Unsettling Conversations, Unmaking Racisms and Colonialisms

Edmonton, Alberta, Canada
October 17 – 19, 2014

CONFERENCE PROGRAM

Hosted by:
Researchers and Academics of Colour for Equality/Equity (R.A.C.E) & University of Alberta

&
Centre for World and Indigenous Knowledge and Research (CWIKR), Athabasca University
Welcome from Researchers and Academics of Colour for Equity/Equality

(R.A.C.E.)

Dear Participants,

It is a great pleasure to welcome you to the R.A.C.E. Network’s 14th Annual Critical Race and AntiColonial Studies conference at the University of Alberta in Edmonton. We are especially pleased to have this year’s conference cohosted by the Centre for World Indigenous Knowledge & Research at Athabasca University. We acknowledge and thank the original peoples of this territory, and the diverse Indigenous peoples whose footsteps have marked this territory for centuries: the Cree, Saulteaux, Blackfoot, Métis, and Nakota Sioux.

The astonishing responses to the Call for Papers underline for us the importance of R.A.C.E conferences and the critical and timely work that we do. Founded by racialized and Indigenous scholars, the R.A.C.E. Network has hosted themed conferences in every region of Canada. This year’s theme is “Unsettling Conversations, Unmaking Racisms and Colonialisms.” This is neither an easy topic nor one that yields readily to a broad consensus. We do hope, however, that the many unsettling conversations that will occur over the next three days will help inform our individual and collective pursuits of political, economic, ecological and social justice in these troubled times. Over the next few days we anticipate difficult, contentious and unsettling conversations about naming and unmaking plural forms of racisms and colonialisms; on decolonizing minds, ontologies, epistemologies, knowledges and practices; and, importantly, on engaged scholarship and antiracist and decolonial activism for social transformation.

This year’s Pre-Conference Workshops feature 3 mentoring and professional development sessions facilitated by engaged teachers, researchers and scholar-activists. We are committed to comenting the next generation of academic leaders, activists, administrators, and public intellectuals who will contribute to advancing antiracism and decolonial praxis, and to engendering critical diversity and respectful relations locally, nationally, and beyond. As well, the conference features 3 internationally renowned keynote speakers, 4 plenary sessions with over a dozen speakers, over 2 dozen simultaneous sessions encompassing 50 thought-provoking papers on the conference’s theme. We hope you’ll be able to join us for the Collective Book Launch and Reception for registered conference delegates.

Our registered participants have come from many universities and colleges across Canada, Australia, Brazil, Europe and the United States, and over two dozen governmental agencies and nongovernmental organizations from across Canada. We hope that this will be a time for mindfulness, critical thinking, engaged listening, and building durable networks and alliances that will revitalize the possibilities for an antiracist and anticolonial praxis. We encourage you to maintain contact with R.A.C.E. through our web site, listserv, RACELink newsletter, and social media.

Finally, we would like to take this opportunity to recognize the generous contributions of our many conference sponsors, and all the volunteers without whom this conference would not have taken place. We also wish to thank the workshop facilitators, keynotes, plenary speakers and panel presenters and session chairs. Have a great conference!

Sincerely,

Malinda S. Smith, PhD, R.A.C.E. Network Convenor, University of Alberta
Tracey Lindberg, Athabasca University
Priscilla Campeau, Athabasca University
Conference Overview

Pre-Conference Workshops, Friday, 17 October 2014
Venue: Faculty of Extension, Enterprise Square, 10230-Jasper Avenue (101 Avenue)

9:00am Workshop Opening
9:00-10:30am Workshop I: Wahkohtowin Relational Sensibilities, rm #2-970
10:45-12:15pm Workshop II: Personal Reflections on Research Excellence and Applying for Grants, rm #2-970
12:30-2:00pm Workshop III: Teaching Critical Race Theory and Critical Indigenous Studies, rm #2-970

Conference Opening, Friday, 17 October 2014
Venue: The Matrix Hotel, 10640-100 Avenue, Edmonton

3:30pm Welcome and Introduction
   Opening Blessing and Smudging – Pauline Paulson, Elder in Residence, University of Alberta
   Conference Welcome – Dr. Malinda S Smith, RACE Conference Convenor, Department of Political Science, University of Alberta
   University Welcome – Dr. Brendan Hokowhitu, Dean, Faculty of Native Studies, University of Alberta

3:50pm Introduction to keynote – Dr. Isabel Altamirano-Jiménez, Political Science and Native Studies, University of Alberta

4:00pm Keynote by Dr. Audra Simpson, Anthropology, Columbia University - “The Chiefs Two Bodies: Theresa Spence and the Gender of Settler Sovereignty”

5:30-6:45pm Spotlight Plenary: At the Limits of Justice: How Terror Gains Social Approval (Suvendrini Perera, Sunera Thobani, Sherene Razack, Andrea Smith, Malinda S. Smith)

7:00-9:00pm Collective Book Launch and Reception, The Matrix Hotel, 10640-100 Ave
SATURDAY, 18 OCTOBER 2014

8:50am Welcome & Introduction to keynote by Dr. Sirma Bilge, Université de Montréal

9:00-10:15am Keynote by Dr. Sara Ahmed, Race & Cultural Studies, Goldsmiths, University of London – “Brick Walls: Racism and Other Hard Histories”


1:00-2:20pm Spotlight Plenary: Critical Conversations on Intersectionality (Sirma Bilge, Jin Haritaworn, Karma R. Chávez, Rinaldo Walcott, Jennifer Kelly)

SIMULTANEOUS PANELS

Venue: Faculty of Extension, Enterprise Square, 10230 Jasper Avenue (101 Ave)

3:00-4:15pm Simultaneous Sessions

Panel 1: De/Colonizing Territories: Representations of Land, Environment, and Urbanity, rm #2-167

Panel 2: Un/Mapping: Colonialism, Racism and Critical Queer Knowledge Production, rm #2-173

Panel 3: Decolonization and Indigenous Futurities, rm #2-970

Panel 4: Speaking (Visualizing) Truth to Power: Anti-racism, Anti-Appropriation and Anticolonialism, rm #2-948

Panel 5: Witnessing: Evaluations, Data, Tweets and Triggers, rm #2-917

Panel 6: Challenging Conversations: Identity, Religion, and Nationhood, rm #2-925

Panel 7: Gender, Race, Diversity & Decoloniality, rm #2-976

4:30-5:45pm Simultaneous Sessions

Panel 1: The Biskaabiliyang Collective: Resurgence and Anti-Settler Colonial Praxis In Thunder Bay, Ontario, rm #2-167

Panel 2: The Complexities and Continuities of Colonialism in Quebec, rm #2-917

Panel 3: Unsettling the Settler Dialogue: Conceptual, Methodological and Ethical Considerations, rm #2-173
Panel 4: Problem (UN)solved: Anti-essentialism, Intersectionality and the Equality Dialogue, rm #2-925

Panel 5: Mapping the Student Experience: Narratives, Voice, Space and Self-Definition, rm #2-970

Panel 6: Modus OperIndi: Decolonization of Knowledge, Pedagogies and Institutions, rm #2-976

Panel 7: Class and Anti-Racism Activism in Austere Times, rm 2-938

SUNDAY, 19 OCTOBER 2014

Venue: Sunday’s events will be held at Ziedler Hall in the Citadel Theatre, 9828-101A Avenue

8:50am Welcome and Introduction to keynote by Dr. Jatinder Mann, University of Alberta

9:00-10:15am Keynote by Dr. Glen Coulthard, Political Science & First Nations Studies, University of British Columbia – “Red Skin, White Masks”

10:00-11:50am Spotlight Plenary: Indigenous Intergenerational Elder-Youth Dialogue (Maria Campbell, Stan Wilson, Jessica Danforth, Billy Ray Belcourt, Caleb Behn, Leanne Simpson)

12:00-1:00pm Closing Plenary, Reflections & Networking (Malinda S Smith, Sherene H. Razack, Sunera Thobani, and Tracey Lindberg)

Safe journeys, see you at the 15th Annual Critical Race & Anticolonial Studies Conference
The University of Alberta is situated on the Traditional Territory of Treaty Six, a welcoming place for peoples from around the world.

PRE-CONFERENCE WORKSHOPS

FRIDAY, 17 OCTOBER 2014

The R.A.C.E. Network is committed to holding professional development/mentoring workshops for students, postdoctoral fellows and new scholars in advance of the formal opening of the conference.

Pre-Conference Workshop Opening – Friday, 17 October 2014

Venue: Faculty of Extension, Enterprise Square, 10230-Jasper Avenue (101 Avenue)
https://www.extension.ualberta.ca/contact/map/

8:30 am – Registration (if space is available)

8:45 am – Welcome and Overview

9:00-10:30am Workshop I

'Wahkohtowin Relational Sensibilities' " Facilitators: Elder Bob Cardinal (Enoch Cree Nation), Dr. Dwayne Donald (Faculty of Education, University of Alberta), Dr. Christine Stewart (Faculty of Arts, University of Alberta)

Venue: Faculty of Extension, Enterprise Square, University of Alberta, rm#2-970

Dwayne Donald is a descendent of the amiskwaciwiyiniwak and the Papaschase Cree and works as an Associate Professor in the Faculty of Education at the University of Alberta. His work focuses on the ways in which Indigenous philosophies can expand and enhance our understandings of curriculum and pedagogy.

Elder Bob Cardinal is a father of four children and Mooshum for ten grandchildren. He is a member of the Enoch Cree Nation, where he lives and follows traditional protocols for ceremonies. Over the years he has served Creator and Aboriginal peoples in humble ways. In 1994 he became the first Aboriginal Cultural Helper in a hospital in Canada at the Royal Alexandra Hospital where he gained respect and trust among physicians and staff. Bob has also worked with the RCMP K Division and the National Parole Board as a Cultural Advisor. He believes that if you RESPECT other beliefs, that same respect will be returned to you.
Christine Stewart works in the English and Film Studies Department at the University of Alberta. She studies experimental poetics, Indigenous poetics and creative research, and is a founding member of the Writing Revolution in Place Research Collective. Selected publications: from Taxonomy. West House Press. "We Lunch Nevertheless among Reinvention." Chicago Review.

10:45–12:15pm - Workshop II

“Research Excellence and Applying for Grants” Facilitator: Dr. Gisèle Yasmeen, former Vice-President Research, SSHRC

Venue: Faculty of Extension, Enterprise Square, University of Alberta, rm #2-907

Gisèle Yasmeen has worked in research and higher education for more than 20 years. She has undertaken and managed research and related activities across sectors, and has published widely as well as provided regular media commentary. Her work has taken her all over Canada and around the world. Before joining the Social Sciences and Humanities Research Council (SSHRC) in 2007 as founding Vice-President of Partnerships and, as of 2010, founding Vice-President of Research, Gisèle worked in a number of executive positions in the world of research. She left SSHRC in January 2014 to begin a new life back on the west coast with her family. Gisèle has a PhD from the University of British Columbia, an MA from McGill University and a BA Honours from the University of Ottawa.

12:30–2:00pm - Workshop III

“Teaching Critical Race Theory and Critical Indigenous Studies” Facilitators: Dr. Eve Haque (York University) and Dr. Tracey Lindberg (Athabasca University

Venue: Faculty of Extension, Enterprise Square, University of Alberta, rm #2-970

Eve Haque is an Associate Professor in the Department of Languages, Literatures and Linguistics at York University in Toronto, Canada. Her research and teaching interests include multiculturalism, white settler nationalism and language policy, with a focus on the regulation and representation of racialized im/migrants in white settler societies. She has published in such journals as Social Identities, Journal of Multilingual and Multicultural Development and Pedagogy, Culture and Society, among others. She is also the author of, Multiculturalism within a bilingual framework: Language, race and belonging in Canada (University of Toronto Press, 2012).

Tracey Lindberg is a citizen of As’in’i’wa’chi Ni’yaw Nation Rocky Mountain Cree (the Kelly Lake Cree Nation). She has law degrees from the University of Saskatchewan and Harvard University and a doctorate of laws from the University of Ottawa. Currently, she holds a Canada Research Chair in Indigenous Traditional Knowledge, Legal Orders and Laws at Athabasca University. She is the recipient of a number of academic scholarships and awards including a doctoral award from the Social Sciences and Humanities Research Council of Canada and the Governor General’s Gold Medal at the University of Ottawa. Her research interests include Indigenous traditional law, anti-colonial theory, critical legal theory, Aboriginal business and economic development, Aboriginal women’s issues, and law and literature. A grassroots Indigenous rights and Indigenous citizens’ advocate, Dr. Lindberg is particularly interested in working with Indigenous Elders, students and traditionalists in the reinvigoration of Indigenous legal traditions. Professor Lindberg has also published in literary journals and is a blues singer.
CONFERENCE OPENING – FRIDAY, 17 OCTOBER 2014

Venue: Matrix Hotel, 10640-100 Avenue, Edmonton

3:30pm WELCOME & INTRODUCTIONS

3:30pm Opening Blessing and Smudging - Pauline Paulson, Elder in Residence, University of Alberta

3:40pm Conference Welcome – Dr. Malinda S. Smith, RACE Convenor, University of Alberta

3:45pm University Welcome – Dr. Brendan Hokowhitu, Dean of Native Studies, University of Alberta

3:50pm Introduction to Keynote – Dr. Isabel Altamirano-Jiménez, University of Alberta

4:00–5:15pm – Keynote by Dr. Audra Simpson, Columbia University: “The Chief’s Two Bodies: Theresa Spence and the Gender of Settler Sovereignty”

Abstract: This paper examines the geopolitical logic of settler colonialism and Indigenous (women’s) death that underwrites incredulity and skepticism that met (Chief) Theresa Spence’s hunger strike in December and January 2012-13. In it I argue that the structure of settler colonialism in Canada showed its public face in blog posts, editorial commentary and popular discourse (not to mention formal politics) when Spence’s strategic life in the face of a stated and willed death, continued on – as hers was a life that was already predisposed to death. The paper concludes that this political strategy of willed death, and its reception, was one that worked effectively to highlight the gendered, and flourishing biopolitical life of settler sovereignty.

Bio: Audra Simpson is Associate Professor of Anthropology at Columbia University. Her book, Mohawk Interruptus: Political Life Across the Borders of Settler States is published by Duke University Press (2014). She is the editor of the Syracuse University’s reprint of Lewis Henry Morgan’s anthropological classic, League of the Haudenosaunee (under contract) and co-editor (with Andrea Smith) of Theorizing Native Studies (Duke University Press 2014). She has articles in Cultural Anthropology, American Quarterly, Juncatures, Law and Contemporary Problems and Wicazo Sa Review. She contributed to the edited volume Political Theory and the Rights of Indigenous Peoples (Cambridge: Cambridge Press 2000) and was the volume editor of Recherches amerindiennes au quebec (RAQ: 1999) on “new directions in Iroquois studies.” She is the recipient of fellowships and awards from Fulbright, the National Aboriginal Achievement Foundation, Dartmouth College, the American Anthropological Association, Cornell University and the School for Advanced Research (Santa Fe, NM). In 2010 she won Columbia University’s School for General Studies “Excellence in Teaching Award.” She is a Kahnawake Mohawk.

5:30–6:45pm – Spotlight Plenary: At the Limits of Justice: How Terror Gains Social Approval

Chair: Dr. Malinda S. Smith, University of Alberta

In At The Limits of Justice, Perera and Razack write, “The question of how we foster the moral communities for whom the multiple sources of violence and terror are unacceptable is a
pressing one. It is imperative to consider the discursive and representational means through which violence and terror gain social approval. In this endeavour, the idea that narratives travel across regions and institutional sites has received little attention. Significantly, there has been little critical reflection among scholars about their own difficulties and complicities in researching violence and terror, particularly from the viewpoint of women scholars of colour whose origins and histories in the South and whose location in the Global North operate in specific ways to constrain what can be written. By emphasizing questions of the circulation of narratives and the moral responsibility that we as scholars have, we hope to fill a much needed gap in anti-violence studies. As we collectively insist in our scholarship that the dehumanization of our communities must end, we need to grapple with the many layers of our implication in violence. On this panel, four of us offer some thoughts on the “discursive and representational means through which violence and terror gain social approval.”

Panelists:

- Suvendrini Perera is Professor of Cultural Studies at Curtin University, Australia
- Sunera Thobani is Associate Professor of Women and Gender Studies, University of British Columbia
- Sherene Razack is Professor of Social Justice Education, University of Toronto
- Andrea Smith is Associate Professor in Media and Cultural Studies, University of California Riverside

Suvendrini Perera: No Advantage, No Quarter: Australia’s violent geographies of “deterrence”

Abstract: In 2013 the Australian government introduced a grimly titled doctrine of “No Advantage” said to be aimed at deterring asylum seekers arriving by sea. Instead of reaching Australian territory, the arrivals would be held indefinitely in offshore prison camps on the adjoining states of Nauru and Manus Island, Papua New Guinea. This punitive policy, together with the mobilization of the military in “Operation Sovereign Borders” was justified to the Australian public on the basis that it would prevent “queue jumping” and “save lives” by deterring asylum seekers from risking sea voyages to Australia. In fact, the No Advantage policy is one that is calculated to inflict maximum harm and disadvantage on boat arrivals, even after they have been found to be “genuine refugees.” Since its introduction No Advantage has resulted in high levels of violence, abuse and trauma across the region, including the murder of at least one asylum seeker, and other deaths and instances of serious injury. This contribution will discuss the means by which a punitive violence directed at refugees arriving by sea is socially and politically sanctioned in Australia through the rhetoric of “saving lives.” At the same time, I argue, the policy parallels the destructive operations of “people traffickers” as it ferries vulnerable people across the region and imposes a neo-colonial geography of the borderscape.

Andrea Smith: Without the Right to Exist: the Settler Colonial Logics of National Security Law

Abstract: 12 Legal scholars across the political spectrum have debated on what should be the proper relationship between national security and civil liberties. More conservative scholars such as Eric Posner and Adrian Vermeule have argued that civil liberties must be sacrificed to protect US national security against terrorist threats. More liberal scholars such as David Cole and James X Dempsey also cited above argue that the war on terror has sacrificed too much in terms of civil liberties without actually strengthening national security. Despite the significant differences in these positions however, both conservative and liberal legal scholars agree on the framing of the issue; there is a tradeoff between national security vs. civil liberties. They may
disagree on where the tradeoff should occur, but they agree that the two goods that must be balanced are national security and civil liberties.

Consequently, I argue that the national security and civil libertarian sides of the debate are more similar than different. While civil libertarians advocate passionately for polices that would no longer target politically marginalized peoples in the interest of national security, they don’t question the framework of national security itself. Yet, it is the framework of national security that is itself the white supremacist foundation that enables the racial targeting of certain peoples in the name of security. This framework rests on logics of biopower in which some populations must be perpetually subjected to premature death in order to secure the life of the nation-state. This logic cannot be dismantling without the dismantling the presumption that any nation-state has an inherent right to exist or that the well-being of the nation-state should be equated with the well-being of the peoples living within the confines of that nation-state. Through an engagement with critical indigenous theory, this paper will explore alternative possibilities for reframing the national security/civil liberties debate.

**Sherene H. Razack:** “‘A Catastrophically Damaged Gene Pool’: Law, White Supremacy and the Muslim Psyche”

Abstract: Race thinking, Hannah Arendt wrote, turns on the idea that culture and character are inheritable traits (Arendt, 1973). Europeans imagined that they possessed an innate capacity for rationality while those whom they conquered and ruled over remained unable to move out of the state of nature. The idea of the Muslim psyche as an indicator of an inborn Muslim incapacity to be rational has come to hold sway in a variety of legal fora, chief among them the hearings around who will engage in terrorism in the future. Psychologists and psychiatrists serving as expert witnesses have an important role to play in these processes. I propose to illustrate the work of race thinking in law through a close reading of the sentencing of Omar Khadr.

**Sunera Thobani:** Feminist Ethics After Gaza

Abstract: Thobani’s paper examines the question of feminist ethics in the War on Terror, with a particular focus on Gaza. As a frontline in the global War, the occupation and blockade of Gaza has made it a microcosm of the fraught racialized and gendered politics of settler colonialism, religion and violence. Gaza is also a critical site revealing the entanglement of anti-colonial resistance, armed struggle and Islamist politics in the early twenty-first century. Analyzing a number of feminist responses to Operation Protective Edge, the most recent Israeli attack on Gaza (2014), Thobani tracks the liberal ideologies at work in many of their depictions of this violence. Her paper ends with a discussion of the major limitations of conceptions of feminist ethics that are not grounded in anti-colonial and anti-imperialist political traditions.

7:00-9:00 pm Book Launch and Conference Reception  
Venue: Matrix Hotel, 10640-100 Avenue. Book seller: Audrey’s Bookstore


For more information please check ‘Collective Book Launch’ or the Facebook Events Page updates: [https://www.facebook.com/events/793170307372435/](https://www.facebook.com/events/793170307372435/)
SATURDAY, 18 OCTOBER 2014

8:00am – Registration (if spaces available)

SATURDAY KEYNOTE AND PLENARY
Venue: The Matrix Hotel, 10640-100th Avenue, Edmonton

8:45am Introduction to keynote by Dr. Sirma Bilge, Université de Montréal

9:00–10:15am Keynote by Dr. Sara Ahmed, Goldsmith, University of London: “Brick Walls: Racism and Other Hard Histories”

Abstract: In my book, On Being Included: Racism and Diversity in Institutional Life I considered how diversity workers often describe their work as “banging their head against a brick wall.” In this lecture, I want to reflect further on walls as how history becomes concrete. A wall is made of hard matter. Hardness can refer to the physical quality of resistance to being transformed. Thinking through and with walls, the material stuff of power, allows us to explore how diversity work (both the work we do when we try to transform an institution and the work we do when we do not quite inhabit the norms of an institution) can be an experience of shattering and of assembling new worlds from being shattered.

Bio: Sara Ahmed is Professor of Race and Cultural Studies and Director of the Centre for Feminist Research at Goldsmiths, University of London. She works at the intersection of feminist, critical race, postcolonial and queer theory. Her work is concerned with how bodies and worlds take shape; and how power is secured and challenged in everyday life worlds, as well as institutional cultures. Publications include: Difference that Matter: Feminist Theory and Postmodernism (1998); Strange Encounters: Embodied Others in Post-Coloniality (2000); The Cultural Politics of Emotion (2004), Queer Phenomenology: Orientations, Objects, Others (2006); The Promise of Happiness (2010), On Being Included: Racism and Diversity in Institutional Life (2012), and Willful Subjects (2014). She is currently writing a book Living a Feminist Life and has begun a new research project on “the uses of use.”


Chair: Dr. Tracey Lindberg, Athabasca University

- **Kiera L. Ladner** is Canada Research Chair in Indigenous Politics and Governance and an Associate Professor in the Department of Political Studies at the University of Manitoba
- **Sherene H. Razack** is a Professor of Social Justice Education at OISE, University of Toronto

Kiera L. Ladner is Canada Research Chair in Indigenous Politics and Governance and an Associate Professor in the Department of Political Studies at the University of Manitoba. In 2010 she edited a collection on Oka@20 with Leanne Simpson entitled This is an Honour Song: Twenty Years Since the Blockades (Arbeiter Ring Press, 2010) and is currently writing a book on
Indigenous constitutions and constitutional politics tentatively entitled This is Not a New Book. Her current projects include: the Indigenous Leadership Initiative; a project on Constitutional renewal in Canada, Australia and New Zealand; the creation of an Indigenist research network between the University of Manitoba and the Victoria University of Wellington, New Zealand; a collaborative project examining the impact of residential schools and day schools on Indigenous governance, political traditions, and philosophies; a collaborative community based project (Mahikani Wikowin Kotawan) with Rocky Cree or Asiniskowithini Acimowin; and, a project on mobilizing political resurgence and decolonization in Canada and Hawai’i. Other research interests include self-determination, Indigenous political thought, federalism, social movements and gender diversity.

Leanne Betasamosake Simpson is “a gifted writer who brings passion and commitment to her storytelling and who has demonstrated an uncommon ability to manage an impressive range of genres from traditional storytelling to critical analysis, from poetry to the spoken word, from literary and social activism.” In 2014, Leanne Simpson was named the inaugural RBC Charles Taylor Emerging writer by Thomas King, and she was also nominated for a National Magazine Award for her short story “Treaties” published in Geist 90. In 2012, she won Briarpatch Magazine’s Writing From the Margins Prize for short fiction. Leanne is the author of three books; Dancing on Our Turtle’s Back (2011), The Gift Is in the Making (2013), Islands of Decolonial Love (2013), and the editor of Lighting the Eighth Fire (2008), This Is An Honour Song (with Kiera Ladner, 2010) and The Winter We Danced: Voice from the Past, the Future and the Idle No More Movement (Kino-nda-niimi collective). Leanne holds a PhD from the University of Manitoba and has lectured at universities across Canada. She is of Michi Saagiig Nishnaabeg ancestry and a member of Alderville First Nation.


11:50am-1:00pm LUNCH

1:00-2:20pm Spotlight Plenary: Critical Conversations on Intersectionality

Chair: Dr. Jennifer Kelly, University of Alberta

- **Sirma Bilge** is an Associate Professor in the Department of Sociology at the Université de Montréal
- **Jin Haritaworn** is an Assistant Professor in Environmental Studies at York University
- **Karma R. Chávez** is an Assistant Professor in the Department of Communication Arts and the Program in Chicana and Latina Studies at the University of Wisconsin, Madison
• **Rinaldo Walcott** is an Associate Professor and Director of the Women’s and Gender Studies Institute at the University of Toronto

**Jin Haritaworn**，“Against Analogy”

**Jin Haritaworn** is Assistant Professor in Environmental Studies at York University. Besides two monographs - *The Biopolitics of Mixing* (Ashgate) and *Queer Lovers and Hateful Others* (forthcoming with Pluto) - they have co-edited four collections, including the ‘Women’s rights, gay rights and anti-Muslim racism in Europe’, a special focus in *European Journal of Women’s Studies*, the edited book *Queer Necropolitics* (Routledge), the ‘Murderous Inclusions’ issue in *International Feminist Journal of Politics* (both forthcoming and with Adi Kuntsman and Silvia Posocco).


**Karma R. Chávez** is an Assistant Professor in the Department of Communication Arts and the Program in Chicana and Latina Studies at the University of Wisconsin, Madison. She is co-editor of Standing in the Intersection: Feminist Voices, Feminist Practices (with Cindy L. Griffin, SUNY Press, 2012), and author of Queer Migration Politics: Activist Rhetoric and Coalitional Possibilities (University of Illinois Press, 2013). Karma is also a member of the radical queer collective Against Equality and a host of the radio program, “A Public Affair” on Madison’s community radio station, 89.9 FM WORT.

**Sirma Bilge**, “Intersectionality in the face of Post-race”

**Sirma Bilge** is Associate Professor in the Department of Sociology at the Université de Montréal. She founded and directed the Intersectionality Research Unit at the Centre des études ethniques des universités montréalaises (CEETUM) from 2005 to 2010. Her work engages with the intermeshing politics of the nation and the immigration-integration governmentality of in their particular articulations around the regimes of gender and sexual normativities across the western world with a specific focus on Quebec/Canada. Recent publications include three co-edited special issues on Racialized Sexualities (JICS), Border-Crossers (*Sociologie et sociétés*), and Women, Intersectionality and Diaspora (JICS), as well as articles in *DuBois Review*, *Politikon*, and *Diogenes*. Sirma is also the Associate Editor of the *Journal of Intercultural Studies* (JICS), elected secretary of the Research Committee on Racism, Nationalism and Ethnic Relations (RC05) of the International Sociological Association (ISA), and elected Regional Representative for Canada of the ISA Research Committee on Women in Society (RC32).

**Rinaldo Walcott**, “When the Categories Collapse: Intersectionality, Critical Diversity and the End of Anti-Racism”

**Rinaldo Walcott** is an Associate Professor and Director of Women’s and Gender Studies Institute at the University of Toronto. He is a member of the Department of Social Justice Education at OISE, as well as the Graduate Program in Cinema Studies at the University of Toronto. His teaching and research is in the area of black diaspora cultural studies and postcolonial studies with an emphasis on questions of sexuality, gender, nation, citizenship and multiculturalism. From 2002-2007 Rinaldo held the Canada Research Chair of Social Justice and Cultural Studies where his research was funded by the Social Sciences and Humanities
Research Council of Canada, the Canadian Foundation for Innovation and the Ontario Innovation Trust.

**Rinaldo Walcott** is the author of *Black Like Who: Writing Black Canada* (Insomniac Press, 1997 with a second revised edition in 2003); he is also the editor of *Rude: Contemporary Black Canadian Cultural Criticism* (Insomniac, 2000). As well, Rinaldo is the co-editor with Roy Moodley of *Counselling Across and Beyond Cultures: Exploring the Work of Clemment Vontress in Clinical Practice* (University of Toronto Press, 2010). Currently, Rinaldo is completing *Black Diaspora Faggotry: Readings Frames Limits*, which is under-contract to Duke University Press. Additionally Rinaldo is co-editing with Dina Georgis and Katherine McKittrick *No Language Is Neutral: Essays on Dionne Brand* forthcoming. As an interdisciplinary black studies scholar Rinaldo has published in a wide range of venues. His articles have appeared in journals and books, as well as popular venues like newspapers and magazines, and other kinds of media.

**2:30-3:00pm BREAK & SHIFT TO FACULTY OF EXTENSION**

**3:00–4:15pm Simultaneous Panels at the Faculty of Extension**

Venue: Faculty of Extension, Enterprise Square, 10230 Jasper (101) Ave

**Panel 1: De/Colonizing Territories: Representations of Land, Environment, and Urbanity, rm #2-167**

Chair: Janice Makokis, Saddle Lake Cree Nation

- Kiera L. Ladner and Myra J. Tait, University of Manitoba
- Donna Jeffrey, School of Social Work, University of Victoria
- Carol Schick, Faculty of Education, University of Regina
- Julie-Ann Tomiak, Sociology, Ryerson University


Initially defined by treaty, the relationship between the Crown and Indigenous peoples of Canada and Māori peoples of New Zealand, today is instead shaped by legal and political contest. In Canada, Treaty One First Nations were successful in bringing their claim under the 1997 Manitoba Treaty Land Entitlement Framework Agreement for 'land debt owed to First Nations'. In 2004, land in the City of Winnipeg became available that, according to the terms of the agreement, should have been offered for purchase to Treaty One nations. Nevertheless, government blocked its purchase, and the matter remains before the Court. Likewise in New Zealand, the Waikato-Tainui claim was settled in 1995 to address historical breaches of the Treaty of Waitangi, arising from the confiscation of Tainui lands. Land that was returned to Tainui within the City of Hamilton was already in the process of being developed into a shopping complex, when the municipal government attempted to halt expansion. In both countries, settlement agreements were intended to facilitate the return of traditional territory, and indirectly to provide opportunity for economic development for the respective Indigenous communities. However, both groups were met with legal and political challenges. Using a comparative legal analysis, this paper will examine how the state has used the law to undermine socio-economic development of modern Indigenous communities, and consequently, thwarted opportunity for Indigenous self-determination.
Donna Jeffery (University of Victoria), “Settler subjectivities and Indigenizing social work education”

Keywords: Environment; Indigenous, social work; white settler

I recently designed and taught a graduate elective course on environmentalism discourse in social work. My goal in doing so was, first and foremost, to bring a critique to bear on the trend in the practice literature whereby nature is an unsullied space ‘out there’ and Indigenous peoples are represented as the ‘original environmentalists’ whose spiritual lead the profession should follow out of the consumer-oriented morasse it finds itself in (Jeffery, 2014). At the same time, this course and its delivery are situated in a context where one of the priorities in our social work program is “Indigenizing the curriculum” wherein all students, Indigenous and non, will gain a sound foundation in working with and alongside Indigenous communities, cognizant of colonialism and its violences as well as resistance movements. In this paper I will pursue the tensions and contradictions that play out in this idea of what it means to Indigenize a social work curriculum and, specifically a course on how and why nature and the physical environment (should) matters to those working in the profession. Based on my reading of the social work academic literature, as well as my experience of having taught the elective course once to non-Indigenous MSW students, I am convinced that we have to begin with the Indigenous-settler relationship and an analysis of the white settler narratives that permeate the text and talk of non-Indigenous professional discourses. An analytics of land and space are necessary to disrupt the romanticized perspectives within social work in a way that insists on engaging with the compelling interdisciplinary critiques of simplistic conceptualizations of nature, culture, wilderness, and the environment to see the intense political struggles taking place.

Carol Schick (University of Regina), “It’s Always Been About the Land”

Key words: Canadian Prairies, unsettled claims, colonial anxiety, Aboriginal agency

This study is set in colonial space of the Canadian prairies where claims of entitlement, belonging, sovereignty and ownership on the part of both colonized/colonizer remain unsettled and contested. The space shares many qualities of other colonized territories where indigenous populations endure the historic, social and economic racism of the colonizer, described in terms of the colonizer as progress and triumph. The discourses in the study provide an opportunity to theorize historic and on-going unsettled relations of inequality between Aboriginal and non-Aboriginal peoples that are both unique to this space and in common with other colonial conditions.

Under investigation are public discourses that follow from an event that took place in a school and that quickly became a point of controversy reported in news agencies. An Aboriginal student wore a t-shirt that said on one side: Got Land? On the back it read: Thank and Indian. The public on-line comments are the basis of the research data. These discourses in the more than 2000 on-line comments construct and reveal the literal and symbolic claims about the land contested by both Aboriginal people and settler populations. The discourses signal the anxieties at the heart of the settler experience that indicate that the settler is not innocent but rather occupies space constituted through colonial violence. The comments also lay bare the performativity of settler power over discourses that would disrupt the white spatial imaginary and its sense of entitlement. The paper is working toward the development of theory specific to the events on the Canadian prairies to address the technologies used to establish settler belonging as a deserving population even while employing violence at every turn to establish this claim on originary ownership. Of the many effects of being without a theory of this particular
space is the continual use of inadequate pedagogies that fail to address and at times reinforce the long-standing colonial relations.

**Julie-Ann Tomiak (Ryerson University), “New Urban Reserves and the Neoliberalization of Settler-Colonialism”**

**Keywords**: Urban Indigeneity, new reserves, neoliberalization of settler-colonialism, dispossession, decolonization

First Nations leaders, such as Terry Nelson, Grand Chief of the Southern Chiefs Organization, are increasingly looking to new urban reserves as “a path out of poverty” (Winnipeg Free Press, February 6, 2014). Insisting on their non-residential makeup, the federal government has constructed new urban reserves as “springboards into the mainstream economy” (INAC 2008) and Aboriginal Affairs and Northern Development Canada (AANDC) is currently revising Chapter 10 of its Land Management Manual to facilitate the transfer to reserve status of land purchased by First Nations. Coming into existence largely through Treaty Land Entitlement and the Specific Claims process, these new reserves are not only always a manifestation of the retroactive pseudo-legalization of dispossession, but also speak to the ongoing and intensifying colonial-capitalist agenda of accumulation by dispossession. Drawing on anti-colonial and anti-capitalist scholarship, this paper examines new urban reserves based on an analysis of the additions-to-reserve policy, case studies, interviews, and documents obtained from AANDC through an access to information request. I argue that reserve creation in cities has not fundamentally disrupted state power and discourses that have constructed Indigeneity as incompatible with modernity – and as quintessentially non-urban (Lawrence 2004; Proulx 2006). Rather, the settler state is re-framing its foundational apartheid logic through the paradigm of economic development, positing new urban reserves as modernizing agents that legitimize a limited form of First Nation jurisdiction. New urban reserves should thus be seen as contradictory processes; they contribute to decolonization by making visible and, to some extent, politicizing cities as Indigenous places. However, they also represent limitations in terms of actualizing Indigenous self-determination, because settler law and neoliberal governmentality are entrenched (Barron and Garcea 1999). I will use case studies in Manitoba and Saskatchewan to illustrate the tensions between First Nations’ struggles to re-assert territory, self-sufficiency, and jurisdiction, the continued displacement of Indigenous sovereignty through the settler-colonial regulation of urban reserves, and the role of urban reserves as potentially transformative spaces.

**Panel 2: Un/mapping: Colonialism, Racism and Critical Queer Knowledge Production, rm #2-173**

Chair: Nishant Upadhyay, York University

- **Fatima Jaffer**, University of British Columbia
- **May Farrales**, University of British Columbia
- **Dai Kojima**, University of British Columbia
- **Sonny Dhoot**, University of Toronto

**Fatima Jaffer and Dai Kojima and May Farrales (University of British Columbia). “What’s settler colonialism, racism and ‘homonationalisms’ got to do with queer?”**

Speaking of the problematics of theoretical reduction and representation, the postcolonial feminist scholar Trinh Minh-Ha (1990) posits: “Reality is more fabulous, more maddening, more
strangely manipulative than fiction” (p. 88). This panel presents reports from the field at the nexus of race, anti-colonialisms and queer theorizing; the field in two senses of the word. What are the tensions, challenges, gaps and conversations between the analytics of CRT, postcolonialism, decolonizing and Indigenous studies, gender, sexuality and queer?

What necessities and incommensurabilities do queers of colour scholars navigate in the messy ethnographic field comprised of the lived realities of other queer others? How does such fieldwork inform or limit our theoretical praxis and vice versa? The four presenters on this panel are emerging scholars / doctoral candidates in critical queer of colour, decolonizing and anti-racist queer research. All are engaged in DIY (do-it-yourself) labours in the interstitial spaces between the increasingly institutionally canonized fields of CRT, decolonizing, Indigenous and queer pedagogies. Our focus is on the inventive strategies by which we attempt to think through risky binaries and theoretical reductions as we conduct our multi-field works and arrive in unruly fashion at critical queer knowledge production. The presenters discuss themes of everyday micropolitics, transnational im/mobilities, activisms, political geography, and media, and draw on concrete examples and micro case studies, both theoretical and methodological. Individually and collectively, we demonstrate the necessities of queering CRT and argue for nascent DIY forms of knowledge production about the politics and subjectivities of racialized, Indigenous, migrant and gendered queers in the shadows of the Canadian settler-colonial nation-state.

**Sonny Dhoot (University of Toronto), “(Un)Mapping Queer Racial Desires”**

**Keywords:** racial desires; sexual racism; fetishism; queer of colour; intersectionality

Utilizing a queer of colour critique (QoCC), this paper explores the research that emerged in the early 1990s up to 2014, primarily from health studies, and which have framed the discussions of racial desires and “sexual racism” (racism within sexual/romantic encounters) concerning gay men of colour. Surveying texts from the last two decades, this paper analyzes five reappearing problems within the literature that spans over two decades. First, race and racism have largely been depicted within the literature as immaterial, and reduced to negative representations and speech/textual statements. Second, the desires of gay men of colour for whiteness (which varies across race, migration/diaspora and nation) are largely naturalized, or are made secondary to white men’s racial exclusions (or fetishisms), in turn recentering white subjectivities. Third, the solution offered to counteract a white-centred gay politic is successful assimilation into it, through a ‘politics of recognition’ from the white gay majority. Fourth, an exploration of the racist experiences by gay men of colour (largely at the hands of white gay men) is reduced to white gay men’s stereotypical perceptions of gay men of colour, except when it is in an issue of imagery and representation. Fifth, the analyses that engage intersectionality use a ‘depoliticized’ version of intersectionality, reducing power relations and oppressive institutions to identities. In order to resituate the discussion of racial desires and sexual racism from largely liberalist readings into an anti-racist and anti-colonial framework, I build from the radical intellectual work of earlier theorists – Marlon Riggs, Isaac Julien, bell hooks and Frantz Fanon – in combination with multiple contemporary queer of colour analyses. I explore how undoing racial desires requires a ‘reading practice’ of reading, simultaneously, racial desires with and through nation(alism), citizenship, borders, and whiteness, thus I offer a preliminary framework for this, which builds from spatial and diaspora studies.
Panel 3: Decolonization and Indigenous Futurities, rm #2-970

Chair: Leanne Simpson, writer, Michi Saagiig Nishnaabeg of Alderville First Nation

• Eric Ritskes, University of Toronto; Editor, Decolonization: Indigeneity, Education & Society
• Lindsey Catherine Cornum, University of British Columbia,
• Jarrett Martineau, University of Victoria

Panel Description:
In their influential article, “Decolonization is not a Metaphor”, Eve Tuck & Wayne Yang (2012) argue that decolonization is accountable to Indigenous futures. What does imagining, performing and being accountable to these Indigenous futures (rather than settler futures) mean for decolonization, how does it work against and beyond the colonial frames of understanding and being? More specifically, how are artists and writers using futurity as a mode of both resisting colonialism, but also in resurging cultural ways of knowing and being that are in opposition to and beyond the reasonability of colonial modernity? How does the future allow us to imagine relationships that exist outside of colonialism? This panel takes up and explores decolonial Indigenous futures through various art and literary mediums to demonstrate the powerful possibilities that imagining the future has for our decolonization struggles today.

Jarrett Martineau (University of Victoria), The Next World: Indigenous Futurism and Resurgent Re-emergence

What constitutes the future of Indigenous art and social movements in the wake of recent mobilizations like Idle No More? This paper interrogates the drive to ‘newness’ and ‘futurity’ that informs and frames the decolonial imaginary articulated in Indigenous resurgence actions on Turtle Island. Through forms of ruptural performance and “decolonial gesture” (Mignolo 2014) that operate in creative contention with settler colonialism, contemporary Indigenous artists pursue modes of flight away from the linear narrativization of Indigenous resistance as an expansive progression toward freedom, to claim spaces of creative renewal in which indigeneity is figured in rhythmic returns to presence that, as in the work of Diné artist Tom Greyeyes, “remix the past” by opening into the unknown terrain of possible futures. Against the restrictive delimiting of art as subordinate to political action, contemporary Indigenous artists frame resurgence as a re-emergent motion of return and transformation that refigures the ‘new’ within and beyond identifiable, intelligible forms. Tlingit/Aleut artist Nicholas Galanin, whose recent work with the progressive art collective Black Constellation, signals a potential convergence and departure from the linear visioning of a uniquely Afro- and/or Indigenous ‘future’ – one that “travels across the ancient and the current” through loops and breaks, refrains and echoes of the past and future transmogrified into a renewed presence. In this realm of re-emergence, the Next World is figured through “newly encoded collective myths” that radically reimagine political potentiality through stories of the decolonized world to come in the world that is.

Lindsey Catherine Cornum (University of British Columbia), Indians in Space and the Future of Indigeneity

Indigenous Futurism and Indigenous science fiction are projects of decolonization that seek to reverse racist notions of what Indigenous peoples are capable of. Narratives of Indigenous people in the future and spaces of the future, such as outer space, resist the central goal of
settler colonialism; that is, the clearing of Native presence. Imagining Indians in space is not a fantastical notion, it a premise that asks us to consider pressing issues such as the relationship between Indigeneity, diaspora and decolonization. *Moons of Palmares*, a science fiction novel published in 1997 by African-American and Cherokee author Zainab Amadahy, engages with such questions on a distant and future planet, Palmares, named after a settlement of escaped slaves in nineteenth-century Brazil. Through the story of a Cherokee man, Leith Eaglefeather, who is in charge of security operations on a planet seeking total independence from an authoritarian mining corporation backed by state power, Amadhy explores a complex network of power relationships that evoke histories of both colonialism and the Trans-Atlantic slave trade. Moreover, she uses the classic science fiction subject of ‘contact’ to interrogate how people of color, specifically Indigenous and Black peoples, can form oppressive relationships between one other, as well as relationships of collaborative resistance. In continuing work in the emerging movement of Indigenous Futurism and science fiction, we can continue to re-imagine an idea of contact that is not centered on whiteness and builds relationships of collaboration between oppressed peoples. These relationships form the basis of the future of decolonization.

**Eric Ritskes (University of Toronto), Beyond and Against Settler Colonialism in Palestine: Fugitive Futurism in Amir Nizar Zuab’s “The underground ghetto city of Gaza”**

This paper examines Amir Nizar Zuab’s important piece, “The Underground City of Gaza,” as an example of the fugitive futurity of decolonization, a trajectory that resists inclusion and evacuates Eurocentric definitions of humanity as a site of contestation; instead, centering land and movement in the hopes of decolonial futures beyond the current colonial constructs of the possible. Through examinations of Afrofuturism, Afropessimism and Indigenous decolonization, this piece rejects simplistic understandings of white settler colonialism that ignore the resurgence of Indigenous futures and locates Palestinian futurism within anticolonial and decolonial trajectories that refuse inclusion and seek trajectories against and beyond colonial modernity. Through a close examination of this writing, I argue for modes of being of that center Indigenous land and sovereignty, and how this re-rooting in the land is also a re-routing as part of a fugitive trajectory. Not only does this piece regenerate Palestinian futures beyond the settler colonial occupation of their homeland, but it also envisions futures where colonial occupation no longer makes sense. Through this re-ordering of sense and reason, Palestinian futurism orients itself beyond the colonial modernity of being (as Sylvia Wynter (2003) lays out) and towards Indigenous fugitive aesthetics and sovereignty (Martineau & Ritskes, 2014) and a new form of radical relationality.

**Panel 4: Speaking (Visualizing) Truth to Power: Anti-racism, Anti-appropriation and Anti-colonialism, rm #948**

Chair: Tanya Kappo, Sturgeon Lake Cree Nation

- **Zavier Christian Wingham**, New York University
- **Samantha Balzer**, University of Alberta
- **Jessyca Murphy**, New School University
- **Joshua Whitehead**, University of Winnipeg

**Zavier Christian Wingham (NYU), “A Verbal Wig Snatch: The Appropriation of Underground Ballroom Culture”**

**Keywords:** culture, ballroom culture, identity, capitalism, race, gender, Intersectionality
Interviewer: “Last week, we had Mariah Carey here in the studio.”
Whitney Houston: “Oh really, how is she doing?”
Interviewer: “Yes, what I’m curious about, what do you think of her?”
“Whitney briefly pauses”
Whitney: “What do I think of her?”
“I don’t.”

Often ubiquitous and subtle, ‘shade’ (a casual diss) slips into conversation and can leave one unpredictably unsettled. Originally found in inner city New York ballroom culture, pop culture has capitalized and nearly commoditized ‘shade,’ triggering a massive spike in usage by those outside of the ballroom culture. Appropriately, this has drawn the ire of ‘shade academicians.’

The aim of this paper occurs in three concentric circles. First, I hope to examine the history of ‘shade,’ tracing it through visual excerpts and testimonies from those in the ballroom community. Implicit in this history, is an explanation of ballroom culture and how ‘shade’ aptly belongs within those communities. Second, I will begin to define shade through example. In this endeavor, I stray away from singularity and towards its manifold applications in contemporary settings. This section analyzes the ‘pop diva’ attitude of the early 1990s, tracing similarities to current pop figures. Thereafter, I will conclude by focusing on a critique of the commodification of ‘shade’ by pop culture and the fetishization of ballroom culture, while linking this trend to the cultural appropriation that has culminated into becoming a defining feature of the "white gay." This criticism is placed within the larger framework of capitalism’s relationship with ‘blackness’ to illuminate the asymmetric marginalization of queer people of color & ballroom-based identities.

Samantha Balzer (University of Alberta), "The Case of the Point Blanket: Colonial Histories and Contemporary Articulations of Resistance"

The Hudson’s Bay Company (HBC) point blanket has been an important figure through centuries of colonization projects. It has served as a valuable exchange object, in particular at trading posts; as an object that carries disease, historically smallpox; a transactional object, specifically annuity blankets used as payment for lands under the numbered treaties; and in popular culture the blanket and related objects circulate as icons of Canadian identity. These stages are typically articulated as distinct and progressive moments in the social life of the HBC point blanket and the project of colonization. The danger of such a narrative is, of course, that it relegates colonization to the past rather than the present, suggesting the colonial project is complete rather than a constant, ongoing process.

In this paper I consider the use of the point blanket in three recent art projects: Rebecca Belmore’s The Blanket (2011), Kent Monkman’s Queen-Size Body Bag (2009), and Leah Decter and Jaimie Isaac’s Official Denial: Trade Value in Progress (2010). In each project, the artists manipulate or invite participants to alter the substance of the HBC point blanket. Engaging with the point blanket as a tactile object, these artworks draw attention to the multiple and shifting meanings of the blankets historically and contemporaneously that materialize through the object in the present. That is, each artwork utilizes physical interaction with a point blanket to disrupt narratives of colonial histories, bringing colonial projects into the realm of the immediate. Each project reorients the viewer or participant to colonization, and to varying degrees invite the viewer to consider their relationship to the violences of colonial projects. In my reading of these works, I suggest that through this reorientation each piece disrupts colonial temporalities and
offer methods to engage both ongoing processes of colonization and the possibility of decolonization.


**Keywords:** Halloween, Historical Materialism, Decolonization, Ideology, Indigenous Stereotypes, Consumption, Genocidal Logic, Queer Theory, Feminist Theory, Disidentification

In recent years, there has been significant controversy over the popularity of racially themed Halloween costumes. Campaigns such as, “We’re a Culture; Not a Costume” have sought to shed light on the negative repercussions of such traditions, but less work has been done to specifically investigate the historical and political context behind indigenous appropriation as an American cultural exercise. Using a historical materialist framework, this paper examines the discourse surrounding the “Sexy Indian Princess” costume and outlines the means by which this tradition not only reinforces stereotypes, but also operates as a function of the ideology that supports colonial rule in the Americas. Adaptations of Antonio Gramsci’s theory of hegemony and Louis Althusser’s concept of Ideological and Repressive State Apparatuses (ISAs and RSAs) are presented within a colonial context to show how said images are perpetuated and normalized in American culture. I will demonstrate how the “Sexy Indian Princess” costume contributes to what Andrea Smith calls “genocidal logic” – the Western notion that indigenous peoples are always already extinct – and what Kim Anderson describes as a “negative identity,” one that objectifies and casts indigenous women as complicit in their own colonization. Finally, by looking at queer appropriations of the “Sexy Indian Princess” trope in performance art and drag, I explore how critically humorous re-workings of these images (via the process Jose Muñoz calls “disidentification”) open up opportunities for constructing non-binary indigenous representation.


The *X-Men* series, which has proven to be one of the most popular comic book series in the past two decades, is no new contender for discussions about civil rights with its parallelisms to race, sexuality, and gender issues. Thus, both the comic and film versions of the *X-Men*, have always drawn a liberal progressive audience. In this paper, I analyze the most recent incarnation of the *X-Men* series, the 2014 film *Days of Future Past*, by focusing on the inclusion of Warpath, an Apache mutant with the ability of heightened sense and superhuman strength, Blink, an Asian mutant with the ability to teleport, and Bishop, a black mutant with the ability of absorption. In the film, Apache, Blink, and Bishop repeatedly die (and are resurrected through time travel) as a way to enable the more prominent and popular white characters’ successes. I argue that these characters become spectacles unto themselves as they are pitted into an endless cycle of execution and an endless cycle of consumption that binds those figures embodiments of colonialism through acts of sacrifice, scalping, and lynching. I contend that, beneath the surface of this seemingly liberal progressive text, we see that it is the burden of characters of colour to enable a white colonial logic that used Indigenous, black, and Asian bodies as tools in their acts of settlement. In the case of this film, it is “history” itself that is “settled” through the sacrificed bodies of characters of colour.
Panel 5: Witnessing: Evaluations, Data, Tweets and Triggers, rm #2-917

Chair: Leila Angold, OISE, University of Toronto

- Lucia Lorenzi, University of British Columbia
- Irfan Chaudry, University of Alberta
- Lerona Lewis, McGill University and Leon Walls, University of Vermont
- Megan Farnel, University of Alberta

Lucia Lorenza (University of British Columbia), “Skewing the Data: In/Visibility, Self-Determination, and The Problem of Counting for Race”

In 2012, Roxane Gay revealed in her count of book reviews in the New York Times that nearly 90% of the books reviewed in 2011 were written by white writers. Commenting on the role of data-collection about race and representation, Gay writes: “I don’t know how to solve this problem or what to do with this information. I’m not riled up. I’m informed. I like seeing some numbers, having some sense of the scope of a problem. I like knowing where things stand.” Undoubtedly, data helps us to understand how the scales of power are tipped when it comes to matters of racialized oppression and marginalization, of representation and of presence. Yet, as a 2014 panel hosted by CWILA (Canadian Women in the Literary Arts) pointed out, collecting this data is itself a precarious matter: how do we identify racialized authors, artists, or scholars? Who is collecting this information, and for what purposes? What are the markers of racialization that are being chosen? What are the linguistic structures (the language, the vocabulary) that determine how data on race is collected? Do these structures account for racial and cultural self-determination, rather than the often-limited (or unavailable) options given by the State or by institutions? Can data collection trace the ways in racialized bodies can be made hypervisible, invisible, deracialized, or mis-racialized? Building on Sara Ahmed’s On Being Included: Racism and Diversity In Institutional Life (2012), I speak to the ways in which as a mixed-race scholar, I have often participated in “skewing” institutional data-collection on race given the fluidity of my racial mis/identification, as well as the various structural limits on self-identification that I am usually offered in order to identify myself, and contextualize this process within the larger framework of racialized representation in institutional settings.

Irfan Chaudhry (University of Alberta), “Racist Tweets in Canada”

Key words: Twitter, Race, Racism, Social Media, Canada

While racism is socially unacceptable, it still persists in society. One of the reasons why racism is hard to eliminate is because it takes on “new forms and new expressions as social conditions change” (Satzewich, 2011: xxi). Although overt forms of racism in a public setting are less frequent, shifting focus to the online world highlights that overt forms of racism still exist, particularly on social media sites like Twitter. A recent report by DEMOS, for example, found there are 10,000 uses (per day) of racist and ethnic slurs in English being used on Twitter (Bartlett et. al, 2014). New modes of communication mean it is easier than ever to find and capture this type of language. Social media has impacted the way we talk about racism. People openly discuss issues related to race online in ways we do not see offline.

Although the use of racist language online is not new (see Foxman and Wolf, 2013), what is new is the ability for users to track and monitor racism online. Due to Twitter’s “free speech” ideal
(Greenhouse, 2013), the company does not filter out terms or threads that are racist in nature. As a result, users can easily track racist language. The ability to track racist language on Twitter provides researchers interested in examining racism with a unique way to collect research data. This paper will discuss one method on collecting racist data using Twitter. While there are other studies that have used Twitter to collect data on racist language (see: Bartlet et. al, 2014; Awan, 2014), this paper will focus on the author’s original research project. Outlining a 2013 case study, this paper will look at a small sample of racist tweets from six major Canadian cities in order to 1) analyze how racist terms are being used on Twitter in these cities and 2) highlight why Twitter is an important data collection tool for researchers interested in studying race and racism.

Lerona Dana Lewis (McGill University) and Leon Walls (University of Vermont), “Black Teachers and student evaluations at Predominantly White Institutions: The role of emotional capital in Black faculty resiSTANCE to the ‘White Gaze’”

A Black male professor walks into a university classroom composed of White female students, typical for his university and program. Without hesitation, he provides them with index cards and requests that they do two things: 1) write what they would like to learn from the course and 2) to describe their impressions of him. In this very brief encounter, six of the thirty-nine students somehow arrive at the same term to describe him, “intimidating”. He wonders how many more students felt similarly, but did not express their sentiments. This Black male professor has continuously received vitriolic and racial microaggressive comments on his evaluations. It seems that some students’ negative perceptions of him were formed in their first encounter and are crystallized throughout the duration of the courses. Unable to symbolically return their purchase, students seem to retaliate on their student evaluation often asking for a “refund”.

We present narratives of our experiences with student evaluations of teachers to describe the ways that their comments may produce what Fanon refers to as the ‘inferiority complex’. We argue like Land (2008), that Black professors may experience status inconsistency within the academy due to this inferiority complex. Establishing a relationship between body politics and student evaluation of teachers, we echo Dei’s (2010) position that the pervasive violence in education takes a toll on the oppressed. As Black teachers we must work to disrupt what Fanon refers to as the ‘white gaze.’ This white gaze is omnipresent in student evaluations and causes us to feel the weight of our melanin (Fanon, 1967). Disruption then, is necessary resistance against institutional racism embodied in student evaluations. We draw on Bourdieu’s concept of capital to theorize the ways that Black Faculty might engage in acts of decolonization in their encounters with student evaluations. We acknowledge Bourdieu’s Eurocentric perspectives, but we are inspired by Yosso (2005), who refashioned Bourdieu’s conception of capital into the Community Wealth Model (Ladison–Billings 2005). We explore the concept of ‘emotional capital Reay (2000) as a weapon in the battle to decolonize the technology of power that is student evaluations.

Megan Farnel (University of Alberta), “Decolonizing Harm: Trigger Warnings and Ethical Witnessing”

Trigger warnings have been the subject of many recent critiques, from the risks of their uses in classrooms (Freeman et. al.) to their potential alignment with neoliberal rhetoric of individual harm and responsibility (Halberstam). This paper seeks a new direction for these debates, proposing that discussions surrounding trigger warnings would benefit from a dialogue with a second term: ethical witnessing, a concept that is common in a range of Indigenous ceremonies
and scholarship, and which was a particular focus during Canada’s recent Truth and Reconciliation (TRC) Commission. In Unsettling the Settler Within, commission member Paulette Regan highlights the importance of Indigenous traditions of witnessing to the giving and receiving of TRC testimonies. Witnessing, she describes, goes beyond “just listening to a story”, and is instead a “practice of shared truth”, experienced with the listener’s “whole being” (191). The process also involves a reciprocity based upon a commitment to action; indeed, to bear witness to the story of another without taking action based on that knowledge is an unacceptable response.

The concept of witnessing, I argue, offers a useful intervention into the polarized debates about trigger warnings, and allows us to reframe its central questions in ways that respect survivors of trauma while also foregrounding the political imperative for discomfort (particularly amongst the privileged) in discussions of systemic inequalities. To ask someone to witness materials related to the pain or oppression of another is not ask whether that person will be individually disturbed by particular material. Rather, it is to ask that listener whether they are capable of providing an attentiveness and commitment to the speaker and their truth, as well as a willingness or ability to act upon that information. I conclude that supplementing or replace trigger warnings in some situations stands not only to disrupt polarized debates surrounding their value and utility, then, but to work toward decolonizing broader conceptions of harm, healing and coalition.

Panel 6: Challenging Conversations: Identity, Religion, and Nationhood, rm #2-925

Chair: Habiba Zaman, Simon Fraser University

• Asad Kiyani, University of British Columbia Law
• Chandni Desai, OISE, University of Toronto
• Daphne Jeyapal, Thompson Rivers University
• Sailaja Krishnamurti, York University

Asad Kiyani (UBC Law), “Moderate Muslim, Manchurian Muslim”

This essay is a personal reflection on the difficulties that one’s identity poses to entering particular conversations in Canadian society. It specifically focuses on the recent conflict in Gaza, and the author’s position as a Canadian Muslim studying public international law. The essay warns that Canadian Muslims, no matter how ‘moderate’, must often prove they are sincerely liberal and not the Manchurian Candidate come-to-life. For Canadian Muslims, discussions of Israel/Palestine are less questions of social awkwardness or identity crisis, and more litmus tests of whether they possess the correct values. Before their commentary on Israel/Palestine is to be considered, Canadian Muslims must prove their liberal bona fides. This is usually done through a set of preliminary examinations that make unilateral demands on Canadian Muslims. Canadian Muslims must accept Israel’s right to exist; its right to self-defence; and the illegality of certain Palestinian military actions. Failure to do so delegitimates any criticism they may offer of Israel. Canadian Muslims must also pre-emptively absolve themselves of the stain of anti-Semitism, by decrying both the hate speech that is often commingled with positions critical of Israel, and by refuting Islamophobic arguments that imply any critiques of Israel are really just diluted expressions of Sharia law’s supposed obligation to eliminate all Jews. In order to access the conversation on Israel/Palestine, Canadian Muslims must first prove their trustworthiness. Without the declaration of such preliminary caveats, their commentary is suspect. The essay argues that the author’s personal and public discussions of the political and legal questions posed by the military conflict in Gaza were often shaped by his
status as a Muslim. It thus responds to “The Israel Taboo,” which discussed the reluctance of Canadians to discuss the relationship between Israel and the Occupied Palestinian Territories, by arguing that this ‘taboo’ has differential effects depending on the identity of participants. It concludes that no matter how moderate their substantive position on Gaza may be, Canadian Muslims must continually and pre-emptively affirm to other Canadians their neutrality, rationalism, and harmlessness when discussing certain controversial subjects.

**Chandni Desai (OISE, University of Toronto), “Anti-Colonial Participatory Politics in Occupied Palestine”**

**Keywords:** Palestine, participatory politics, resistance, settler colonialism

Recently in various scholarly debates in youth studies, social movement studies, and the field of education, interest in forms of youth political engagement has surfaced. The concept of “participatory politics” has been used to frame discussions and analysis on youth engagement. While this concept is useful in thinking about activism, I ask what becomes of politics - “participatory politics” - under conditions of settler colonialism, occupation and exception, particularly in Occupied Palestine. I argue that the current conceptualization of participatory politics is limited when applied to colonial and occupation contexts, particularly because political participation is premised on the recognition of citizens. I argue that this conceptualization of participatory politics needs to be extended, by taking into consideration the politics of refusal (rather than recognition), as well as a consideration of revolutionary violence. Using critical race theory and anti-colonial thought, I offer the concept of an anti-colonial participatory politics that considers these aspects – the politics of refusal and revolutionary violence - as central to politics and political participation in settler colonial states, specifically Palestine. In particular, I center my discussion on the various demonstrations (popular resistance) that have been taking place in the West Bank in the past few years against settlement construction, and the apartheid wall, as well as the most recent military assault that the West Bank has been faced with since the death of three Israeli teens. As well, the paper discusses the relevance and resurgence of organized revolutionary violence both in Gaza, and the West Bank, against Israel’s brutal and most recent invasion of Gaza/”Operation Protective Edge”. Taking into serious consideration the current political climate in Israel-Palestine (the rise of Zionist fascism, the collapse of a unity government between Hamas and Fatah, and the possibility of a third intifada), as well as the various international “solutions/ceasefire agreements” that are being developed by Israel’s imperial allies (in light of Operation Protective Edge), I argue that an anti-colonial participatory politics is necessary for Palestinians, to achieve self-determination, freedom and justice.

**Daphne Jeyapal (Thompson Rivers University), “Passive combatants:” The “Tamil woman” and the 2009 Gardiner Expressway Blockade”**

**Keywords:** Tamil diaspora, women, activism, terrorism

Triggered by a particularly gory day in Sri Lanka’s conflict, on May 10, 2009 – Mother’s Day – around 5,000 protesters in Toronto made their way onto the Gardiner Expressway and closed down six lanes of traffic for approximately six hours. Through local media, the act was celebrated as an innovative transnational activist practice by a few, but condemned as “dangerous,” “unlawful” and “the wrong way to protest” by most. Moreover, media discussions critiqued the presence of women in the front lines of the protest as bodies representing “human shields,” initiating debates on the agency of racialized women in activism. Through a critical
discourse analysis of Toronto news media (NOW Magazine, CP24, Rabble) and interviews with journalists, activists and members of the Tamil diaspora, I examine the discursive and visual category of the “Tamil woman” as it emerged through the Gardiner Expressway occupation.

Recognizing that constructions are relational and derive their meanings from the context vis-à-vis other categories, this examination considers how the “Tamil woman” is constructed in relation to the “Tamil man,” as well as normative constructions of (binaried) male and female Canadians. I explore how she is made to maintain markers of her colonial inheritances, and also embody the threat of the racialized woman in the age of terrorism. Through my analysis, I demonstrate how competing and contradictory online discourses create a gendered subject of the “Tamil woman” as “passive combatant”—a conflated activist-terrorist figure that is both victim and perpetrator, narrated through complex discourses of victimhood, motherhood and militancy. I argue that through gendered and racialized constructions of imperialism and terrorism, this online trope reinforces a double move of exception through a sense of “nation-ness” (Jiwani 2005)—of us versus them—and exceptionalism that analytically sustains and reinforces the superiority of the normative Canadian subject.

Sailaja Krishnamurti (York University), “Unsettling discourses of hindu religiosity: possibilities and provocations for a South Asian diasporic feminism”

Keywords: feminism, sexuality, caste, South Asian diaspora, hindu

How do South Asian diasporic feminists negotiate with (critique, reject, embrace) ‘hindu’ identities and beliefs? Are there any possibilities engendered by ‘hindu’ religiosity for producing a radical anti-caste and anti-racist feminist praxis? Could a diaspora feminist approach to hindu religiosity have the potential to unsettle traditional discourses around nationalism, caste, gender, and sexuality? This paper begins to explore these questions through interviews and conversations with feminist activists and academics in Canada and the US who identify in some way with Hindu religiosity. By religiosity, I mean to refer to a broad range of spiritual and cultural practices, traditions, and beliefs that may or may not be institutionalized.

While South Asian diaspora studies scholarship tends to focus on or respond to Hindu nationalism in South Asia and the diaspora (Vijay Prashad; Deepa Reddy), there are other political and ethical positions among diasporic hindus that require examination, ranging from liberal culturalism (eg homonationalism) to avowed secularism; from atheist Marxism to faith-based social justice activism. Research on diasporic women has tended to focus on local and transnational organizing (Shamita Dasgupta, Monisha Das Gupta) and on ethnoracial identity, but attended less to the role of religion. Studies in diasporic religion on the other hand have focused on traditional and mainstream practices of religion among women, but less on women’s social justice critiques of those practices (Vertovec, Zavos et al). This paper asks how social justice activism and academia intersect or intervene in conceptualizations of religiosity, and conversely, how hindu religiosity affects women, LGBTQ, and Dalit people’s entrances into these spaces. What bearing might experiences of racism, migration, and interfaith political solidarity have on the formation of these spaces? My goal with this paper more broadly is to provide something of a provocation. Is it possible to talk about religion, in and through academic and activist discourse, in a way that requires neither dismissing such an inquiry as culturalist, nor capitulating to essentialism?
Panel 7: Gender, Race, Diversity & Decoloniality in Academe, rm #2-976

Chair: Narda Razack, York University

- Eve Haque, York University
- Benita Bunjun, University of British Columbia
- Annette Henry, University of British Columbia
- Grace-Edward Galabuzi, Ryerson University

Eve Haque (York University), “Where’s the ‘white’ in settler colonialism? Racial dividing practices and white settler colonial control in higher education”

This paper examines the centrality of whiteness for the exercise of settler colonial control in the context of higher education in Canada. Building on Sylvia Wynter’s (1995) work on the emergence of racial categorizations of humans upon Euro-settler contact, I examine a range of diversity claims made in the context of higher education to show that claims made on behalf of inclusion are in fact predicated on establishing racialized hierarchies that serve only to entrench white settler dominance. I will focus on specific attempts to expand equity and diversity within the union and faculty association context. University unions and faculty associations have long been seen as leading on progressive inclusionary movements in comparison to administrative efforts on these fronts. However, in many cases, the language of diversity actually serves as a useful cover to sideline issues of social justice as separate and less important than such core missions as academic freedom and faculty autonomy. Thus, diversity initiatives are not only marginalizing and tokenistic (Ahmed, 2012) but are more problematically implemented as dividing practices (Smith, 2010) in a larger project of whiteness. In one specific case I will analyze, I want to show how the invocation of Indigenous inclusion is mobilized only in relation to and in the service of entrenching a hierarchy of oppressions that is designed to ensure white settler dominance. This, I will argue is congruent with increasing theorizations of racism as separate from colonialism particularly in how settler colonial studies is being taken up in relation to higher education contexts. Thus, the separation of racism from colonialism serves to extend dividing practices and provides the opportunity for the assertion and entrenchment of white settler colonial control within the context of higher education.

Benita Bunjun (Simon Fraser University), “The Racialized Feminist Killjoy in White Academia: Contesting White Entitlement”

Keywords: entitlement; critical race feminist pedagogy; critical whiteness; intersectionality; feminist killjoy; anti-colonial; white-settler society; student evaluation

This presentation draws explicitly on two different periods and cities of my teaching trajectory in British Columbia, Canada, by engaging with comments from student course evaluations. The making and development of both campuses come to exist on occupied unceded Indigenous territories. The university, itself a colonial development project for the White elites, teaches the naturalization of the field of whiteness and how racialized Others must be reproduced and regulated within Canada, a White settler society. The students’ evaluation quotes that I draw from exemplify not only my experience as a queer feminist faculty of colour teaching from a critical intersectional race and feminist perspective in sociology and women’s studies at the university, but also demonstrate the unsettling of White student and their white entitlement. This unsettling produces national anxieties that contest the field of whiteness as discussed by
Ghassan Hage while invoking responses of deep resentment, defensiveness, and unproductive guilt which construct me as the “feminist killjoy” as theorized by Sara Ahmed. I demonstrate how the “killjoy” challenges institutional hegemonic academia and the hierarchies of power within knowledge creation and distribution. This disruption takes place because the “killjoy” has accidently been welcomed as the “stranger” through multicultural benevolent discourses of a White settler society. The stranger now disrupts white, heterosexual, middle-class entitlement and happiness through the emergence and practice of anticolonial pedagogy, which produces her as biased, partial, and lacking objectivity.

Annette Henry (University of British Columbia), “Challenging Anti-Black racism in the university”

Keywords: Racism in higher education; black feminism; gender and race in academe

This autoethnographic account documents and analyzes my experience as an African Canadian female faculty member who was educated and taught in Canada, started her academic career in the United States, and returned to Canada in 2010 as a department head. This study examines tertiary level engagement with race and gender. It explores the personal in the context of recent critical scholarship, and brings to the fore often hidden, unacknowledged practices in institutions, and the challenges for black female faculty in the university, an environment of “dysconscious racism” (King, 1994). The framework draws from critical theories on race, black feminisms and narrative and autobiographical research methodologies. Examining the intellectual histories and experiences of Black women educators is one way to, re-read the cultural archive.” Black feminisms are grounded in experiences with racism, classism, and sexism, as well as other experiences of marginality and isolation (Henry, 2005; 2006; 2011; Maparyan, 2012; Walker, 1983; Joseph 1988). Critical race feminisms and critical feminist legal studies concepts of oppositional narratives (Lusby, 1994) and counterstories (Delgado 2000, Chapman, 2011) are central. Oppositional narratives “bring into view marginalized stories, take into account the perspectives of the excluded” (Lusby 1004, p. 344). Counterstories can be viewed as political acts in direct opposition to the dominant tales (Chapman, 2011) and have the potential to and throw new light on old assumptions (Gillborn, 2012). I am drawing on an autobiographical and autoethnographic research approaches (Patton, 2010; Bryan, 2010)—integrating ethnography with personal story. Importantly, The data sources provide sociohistorical /sociopolitical contexts in which to ground the Personal: academic writings on race and gender, census data, email correspondence, relevant news media artifacts, as well as personal written accounts, conversations with colleagues and life experiences. Methodologically, all of these sources helped triangulate the narrative data (Okiiro, 2009; Gallet, 2012). This paper contributes to Black women’s experiences in Canadian institutions. It critiques the pervasive institutional practices of white and male privilege and white racism. It offers some suggestions to reshape disciplinary knowledge, curricula and the workplace for Black faculty, especially women.

Grace-Edward Galabuzi (Ryerson University), “Recasting racial justice in the time of neoliberalism: Re-redefining the diversity project in the academy”

In many universities across Canada, the debate about diversity and inclusion has gone mainstream, largely in response to the critiques and articulations of the academy as racialized and colonized institutions by ‘communities of difference’, and in particular mobilizations by Indigenous and racialized academics, but also women, LGBT, and academics with disabilities. Yet, repeatedly, indigenous and racialized people report, in surveys, interviews, everyday
discussions and in research projects, that the academy remains a hostile environment in which to pursue education, careers and scholarship, replete with micro-aggressions that diminish their sense of belonging and right of place in the academy. Many make specific reference to faculty experiences as hostile and alienating work environment. They talk about being systematically marginalized and/or excluded from the workplace. Many are engaged in exploitative working conditions as contract faculty. Others have complained about a chilly climate and vilification as part of a backlash when they have raised issues of racial oppression. In numerous reports, official and non-official, there is a prevalence of concern about the university as a place where indigenous and racialized futures are vulnerable if not at risk. They express frustration with the condition of double consciousness that requires them to cross out of one world into another as an everyday ritual of survival, afraid that the penalty of ‘not passing’ will have adverse career consequences. Using the investigation of racism at Ryerson University in 2010 as a backdrop, I attempt to explore the contemporary condition of the racial justice project in the Canadian academy within the context of the growing pronounced commitment to diversity and inclusion by academic institutions. I suggest that the advent of official diversity and inclusion regimes, rather than strengthening, may actually undermine efforts at racial justice.

I identify at least four key factors responsible for lost ground, including: the reconsideration of the legitimacy of the racial justice project in the context of an entrenched liberal order that increasingly rejects collective projects and emphasizes individuated experiences; the demands of the neoliberal moment to commodify diversity by centering the market logic; the changing terms on which the reform project is being undertaken – a shift from the critical discourses of anti-racism, decolonization, oppression towards emphasis on reconciliation, fitting in, mainstreaming, unity, and non-hierarchical conceptions of diversity; and the ontological shift within the otherwise empathetic white progressive movement that constituted most of the key allies in the past – an understanding of racism as an individual phenomenon as opposed to a systemic or institutional one. I discuss a way forward that is rooted in first principles relating to racial justice as an essential part of the ‘diversity and inclusion’ project, understood principally as a social justice, not diversity or difference management project, within the context of a political struggle in the time of neoliberalism.

4:30-5:45 pm – Simultaneous Panels
Venue: Faculty of Extension, Enterprise Square, 10230 Jasper Ave (101 Ave)

Panel 1: The Biskaabiiyang Collective: Resurgence and Anti-Settler Colonial Praxis in Thunder Bay, Ontario, rm #2-167

Chair: Eric Ritskes, Decolonization: Indigeneity, Education & Society

- Dr. Adam Barker, Biskaabiiyang Collective
- Willow Blasizzo, Biskaabiiyang Collective
- Damien Lee, Biskaabiiyang Collective
- Jana-Rae Yerxa, Biskaabiiyang Collective

Keywords: Biskaabiiyang, elimination, praxis, survivance, unsettlement, white supremacy.

Panel Description:
The panel convenors established a collective to address settler colonialism in the isolated industry-based town of Thunder Bay, Ontario, Canada. Acting on a realization that mainstream
anti-racism initiatives within the city were not targeting the generative cause of anti-Indigenous racism - i.e. settler colonialism - the convenors are working to raise public consciousness about settler colonialism in a number of “teach-ins,” the first of which took place in April 2014. An important part of their work is diagnosis: identifying messages that shut down dialogue critical of white supremacy and settler colonialism. However, in heeding Vine Deloria Jr.’s critique to not let the naming of a problem stand as its solution, the convenors also employ Anishinaabeg intellectual orders to develop responses that assert Anishinaabeg presence, both physically and symbolically, within the city. Cognizant of Glen Coulthard’s critique of the “politics of recognition,” the convenors chose the name The Biskaabiiyang Collective to represent their work; meaning “returning to ourselves,” the concept of biskaabiiyang helps orient their responses by “turning inward” towards Anishinaabe political/intellectual orders. In doing so, three tenets emerged to guide their praxis: 1. Survivance: asserting an active Anishinaabe presence in a context where, as Patrick Wolfe might say, a settler colonial “logic of elimination” reared its head in the form of brazen white supremacist discourse in the winter of 2013-14. 2. Good relationships: the convenors offer teach-in’s as safe spaces (for Anishinaabeg) where settler colonialism and white supremacy are taken as facts rather than contested ideas to be debated, thus promoting community. And, 3, Living our critique: in going beyond mere diagnosis, the convenors promote ways of carrying themselves and their organizing in ways that are based in points 1. and 2. above. The purpose of this panel is thus not only to discuss the work and formation of the collective, but also to chart how the above-mentioned theories play out on the ground in rural towns where logics of “settlement” and “elimination” are palpable.

Panel 2: The Complexities and Continuities of Colonialism in Quebec, rm #2-917

Chair: Eve Haque, York University

- Bruno Cornellier, English, University of Winnipeg
- Rosalind Hampton, Integrated Studies in Education, McGill University
- Ted Rutland, Geography, Concordia University

Panel Description:

Colonialism in Québec, as elsewhere, introduced a set of ethno-racial categories, inequalities, and conflicts that continue to persist. Many of these ethno-racial differences have been at the forefront of public deliberations in Québec over the course of the past 7-8 years. While such debates once focused primarily on the French-English linguistic divide, much of the current reflection contemplates the place of racialized and Indigenous difference in contemporary Québec. The scholars on this panel are part of a group of researchers and activists researching colonialism in Québec and examining the complex experiences of racialized and Indigenous populations in Québec and the policies, practices, and representational politics that make them possible. The papers presented and discussed on this panel uses anti-colonial, critical race and feminist lenses to examine the place of Islam in Québec and the French approach to laïcité, and the continued racialization and oppression of Black people in Québec. (149 words)

Bruno Cornellier (University of Winnipeg), “Interculturalism, Settler Colonialism, and the Contest over ‘NATIVENESS’”

“Patrick Wolfe and Lorenzo Veracini recently explained that settler societies are predicated on a historical trajectory culminating in settler colonialism’s own self-suppression. This accounts for recent efforts to deconstruct attempts to represent settler societies as not colonial anymore. In
Québec, the situation is doubly complex considering the francophone majority has not only disassociated itself from settler colonialism per se, but its own claims over home and nationhood appear not to require the rhetorical suppression of a colonial legacy. It is in such context that sociologist Gérard Bouchard defines interculturalism as an alternative to Canadian multiculturalism. In this paper, I argue that by attempting to theorize the acquired status of a racially neutral concept of “Nativeness,” such an understanding of interculturalism completes the political erasure of the settler colonial specificity of Québec’s claim to nationhood and minorityhood. I demonstrate that Bouchard’s brand of interculturalism is predicated on a settler colonial poetics of indigeneity that paradoxically necessitates the neutralization of indigenous status.”

Rosalind Hampton (McGill University), “Colonial Legacies and Canadian Ivy”

Since the beginning of the 21st century, a number of scholars have conducted research examining and documenting the historical ties with slavery of various colleges and universities across the United States, culminating in the recent publication of Craig Steven Wilder’s “Ebony and Ivy.” In this paper I draw on Wilder’s study to examine the ways in which colonialism and slavery were part of the founding of universities in Canada. The primary site of this research is McGill University, established in Montreal in 1821 on the former estate of colonial merchant James McGill and long popularly touted as the “Harvard of Canada.” Examining the white settler colonial networks that built and were built within the universities of the Americas, I analyze McGill’s histories and origins stories, how these narratives are maintained and mobilized through institutional textual practices and how these social relations continue to shape the experiences of Black students at the university.

Ted Rutland (Concordia University), “Geographies of policing and anti-blackness in post-1960s Montreal”

In Montreal, blackness has functioned as a figure of criminality for at least three centuries, and the spectre of black criminality continues to ground regimes of security in the city today. This paper interrogates policing practices in post-1960s Montreal through the lens of the enduring past. It begins with an examination of policing and security in the era of legalized racial slavery; drawing connections between the work of Saidiya Hartman and historical work on Montreal, it highlights the constitution of black visibility as inherently criminal (as criminality itself) and the emergence of policing as a form of protection offered to white citizens and their property (exclusively). A similar configuration of blackness, criminality, and policing, the paper argues, can be sited in the present, particularly as new waves of immigration augmented the city’s black population in the post-1960s period. Focusing on the geography of anti-black policing, the paper shows that blackness and criminality continue to be twinned in contemporary policing practices, and that the protection of white citizenship is assured through both enduring and novel forms of black confinement.

Panel 3: Unsettling the Settler Dialogue: Conceptual, Methodological and Ethical Considerations, rm #2-173

Chair: Kiera Ladner, University of Manitoba

• Fenn Stewart, University of British Columbia
• Brian Thomas, Simon Fraser University
Recently, a number of Indigenous theorists have suggested that contemporary critical scholarship on race and colonialism may tend to maintain an excessive focus on the activities, behaviours and thoughts of settlers, as well as on the harms of colonialism. As Deanna Reder says, the danger of foregrounding colonial narratives, and the harms they produce (even in an effort to deconstruct them) is that Indigenous political, artistic and linguistic formations fall into the background, and Indigenous nations tend not to be considered in their strength and particularity (Reder 2007: 231-32). The suggestion that scholars “shift the focus of research from the effects of colonization to the contributions and potential of Indigenous worldviews” (Reder 2010: ix) is an important reminder to all whose research works to unsettle (although of course this critique will be taken up very differently by Indigenous and non-Indigenous scholars) – for if we spend all our time on the settler’s map, at the end of the exercise, we may be little closer to learning about, considering or working towards alternate geographies. My paper offers notes toward a model for unmapping settler race- and place-making practices – using the tools of critical race theory, and discourse and spatial analysis in a way that privileges the work of Indigenous scholars, writers and artists. In particular, I consider how non-Indigenous scholars might take up the task that has been repeatedly identified by Indigenous theorists, scholars, and writers as the clearest way for settlers to contribute to the vast work of decolonization: that is, for them (us) to participate in the erosion of settler ignorance of the particular histories, geographies, legal and political frameworks, and cultural formations of Indigenous peoples.

Brian Thomas (Simon Fraser University), “Settler Ethics: Moral Guilt, Responsibility, and Indigenous Oppression”

In their Decolonizing Antiracism, Bonita Lawrence and Enakshi Dua claim that postcolonial and antiracist theorists and practitioners ought to make the experiences and interests of Indigenous Groups “foundational” to antiracism analysis and praxis. Failing to do so, they argue, is tantamount to perpetuating the oppression of indigenous peoples and rendering oneself complicit in the “genocide” of Indigenous Peoples. Making the interests and experiences of Indigenous persons foundational to their analyses and praxis involves theoretical inclusion where it is absent; greater theoretical sensitivity to Indigenous interests when discussions insufficiently include the interests of Indigenous persons; and conducting research and detailing past interactions between indigenous groups and people of color. It also involves the recognition that immigrants are "settlers" and bit players in ongoing schemes of the dispossession of Indigenous land and rights.

I do three things in this paper. First, I critically consider the theoretical claim that analyses of race and racism are mistaken or of lesser sophistication unless they render Indigenous interests and experiences “foundational” to the analysis. I focus on whether and to what extent explanations of certain forms of socially constructed disadvantage are adequate qua explanations unless aboriginal disadvantage enjoys theoretical primacy in the analysis. Second, I consider the political claim that migrants are settlers and in their role as settlers are complicit and privileged by existing institutional and political formations whose aim in effect or intent, produces, perpetuates, and reproduces Indigenous disadvantage. I want to problematize the theoretical and political adequacy of the concept of "settler." Lastly, I introduce a critical
discussion of the moral responsibility and a discussion of the kinds of duties "settlers" may have. And here I am interested in the claim that immigrants, because of their participation in an unjust scheme whether actively advancing or simply passively receiving its benefits, are morally responsible for the oppression of Indigenous persons. Their discussion raises further interesting issues because it moves us away from thinking of the relations between the usual binaries, between a dominant group and a subordinate group to thinking about the kinds of moral wrongs occurring by and between potentially subordinated groups.

Nishant Upadhyay (York University), “Making of the South Asian ‘Model Minority’: Tar sands, Race and Settler Colonialism”

Unmapping differential processes of racialization for indigenous and racialized immigrant communities, Biolsi and Day show how indigenous peoples are made to function as “limit model” (Biolsi 2005: 255) and as “minority model” (Day 2010: 121) for all immigrant communities of colour. Building on Biolsi’s concept, Day argues that indigenous peoples are constituted as a “blueprint for non-white immigrant racialization.” Taking direction from both Biolsi and Day this paper argues that indigenous peoples become the minority-Other for people of colour. For communities of colour, seeking to ‘settle’ and becoming ‘model’ citizens, perceived indigenous realities become the marker for not being the ‘un-model’ citizen. Through these processes, indigenous peoples are rendered as the unmodelized minority. By looking at tar sands as a site of indigenous dispossession and displacement and racialized labour commodification processes, I seek to theorize the formation of South Asian subjectivities as ‘citizens’ on stolen indigenous lands. Through categories of race, gender, caste and class, I am analyzing how South Asians, though always racially constructed at the outsider-other, become complicit in ongoing processes of settler colonialism. This paper specifically argues that South Asian communities in Canada seek to become the model minority by constructing indigenous peoples as the minority-Other – the unmodelized minority.

Madalena Santos (Carleton University), “Creatively Resisting Israeli Settler Colonialism: Narratives of Palestinian Resistance and Solidarity”

Keywords: Israel, settler colonialism, resistance, Palestine, narratives

Through (re)presentations in news media, art, pop culture as well as educational and other institutional contexts in addition to our own personal storytelling, stories shape how we make sense of our lives and what matters to us. Dominant stories of the imagined nation are told and retold often without question. But narratives which counter hegemonic storytelling also exist and continue to be passed on. Despite attempts at erasure and silencing in mainstream accounts and historiographies, contesting narratives which challenge oppressive ruling relations carry on. In this paper, I consider how narratives that expose and oppose dominant settler colonial myths are practices of creative resistance. Echoing Barbara Harlow (1987:7), I posit creative resistance not in opposition to, but alongside other forms of resistance such as armed struggle. Through this study, I theorize the concept of creative resistance against the logics and materiality of settler colonialism to examine three modes of narrative performance as political practice in the work of Students Against Israeli Apartheid (SAIA)-Carleton as part of the Palestinian Boycott, Divestment and Sanctions (BDS) movement, Rafeef Ziadah and Suheir Hammad’s spoken word, and performances by the Freedom Theatre project in Jenin, Palestine. In exploring the stories of these creative projects, this study conceives of narratives as sites of struggle that are significant in the telling of history and therefore crucial to resistance.
Panel 4: Problem (UN)solved: Anti-essentialism, Intersectionality and the Equality Dialogue, rm #2-925

Chair: Lahoucine Ouzgane, University of Alberta

- Jenny Heijun Wills, University of Winnipeg
- Sourayan Mookerjea, University of Alberta
- David MacDonald, University of Guelph
- Carl E James, York University

Dr. Jenny Heijun Wills (University of Winnipeg), “Allies and Kin: The Giving of Anti-Essentialism in Narrative of the Life of Frederick Douglass and The Language of Blood”

Keywords: Allies, (anti)essentialism, “paradoxical essentialism,” (neo)liberalism, abolitionism, slave narratives, Asian adoption, Frederick Douglass, Jane Jeong Trenka, 23andMe.com, life writing, ancestry, origins

Something curious happens to anti-essentialism when liberal progressive allies whose activisms for – and relationships with – people of colour deploy it in order to override our bodies, our origins, and our biological kinship in an effort to “help.” We see this in 19th c. abolitionists’ proclamations that rightfully dismantle biological determinism and polygenetic “science.” We also see this in contemporary memoirs by adoptive parents of Korean children, in which core aspects of identity (including culture and kinship) are explained as constructed and “post-racial.” In both circumstances, allies and activists explain: “identities are made, not fixed.” And yet in the life narratives of black abolitionists and Korean adoptees, authors emphasize the importance of lost biological kinship, ancestry, and origins. Ironically, they represent the absence of those connections as ontological to their identities. It is not that those subjects reject the idea of “essentialism” – they are denied it. In this paper, I argue that anti-essentialism assumes a neutral, default subject for whom ancestry and origins are both coherent and reliable. But anti-essentialism is a privilege that many people of colour were, and are, denied. In this short iteration of a longer essay, I offer textual examples from black abolitionist Frederick Douglass’s Narrative of the Life Of..., and Korean adoptee Jane Jeong Trenka’s The Language of Blood. I do this not to create analogy (obviously these experiences are oppositional in several ways), but in order to demonstrate how those figures are read as embodiments of an anti-essentialist paradigm by well-intentioned (white) allies and activists and yet the spectre of essentialism not only lingers, it actually shapes their so-called anti-essentialist expressions. I call this effect “paradoxical essentialism.” I conclude with analysis of 23andMe – an online DNA service that promises subjects of the African diaspora a link to their ancestral and geographic pasts and transnational adoptees access to their living biological kin. I wonder: what does it mean for us, in the 21st century, to return to biologism despite the now-accepted belief (at least in the Humanities) that our identities are constructed, not given? What is afforded by this reclamation of essence?

Dr. Sourayan Mookerjea (University of Alberta), “Coloniality of Power and the Intersection of Oppressions: Decolonizing Theory and Unsettling a Petro-state”

Keywords: intersectionality, racialization, coloniality of power, decolonizing theory, racism, Nationalism, subaltern, multitude, historic bloc, petro-state
Taking its point of departure from Sunera Thobani’s account of racializing nation-state formation in *Exalted Subjects* (2007), this paper pursues two interconnected lines of critical inquiry. The first of these confronts the growing body of critique (McCall 2005; Nash 2008; Walby 2007) interrogating the conceptual weaknesses of the theory of intersectionality. Assessing Walby’s critique in particular, this paper restores a historical dimension to the problematic by reading *Exalted Subjects* in the light of Anibel Quijano’s paradigmatic essay “Coloniality of Power, Eurocentrism and Latin America” (2000) and Ato Sekyi Otu’s classic restoration of Fanon as a theorist of decolonization in Fanon’s *Aporetic Dialectic* (1995). The paper thereby argues that intersectionality is better theorized as a problematic of the historical articulation of systems of oppression and exploitation (and not as a settlement of identity). In doing so, I develop (via Silvia Federici’s [2004] and Jairus Banaji’s [2010] reinterpretations of the concept of primitive accumulation) a concept of “accumulated violence” to situate experiences of marginalization and subalternation in relation to social reproduction. The second line of inquiry unpacks this retheorization of intersectional politics in relation to the restructuring of nationalism, racism and hegemony attending the globalization of the Canadian nation-state into a petro-state and resistances to this emergent historic bloc led by the “native rights based strategic framework of struggle”. Given the diversity of subject positions mobilized in opposition to the Harperite petro-state, including the aboriginal feminist led Idle No More movement, how do we understand the affinity or alliance that is emerging here as a new kind of politics, a new form of subjectivity or becoming in common the social crises of contemporary Canadian society brings to life?

**David B. MacDonald (University of Guelph), *Multiculturalism, Biculturalism, and Indigenous Rights in Canada and Aotearoa New Zealand: A Critical Discussion***

Since the 1960s, some Aboriginal theorists and political leaders have rightly critiqued principles of multiculturalism in Canada. They do so largely on the premise that they dilute Aboriginal legal rights and their distinctive relationship with the crown, in the process continuing colonialism in new ways. Multiculturalism and its promise of “tolerance” (within western institutions) and formal legal equality arguably go against Aboriginal sui generis rights to exercise self-determination, as well as the right of refusal. Aotearoa New Zealand by contrast, has no official multiculturalism and has privileged Maori-settler biculturalism as an aspect of its model of governance. Maori seem to have a stronger political position compared with Aboriginal peoples in Canada, while ANZ’s ethnic communities appear to be on a weaker footing relative to multicultural peoples here. This paper examines the positive and negative features of biculturalism in terms of how Maori and immigrant ethnic communities interact with each other and with dominant settler society. It then suggests ways we might incorporate some lessons and cautionary warnings from down under as we go through demographic and social shifts in Canada. The paper offers a critique of both systems, which in their own ways perpetuate forms of colonial rule. I approach this subject matter from my own standpoint as an academic with a Scottish / Trinidad West Indian background, who continues to struggle with racial issues in the classroom and in wider society. This research is funded by a SSHRC Insight Grant.

**Carl E James (York University), “The alchemy of sport and the role of media in the education of Black youth”**

Abstract: During the opening weeks of 2013, Torontonians were provided with news reports of gun violence which took the lives of young people – many of them not yet 20 years old. And seemingly as if to bolster attention to the kinds of people involved in the violence, Marcus Gee
(February 22, 2013), writing in *The Globe and Mail* newspaper, “We can’t keep tiptoeing around black-on-black violence,” opines:

Much has been said about the fact that three youths shot to death in Toronto in the past few weeks were all a mere 15 years old. Quite a bit has been said about the fact that they all died in public housing. Very little has been said about another fact – all three were black. Street violence is taking a tragic toll on black men and boys in this city. Both as victims and as perpetuators, they are caught up all too often. If you pick up the paper or turn on the computer after reports of a shooting, stabbing or violent robbery, chances are the fact staring out at you will be black.

Among the attributes of the young Black victims that reporters seemed obliged to mention was their athletic aptitude. For instance, of one of the youth, *The Toronto Star* reported that “He was known as a star athlete – No. 7 – with a promising future in football, studious with a wide, toothy smile always plastered on his face.” This promise of a future in sport is a pervasive and long standing prize that is usually held out for Black youth – especially those living in marginalized communities as were these 15-year olds (see James, 2012). This is why athletic activities are usually provided for young people, especially boys, living in economically disadvantaged marginalized and racialized communities.

Apart from their achievements in sport, how else would a Black youth come to the attention of Canadians and to Canada’s Prime Minister? And how else would a Black youth make the front page of the national newspaper or the line-up in the evening’s national television news? Clearly, medical student Ayodele Odutayo, one of three University of Toronto (or 1 of 11 Canadian) students to win a 2013 Rhodes Scholarship to study at Oxford University, did not receive similar publicity or front-page recognition as basketball star Andrew Wiggins, who for weeks, was headlined in the media as, for example, “a Canadian basketball phenom” (*The Globe and Mail*, February 18, 2013). And Prime Minister Stephen Harper, twitted account: “Just heard the news that the best High School basketball player in the United States is Canadian Andrew Wiggins. Congratulations @22wiggins!” Wiggins responded: ‘@pmharper Thanks you sir, I appreciate your support.’

In this paper, employing theories of colour-blindness, social reproduction, and social and cultural capital – all key components of neoliberalism – I explore the role of media in helping to shape the athletic life interests and educational trajectories of young Black male students. I concur that sports offer students many skills such as discipline, hard work, determination, independence, self-confidence, self-esteem, working collegially and collaboratively, how to deal with losing, and how to live up to expectations. But in a society where race operates to mediate the educational, employment, career, social and economic outcomes of individuals, these acknowledged and well-posed benefits are not likely to operate in the same way for Black young men as they do for white young men. Accordingly, the potential and possibilities that sports offer Black youth must be read in the context of the persistent inequities sustained through racialization, racism and discrimination that exist in society.

Panel 5: Mapping the Student Experience: Narratives, Voice, Space and Self-Definition, rm #2-970

Chair: Jodi Stonehouse, University of Alberta
- Stephanie Fung, University of British Columbia
- Jillian Paragg, University of Alberta
- Marie-Jolie Rwigema, University of Toronto
- Danielle Lorenz, University of Alberta
Stephanie Fung (University of British Columbia), “Radicalizing Intimacy: Unmapping Space through Creative Subversion as a Young Female Academic of Colour Navigating White Academia”

The relation between space and identity has been debated in the field of critical race and anti-colonial studies. Sherene Razack, for instance, has questioned how to what extent an identity of dominance relies on keeping racial Others firmly in place. However, scholarship has not adequately addressed how those who are oppressed resist dominance in spatial terms through creative means. This perspective informs my investigation of surrounding feelings of affect involved in the creative spatial praxis and mobilities of racialized diasporic bodies that occupy and move between white academia and other communities, such as racialized and activist spaces. As a young female academic of colour navigating white academia and a child of settler immigrants living and working on unceded Coast Salish territories, I constantly seek to find ways to creatively subvert spaces that have had histories of racial and gender discrimination and exclusion. This paper considers what a creative subversion of intimate relations might “do” to academic spaces and the various (and often intersecting) communities beyond the ivory tower that young female academics of colour occupy. It also explores what it means for migrant figures to inhabit, transform, and transgress multiple oppressive spaces. Drawing inspiration and analysis from Dionne Brand’s *What We All Long For*, as well as the scholarship and activist work of Sara Ahmed, Dorothy Christian, and Rita Wong, alternative and aesthetic ways of conceptualizing belonging, intimacy, and subjectivity in reconstructed spaces are explored. The second-generation characters in Brand’s novel transgress cultural and geographical borders, and focus on rebuilding the spaces they live in. Finally, through various individual and collaborative creative-critical projects that articulate my communities’ struggles, I show how integrating art making into the spaces I move through may affect and challenge those who bear witness to my work. I argue that possibilities of change are conceived through creative subversion of spaces as feelings of affect shift and intimate relations are created and disrupted. Female academics of colour not only creatively radicalize the spaces they move through and occupy, in the very process of doing so they affectively “make” and “unmake” intimate relations in spaces previously unexplored.

Jillian Paragg (University of Alberta), ‘What Are You?’: Mixed Race Responses to the Racial Gaze

Mixed race scholarship considers the deployment of the term ‘mixed race’ as an identification (Mahtani, 2002b) and theorizes that the operation of the external racial gaze is signaled through the ‘what are you?’ question that mixed race people face in their everyday lives (Haritaworn, 2012). In interviews conducted with mixed race young-olds in a western Canadian urban context, it was evident that the ‘what are you?’ question is the verbal form of the external racial gaze’s production of ambivalence on mixed race bodies. However, this study also found that mixed race people have ‘ready’ identity narratives in response to the ‘what are you?’ question, which they deploy separately from their identification as ‘mixed race’. This paper shows the importance of these narratives (the very existence of the ‘ready’ narratives, as well as the content of the ‘ready’ narrative) for fleshing out the operation of the external racial gaze in the Canadian context. Respondents draw on two closely related modes of narrating origin when responding to the ‘what are you?’ question: they respond through a kinship narrative that is heteronormative and they narrate that they inherit ‘national origin’ ‘through blood’. I argue that these responses point to how the gaze produces the multiracialized body through these
narrative operations, in order to imagine and ‘know’ its ‘origins of miscegenation’. I argue that through this production of the multiracialized body, the racial gaze (re) produces hegemonic whiteness and solidifies whiteness to the Canadian nation.

Marie-Jolie Rwigema, (University of Toronto), “Students that Matter”

Written in an auto-ethnographic manner, this paper is a contribution to the project of de-centering whiteness in social work education and practice (Allan, 2006; George and Tsang, 1999). In this paper, I am heeding Williams’ (2001) call to express my ‘visceral experience’, by framing my analysis of my experience as a racialized Canadian social work student using three themes that continuously emerge in poetic texts I wrote as an MSW student: ‘the students that matter’, ‘protecting myself when I should have been learning’ and ‘the academic exercise’. Thus, the paper will examine the explicit and implicit messages that shape embodied classroom experiences (‘the students that matter’); the impact of epistemic violence (Spivak, 1987) on learning (‘protecting myself when I should have been learning’); and the violence of ‘innocent’ study (‘the academic exercise’). Drawing from Razack (2006) and Heron (2007), I argue that ‘innocent’ learning can be linked to the violence of ‘innocent’ social work practices that facilitate the construction of normative white social worker subjectivities at the expense of racialized students, social workers and clients. I will conclude by identifying strategies that social worker educators can utilize to minimize harmful practices in the social work classroom.

Danielle Lorenz (University of Alberta), Multiculturalism: Canada’s Unofficial Assimilation Policy

Keywords: multiculturalism, white settler colonialism, Canada, colonization, diversity, difference

Popularly known nationally and internationally as a multicultural nation, Canada is depicted as being accepting of and welcoming diversity in its media, government, national institutions and educational texts. However, like many nations founded due to colonization, Canada is not really as tolerant of difference as many of its citizens like to believe. In this paper presentation I will examine how the Canadian government used white settler colonialisit ideals to frame the Canadian Multiculturalism Act (1988), and in turn how the majority of the Canadian public have been duped into thinking “official multiculturalism” benefits all Canadians. In doing so, I will illustrate how Canada maintains the Western-centric, colonizing, and heteropatriarchal ideals it has possessed since it entered Confederation, while simultaneously asserting itself as an Anglophoreric nation.

Panel 6: Modus OperIndi: Decolonization of Knowledge, Pedagogies and Institutions, rm #2-976

Chair: Shalene Jobin, University of Alberta

- Tricia McGuire-Adams, University of Ottawa
- Dallas Hunt, University of British Columbia
- Sharon Stein, University of British Columbia
- Manjeet Birk, University of British Columbia

Keywords: decolonization, settler colonialism, mainstream research

In positioning how Indigenous peoples’ epistemologies and ontologies informs critical ontology, Joe Kincheloe (2006) is critical of the ways Indigenous knowledge (s) experience ‘postcolonial exploitation’. Understanding how settler colonialism manifests in everyday encounters is central to challenging it. Recently, I have encountered non-Indigenous health researchers apply the term decolonization in their research to position cultural relevancy; colonial policy changes; or in simply learning about Indigenous peoples. Decolonization, as a term, has become so widely used it begs the question: has decolonization been coopted by settlers who do not challenge the colonial status quo? Likewise, Eve Tuck and K. Wayne Yang (2013) proclaimed that decolonization is not a metaphor in arguing against acts of settler appropriation; thus, I invite an unsettling conversation of how the term decolonization is taken up by settler academics, students, health and other researchers. If decolonization is used by Indigenous peoples to regenerate from the destructive force of colonialism, while at the same time challenging the structures of settler colonialism, can decolonization then be used by settlers to instill a sense of cultural relevancy to their work? How does this interplay call into question settler privilege and of Indigenous peoples speaking out against the macro-politics of settler colonialism? How does cultural relevancy vis-a-vis decolonization weaken the resistance to the structures of colonialism? Further, I investigate in my own field of study how the cooptation of decolonization works to maintain colonial health discourses. I aim to explore these questions and encourage dialogue as an Anishinaabeg researcher who has encountered such postcolonial exploitations.

Dallas Hunt (University of British Columbia), “Reading Inuit Qaujimajatuqangit (IQ)s: Inuit Pedagogical Practices and Jacques Rancière”

Keywords: Decolonization; Radical pedagogy; Indigenous knowledges; Interdisciplinary

This paper seeks to unsettle and contest the role of education in the reproduction of colonial-capitalist social relations by considering Indigenous pedagogical approaches, particularly those of Inuktitut speaking Inuit communities. By comparing the practices employed by Inuit elders with the pedagogical methods described by Jacques Rancière in The Ignorant Schoolmaster, I demonstrate that Rancière’s idea(l)s of ‘universal education’ and ‘intellectual emancipation’ are not only possible but are happening in the contemporary moment, in sites putatively held to be “outside of” the academy. In his text, Rancière outlines the ways in which the asymmetrical relationship between the student and the teacher instantiate and uphold inequality, and how this foundational inequality continues to shape and influence persisting social relations. To counter or circumvent this imbalance, he proposes the equality of intelligences through a pedagogical method that focuses on ‘the will’ or the ‘attention’ of a pupil rather than his/her supposed incapacity as a learner. Although Rancière provides a persuasive description of the maladies afflicting contemporary models of pedagogical practice, he nonetheless forecloses the possibility to think and do otherwise, proclaiming that the moment for an intervention has long passed. In response to Rancière, I explore the notion of Inuit Qaujimajatuqangit (IQ), which Keavy Martin defines as the learning strategies employed by Inuit elders that are premised on notions of equality and that foster “relationships of trust, of mutual responsibility and mutual respect” between elders and ‘pupils.’ Using the critical work of Martin, Heather MacGregor, Jean Briggs, and Joseph Jacotot, my paper examines the teachings of Inuit Elders that offer an alternative to the additive notion of incremental learning that dominates in Western pedagogical approaches. Moreover, I argue that Rancière’s inability to imagine education otherwise is the result of his position within a (post-)colonial, capitalist Europe, and gestures to a willful
ignorance/inability to engage with Indigenous knowledges. I conclude by considering the similarities in alternative pedagogies enacted in other Indigenous contexts, specifically the autonomous escuelitas established by Zapatista communities in Chiapas, and ruminate on the potential decolonizing possibilities of these modes of teaching and learning.

Sharon Stein (University of British Columbia), “Universities and the ‘Coloniality of Being/Power/Truth/Freedom’”

Several accounts of universities’ complicity in human suffering and subjugation have critiqued the production of scholarship that has legitimized, capacitated, and rationalized racial and colonial violence, in both the natural and social sciences (e.g. Harding, 2011; Said, 1979; Smith, 1999; Smith, 2003; Tuck & Yang, 2013; Wainwright, 2013; Wilder, 2013; Wynter, 2003). Over the past ten years, however, there has been an increased demand by students, faculty, alumni, and others, for institutional recognition of how some universities and their founders directly participated in and benefitted from the genocide of Indigenous peoples and Black chattel slavery in the U.S. (e.g. Auslander, 2010; Brophy, 2008; Brown University Steering Committee on Slavery and Justice, 2006; John Evans Study Committee, 2014; Oast, 2009; Wilder, 2013). The results of these efforts have included archival research, official apologies, physical memorialisation, calls for economic restitution, activist efforts to link past violences to ongoing racialized exclusion, exploitation, and violence on campus, and the exploration of these issues through formal courses and conferences. However, these developments have largely escaped the attention of critical scholars of higher education. It is therefore the purpose of this paper to deepen the conceptual understanding of these efforts by examining one university’s efforts to account for, and incorporate into its institutional narrative, its use and ownership of Black chattel slaves on campus. Drawing on the theoretical intersections of the fields of coloniality studies and Black Studies, particularly through the work of Sylvia Wynter, I offer a reading that considers the ethical obligations of educational institutions with regard to their histories of violence. The objective of this paper is not to provide a comprehensive review of one institution’s efforts to address the role of slaves in its history, nor to provide a prescriptive approach for doing so. Instead, I consider how revised narratives that seek to account for past violences can reinscribe prior and ongoing institutional anti-Blackness. Ultimately, I seek to widen and deepen conversations about how universities’ histories inform our present, and how this might inform – and unsettle – higher education’s future.

Manjeet Birk (University of British Columbia), “The Hmmm Worthy Encounter: Graduate Student Experiences in Mixed Race Peer Groups”

Keywords: critical race theory, academia, storytelling, classroom

This paper addresses the pedagogical moments amongst graduate students within the academy. Specifically, how do we experience encounters of injustice and discrimination with our mixed race peers: in one-on-one relationships, in formal critiquing of each other’s work and within the classroom. This paper is particularly relevant to the following themes of this conference: Praxis of difficult, contentious and unsettling conversations on racisms, colonialisms, and intersectionality, Unsettling Racisms and Colonialisms: Ideas, Theories, Policies, Practices, Resistance, Decolonization and Theories and empirical case studies of the representation, status and experiences of Indigenous peoples and racialized minorities in the academy. The purpose of this paper is to unveil racist systems of power that are reproduced amongst students in the academy. Specifically, I seek to explore the many ways people of colour work to reveal the whiteness of the institution and the many uncomfortable stories that go
into the unlearning of these discourses. More importantly, how do the intersections of our identities as racialized graduate students work to make and (un)make the ivory tower. Within academia, our racialized bodies are often approached as foreign sources of data, a place to learn but not a space where we can be understood as legitimate peers. More precisely this paper seeks to address, how the failures in intersectional theorizing and its application in the classroom leave marginalized graduate students in the gaps of systems. Using storytelling methodologies in conjunction with decolonizing, feminist and critical race theories and drawing on three classroom examples I seek to address the “encounter” by racialized students within the academy.

Panel 7: Class and Anti-Racism Activism in Austere Times, rm 2-938

Chair: Sunera Thobani, University of British Columbia

Akua Benjamin (Ryerson University) and Winnie Ng (Ryerson University), “Anti-Racism Activism and Scholarship in times of Austerity: AOP and Beyond”

The adoption of the Anti-Oppressive framework (AOP) by some universities has been an emerging trend in the past decade. The unstated goal is that such a framework can significantly impact institutional policies and practices. While the AOP framework raises awareness, the specificities of systemic oppression as experienced by racialized groups is often blurred under the broad stroke of inclusion. Issues such as anti-black racism or the ongoing colonization of Indigenous peoples require a sharper focus if the goal of ant-racist and anti-colonial education is for change and social transformation. Within the racialized communities, the austerity measures in funding cuts, understaffing and the restriction of advocacy work in service agencies have impeded the mobilizing capacity. In the post-secondary institutions, anti-racist scholars face additional challenges such as shrinking resources, and the casting of anti-racist research as activism rather than vigorous scholarship.

This paper will examine the extent of the AOP educational framework in countering neoliberal policies and discuss how anti-oppressive practice must re-imagine and re-claim spaces of critique in more creative ways to avoid diluting the racialized experience. This forces us to wrestle with difficult questions on power, privilege and social positioning in academic settings where civility and politeness prevails. This paper will further explore strategies of deepening AOP practice that will build collective agency and capacity as part of the process of unraveling and disrupting the normalcy of ongoing colonization and racism, and working towards social transformation and resistance.

Salmaan Khan (York University), "Critical Reflections on Race and Class: A More Complex Synthesis"

Keywords: Racism, Ideology, Class, Intersectionality, Marxism

Racism as an ideology that permeates throughout society is alive and well today. Yet questions surrounding where it comes from or what sustains and shapes it are contested and debatable. It is this latter set of questions that this paper hopes to address, not necessarily with the intention of providing a definite answer, but with the purpose of problematizing, unsettling, contextualizing, and historicizing. As Stuart Hall aptly put it, “a critical politics against racism is always a politics of criticism” (Hall, 1997). It is in this spirit that this paper will begin with an
outline of the more prominent Marxist approach to understanding racism – as a “false ideology” spread to divide the ‘working class’ - followed by a critique of some of its shortcomings and inability to grasp race as a defining force socio-economic force in its own right. Instead, this paper seeks to defend a more nuanced understanding of racist ideology – in a broader socioeconomic and political context - which rather than abandon the ‘Marxist method’, argues for a “re-reading of Marx” that avoids the pitfalls of economic reductionism or what Himani Bannerji (2006) critiques as “Positivist Marxism”. Included in this discussion will be a critique of the notion of “class” reductively understood as a mere economic category, and instead argue for a “social” understanding of class. It is a synthesis between what Stuart Hall (1980) characterized as the two approaches to questions of social formations – the economic and the sociological – that this paper will try to reach. Each has their strengths, but on their own, they are merely two sides of the same insufficient coin.

This evening is free for dinner and networking.
SUNDAY, 19 OCTOBER 2014
Sunday’s events will be held at Ziedler Hall in the Citadel Theatre, 9828 101A Avenue

8:50am Keynote Introduction by Dr. Jatinder Mann, University of Alberta

9:00-10:15am Keynote: Dr. Glen Sean Coulthard, University of British Columbia: “Red Skin, White Masks”

Abstract: Over the last forty years, the self-determination claims of Indigenous peoples in Canada have increasingly been cast in the language of “recognition”: recognition of Indigenous cultural distinctiveness, recognition of an Indigenous right to land and self-government, recognition of Indigenous peoples’ right to benefit from the development of their lands and resources. In addition, the last fifteen years have witnessed a proliferation of scholarship which has sought to flesh-out the ethical, legal and political questions that these types of claims raise. Subsequently, “recognition” has now come to occupy a central place in our efforts to comprehend what is at stake in contestations over identity and difference in liberal settler-polities more generally. Red Skin, White Masks sets out to critically engage this emergent field of Indigenous recognition politics in two ways. First, it challenges the now commonplace assumption that the colonial relationship between Indigenous peoples and the state can be “reconciled” via such a politics of recognition. Second, it explores glimpses of an alternative politics. Drawing critically from Indigenous and non-Indigenous intellectual and activist traditions, I explore a decolonial politics of Indigenous self-recognition that is less oriented around attaining an affirmative form of recognition and institutional accommodation by the colonial-state and society, and more about critically revaluing, reconstructing and redeploying Indigenous cultural practices in ways that seek to prefigure radical alternatives to the hierarchical social relations that continue to facilitate the dispossession of our lands and self-determining authority.

Bio: Glen Sean Coulthard is Yellowknives Dene and an assistant professor in the First Nations Studies Program and the Department of Political Science at the University of British Columbia in Vancouver. Dr. Coulthard has written and published in the areas of contemporary political theory, indigenous thought and politics, and radical social and political thought. His work on Frantz Fanon and the politics of recognition won Contemporary Political Theory’s Annual Award for Best Article of the Year in 2007. He is the author of Red Skin, White Masks: Rejecting the Colonial Politics of Recognition (2014), and co-editor (with Avigail Eisenberg and Jeremy Webber) of Recognition versus Self-Determination Dilemmas of Emancipation Politics (2014).


Chair: Leanne Simpson, writer, Michi Saagiig Nishnaabeg of Alderville First Nation

- Maria Campbell, Métis Elder, writer, playwright, teacher, mentor
- Stan Wilson, Elder, teacher, mentor, member of the Opaskwayak Cree Nation
- Jessica Danforth, founder and Executive Director of NYSHN and Billy Ray Belcourt, NYSHN
- Caleb Behn, environmentalist, Eh-Cho Dene and Dunne Za/Cree from northern BC

Abstract: Intergenerational networks of Indigenous peoples allow a unique dialogue to build about where Indigenous peoples have been and where Indigenous peoples are going. This panel
addresses sovereignty, self-determination, nation-building and governance in the First Person, building the conversation from the grassroots up and acknowledging the intricate links between Indigeneity, truth, reciprocity and legacy. Intersectionality between who we are and what we experience – on the continuum of the life cycle and within the circle – are important not just for comparative purposes, but in order to be able to interpret, plan and thrive in the face of colonial discrimination, violence and exclusion. This conversation promises to be one which fans the intellectual fire and critically engages the participants and audience as we contemplate the importance of relationship strengthening, organizing, nationhood, and Indigenous bodies and spirits by Elders and Youth.

**Maria Campbell** is a writer, playwright, teacher, mentor and Elder. She started her career in 1973 when she published her first book, *Halfbreed*. That book has become a literary classic and continues to be one of the most widely taught texts in Canadian literature. Professor Campbell has also written four children’s books. Her most recent book, *Stories of The Road Allowance People*, translates oral stories into print and is being re-published. Her works have been published in German, Italian, French and Chinese. Professor Campbell has received numerous awards, including the National Aboriginal Achievement Award, the Gabriel Dumont Order of Merit, the Chalmers Award for best new play, and a national Dora Mavore Award for playwriting. She has been inducted into the Saskatchewan Theatre Hall of Fame and was made an Officer of the Order of Canada in 2008. Maria Campbell retired from the University of Saskatchewan where she taught native studies, creative writing and drama. She is currently the Elder in Virtual Residence at the Centre for World Indigenous Knowledge and Research, Athabasca University. She holds four honorary doctorate degrees and has served as writer and playwright in residence at numerous universities, public libraries, and theatres. She has worked as a volunteer with women and children in crisis for over forty years and is co-founder of a halfway house for women in Edmonton as well as an emergency crisis centre for women and children. Until recently Maria Campbell’s home was a safe house for youth. She is a mom, grandma and great-grandma.

**Caleb Behn** is Eh-Cho Dene and Dunne Za/Cree from the Treaty 8 Territory of Northeastern BC. He has recently graduated from the University of Victoria with a Juris Doctor degree and is among the first UVic Law students granted the Concentration in Environmental Law and Sustainability. Prior to law school, he was the Oil and Gas Officer for the West Moberly First Nations and a Lands Manager for the Saulteau First Nations. Caleb is the principal player / subject of the documentary “Fractured Land: The Story of Our Nation at the Crossroads” ([http://fracturedland.com/](http://fracturedland.com/)), an activist and engaged, smart and inspiring speaker.

**Jessica Danforth** and **Billy Ray Belcourt** are from The Native Youth Sexual Health Network ([http://www.nativeyouthsexualhealth.com/](http://www.nativeyouthsexualhealth.com/)). The NYSHN is an organization by and for Indigenous youth that works across issues of sexual and reproductive health, rights, and justice throughout the United States and Canada. NYSHN are resisters of violence from the state, violence on the land, and violence on bodies. Restoration of knowledge, justice, and ways to be safer in communities is critical to their work. And yes, resistance is sexy!

**Leanne Betasamosake Simpson** is “a gifted writer who brings passion and commitment to her storytelling and who has demonstrated an uncommon ability to manage an impressive range of genres from traditional storytelling to critical analysis, from poetry to the spoken word, from literary and social activism.” In 2014, Leanne Simpson was named the inaugural RBC Charles Taylor Emerging writer by Thomas King, and she was also nominated for a National Magazine Award for her short story “Treaties” published in Geist 90. In 2012, she won *Briarpatch*
Leanne Simpson’s Writing From the Margins Prize for short fiction. Leanne is the author of three books; Dancing on Our Turtle’s Back (2011), The Gift Is in the Making (2013), Islands of Decolonial Love (2013), and the editor of Lighting the Eighth Fire (2008), This Is An Honour Song (with Kiera Ladner, 2010) and The Winter We Danced: Voice from the Past, the Future and the Idle No More Movement (Kino-nda-niimi collective). Leanne holds a PhD from the University of Manitoba and has lectured at universities across Canada. She is of Michi Saagiig Nishnaabeg ancestry and a member of Alderville First Nation.

Stan Wilson, B.A. (U of Saskatchewan 1968), Ph.D. (University of California, Santa Barbara 1989). Professor Wilson is a member of the Opaskwayak Cree Nation where he spent his formative years. He has experience teaching at all levels of education including primary, elementary and high school both in the public system and on First Nations. He has been a school board member, a member of the Board of Regents at the U of Winnipeg, a school principal, superintendent of education, a consultant to provincial Departments of Education in Manitoba and Saskatchewan and Dean of Education at the University College of the North. As a university professor Stan conducted research and taught at Brandon University, the University of Alaska in Fairbanks, California State University in Sacramento, the Saskatchewan Indian Federated College and at the University of Alberta, where he co-founded the First Nations Graduate Education Program. He was also co-founder (with his wife Peggy) of the Land Based Master’s Degree offered at the University of Saskatchewan. Stan works from within an Indigenous paradigm, promoting and encouraging Aboriginal people, including students, to honour and utilize their own unique knowledge base. Bilingual in Cree and English, he is currently retired from the University of Alberta but serves on the Governance Committee of the Opaskwayak Cree Nation, and as adjunct faculty at several Canadian universities. He works extensively across Canada, the United States and Australia conducting Cultural Awareness training, staff development seminars and Cree language immersion programs.

12:00-1:00pm – Closing Plenary, Reflections & Networking

Safe journeys, see you at the 15th Annual Critical Race & Anticolonial Studies Conference

For more information please check: http://www.criticalracenetwork.com/ or the Facebook Events Page updates: https://www.facebook.com/events/793170307372435/
ACKNOWLEDGEMENTS

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