assessor, etc.)
1970	<input checked="" type="radio"/> F <input type="radio"/> M	T6E2G1	<input checked="" type="radio"/> English <input type="radio"/> French	<input checked="" type="radio"/> Yes <input type="radio"/> No

Full name used during previous contact, if different from above  
Cressida J. Heyes

**Contact Information**  
The following information will help us to contact you more rapidly. Secondary information will not be released by SSHRC without your express consent.

Primary telephone number				Secondary telephone number			
Country code	Area code	Number	Extension	Country code	Area code	Number	Extension
1	780	492 9970		1	780	554 1526	
Primary fax number				Secondary fax number			
Country code	Area code	Number	Extension	Country code	Area code	Number	Extension
Primary E-mail <b>Cressida.Heyes@ualberta.ca</b>							
Secondary E-mail							



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Family name, Given name

Heyes, Cressida

<b>Current Address</b> Use only if you are not affiliated with a department at a Canadian university. (If you are affiliated with a department at a Canadian university, the department's mailing address will be used.) If you wish to use another address, specify it under the Correspondence Address.			<b>Correspondence Address</b> Complete this section if you wish your correspondence to be sent to an address other than your current address.		
Address			Address		
Department of Political Science					
University of Alberta					
HM Tory 10-40					
City/Municipality	Prov. / State	Postal/Zip code	City/Municipality	Prov. / State	Postal/Zip code
Edmonton	AB	T6G2H4			
Country CANADA			Country		
<b>Temporary Address</b> If providing a temporary address, phone number and/or E-mail, ensure that you enter the effective dates.			<b>Permanent Address in CANADA</b>		
Address			Address		
			9823 84 Avenue		
City/Municipality	Prov./ State		City/Municipality	Prov./ State	Postal/Zip code
			Edmonton	AB	T6E2G1
Country			Country CANADA		
Start date (yyyy/mm/dd)	End date (yyyy/mm/dd)	Temporary telephone/fax number			
		Country code	Area code	Number	Extension
Temporary E-mail					



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Family name, Given name

Heyes, Cressida

**Research Expertise (optional)**

The information provided in this section refers to your own research expertise, not to a research proposal. Filling out the following 4 sections is optional. This page will not be seen by selection committee members and external assessors. This section will be used for planning and evaluating programs, producing statistics, and selecting external assessors and committee members.

**Areas of Research**

Indicate and rank up to 3 areas of research that best correspond to your research interests as well as areas where your research interests would apply. Duplicate entries are not permitted.

Rank	Code	Area
1	213	Gender Issues
2	320	Politics and government
3	190	Ethics

**Temporal Periods**

If applicable, indicate up to 2 historical periods covered by your research interests.

From				To			
Year				Year			
		BC	AD			BC	AD
_____		<input type="radio"/>	<input type="radio"/>	_____		<input type="radio"/>	<input type="radio"/>
_____		<input type="radio"/>	<input type="radio"/>	_____		<input type="radio"/>	<input type="radio"/>

**Geographical Regions**

If applicable, indicate and rank up to 3 geographical regions covered by your research interests. Duplicate entries are not permitted.

Rank	Code	Region
1	1000	North America
2	3200	Western Europe
3	0000	Not subject to geographical classification

**Countries**

If applicable, indicate and rank up to 5 countries covered by your research interests. Duplicate entries are not permitted.

Rank	Code	Countries	Prov./ State
1	1100	CANADA	
2	1200	UNITED STATES	
3	3225	UNITED KINGDOM	
4			
5			



Family name, Given name

Heyes, Cressida

## Curriculum Vitae

### Language Proficiency

	Read	Write	Speak	Comprehend aurally	Other languages
English	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	German (read, speak, and comprehend)
French	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	

### Work Experience

List the positions, academic and non-academic, you have held beginning with the current position and all previous positions in reverse chronological order, based on the start year.

Current position	Start date (yyyy/mm)
Full Professor	2009/7

Org. code	Full organization name
1480111	University of Alberta

Department/Division name

Cross-appointment Philosophy/Political Science

Position type	<input checked="" type="radio"/> Tenured <input type="radio"/> Non-tenure <input type="radio"/> Tenure-track <input type="radio"/> Non-academic	Employment status	<input checked="" type="radio"/> Full-time <input type="radio"/> Part-time <input type="radio"/> Non-salaried <input type="radio"/> Leave of absence
---------------	--	-------------------	---

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Visiting Scholar	2003/9	2003/12

Org. code	Full organization name
9121120	Keele University

Department/Division name

School of Law

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Associate Professor	2002/7	2009/6

Org. code	Full organization name
1480111	University of Alberta

Department/division name

Philosophy

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Assistant Professor	1999/7	2002/6

Org. code	Full organization name
1480111	University of Alberta

Department/Division name

Philosophy



Family name, Given name

Heyes, Cressida

**Work Experience (cont'd)**

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Assistant Professor	1997/8	1999/6

Org. code	Full organization name
9938102	Michigan State University

Department/Division name  
Philosophy

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Instructor	1993/1	1997/4

Org. code	Full organization name
1240211	McGill University

Department/Division name  
Philosophy

Position	Start date (yyyy/mm)	End date (yyyy/mm)
Instructor	1992/9	1993/8

Org. code	Full organization name
1240211	McGill University

Department/Division name  
Political Science

Position	Start date (yyyy/mm)	End date (yyyy/mm)

Org. code	Full organization name

Department/Division name

Position	Start date (yyyy/mm)	End date (yyyy/mm)

Org. code	Full organization name

Department/Division name



Family name, Given name

Heyes, Cressida

<b>Academic Background</b>				
List up to 5 degrees, beginning with the highest degree first and all others in reverse chronological order, based on the start date.				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Doctorate	Doctor of Philosophy	1993/09		1997/11
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
55016	Political Philosophy	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
1240211	McGill University			
Country <b>CANADA</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Master's	Master of Arts	1992/09		1993/08
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
62818	Political Thought and Political Theory	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
1240211	McGill University			
Country <b>CANADA</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
BA Hon.	Bachelor of Arts with Honours	1989/10		1992/07
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
99999	Philosophy, Politics, and Economics	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9121131	University of Oxford			
Country <b>UNITED KINGDOM</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
		<input type="radio"/> Yes <input type="radio"/> No		
Org. code	Organization			
Country				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
		<input type="radio"/> Yes <input type="radio"/> No		
Org. code	Organization			
Country				

Personal information will be stored in the Personal Information Bank for the appropriate program.

Web CV



Family name, Given name

Heyes, Cressida

### Credentials

List up to 6 licences, professional designations, awards and distinctions you have received and feel would be the most pertinent to the adjudication of your application. List them in reverse chronological order, based on the year awarded.

Category	Name	Source or Country	Duration (Months)	Value / Year awarded
Academic Prize	University of Alberta Rutherford Teaching Award	University CANADA		\$3,000 2008
Academic Prize	Faculty of Arts Research Excellence Award	University CANADA		\$0 2007
Academic Prize	Faculty of Arts Teaching Prize	University CANADA		\$0 2007
Fellowship	Canada Research Chair Tier II	Federal Government CANADA	120	\$1,000,000 2006
Fellowship	Watson-Winspear Recruitment Fellowship	University CANADA	24	\$8,000 1999
Graduate Scholarship	Commonwealth Scholarship	Federal Government UNITED KINGDOM	48	\$110,000 1993

### Research Expertise

The information provided in this section refers to your own research expertise, not to a research proposal.

#### Keywords

List keywords that best describe your areas of research expertise. Separate keywords with a semicolon.

Gender; sex; sexuality; feminism; identity; subjectivity; the family; politics; power; normalcy; health; social change; the self; disability; bodies; Wittgenstein; Foucault; phenomenology; ethics; sleep

#### Disciplines

Indicate and rank up to 5 disciplines that best correspond to your research interests. Duplicate entries are not permitted.

Rank	Code	Discipline	If Other, specify
1	55099	Other Philosophy	Feminist philosophy
2	55016	Political Philosophy	
3	70100	Women's Studies	
4	62818	Political Thought and Political Theory	
5	55008	Ethics	





## Research contributions

### 1. Relevant research contributions over the last six years:

#### i. Refereed contributions: publications

- \*Heyes, Cressida J. 2016. "Dead to the World: Rape, Unconsciousness, and Social Media." *Signs: Journal of Women in Culture and Society* 41:2, 361-383.
- , 2016. "Placenta-Eating and the Epistemology of Ignorance." *Atlantis: Critical Studies in Gender, Culture and Social Justice* 37:2 (2), online.
- Heyes, Cressida J., Megan Dean, and Lisa Goldberg. 2015. "Queer Phenomenology, Sexual Orientation, and Health Care Spaces: Learning from the Narratives of Queer Women and Nurses in Primary Health Care." *Journal of Homosexuality* 63:2, 141-155. [Lead author]
- Heyes, Cressida J., and Angela Thachuk. 2014. "Queering Know-How: Clinical Skill Acquisition as Ethical Practice." *Journal of Bioethical Inquiry* 12:2, 331-341. [50/50 authorship]

#### ii. Other refereed contributions: presentations (all sole-authored)

- \*"Skin White as Snow: Corpse Chic, Race, and Sexual Violence." Feminist Ethics and Social Theory, Clearwater FL, October 2015.
- \*"Dead to the World: The Representation of Rape of Unconscious Women." Somatechnics conference, University of Arizona, September 2015.
- \*"A Phenomenology of the Harms of Rape While Unconscious." Society for the Philosophy of Sex and Love, Pacific American Philosophical Association, Vancouver, April 2015.
- \*"Against Productivity: Toward a Feminist Phenomenology of Work Time." Society for Phenomenology and Existential Philosophy, Eugene, October 2013.
- \*"Norms of Agency, Plural: The Case of Work." Feminist Ethics and Social Theory, Tempe, October 2013.
- \*"Bad Timing: Body Politics, Temporality, and Citizen Life." American Political Science Association, Chicago, September 2013.
- \*"Sleepy Time: Toward a Feminist Political Philosophy of Sleep," Canadian Philosophical Association, University of Victoria, May 2013.
- "The Grammar of Concepts: Decolonizing Western Feminist Norms of Agency." Canadian Political Science Association, University of Alberta, June 2012.
- \*"Toward A Feminist Phenomenology of (Un)Consciousness?" Society for Phenomenology and Media, National University, San Diego, April 2012.
- \*"Feminists Checking Out: (An)Aesthetics of Neoliberal Autonomy." Canadian Society for Women in Philosophy, University of Victoria, October 2011.
- \*"Crossing Streams: Feminist Philosophical Know-How." Feminist Ethics and Social Theory conference, Zion IL, October 2011.
- "Foucault's Limits: Feminism, Bodies, Experience." The Foucault Circle, Banff, May 2011.

#### iii. Non-refereed contributions

##### Publications:

- Heyes, Cressida J. 2014. "Anaesthetics of Existence." In *Feminist Phenomenology and Medicine*, Lisa Folkmarson Käll and Kristin Zeiler, ed. Albany: SUNY Press.
- Heyes, Cressida J. 2013. "Foucault and Feminist Philosophy Now." Editor's introduction to special issue on Foucault and Feminism, *Foucault Studies* 16, 3-14.

- 2012. "Be Reasonable: A Response to Amy Allen's *The Politics of Our Selves: Power, Autonomy, and Gender in Contemporary Critical Theory*." *Philosophy and Social Criticism* 38:7, 753-760.
- 2012. "Child, Birth: An Aesthetic." In *Dimensions of Pain: Humanities and Social Science Perspectives*, Lisa Folkmarson Käll, ed. London: Routledge.
- Heyes, Cressida J. 2011. ed. and introduced. *Critical Concepts: Philosophy and Gender*, volumes 1-4. London: Routledge. 1512 pp.
- Heyes, Cressida J., and Chloë Taylor. 2010. "Between Disciplinary Power and Care of the Self: A Dialogue on Foucault and the Psychological Sciences." *PhaenEx* 5:2, 179-209.
- Heyes, Cressida J. 2010. "Subjectivity and Power." in *Foucault: Key Concepts*, ed. Dianna Taylor. London: Acumen Press.

### **Selected recent presentations:**

- "Sleep, Sex, and Fairy-Tales." *The Philosopher's Zone*, Australian Broadcast Corporation. Radio interview/podcast. October 9 2016.  
[http://www.abc.net.au/radionational/programs/philosopherszone/sleep-sex-and-fairy-  
 tales/7905464](http://www.abc.net.au/radionational/programs/philosopherszone/sleep-sex-and-fairy-<br/>
  tales/7905464)
- "Skin White as Snow: Corpse Chic, Race, and Sexual Violence." Colloquium paper in Women's Studies, Gender, and Sexuality program, Appalachian State University, October 2015.
- "Dead to the World: Rape, Unconsciousness, and Social Media." Concepts of Self: Humanities Institute Lecture Series, Scripps College, February 2015.
- "Anaesthetics of Existence: Temporality after Discipline." Victoria Colloquium on Social, Legal, and Political Theory, University of Victoria, February 2015.
- "Sleep, 'Night', and Bodily Anonymity: The Harms of Rape While Unconscious" and seminar: "Sleeping Women, Wakeful Men: Gender, Work, and Rest." Durham University, May 2014.
- "Sexual Awakenings? Gender and Unconsciousness." Schula Lecturer, John Carroll University, March 2014.
- \*"Why Sleep? A Feminist Philosophical Answer." philoSOPHIA @ Society for Phenomenology and Existential Philosophy, Eugene, October 2014.
- "The Vigilant Feminist: A Temporal Politics of Work and Rest." Robert Harris Memorial Lecture in Social and Political Theory, Miami University Ohio, 2013.
- \*"The Vigilant Feminist: Disciplinary and Anaesthetic Time." Canadian Society for Women in Philosophy keynote address. Mount Royal University, Calgary, October 2012.
- "Child, Birth: The Philosophical and Political Challenge of Representing Pain." Plenary speaker, Institute for Philosophical Nursing Research conference, Banff, May 2012.
- "Anaesthetic Ethics? On the Philosophical Significance of Checking Out." Academic lecture as Hooker Distinguished Visiting Professor, McMaster University, March 2012.
- "The Knowing Body: Reworking Philosophy's Intellectualism." David Kennedy Memorial Lecture, Department of Philosophy, Queens University, October 2011.
- "Anaesthetics of Existence." Plenary lecture, Feminist Phenomenology and Medicine Conference, University of Uppsala, May 2011.

### **iv. Forthcoming contributions**

- Heyes, Cressida J. "The Land of Nod." *The Antigone Review*. In press. 2775 words.
- Heyes, Cressida J. "Practices of Justification: From Philosophy to Pluralism," in Dimitrios Karmis and Jocelyn Maclure ed. *Civic Freedom in an Age of Diversity: James Tully's Public Philosophy*. Accepted. 7674 words.

## v. Creative outputs

Heyes, Cressida J. 2012. "Afterbirth." In Meredith Jones and Suzanne Bocalatte, ed. *Trunk Books Volume 2: Blood*. Bocalatte Press: Sydney.

"Sleep is The New Sex." 2015. Pecha Kucha at "What Do Feminists Do After Dark?" Women's and Gender Studies performance night, Edmonton.

### 3. Most significant career research contributions:

1. Heyes, Cressida J. 2016. "Dead to the World: Rape, Unconsciousness, and Social Media." *Signs: Journal of Women in Culture and Society*, 41:2, 361–83.

*Signs* has an acceptance rate of 5% and is the leading journal of women's and gender studies in the English-speaking world. This article demonstrates that I can master the literatures necessary to contribute to phenomenological research while making a serious inroad into philosophizing sleep.

2. Heyes, Cressida J. ed. and introduced. 2011. *Critical Concepts: Philosophy and Gender*, volumes 1-4. London: Routledge. 1512 pp.

From the end of 2009 to its publication in 2011 I worked on editing this large four-volume set of previously published essays, which aim to synoptically represent all the critical feminist work done on "gender" and "philosophy" from 1979 to 2009. The set opens with my 11,000-word introduction to the field and to the volumes, and the four volumes are "'Gender' and 'Philosophy': Contested Terms," "Gender and the History of Philosophy," "Knowledge and Reality," and "Values and Society."

3. Heyes, Cressida J. 2007. *Self-Transformations: Foucault, Ethics, and Normalized Bodies*. New York: Oxford University Press.

This monograph appeared in Oxford University Press' *Studies in Feminist Philosophy* series and has been widely reviewed, taught, and cited. It reinforced my reputation as a Wittgenstein scholar, but established me both as a Foucault scholar and as a scholar of "critical body studies." It was the subject of two author-meets-critics sessions at philosophy conferences, and a symposium in the journal *Hypatia*.

4. Heyes, Cressida J. 2003. "Feminist Solidarity after Queer Theory: The Case of Transgender." *Signs: Journal of Women in Culture and Society* 28:4, 1093–1120.

This article was one of the first to discuss the fractures and alliances between cis-feminists and trans-feminists in a philosophical voice. It has been influential and is my most widely cited article. It also appeared in *Signs* and was reprinted in *The Transgender Studies Reader 2*, ed. Susan Stryker and Stephen Whittle, Routledge 2013, and translated into Spanish by Pau Crego Walters and reprinted in *Políticas Trans: Una antología de textos desde los estudios trans norteamericanos*, 2015—illustrating its enduring appeal.

5. Heyes, Cressida J. 2000. *Line Drawings: Defining Women through Feminist Practice*. Cornell University Press.

This was my first monograph and uses Wittgenstein's comments on essentialism to articulate an anti-essentialist feminist philosophy and practice. It was my first systematic attempt to write across disciplines, about political theory and practice, and using a diverse archive. It was the subject of two author-meets-critics panels at philosophy conferences, and was widely reviewed.

#### **4. Career interruptions and special circumstances:**

Career interruptions: I took childbirth and parental leave between February and November 2009. I also took a medical leave from August to December 2012, and so my list of contributions here extends accordingly.

#### **5. Contributions to training:**

##### **PhDs supervised:**

Renée McBeth, PhD in Political Science, on antipoverty activism and the politics of solidarity, ongoing.

Joshua St. Pierre, PhD in Philosophy, on communicative disability and the politics of speech, ongoing.

Catherine Clune-Taylor, “From Intersex to Disorders of Sex Development: A Foucauldian Analysis of the Science, Ethics and Politics of the Medical Production of Cisgendered Lives.” PhD in Philosophy, 2016. Currently Postdoctoral Fellow in Gender and Sexuality Studies at Princeton University.

Kristin Rodier, “Habits of Resistance: Feminism, Phenomenology, and Temporality.” PhD in Philosophy, 2015. Currently Instructor at Grant McEwan University.

Angela Thachuk, “Stigma and the Politics of Biomedical Models of Mental Illness.” PhD in Philosophy, 2012. Running ethics consulting business in BC.

Lucas Crawford, “Archive, Transgender, Architecture: Beckett, Woolf, diller scofidio + renfro.” PhD in English and Film Studies, 2011. Co-supervised with D. Chisholm. Currently Assistant Professor of English at University of New Brunswick.

##### **MA students supervised:**

Eloy LaBrada, MA in Philosophy on gender eliminativism in feminist philosophy, ongoing.

Stephanie Dover, MA in Philosophy on the politics of recognition, ongoing.

Emily Douglas, “Laughing Matters: Micro-Resistance to Gendered Rationality.” MA in Philosophy 2014. Currently PhD student in Philosophy at McGill.

Megan Dean, “When Knowing Better Is Not Enough: Experiencing Bodies, Feminist Critique, and Foucault.” MA in Philosophy 2012. Currently PhD student in Philosophy at Georgetown.

I organize conference panels with my graduate students and have funded, supported, and attended their own paper presentations at conferences. I regularly run preparatory sessions to help grad students learn how to present their work. I play an active editorial and Socratic role in developing graduate student thesis research, and have co-authored several papers with graduate students. In my role as Graduate Chair I have organized a series of degree milestone and professionalization workshops for students, and I participate in debates at U of A about the future of the doctoral degree. I work with doctoral students—my own, and those of both departments to which I am appointed—to prepare them to apply for and interview for academic positions, including through mock interviews, role-play, presentation practice, and mentoring around academic relationships and comportment.