## Conclusion

In regards to the recent Canadian election, the question emerges on why the Conservatives lost the election if they set up the niqab as a symbol of the terrorist threat. I would argue that the reason they lost is the same reason that Zizek’s answer should not be to yield (in some circumstances yielding might work but the Canadian election contained a variety of factors beyond the niqab debate): rather, re-humanize the Thing and niqab. Over the course of the niqab debate, numerous women came forward and did interviews with the national media and related their stories and beliefs to the rest of Canada. In doing so, people no longer saw these women as oppressed or as possible terrorist threats. They no longer represented the distant Other or Thing but a real person with concrete features. In a misguided attempt to exacerbate fears, the Conservatives suggested a barbaric practices hotline. I believe this proposal showed people the lengths to which the Conservative party would go: lengths that recalled tactics used by the Stasi in East Germany or the era of McCarthyism in the United States. Yegenoglu writes “*it is through the veil that the colonial Western desire to see emerges and is erased simultaneously*, and this is what enables the veiled other to destabilize the identificatory process of the subject” (558); the veil in the Canadian election helped destabilize the Conservative party’s identity as the economic party by forcing it to switch its message from one of hope to one of fear(of course other factors like their poor economic performance contributed but their economic performance has been poor for most of their tenure and that did not stop them from winning several elections).

As Heng writes, “[W]e understand that the manipulation of domestic minorities is a formative moment in the self-construction of national majorities. Knowing who and what a religious-racial minority is, is an essential stage in knowing who and what a national majority is, and is not: the stable, legible categories of the one fiction enabling and stabilizing the categories of the other” (149). The recent Canadian election put the question of what kind of society the Canadian majority is: a continually emerging multicultural one or a crystallization of the stereotypical Canadian “hoser.” This election gave control over the direction of Canada’s image and therefore the niqab debate cannot be dismissed as merely a political tactic. The niqab question is an important question for Canadian society: a question that has yet to be settled for Canadian society because the recent election merely opened the discussion for Canada, for better or worse.