R.A.C.E. Link

FALL 2006

A Message from the editor: October 15, 2006

The findings of the public inquiry led by Justice O'Connor into the Arar case have been released since the publication of *RaceLINK's* last issue. Mr. Maher Arar is the Canadian citizen who, while traveling back to Canada from a holiday, was detained in the United States on allegations of having links to 'terrorism'. He was traveling with a Canadian passport and requested that he be returned to Canada. Mr. Arar was instead deported to Syria where he was detained and tortured. Upon his return, Mr. Arar charged that Canadian authorities had colluded with U.S. agencies in his incarceration, and Justice O'Connor's report strongly criticized the RCMP for its role in the affair. This case raises some very disturbing questions about the citizenship of people of colour (or, those who 'look' like Muslims) in Canada.

The inquiry's exoneration of Mr. Arar occurred in a climate of international disgust with the U.S. for its treatment of the detainees at Abu Ghraib. Further, the Arar case was defined as problematic only because the RCMP got the 'wrong' man, not for the profound restructuring of Canadian citizenship that it points to. Through the War on Terror, the U.S. is asserting its sovereignty as a global sovereignty, overriding the citizenship rights of 'Muslims' in other countries, including Canada. The similarities between the Arar case and those of a number of other (Muslim) Canadian citizens who have been deported or are being held under security certificates have to be taken extremely seriously, given the Canadian state's facilitation of this extension of U.S. sovereignty.

This issue of *RaceLINK* provides a brief report on the international symposium on *Gender, Race, Islam and the War on Terror* co-sponsored by the Ruth Wynn Woodward Chair at Simon Fraser University and RACE in Vancouver in May, 2006. Also included are an essay on archiving, alternate anthologies and self determination by Rajdeep Gill, a cultural theorist, art historian and Trudeau scholar; an abstract of Paula Joan Butler's Doctoral thesis, which examines Canadian mining companies in African countries; and an annotated bibliography on transracial adoption by Rupa Bagga, a Doctoral candidate.

RACE's annual conference has become something of a tradition, and as we begin to organize our seventh for Spring, 2007, we remain committed to our vision of promoting critical race feminist scholarship in Canada. We would like to ask RACE members to mark our seventh conference by increasing their own participation in the organization, by recruiting more members and by promoting *RaceLINK*. RACE is carving out a critical space for anti-colonial and anti-racist scholarship and politics in this country, and we invite you to work with us in this endeavour.

Sunera Thobani (University of British Columbia)

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Researchers and Academics of Colour for Equality/Equity

Spotlight on R . A . C . E . Coordinating Committee:

Saskatchewan:
Professor Patricia A. Monture is a citizen of the Mohawk Nation, Grand River Territory. She is presently employed as a Professor of Sociology at the University of Saskatchewan.

Ontario:
Sherene Razack is a Professor in the Department of Sociology and Equity Studies in Education, the Ontario Institute for Studies in Education of the University of Toronto.

Quebec:
Yasmin Jiwani is a faculty member in the Department of Communications at Concordia University, Montreal.

British Columbia:
Sunera Thobani is Assistant Professor at the Centre of Women's & Gender Studies at the University of British Columbia.

Manitoba:
Vanaja Dhruvarajan is a professor/senior scholar at the University of Winnipeg and is currently an adjunct Professor at the Department of Sociology and Women's Studies at Carleton University.

RECENTLY PUBLISHED BOOKS ON RACE & RACISM:

Obstructed Labour by Sheryl Nestel. University of British Columbia Press, March 2006.
Obstructed Labour analyzes how the movement to legalize midwifery in Ontario reproduced racial inequality by excluding from practice hundreds of professional midwives from the global south. Global macroprocesses of power, institutional forms of exclusion, and interpersonal expressions of racism all play a part. Sheryl Nestel shows that unequal relations between women underlie the successful challenge to patriarchal medical authority mounted by provincial midwifery activists. This is a disquieting but fascinating counter-history of the re-emergence of midwifery.

Voices Rising, by Xiaoping Li. University of British Columbia Press, October 2006.
Informed by a postcolonial and postmodern cultural critique, *Voices Rising* traces the trajectory of progressive cultural discourse generated by Asian Canadian cultural activists over the course of several generations. Xiaoping Li draws on historical sources and personal testimonies to convincingly demonstrate how culture acts as a means of engagement with the political and social world.

Breaking the Iron Wall: Decommodification and Immigrant Women's Labour in Canada by Habiba Zaman. Lexington Books, 2006.
In the latter half of the twentieth century, as immigrant-receiving countries such as Canada began competing to recruit the "most desirable" candidates, immigrants became commodified, their labor bought and sold for the benefit of national and global markets. By providing empirical as well as historical evidence, Habiba Zaman undertakes a rigorous analysis of immigrant women's commodification and the possibility of their decommodification in Canada.

Discourses of Denial: Mediation of Race, Gender and Violence by Yasmin Jiwani. University of British Columbia Press, 2000.
Discourses of Denial uncovers how racism, sexism, and violence interweave deep within the foundations of our society. Using examples from the lives of immigrant girls and women of colour, Yasmin Jiwani considers the way accepted definitions of race and gender shape and influence public consciousness. With a perspective both academic and activist, she exposes how media representations of violence serve the status quo and fail to tell the whole story about racialized and gendered inequalities.

Racial Profiling in Canada by Carol Tator and Frances Henry. University of Toronto Press, 2006.
In this comprehensive and thought-provoking work, Carol Tator and Frances Henry explore the meaning of racial profiling in Canada as it is practised not only by the police but also by many other social institutions. The authors provide a theoretical framework within which they examine racial profiling from a number of perspectives and in a variety of situations Informed by a wealth of research and theoretical approaches from a wide range of disciplines, Racial Profiling in Canada makes a major contribution to the literature and debates on a topic of growing concern.

Race and the City by Shanti Fernando. University of British Columbia Press, 2006.
In Race and the City, Shanti Fernando presents an elegant analysis of the mechanisms of political mobilization under systemic racism that draws on case studies, interviews, and a detailed understanding of the racialized legal and sociocultural histories of both the United States and Canada. She argues that while increasing diversity may be a challenge for systemic inclusiveness, it is one that must be met if Canada is to uphold its vision of a truly democratic society.

UPCOMING CONFERENCES:

3rd International Globalization, Diversity, and Education Conference
March 1-3, 2007
Red Lion Inn at the Park
Spokane, Washington

Diversity, a concept widely employed in conversations addressing education, is seldom examined within contexts of economics, power, culture, and environment. This conference will provide a forum for scholarly discussion of diversity grounded in relationships between peoples and their economic, political, cultural, and geographical contexts. We welcome and encourage the participation of students, faculty, educators, and community members. Proposals for presentations that engage the themes of diversity, education, globalization, and related issues are invited. We are especially interested in work that engages the topic of diversity while connecting the local with the global. Proposals should address the theme of the conference from any disciplinary, cross-disciplinary, or trans-disciplinary perspective. Diversity is conceptualized broadly and includes languages, people, ideas, theoretical frameworks, ideologies, etc.

Proposal Deadline: November 12, 2006
For more information contact the organizers listed below or visit the conference website:
http://www.emmps.wsu.edu/globalization/
Email us at: diversityconf@wsu.edu

Eighth Annual Women's History Conference
Sarah Lawrence College, Bronxville, NY
Friday & Saturday March 2-3, 2007
DEADLINE 2006-12-01

Women at War: Soldiers, Sisters, Survivors
Keynote Speaker: Janis L. Karpinski

War has always been seen as the work of men but it has always touched women's lives, not only as mothers, sisters, wives and daughters but also as soldiers, commanders and spies. According to conventional wisdom, women can only be victims of war or naive advocates of peace. Facts belie that image. This conference is dedicated to unmasking the realities of war in women's lives.
We invite scholars, artists, writers, and activists to submit proposals for papers, readings, workshops, and performances. Proposals for full panels are especially welcomed.

Topics may include, but are not limited to:

Scouts and Spies Women in Combat Surviving in War Zones Military and Misogyny Rape as a Weapon of War Peace Movements Women as Freedom Fighters Militarization and the American Mind Gay Life in the Military

Please email/mail a brief abstract and c.v./resume to:
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Visit the website at http://www.sarahlawrence.edu

Report on the *Gender, Race, Islam and the War on Terror* Symposium

Sunera Thobani

The Ruth Wynn Woodward Chair at Simon Fraser University and RACE co-sponsored a symposium on *Gender, Race, Islam and the War on Terror* in Vancouver on May 11-13, 2006. Concerned about the growing anti-Islamic climate and the very acrimonious public debate across the country on the Ontario proposal to allow Muslims to use Islamic law for family arbitration, RACE co-organized this international symposium to create a forum for dialogue and exchange among feminists with different backgrounds, perspectives and political positions. The War on Terror has demonized Islamic societies, reproducing centuries old stereotypes of Muslim men as hyper-patriarchal and misogynist and of Muslim women as passive objects of oppression. In this climate, creating space for dialogue and the building of alliances among feminists has become vital.

The three day Symposium opened with a public panel with Rosalie Sindi Medar-Gould, the director for BAOBAB, who discussed the pitfalls of short-sighted international feminist interventions in court cases concerning Muslim women in Nigeria. Such interventions, which are led by feminists living in the West and not by feminists actually working in Nigeria, often work against the interests of Muslim women, Gould argued.

Four key themes were addressed during the workshops: Reading the Qur'an; Islamic Feminism; Representation and the Media; and the Use of Torture. Challenging patriarchal readings of the Qur'an, Asma Barlas argued that the text can also be interpreted to promote women's emancipation and social justice. Non-Muslims, as well as many Muslims, ascribe the ideology of male supremacy to Islam, Barlas noted, and in doing so, privilege patriarchal readings of the text. She critiqued various interpretations of the same verses from the Qur'an to demonstrate the very different consequences that follow from these different readings.

Discussing the 'Sharia' debates in Canada, Amina Jamal highlighted the difficult position many feminists found themselves in because they did not want to reproduce the racist casting of Islam as misogynist or undermine Muslim women's struggles against patriarchal oppression. Problematizing the role of feminists in reproducing the 'good' Muslim 'bad' Muslim dichotomy in this debate, Jamal argued for the disruption of this dichotomy from anti-racist and anti-imperialist perspectives.

The majority of populations rely primarily on the media for their knowledge about current affairs and international relations, and Sunera Thobani argued that while the mainstream media has recently come under some criticism for its pro-Bush Administration stance, less attention has been paid to reports of the War on Terror produced by women's and human rights activists. Examining the representations of Afghan women in two documentaries broadcast on CBC, *Daughters of Afghanistan* and *Return to Kandahar*, Thobani argued that little difference was to be found between their representations of Afghan and Western women and those informing current U.S. and Canadian foreign policy.

Report on the *Gender, Race, Islam and the War on Terror* Symposium (Continued)

The use of torture in the War on Terror was addressed by Liz Philipose. She outlined the official definition of torture and discussed the forms of torture described in the CIA manual. Philipose went on to discuss Michael Ignatieff's position on torture and, given his bid for the leadership of the Liberal party, stressed the need for participants to discuss how they could draw attention to the question of torture within Canadian political debates.

The symposium closed with a public panel where Sedef Arat-Koc spoke out against the closing down of public space for the politics of dissent. She also critiqued the responses of mainstream feminists for colluding with the anti-Muslim and pro-war rhetoric of the Bush Administration. Racial profiling has emerged as a key anti-terrorist measure adopted by the Canadian state since 9/11, and Zool Suleman, a Vancouver based immigration lawyer, discussed the broadening and deepening of this practice. The symposium attracted over two hundred participants at its various events, including academics and activists, and as such, it provided not only a space for the exchange of ideas, but also for networking and coalition building.

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Alternate Ontologies and Epistemologies of Archiving and the Politics of Self-determination

By Rajdeep Singh Gill

Archives are often associated with institutional and "public" records, reports and representations in "media," and recognized or "documented" cultural/social production. Archiving in hegemonic realms remains yoked to a specific kind of materialization or visibility of "data," "voices," "personal" or "public" social and cultural memories. It is normatively, and I would argue eurocentrically and colonially, connected to how cultural moments, memories and practices are solidified or media-sized into "Reality" and "History." Jacques Derrida aptly describes this (eurocentred) archive-al process as one of commencement and commandment – "*there* where things *commence*–…[an] ontological principle – but also the principle according to the law, *there* where men and gods *command*, *there* where authority, social order are exercized, *in this place* from which *order* is given…"(1). Archives within euro-modern imaginings are thus ontological and epistemological places and spaces for the production and reproduction of social subjects, hierarchies and authority.

A key manner in which power and the social relations of archival processes are obscured, and the concept of euro-colonial archiving is universalized, is through normative constructions of "media," "science" and "technology." Though the imperial and capitalist underpinnings and archival hierarchies of eurocentric modernity may be more acknowledged in academia, euro-centred constructs and narratives of "technology" and "science" are not as deeply questioned. They are however an *integral* site/sign of colonial construction, stratification and streaming of knowledges and practices. Even extremely sharp critiques of imperialism, such as Chandra Talpande Mohanty's "Under Western Eyes: Feminist Scholarship and Colonial Discourses" do not question the naturalizing of euro-narratives of "technological" and "scientific" development (54). These narratives are implicated in the abstractive and extractive colonial "ownership" of creativity, knowledges, histories, memories and practices. If science and technology are not archived in a eurocentred manner, then there was and is no singular "industrial" revolution or "technological" age and the myth of "progress" and "development" so elementally tied to eurocentred "technology" is revealed not only as a colonial ideology but as an attempt to destroy or make ghostly technological histories and capacities of indigenous communities and communities of the South.

In *Another Reason: Science and the Imagination of Modern India*, Gyan Prakash locates science, not merely as a "body of methods, practices and experimental knowledge" but as a "multivalent sign" of "the grammar of modern power" (7). Prakash documents science (or euro-cized-science as I locate it) as a discursive sign of "universal reason" in Britain's "civilizing mission" to "dominate in order to liberate"; it authorized colonial production of knowledge about India, the development of colonial disciplines, the construction of an infrastructure to most efficiently exploit Indian labor and resources, and the imposition of a new system and grid of governance (3-5). "Science" as a sign is a site for the archive-al legitimation and production of dominant narratives of modernity not only in India, but globally. How nation-states and their

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economies, social infra-structures, political systems, etc., are normatively expected to be organized, built, function and measure up are thus haunted by the "modern" governmentality inscribed by universalized euro-logic.

Despite an acute awareness of the imperial narratives of modernity and their translation and incorporation into Indian national space under the "sign of science," Prakash does not open up the construct of science itself. This ends up naturalizing euro-colonial science as a singular archive of "modernity" thereby putting under erasure non-european ontologies of science. How "science" may be envisioned, practiced and lived as an archive-al organization of a community or society at large is connected to epistemological and ontological understandings of self, society and the world. "Science" is deeply cultural in bases (when understood as a living, not abstracted, collectivity of relations), but "science" as a sign of dominant eurocentred/universalized "modernity" most often denies different narratives of knowing and being human. As part of such a critique Betty Bastien in *Blackfoot Ways of Knowing: The Worldview of the Siksikaitsitapi* underscores that "*Ao'tsisstapitakyo'p* [which] means 'to be cognizant and to discern the tribal connections'" is indigenous science, and that owning and reclaiming this science is an essential part of healing and decolonization (1; 46). Rather than only "deconstruct[ing] the inherent assumption of Eurocentred ideological process," as Prakash and Derrida undertake, Bastien energizes "indigenous theories and ontological assumptions," thereby undertaking "the process of reconstruction of self and the identification of one's place in a cosmic universe as a basis for Indigenous ways of knowing" (165).

Reifying euro-colonial science as a singular archive of "modernity" also gives Europeans enormous agency, presence and intellectual-philosophical-material credit for what was a profoundly global endeavor. This appropriation of the labor, authorship, agency and knowledges of non-europeans in the formation of modernities, and the development of European culture and thought, casts an undeniable gaze at the entrenchment of eurocentricism, racism and imperial-capitalism in European knowledge formation and practices. People of color and indigenous peoples, "Northern" and "Southern," have, and continue to, contribute immensely to what is falsely and violently projected solely as a "euro-modern" scientific and technological endeavor. Moreover, non-human social actors and ecologies have been central to knowledge development and production on the planet.

Euro-colonial narratives may have "absorbed" these diverse knowledges within their own systems of abstraction and constructs of "reason" in the service of Empire but that does not render these knowledges solely European, nor does it necessitate that "science" is a system connected largely to the universalization or translation of euro-colonial logic or euro-modernity. In the spirit of decolonial reclamation, Abdias Nascimento calls for the affirmation of the "valid essential principles" of African cultures, which "contain their own intrinsic and valuable science" and "offer a wealth of needed wisdom that is pertinent to our [African] organic existence" (244). I want to emphasize that Bastien and Nascimento's reclamations and

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explorations are not orientalized, essentialized or fossilized constructs of nature, identity, science or culture, but rather an owning, honoring and nurturing of dynamic ancestral, communal and planetary ways of knowing and being in the world. These self-determining ways of knowing and being are no less "modern" or contemporary, and challenge the idea that European social systems are the marked and unmarked centres of modernity. For example, what makes the Republic of Palmares, the first independent African state in the Americas founded in 1595 in what is now Brazil, "less" modern or not at the heart of its own modernity? Palmares, like other maroon communities/nations, as Nascimento states were not "hide-outs of slaves" but "the forging of new African-derived forms of social life and culture, the building of sovereign communities" (256). Palmares is one historical example of how indigenous social systems and ethics have been at the heart of modernity and, more importantly, within their own narratives of human belonging and planetary existence. Peoples around the globe have developed different ways of being "modern" and of inhabiting their ontologies of space, time and history, rooted in their own archivings of the planet; always changing, adapting and incorporating without negating the continuity of culture and community generation after generation.

It is thus important to foreground that modernities are not the only key archive-al systems of human existence in the last few centuries or the present moment. As well, for example, in case of Africans in the Americas, what may be located as integral to modernity/ties is not only the institution of slavery, but African ontologies and epistemologies and their manifestation in political, economic, social and spiritual traditions and systems, historical and contemporary. This owning goes beyond eurocentred narratives and is essential, as Nascimento argues, "in the interests of historical truth, but also in order to rebuild…colonized peoples' psyche, self-esteem, self-determination and protagonism"(256). Althea Prince elaborates these politics through creativity, survival, resistance and resilience embodied in the archives of life itself:

> It is clear in Story that African people did not take possession of the definition of "slave," except in ironic usage. They did not include it in the epistemological underpinnings of their lives. Their attention to "slave" was only in the definition of the relationship in the plantation systems between the two production units: the owners of the production machinery (the plantation owners, or the white people) and the people whose labour ran the machinery (the Africans, or "the people," as my mother referred to them.) The very reconstruction of power that is present in African people's Story tells us they had existentially reclaimed their organic mind…They showed...in the way they 'did life,' that they had an identity forged by *them*, in *their* mould. This was not a "slave" identity, but an African identity. This identity is what provided for journeying on the "railroads" out of slavery, be they "underground," above ground, by sea or in the mind (47).

I interpret Prince as foregrounding Story and Life as "media," an embodiment and *creation* of the continuity, evolvement and resilience of African epistemologies. This view challenges the eurocentric understanding and perpetuation of "media" as largely a reified "technical" condensation evacuated of human and cosmic relations, to be codified "neutrally" as print, radio, television, internet, etc. Derrida is partially right in the assertion that "the technical

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structure of the *archiving* archive also determines the structure of the *archivable* content even in its very coming into existence and in its relationship to the future" (17). However, Derrida, due to his rootedness in eurocentred thought despite his desire to question it, does not consider the ontological-epistemological flux of "technical nature" itself.

None of the eurocentredly reified "media" congeal in the same way prior to their emergence into a particular worldview. The euro and now global hyperabstraction of "media" is propagated as a site of, and for, great archive-al power and potential in dominant social, cultural, economic and political infrastructures. This hyperabstraction allows hegemonic power-knowledge nexuses to subalternize other ontologies of "media": the innumerable ways in which human and non-human experience and life is embodied, felt, shared and witnessed, and thereby archived. This has a profound ethical and social affect and effect as hegemonic atomization of archiving enables dissociation and disconnection at a societal level. In contrast, "media," expansively theorized and inhabited, encompasses the generative spatio-temporalities and dimensions of human, non-human and cosmic presence, creation, inter-actions, inter-practices and inter-connections. Our bodies, our communities, the environment, our consciousness, the earth, and the universe, in their lived cosmic and social interrelationships and radical interconnectedness, are all "media."

In opening up the notions of eurocentred science, media and technology, I am not implying that television, film, radio, print, digital "media," etc., are not part of the continuum of social and cultural technologies and production for non-european communities and peoples. The ontology of these technical-social condensations is embedded within specific ways of knowing and being. For example, film, photography, internet, etc., for many communities, are not "new" media or technology in their social and cultural ontology or their narrowly scientific-technical bases – they can be and are inhabited as part of the continuity of orature, community survival, indigenous science and alternate worldviews. Umeek /E. Richard Atleo in *Tsawalk: A Nuu-chah-nulth Worldview* inhabits such a narrative of continuity and alternate ontology, and individuals like Bruce Lipton from the tradition of euro-science have come to acknowledge, in part, the power of indigenous sciences to also sophisticatedly theorize and explain institutionalized scientific "discoveries."

I further want to question the violently narrow imperial imaginings of technologies in euro-science, which have traveled and territorialized themselves worldwide. I theorize and define technologies as the web of relations, social, spiritual, instrumental and material, linked to cultural action and actualization. In euro-colonial and euro-historical constructs, "technology" is instead externalized and abstracted becoming a hyperreal or reified presence in human history and contemporary times. The reification and abstraction of technologies gives the construct of "technology" itself a pre-social, pre-determined sheen; it obscures that technologies of systemized social (re)production, knowledge or information dissemination, etc., are located in a web of social-cultural earth relations, and emerge and have meaning as technologies only in their lived trajectories and social contexts.

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The dominant hyperabstracted construction of "science," "media" and "technology," is disconnected from the rich fabric of life and spirit, reflecting the narrow yet broadly held ontology of colonial-capitalist paradigms. Dis-spirited and dis-connected ways of knowing and being enable oppression and violence, and are at the heart of colonization for many peoples and communities. Bastien has delineated how, for the *Siksikaitsitapi* (Blackfoot) and diverse aboriginal peoples on Turtle Island, the concrete relationships to "the land, animals, time, stars, sun, and to each other" became abstractions through European colonization and that "detachment and disassociation are evident in the dissipiritualization of these concepts and relationships"(31). She insightfully elaborates:

> They [dissociation and detachment] make genocide possible and allow denial afterward. Similarly, the abstracted definition of "culture" fails to perceive the culture of concrete relationships among *Niitsitapi* [indigenous people]. Abstracted definitions as used in laws, policies, schools, and social science theories legitimize the dispiritualized perception of the natural world. Enforcing their use destroyed the alliances central to *Niitsitapi* concepts of self. The colonizers who formulated racist theories and designed genocidal policies were and are detached from the conditions of Aboriginal peoples. Such distance is characteristic of ordinary genocide (31-32).

In *Uninhabiting the Violence of Silencing: Activations of Creativity, Ethics and Resistance*, Fabiola Nabil Naguib depthfully theorizes how racism and other intersecting oppressions are "really a by-product of lack of connection— lack of connection to the divine, and the divinity and humanity within ourselves and others…. This lack of consciousness…certainly aids the perpetuation(s) of racism and the disconnection that supports its continuation" (31). I wholeheartedly agree with Naguib and Bastein's location of oppression and genocide in systematized disconnection and dissociation, and thus re/imagine and re/locate archive-al practices and theories from the ethic of the sacredness and radical interconnectedness of all life. Re/covering and re/membering connectedness, immanent in the cosmos, is a profound archive-al resource for surviving and living in the face of injustice and genocide.

The re/orientings of archives of "media," "science" and "technology" and the opening up of the bases of archiving to spiritual and connective paradigms holds vast potential in terms of how justice can be activated in the world. A powerful example is *Nayakrishi Andolan* (New Agricultural Movement) in Bangladesh. This movement, involving close to one million people, does not archive "industrialization," as codified by capital, to be technologically superior. As well, the movement asserts, "we have no evidence that information technology advanced truth, ensured better flow of information, strengthened analysis or nurtured wisdom; it rather reinforced grand lies, dis-information and propaganda to suppress the struggle of the people for equity, justice and dignity" (4).

Nayakrishi foregrounds and archives agriculture, not as a "sector of production" but as a profound technology of life – a way of building culture and community, through connection to joyful and sustaining reciprocal life-practices. Such practices carry "the seeds to change our

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existing life-styles of hierarchical, coercive and exploitative relations and predatory habits and propensities" (7). *Nayakrishi's* politics is embedded in social-spiritual traditions and movements of Bengal, and living streams of wisdom, creativity and knowledge flowing orally and in life practices through families and communities. *Nayakrishi* does not dissociate humans from nature, and works from a vision that "there is a unitary feeling of our being, a sense of joyful oneness," "the omnipotent whole of which we are all parts" and that this oneness is not a negation but an ethic of experiencing and honoring human and biodiversity in all its vitality (8-9). *Nayakrishi* is an inspiring example of how self-determination may be strengthened through socio-ethical responsiveness to ancestral and communal archives, and mother earth's generative creativity and profound archival power to re/awaken, sustain and nurture life in all its diversity.

Conclusion

This article is a section taken from a more extensive paper. It foregrounds part of my on-going process to unpack, explore and theorize on alternate ontologies and epistemologies of archiving and the politics of self-determination. When I initially set out to write, my goal was not to finalize or conclude my arguments, but rather to engage in and approach my topic through an open-ended reflexive process of examination, interconnection and commitment to activate a decolonial ethic and approach—allowing my theorizations to emerge organically verses predetermining the direction or investigations of my paper. This work has thus emerged out of a larger personal process and journey of re/orienting, re/locating, re/naming and re/membering my academic training, personal responsibility, accountability and ancestral traditions, while engaging in the richness of diverse ontologies and epistemologies of knowing and being in the world.

Rajdeep Singh Gill is a cultural theorist, curator and art historian, who teaches at the Emily Carr Institute of Art and Design and is the co-founder of the Creativity Commons Collective and Press. His writings have been published in Canada, India, United States, China, Italy, Morocco and France and he is the editor of the upcoming book, Planetarity, Creativity and Social Justice. Rajdeep was named a Trudeau Scholar in 2006.

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Violence as Civility:
Race, Mining and Canadian Neocolonizers in African States

Doctor of Philosophy 2006
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Abstract

Occupying a dominant position in the global mining industry is one of Canada's key strategies for establishing itself as a successful nation in the twenty-first century global order. This has entailed a rapid expansion of Canadian mining industry presence in African states, such that Canada is now the leading non-African country investing in African mineral exploration. Positing such presence as neocolonialist in nature, this thesis asks how it is in cultural terms that Canada, a country usually portrayed as a model of national and international civility, is able to engage in inherently violent neocolonialist practices in African countries in the twenty-first century. Data is generated primarily from interviews with Canadian mining industry professionals, and supplemented with examination of various Canadian federal government texts, multilateral agency documents and mining industry documents. The data is read in relation to the fact of African resistance to foreign domination of mining. Drawing on anti-colonial, postcolonial, post-structural and critical race theories of white masculinity, nation formation and racial discourse, my analysis of the data shows the making of a particular kind of Canadian national cultural imaginary, "muscular white civility" – and a particular type of white male capitalist subject – required to normalize contemporary processes of North-South resource appropriation. By authorizing the appropriation of African mineral wealth in the name of Canadians' "muscular white civility" (we have capital, technology, organization and humane values), Canadians' privileged access and property rights are maintained and normalized in contemporary African mining. A key finding of this research is the inherently white supremacist nature of the Canadian twenty-first century internationalist imaginary and the consequent reproduction of North-South economic disparities structured along racial lines.

Transcultural and Transracial Adoption:

An Annotated Bibliography

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"An invisible red thread connects those who are destined to meet, regardless of time, place or circumstance. The thread may stretch or tangle, but will never break"

-Ancient Chinese Belief

The term "adoption" evokes different connotations, ranging from the a revered noble deed from the adopter's perspective (providing a home to someone in need), to a tragic loss or social stigma from the point of view of the birth mother, or loss of identity and belongingness from the point of view of the adoptee. Adoption further reflects diversity, nationally and internationally, in its practice and philosophy, since the migration and adoption of children can be the outcome of a multitude of circumstances. While "adoption" literally signifies the termination or transfer of all parental rights of the biological parent towards the child to the adoptive parents, it does not convey the emotional upheavals that the adoptees or individuals concerned (the biological parents, the child and the adoptive parents) go through both in their native and adoptive cultures, or how race shapes the process of adoption and complex issues of identity formation.

The following sources provide an introduction and critical analysis to international adoptions, an interdisciplinary field examining issues related to cultural identity, gender, race, and ethnicity concerning intercountry and transracial adoptees and adopting families.

Bibliography:

Briggs, L. (2003) 'Mother, Child, Race, Nation: The Visual Iconography of Rescue and the Politics of Transnational and Transracial Adoption', *Gender and History. 15(2)*, 179–200.

Laura Briggs traces the genealogy of the images of "mother-child/waif" (a rail-thin waif, maybe with an empty rice bowl, or a mother holding a skeletal child, a secularized, traumatized Madonna and Child) in the US and shows that these images were deployed to stand for Third World "poverty" and its imagined solutions of rescue. Such images convinced Americans that Asia was "our" responsibility and to thus support U.S. Cold War interventionism. As Briggs states, "[t]o 'adopt' a child was to participate in foreign policy" (190).

Transcultural and Transracial Adoption :
An Annotated Bibliography (Continued)

Cartwright, L. (2005) 'Images of 'Waiting Children': Spectatorship and Pity in the Representation of the Global Social Orphan in the 1990s', T. A. Volkman (ed.) *Cultures of transnational adoptions*. Durham: Duke University Press. 185–212.

Cartwright examines the proliferation of a transnational politics of pity articulated through humanitarian aid efforts to rescue social orphans in crises. She considers the role of visual documentation, specifically the television newsmagazine show as it emerged as a means of narrativizing, and marketing visions of social crises in Romania, the former Soviet Republics, and   China.

Dorow, S. (Ed.). (1999). *I wish for you a beautiful life: Letters from the Korean birthmothers of Ae Ran Won*. St. Paul, MN: Yeong & Yeong.

Unfortunately, the stories of birthmothers in non-Western societies are often inaccessible, ignored or misunderstood. In this work Dorow gives recognition to birthmothers by telling their stories. The unusual collection of letters in *I Wish for You a Beautiful Life* helps to bring the experiences and memories of Korean birthmothers to light and makes them available to a worldwide audience.

Dorow, S. (2006). *Transnational Adoption: A Cultural Economy of Race, Gender and Kinship*. New York: New York University.

In this recent ethnographic study of China/U.S. adoption, Sara Dorow discusses the local and transnational processes that characterize international adoption as a new form in Chinese-American migration. It examines how parents contribute to the construction of the cultural and racial identities of adopted children, among other issues.

Fogg-Davis, H. (2005) 'Racial Randomization: Imagining Nondiscrimination in Adoption, S. Haslanger & C. Witt (eds.) *Adoption Matters: Philosophical and Feminist Essays*. Ithaca: Cornell University Press. 247–264.

Hawley Fogg-Davis questions adopting families' prior assumptions about race and familial belonging, and the vexing matter of seeking racial justice in the United States. If a white family adopts a black child, curiosity arises to high levels, making both the adopted child and the adopting parents uncomfortable. Racial randomization in adoptions aims to catalyze a rethinking of status quo assumptions about which persons belong together in families. Anti-racist intervention at the point of adoptive placement is what is necessary to curb intergenerational racism, the author argues.

Grotevant, H. D., Dunbar, N., Kohler, J., & Lash Esau, A. M. (2000) 'Adoptive identity: How contexts within and beyond the family shape developmental pathways', *Family Relations, 49(4)*, 379–396.

While defining and contextualizing adoptive identity, this paper focuses on the question, "[w]ho am I as an adopted person?" The authors discuss how identity has been shaped by recent social changes, such as openness in adoption procedures, and the meaning of adoptive identity and its developmental course for children adopted transracially.

Transcultural and Transracial Adoption
An Annotated Bibliography (Continued)

Herrmann, K. J. Jr., & Kasper, B. (1992) 'International Adoption: The Exploitation of Women and Children', *Affilia. 7 (1)*, 45–58.

> In this article, Herrmann and Kasper argue that although the adoption of children from underdeveloped countries by families in developed nations may provide secure homes and families for orphaned or abandoned children, the common practice of treating international adoption as a business has resulted in violations of standards and laws. They discuss the social and economic exploitation of women and children in underdeveloped countries.

Lovelock, K. (2000). 'Intercountry Adoption as a Migratory Practice: A Comparative Analysis of Intercountry Adoption and Immigration Policy and Practice in the United States, Canada and New Zealand in the post World War II period', *International Migration Review. 34 (3)*, 907–949.

> Kristen Lovelock traces the immigration policies and practices in all three countries. She documents   and analyzes policies in receiving countries and provides insights into the social context within which the "humanitarian endeavour" is embedded.

March, K. (1995). 'Perception of Adoption as Social Stigma: Motivation for Search and Reunion', *Journal of Marriage and the Family. 57 (2)*, 653–660.

> In her article Karen March examines the link between adoption reunion and the perception of adoption as a social stigma. Based on an open-ended interview questionnaire focusing on reunion outcomes, this study reflects the responses of the interviewees reporting discrimination from others who questioned their unknown biological kinship ties. This led adoptive children to look for their birthparents in order to do away with the social stigma attached to their self-identity.

Roberts, D. (2005) 'Feminism, Race, and Adoption Policy'. In S. Haslanger, & C. Witt (eds.) *Adoption Matters: Philosophical and Feminist Essays*. Ithaca : Cornell University Press. 234–246.

Dorothy Roberts has written and lectured extensively on the interplay of gender, race and class in legal issues concerning reproduction and motherhood. Roberts's current research concerns the racial disparity reflected in general inequity in the U.S. child welfare system. She defines the child welfare system as being an institution designed to monitor, regulate and punish poor Black families. She discusses the racial disparity in state removal of children from their homes, the impact of the child welfare system on Black families, and how racial politics helps to shape child welfare policy.

Simon, R. J., & Rhonda M. R. (2000) *In Their Own Voices: Transracial Adoptees Tell Their Stories*. New York: Columbia University Press. 3-27.

> Rita J. Simon and Rhonda M. Roorda present significant empirical research on interracial adoptions. They provide a forum for Black and mixed-race adults who were transracially adopted to share their experiences, emotions and stories about being raised in white homes.

Transcultural and Transracial Adoption
An Annotated Bibliography (Continued)

Selman, P. (2002) 'Intercountry Adoption in the New Millennium: The 'Quiet Migration' Revisited', *Population Research and Policy Review. 21 (3)*, 205–225.

Peter Selman looks at international adoption from the perspective of "quiet migration." He compiles an estimate of the number of intercountry adoptions worldwide, using data recorded by eighteen receiving states in the 1990s. While adoptions to the United States from China and Russia have been significant numerically, this study suggests that the highest rates among receiving countries are to be found in Scandinavia, and the largest numbers for the countries of origin are in Eastern Europe, followed by Korea.

Wegar, K. (2000) 'Adoption, Family Ideology, and Social Stigma: Bias in Community Attitudes, Adoption Research, and Practice', *Family Relations. 49 (4)*, 363–370.

This article discusses the impact of the dominant North American genetic family ideal on community attitudes toward adoption, on adoption research, and the beliefs and attitudes of adoption caseworkers. Sociologist Karen Wegar critically examines how the failure to recognize the stigmatized social position of adoptive families in North America has shaped not only current public opinion about adoption, but also hindered research and practice related to it.

Westhues, A., & Joyce, S. C. (1998) 'The Adjustment of Intercountry Adoptees in Canada', *Children and Youth Services Review. 20 (1–2)*, 115–134.

This article discusses how intercountry adoptions have become an important social policy issue in Canada. While the number of intercountry adoptions show a rising trend, the number of children available for adoption in Canada have declined steadily. Under such circumstances, children adopted internationally experience different racial and cultural background from their adoptive parents. This study question questions whether these transracial and cross-cultural adoptions work.

Westhues, A., & Joyce, S. C. (1998) Ethnic and Racial Identity of Internationally Adopted Adolescents and Young Adults: Some Issues in Relation to Children's Rights', *Adoption Quarterly. 1 (4)*, 33–55.

Taking into account the results on 155 interviews with internationally adopted adolescent and young adults in Canada between the 1970s and 1980s, the authors discuss the consistent adjustments made by the adoptees in the new multicultural environment. They also discuss the experiences of racial and ethnic discrimination of these youth.

Faculty Achievement

CONGRATULATIONS to Dionne Brand, poet and writer, for receiving the **2006 Toronto Book Award for her latest work,** *What We All Long For*.

Film Bibliography – The Politics of 'Saving' Muslim Women

Harrison, Cassian (Director). (2001) *Beneath the Veil*. **Four Corners, ABC TV: Sydney.**

Reporter Saira Shah travels to Afghanistan to look for her father's birthplace. The documentary highlights the Taliban's treatment of women.

Benger, Robin (Director). (2003) *Daughters of Afghanistan*. **[CBC Documentary].**

Journalist Sally Armstrong profiles the experiences of four Afghan women including the well-known activist, Dr. Sima Samar.

Paul, Jay & Pazira, Nilufer (Director/Co-Director). (2003) *Return to Kandahar*. **[CBC Documentary].**

This documentary traces the journey of Nilufer Pazira as she travels across Afghanistan to search for her friend.

Nawaz, Zarqa (Director). (2005) *Me and the Mosque.* **Montreal: National Film Board**.

Zarqa Nawaz looks at some Muslim women's access to mosques in Canada.

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