

SUBALTERN VOICES SERIES - INTEGRATING RESEARCH, TEACHING & TECHNOLOGY

SUBALTERN VOICES SPEAKERS

This digital library contains the archives of the Subaltern Voices Speaker Series seminars, which were delivered between September 2006 and March 2007. An important objective of this site is to make these digital resources available for researchers, teachers, students, and the general public in Alberta and elsewhere in the world who may be interested in learning more on the specific subjects covered within the Series. The following learning objects are available:

- (i) 12 Subaltern Voices Seminars with 13 leading-edge scholars from Canada, the United States, and United Kingdom;
- (ii) Speakers' abstracts, which provide a substantive overview of the seminar;
- (iii) Access to multimedia presentations of the seminar; you can listen to the seminar in audio or podcast formats, or view the video online; and
- (iv) The Speakers' Bios, which also include materials for further readings by the author and on the specific topic.

SEMINAR SPEAKERS

The 13 speakers for the 12 seminars included:

- I. Dr. Hakim Adi (Middlesex University, London, UK)
- II. Dr. Rob Aitken (University of Alberta, Edmonton, Canada)
- III. Dr. Geeta Chowdhry (North Arizona University, Flagstaff, USA)
- IV. Dr. Catherine Kingfisher (University of Lethbridge, Lethbridge, Canada)
- V. Dr. Rita Dhamoon (University of Alberta, Edmonton, Canada)
- VI. Dr. Emmanuel Chukwudi Eze (DePaul University, Chicago, USA)
- VII. Dr. Uma Kothari (University of Manchester, Manchester, UK)
- VIII. Dr. Sarah Percy I (Oxford University, Oxford, UK)
- IX. Dr. Sarah Percy II (Oxford University, Oxford, UK)
- X. Dr. Meenal Shrivastava (Athabasca University, Athabasca, Canada)
Dr. Wenran Jiang (University of Alberta, Edmonton, Canada)
- XI. Dr. Kiera Ladner (University of Manitoba, Winnipeg, Canada)
Dr. Isabel Altamirano-Jimenez (University of Alberta, Edmonton, Canada)
- XII. Dr. Falguni A. Sheth (Hampshire College, Amherst, USA)

CITING THE SUBALTERN VOICES SPEAKER SERIES:

Arar, Maher. "Civil Liberties and National Security," 11th Annual University of Alberta Political Science Distinguished Lecture, 18 April, 2007. In: "Maher Arar Lecture Podcast", online, Subaltern Voices web site, [http://](#) (retrieved, 27 April 2007)

Kothari, Uma. "Disguising Race: The Sanitisation of Discourses of Development," Subaltern Voices Speaker Series: Speaking & Theorizing from the Disciplinary Margins, 25 January, 2007, online video, Subaltern Voices web site [<http://>](#) (retrieved 25 March 2007)

SUBALTERN VOICES SERIES - INTEGRATING RESEARCH, TEACHING & TECHNOLOGY

SEPTEMBER 2006

Speaker: Dr. Hakim Adi (Reader in the History of Africa and the African Diaspora, Middlesex University, London)

Topic: “The African Diaspora, ‘Development’ and Modern African Political Theory.”

Date: Tuesday, 19 September 2006

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: Those concerned with the study of African political economy and 'development' often have neglected those ideas that emerged from the African Diaspora, while those who study the African Diaspora have often been more concerned with issues of 'identity' than with the political future of Africa. This paper argues that for those whose main concern is the study of anti-colonialism, it is often difficult to separate the history of Africa and the Diaspora during the colonial and neo-colonial periods of the 20th century. Many key anti-colonial ideas were developed as much in the Diaspora, and often in the capitals of Europe, as they were within the African continent. Ideologies such as Pan-Africanism, which developed mainly within the Diaspora, the thinking of Frantz Fanon and others, as well as the liberation struggle in Africa, created the basis for alternative strategies for the anti-colonial struggle but also for a modern African political theory, a necessary requirement for people centred development in post-colonial African states.

Bio: Dr Hakim Adi (Ph.D SOAS, London University) is Reader in the History of Africa and the African Diaspora at Middlesex University, London, UK. He is a founder member and currently chairs the Black and Asian Studies Association, and a member of the Mayor of London's Commission on African and Asian Heritage. Hakim Adi is the author of *West Africans in Britain 1900-60: Nationalism, Pan-Africanism and Communism* (Lawrence and Wishart, 1998) and (with M. Sherwood) *The 1945 Manchester Pan-African Congress Revisited* (New Beacon, 1995) and *Pan-African History: Political Figures from Africa and the Diaspora since 1787* (Routledge, 2003). He has appeared in several television documentaries and radio programs, and has written widely on the history of the African Diaspora and Africans in Britain, including three history books for children.

Speaker: Dr. Rob Aitken (Assistant Professor, International Political Economy, University of Alberta)

Title: “Culture, Geopolitics, and Social Security: The NFB and the Japanese Internment.”

Date: Thursday, 28 September 2006

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: Throughout the fall of 1943 and all of 1944, the National Film Board (NFB) negotiated and managed a complicated documentary film project entitled *Of Japanese Descent*. The project, which suffered strangely protracted bureaucratic negotiations, sought to portray the internment of Japanese citizens in a way that would serve ‘as insurance when this is all over’. At one level, this project dramatized a familiar narrative which diagrammed (and erased) the violence and dislocation associated with the imposition of order by conflating the internment with the question of geopolitical danger and emergency. At another level, however, the *Descent* project threaded a number of other, and broader, stories of order and social stability. Beneath the surface of geopolitical and national emergency, the *Descent* project framed another narrative relating to the question of culture and social security. Mobilizing ‘culture’ as a kind of technology or surface of intervention, the NFB used the film project as an experiment in pursuing a particular form of social security. In this paper I both review this experiment in culture/social security and argue that the invocation of social security in this context served as a kind of ‘translation mechanism’. By centering this story of social security, the *Descent* project sought to translate the internment into a language of social cohesion and humane treatment. In doing so, the film both cleanses the story of internment and contributes to a narrative of the nation as a humane, peaceable and non-imperial body.

Bio: Dr. Rob Aitken is an Assistant Professor of International Political Economy in the Department of Political Science at the University of Alberta. He holds an MA and PhD in Political Science from Carleton University, and a BA (Hons) in Political Science and Development Studies from Trent University. His research interests lie at the intersection of International Political Economy and Cultural Studies. His research and publications focus on the globalization of finance, the culture of everyday economic spaces and the relationship between governmentality, culture and the making of economic space. He is currently completing a manuscript on the role of everyday finance in the global political economy entitled, *Performing Capital: Toward a Cultural Economy of Global and Popular Finance* (Palgrave, forthcoming).

OCTOBER 2006

Speaker: Dr. Geeta Chowdhry (Professor, Political Science and Director, Ethnic Studies at Northern Arizona University, US)

Title: “Race(ing) International Relations: Postcolonialism, Contrapuntality and Transformative Possibilities.”

Date: Thursday, 12 October 2006

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: Although critical to the formation of the modern world, the concept of ‘race’ in international relations (IR) has been largely neglected. ‘Contrapuntality’, a term that the late Edward Said borrowed from Western Classical music and used to highlight a methodology for knowledge production, is a useful tool for interrogating the absence of race in IR. Building on the work of recent postcolonial and other scholars, I suggest that a contrapuntal reading of concepts such as sovereignty, state, culture, identity, hegemony and resistance reveals that race and gender have been central to the construction of ‘international subjects’ and ‘international relations.’ In addition, I suggest that an engagement with race and the revisioning of received knowledge it enables, opens up transformative possibilities for international relations.

Bio: Geeta Chowdhry is a Professor of Political Science and Director of Ethnic Studies at Northern Arizona University. Her research interests include international relations theory, international political economy, political economy of development, global race and ethnic politics, postcolonial theory, nonviolence and social change, and South Asia. Her most recent publications include a co-edited book *Power, Postcolonialism and International Relations: Reading Race, Gender, and Class* (Routledge 2002, paperback 2004), and several articles and chapters including (with Mark Beeman) “Situating Colonialism, Race and Punishment” in Mary Bosworth and Jeanne Flavin (eds.) *From Slavery to Globalization: How Race and Gender Shape Punishment in America* (Rutgers University Press, 2006) and “Postcolonial Readings of Child Labour in a Globalized Economy,” in Geoffrey Underhill and Richard Stubbs (eds.) *Political Economy and the Changing Global Order* (Oxford University Press 2005).

* Co-sponsored by the Women’s Studies Program.

NOVEMBER 2006

Speaker: Dr. Catherine Kingfisher (Associate Professor, Department of Anthropology, University of Lethbridge)

Title: “Homelessness and 'Drunken Indians' in a Prairie Town: Discourses, Destructuration, Individualization”

Date: Thursday, 9 November, 2006

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: In this talk, I explore the conversations, debates, and constructions that inform and precede actual policy formation regarding homelessness in a small Canadian prairie city. Based on analyses of videotapes of public hearings coupled with participant observation and interviews with decision-makers, my discussion focuses on two related phenomena: first, the interactional production, via indexicality and omission, of an unmarked categorization of the homeless person as male Aboriginal addict; and second, the destructuring, individualizing influences, in this context, of discourses of diversity. I conclude with a discussion of the policy implications of both phenomena, with particular emphasis on unintended consequences.

Bio: Catherine Kingfisher is an associate professor in the Department of Anthropology at the University of Lethbridge. She is the author of *Women in the American Welfare Trap* (University of Pennsylvania Press, 1996), and editor of *Western Welfare in Decline: Globalization and Women's Poverty* (University of Pennsylvania Press, 2002), as well as of articles in *American Anthropologist*, *American Ethnologist*, *Identities*, and other journals. Her research interests include gender, personhood, policy, globalization, neoliberalism, and language and discourse. She works in Canada, Aotearoa/New Zealand, and the U.S.

Speaker: Dr. Rita Dhamoon (Grant Notley Postdoctoral Fellow, Political Science, University of Alberta)

Title: “Theorizing Accountability: Racialized Women in Contemporary Political Theory.”

Date: Tuesday, 21 November 2006

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: In contemporary political theory, the terrain of identity/difference politics has been increasingly claimed by liberal theorists who promote versions of liberal multiculturalism (e.g. Will Kymlicka and Charles Taylor). This approach is preoccupied with both state management of those marked as Other and questions of culture. This preoccupation, I contend, overlooks central aspects of identity/difference politics, namely the similarities and differences between and among those marked as women of colour and Indigenous women and the processes that relationally produce significations of gendered racialization. Rather than asking how the state should respond to Others as liberal multiculturalists have, I ask: what other principle(s) can guide the relationships between and among those marked as Other from a perspective that takes seriously the problem of power differentials? Drawing from anti-colonial and anti-racist feminist theories (e.g. Gayatri Chakravorty Spivak, Himani Bannerji, Sherene Razack, and Patricia Hill Collins) the principle that I develop in this paper is accountability as an alternative to liberal multicultural values of recognition or diversity or individual choice. Accountability for meaning-making, which produces significations of gendered racialization, is critical for two overlapping reasons. First, it opens up ways to contextually examine the interrelations between processes that constitute racialized women through contexts of white hegemony. Second, in naming and rupturing processes that produce racialized significations it becomes possible to turn towards the political possibilities of a) detecting potential alliances as well points of disjuncture among women racialized as Other and b) identifying points of intervention in the production of significations so as to offer alternate ways of signifying. To illuminate the processes that (re)create representations of racialized women I briefly consider the ways in which Muslim women are constructed in the context now known as 9/11 and the notion of a ‘model minority’ in relation of those signified as Asian, Black, and Indigenous women. To conclude, I highlight the implications of theorizing accountability for contemporary political theory.

Bio: Dr. Dhamoon currently is a Grant Notley Postdoctoral Fellow in the Department of Political Science at the University of Alberta. She completed her Ph.D. in Political Science at the University of British Columbia, in Vancouver, Canada. She holds an M.A. from the University of Essex in Colchester, and a B.A. from the University of Loughborough in Leicestershire, both in the UK. Dr. Dhamoon’s primary subfield is Political Theory, with a specialization in western political thought, contemporary political ideas, and gender and politics. She is co-editor of *Sexual Justice/Cultural Justice: Critical Perspectives in Theory and Practice* (Routledge, 2006), in which she has a chapter titled

'The Politics of Cultural Contestation'. She is also author of "Shifting from Culture to the Cultural: Critical Theorizing of Identity/Difference Politics", which is to appear in *Constellations: An International Journal of Critical and Democratic Theory* (September 2006). Dr. Dhamoon has worked with and for a number of anti-racist and feminist organizations and networks in Canada and the UK.

* Co-sponsored by the Office of Human Rights, University of Alberta.

Speaker: Dr. Emmanuel Chukwudi Eze (Associate Professor, Philosophy, DePaul University, Chicago)

Title: “Diversity and the Languages of Reason.”

Date: Thursday, 30 November, 2006

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: In the first part of the paper (“Languages of reason”) I argue that rationality in the sciences (“science” construed broadly: physical, social, or moral and literary) is diverse because reason itself is internally diverse. In the second part (“Philosophy, science and cultural principles of reason”) I argue that because reason occurs in cultures, cultural considerations can be seen as inescapable in the sciences. Taken together, the two sections argue that there exists, whether we like it or not, diverse languages of reason. Similar to human capacity for language, reason itself (if we can phrase it like that) speaks different languages. We cannot hear any of reason’s forms of speech, nor are we ourselves able to speak rationally, except in awareness of diversity. Diversity, I conclude, must be thought of not merely as an idea we make up (and may choose to reject) about reason but rather as an inherent part of what it means to live a life of reason or to engage in rational practices, such as we do in the sciences.

Bio: Emmanuel Chukwudi Eze is Associate Professor in the Department of Philosophy at DePaul University, Chicago. He did his undergraduate and graduate studies at Jesuit colleges in Nigeria and the Democratic Republic of Congo and at Fordham University in New York. His teaching specializations are in the areas of European and African philosophy, social and political theory, and postcolonial studies. His previous publications include *Achieving our Humanity: The Idea of a Postracial Future* (2001), *Postcolonial African Philosophy: A Critical Reader* (1998), and *Race and the Enlightenment: A Reader* (1997). He edits the journal *Philosophia Africana*.

* Co-sponsored by the Department of Philosophy.

JANUARY 2007

Speaker: Dr. Uma Kothari (Senior Lecturer in the Institute for Development Policy and Management at the University of Manchester)

Title: “Disguising Race: The Sanitisation of Discourses of Development.”

Date: Thursday, 25 January, 2007

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: This paper identifies some of the silences about ‘race’ in international development that mask its complicity with broader historical and contemporary racial projects. Significantly, this concealment is founded upon the assumption that development takes place in non-racialized spaces and outside of racialized histories. The paper is concerned with how ‘race’ is disguised and development discourses sanitized through the use of specialized terminology and criteria whereby race-neutral language continues to distinguish between the different capabilities, characteristics and attributes of Others. Through this cleansing of development terminology, notions of ‘race’ are submerged and the development gaze is diverted from considering how racial differentiations might shape our understandings of key concerns of development, namely the dynamics of poverty and exclusion. Furthermore, however, when a development ethos is framed around a language of charity, empathy, humanitarianism and justice, and the role of developers is seen primarily to alleviate poverty, it might appear irrefutable that motives are wholly noble. This assumption of noble intention goes a long way in silencing the critical appraisal of development interventions and obscuring racialized relations of power while delimiting attempts to theorize concepts of ‘race’ in development praxis. This does not mean that questions of diversity and difference are altogether neglected in development, but through a philanthropic frame, ideas about ‘race’ become subsumed within supposedly more palatable discourses of, for example, ‘culture’ and ‘ethnicity’.

Bio: Dr. Uma Kothari’s is a Reader in the Institute for Development Policy and Management at the University of Manchester. She was educated at Middlesex, Wisconsin and Edinburgh. Her research focuses on two areas: critical, colonial, postcolonial and feminist analyzes of international development discourse; and, transnational migration and Diasporas. This research is strongly characterized by critical, theoretical engagement and ethnographic research. She has developed historical analyses of international development using critical social theories to interrogate mainstream approaches and has developed methodologies for collecting and analyzing life history narratives. Much of this research challenges colonial representations of Third World peoples and places through an analysis of race and racism, an issue that underpins the theory and practice of development but has been largely invisible. She also has research interests in migration, culture and identity, most recently critiquing conventional understandings of cosmopolitanism by demonstrating how transnational migrants embody new kinds of cosmopolitan identities. She has direct country experiences in Bangladesh, Egypt, India,

Mauritius, and Mexico. Recent publications include: 'From Colonialism to Development: Continuities and Divergences', *Journal of Commonwealth and Comparative Politics* (2006); 'An Agenda for Thinking about 'Race' in Development', *Progress in Development Studies*, 6, 1, (2006); 'Critiquing 'Race' and Racism in Development Discourse and Practice', *Progress in Development Studies*, 6, 1 (2006); (with N. Laurie), 'Different Bodies, Same Clothes: an agenda for local consumption and global identities', *Area* 37, 2 (2005); (ed. With M. Minogue) 'Critical Perspectives in Development Theory and Practice', Basingstoke: Macmillan, 2002; and (ed. With B. Cooke) 'Participation: The New Tyranny?' (London: Zed Books, 2001).

FEBRUARY 2007

Speaker: Dr. Sarah Percy (Research Associate, Oxford Leverhulme Programme on the Changing Character of War, Oxford University, United Kingdom)

Title: “The Role of Private Security and Mercenaries in Conflict, from Africa to the Middle East.”

Date: Thursday, 1 February, 2007 (rescheduled from 26 October 2006)

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: Since the late 1990s, private security companies (PSCs) have experienced explosive growth. During the first Gulf War, 1 in 50 American military personnel were private contractors; during the invasion of Iraq in 2003 that number was 1 in 10. PSCs provide a wide range of services, including services typically the preserve of the state, including interrogation, training, protection of individuals and installations, and the use of specific military technologies. Despite their sensitive role, PSCs are virtually unregulated. At the same time as PSCs have grown, traditional mercenaries have not gone away. From combat-oriented private companies like Executive Outcomes in Sierra Leone to the 2003 mercenary coup attempt in Equatorial Guinea, mercenaries provide both threats and opportunities for Africa. This paper outlines the nature of private security today, from mercenaries to PSCs, and the current regulatory environment, advocating that immediate steps should be taken to regulate both the PSC industry and the use of mercenaries, at the domestic and at the international levels.

Dr. Sarah Percy. (Research Assoc, Oxford Leverhulme Programme on the Changing Character of War, Oxford University, United Kingdom)

Title: “Mercenaries: Strong Norm, Weak Law,” *Keynote address for the University of Alberta International Week 2007*

Date: Thursday, 1 February, 2007

[Video](#)

[Audio](#)

[Podcast](#)

Abstract: The law designed to deal with mercenaries in the 1970s and 1980s is notoriously flawed. It is full of loopholes so problematic that it has never been, and most likely could never be, used to control the use of mercenaries. Commentators have argued that there is nothing surprising about the existence of weak law on the mercenary question: they argue that states purposely designed weak law to allow themselves the right to use mercenaries while denying mercenary assistance to non-state adversaries. However, an examination of the travaux préparatoires reveals that the conventional wisdom about anti-mercenary law is wrong. The weakness of international law dealing with mercenaries is the result of the influence of social norms, particularly a strong norm

against mercenary use. States knew precisely what they found objectionable about mercenaries, and tried to create law that would reflect their objections. The result is a law that contains unintentional loopholes. This paper examines how a strong social norm paradoxically led to the creation of weak anti-mercenary law, and discusses the relationship between social and legal norms. How do social norms become legal norms? Has the anti-mercenary norm been weakened by ineffective anti-mercenary law? Flawed anti-mercenary law has significant ramifications today, with increased privatization of force in Iraq and Afghanistan and the continued use of mercenaries in Africa. Discovering how international law on mercenaries ended up being so weak can reveal the prospects for controlling the private security industry today.

Bio: Sarah Percy is a Research Associate in the Oxford Leverhulme Programme on the Changing Character of War. She received a master's and doctorate in international relations from the University of Oxford (Balliol College). She also holds a BA (Hons) in political studies from Queen's University in Canada. Her research interests include mercenaries, private military companies and the privatization of force; the use of norms to regulate warfare; and the relationship between international law and international relations. More general areas of interest include international security and international relations theory. Before coming to Oxford, Sarah taught senior military officers at the UK Joint Services Staff and Command College, where she still provides lectures about the privatization of force. She is the author of a forthcoming Adelphi Paper, *The Regulation of the Private Security Industry*, and a book, *The Norm Against Mercenaries*, to be published by Oxford University Press in 2007.

* Co-sponsored by the Centre for Constitutional Studies and the Peace and Postconflict Studies Program.

Speaker: Dr. Meenal Shrivastava (Assistant Professor, Coordinator of Global Studies and Political Economy, Athabasca University)

Title: “Political Economy of Africa-India Relations: Remaking of a South-South Alliance?”

And

Dr. Wenran Jiang (Associate Professor, Political Science and Acting Director, China Institute, University of Alberta).

Title: “Political Economy of Africa-China Relations.”

Date: Thursday, 8 February, 2007

[Video](#)

[Audio](#)

[Podcast](#)

Dr. Shrivastava’s Abstract: It is analytically awkward to compare the relationship between a country and a continent. Arguably, in this case it is possible since India is a postcolonial country of continental proportions due to its size and diversity, while the African continent is comprised of sixty-one territories, with shared histories, identities and closely tied economies carved out rather arbitrarily by former colonizers. Traditionally Africa-India relationship has been driven by the shared historical experience of colonization and the concomitant political, social and economic problems that the newly independent states faced. During the Cold War era, the Non-Aligned perspective espoused by India and a significant number of African countries created further common grounds. Additionally, the Indian Diaspora settled on the African continent since colonial times has been an important agent in this relationship. However, the emergence of the New or Knowledge Economy has affected India and Africa remarkably differently. While the resilience of democracy and the post-independence policy of government subsidization of education, coupled with the liberalization of economic sectors opened the flood gates of impressive economic growth and a reckoning as a future world power for India, Africa has benefited marginally from the New Economy, with only a few exceptions. Poverty has widened and deepened even in the most developed economies in Africa; political instability has become the hallmark of a number of African countries; and regionalization efforts have remained stymied. Ironically the rise of the BRIC group of countries (Brazil, Russia, India, and China) has led to further political and economic marginalization of the African countries internationally. Economically, China and India are greatly contributing to demand growth for African commodities; however, this is only contributing to a raw material boom. Will this trap the continent in a vicious international division of labor? What does the emergence of China and India mean for Africa? How has India’s engagement with Africa changed in the new political economy? This presentation will outline the historical trajectory of India-Africa relations in the international political economy.

Dr. Shrivastava's Bio: Dr. Meenal Shrivastava is an Assistant Professor and Coordinator of Global Studies and Political Economy at Athabasca University. Dr. Shrivastava holds a BA (Hons) in English Literature and an MA in History from the University of Rajasthan in Jaipur; and an MPhil and PhD from the School of International Studies at Jawaharlal Nehru University (JNU) in New Delhi. Prior to joining Athabasca, Dr. Shrivastava was a Senior Lecturer in the Department of International Relations at the University of Witwatersrand in Johannesburg, South Africa, where she periodically conducted guest modules with trainee diplomats at the Department of Foreign Affairs. Her research interests include the World Trade Organization, Globalization, Environmental Management/Politics, Role of Technology, Gender studies, Contemporary South Africa and India, and International Relations theories. She is on the editorial board of the International Environmental Review and the Book Reviews editor for Politikon: South African Journal of Political Studies. Some of her recent publications include: "Gender Bias and the Environment" (with Vijaya Gupta and Neelima Naik), in Jugale, VB (ed.) State of the Indian Economy (New Delhi: Serial Publications, forthcoming 2006); "Limits to Democracy: Transparency in International Economic Institutions," South African Journal of International Affairs, 12, 2, (Winter/Spring 2005): 113-25; "Indian Women and the Environment: Vulnerability, Efforts and Opportunities" (with Vijaya Gupta and Neelima Naik), Interdisciplinary Environmental Review, VI, 2, (2005); "International Media Regime and News Management: Implications for African States" (with Nathalie Hyde-Clarke), Politikon: South African Journal of Political Studies (Carfax), 31, 2 (November 2004): 201-18.

Dr. Jiang's Bio: Wenran Jiang (BA, Peking University; MA, International University of Japan; Ph.D., Carleton University) is associate professor of political science and Acting Director of the China Institute at the University of Alberta, Canada. He is a Senior Fellow of Asia Pacific Foundation of Canada, Vice President of Canadian Consortium on Asia Pacific Security, Board Member of Canadian Association of Asian Studies, Leader of Energy and Resources Research Group of Canada's Emerging Dynamic Global Economies Network (EDGE), and a BusinessWeek online columnist. Dr. Jiang is frequently invited to speak at major energy conferences in Canada and around the world, and has organized a number of large energy conferences between Canada and China in the past three years. He is a major contributor to Jamestown Foundation's China Brief, and his op-ed articles and opinions on East Asia and energy issues appear regularly in the world media. Dr. Jiang's recent publications in the energy area include Fueling the Dragon: China's Energy Demand and Its Implications for Canada, forthcoming. "China and India Come to Latin America for Energy" book chapter in Energy Cooperation in the Western Hemisphere, edited by Sydney Weinbraub, Center for Security and International Studies, Washington, D.C., 2006. "Developing Canada's China Strategy" book chapter in Canada Among Nations 2006, edited by Andrew Cooper and Dane Rowlands, McGill-Queen's University Press, 2006. "China's energy relations with Latin America," Geopolitics of Energy, Vol. 28, No. 8, August 2006; "China's booming energy ties with Africa," Geopolitics of Energy, Vol. 28, No. 7, July 2006. "China makes a 'great leap outward' in regional diplomacy," International Journal, LXI, No. 2, Spring 2006. China's Quest for Energy Security: Implications for North America, CANCAPS Paper, No. 40,

February 2006. Fueling the Dragon: China's Quest for Energy Security and Canada's Opportunities, Asia Pacific Foundation of Canada, Canada in Asia series, April 2005.

MARCH 2007

Speaker: Dr. Kiera Ladner (Assistant Professor and Canada Research Chair (Indigenous Politics and Governance), University of Manitoba).

Title: “Decolonizing the Discipline: Indigenous Peoples and Political Science.”

Speaker: Dr. Isabel Altamirano-Jimenez (Assistant Professor, Political Science and Native Studies, University of Alberta).

Title: “Indigenous Women and Feminism: Acting in the Political Space.”

Date: Thursday, 22 March, 2007

** No recordings available for this session **

Dr. Ladner’s Abstract: As a Masters student, I remember being told time and time again that if I wanted to ‘study Indians’ I belonged in sociology, anthropology or Native Studies. It seemed as if studies of Indigenous politics belonged anywhere but in political science. Times have changed. Studies of Indigenous politics are increasingly becoming an object of study within the discipline. Yet, political science continues to perpetuate a western-eurocentric understanding of the world that virtually denies ‘others’ a voice within the discipline. The emergence of Aboriginal peoples as an object of inquiry in the discipline of political science reflects their becoming active (or at least noticed) in the politics of the colonizer. Thus, Indigenous politics as an accepted field of inquiry within political science has had little to do with an interest in Indian politics per se, as it has simply been the study of Aboriginal people in mainstream, Canadian politics. Political science’s ability to understand Indigenous politics is limited because its knowledge can only view politics through western-eurocentric eyes within the disciplinary boundaries of political science. Political science must be destabilized and decolonized. In this paper will engage this process of decolonization and destabilization of the discipline, while offering my thoughts as to how we can begin to study and explain Indigenous politics as ‘Indigenous’.

Dr Altamirano’s Abstract: Despite appearances to the contrary, Indigenous women are complex figures to feminists. They are complex not only because of their double identity but because Indigenous women’s actions and political positions seem to point in contradictory directions. In fact, the divide between Indigenous women and feminism has influenced many discourses centered on determining Indigenous women’s ultimate political goal in the context of struggles for self-determination and sovereignty. In this paper, I argue that developing a Native feminist politics focused on self-government and self-determination requires a more critical analysis of Indigenous activists’ responses to feminism and sexism within Indigenous communities. Indigenous women’s perspectives cannot simply be reduced to the dichotomy of feminism versus non-feminism nor is there a clear relationship between the extent to which Indigenous women call themselves feminist and the extent to which they are ‘genuinely’ nationalists.

Dr. Kiera L. Ladner's Bio: Dr. Ladner is an Assistant Professor and Canada Research Chair in Indigenous Politics and Governance in the Department of Political Studies at the University of Manitoba. Her research interests include: treaty constitutionalism, Indigenist theory and methodology, decolonization, constitutional politics, Indigenous governance ('traditional', Indian Act and self-government) and social movements. Her current community based research into constitutional reconciliation and decolonization attempts to create deeper understanding both within communities and between First Nations and Canada. Some of her recent publications include: "Up the Creek: Fishing for a New Constitutional Order," *Canadian Journal of Political Science* (Dec. 2005); "De inferioite negociée a l'inutilite negocier: la Loi sur la gouvernance des Premières Nations et le maintien de la politique coloniale," *Politique et Sociétés* (2004, with M. Orsini); "Governing Within an Ecological Context: Creating an AlterNative Understanding of Blackfoot Governance," in *Studies in Political Economy* 70, (Spring 2003): 125-52; "Women in Blackfoot Nationalism," in J. Vickers & M. De Seve, eds., "Women and Nationalisms: Canadian Experiences," Special Vol. *Journal of Canadian Studies*, (Sum 2000): 35-60.

Dr. Isabel Altamirano's Bio: Dr. Altamirano is an Indigenous woman from southern Mexico and holds a joint appointment as Assistant Professor in the Department of Political Science and the Faculty of Native Studies at the University of Alberta. She has done extensive research comparing Indigenous politics in Canada and Mexico. Her research interests are: Indigenous comparative politics, nationalism, gender issues, Indigenous development and land rights. Among her recent publications are: "The Construction of Difference and Indigenous Transnationalism in North America"; "Indigenous Peoples and the Topography of Gender in Mexico and Canada"; and "North American First Peoples: Slipping up into Market Citizenship?"

Speaker: Dr. Falguni A. Sheth (Assistant Professor of Philosophy and Political Theory, Hampshire College, Amherst)

Title: “The Violence of Law: Race, Culture and Exclusion.”

Date: Thursday, 29 March 2007

[Video](#)

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Abstract: In the five years since September 11, 2001, Muslim men and women have been subjected to remarkably cruel treatment in the name of stopping or preventing terrorist activity. What are their transgressions which engender such treatment? I suggest that one of the Western world’s more urgent concerns is the danger of radical cultural heterogeneity or the threat to the safety of cultural homogeneity. The treatment to which Muslims have been subjected reflects a fundamental hostility that sovereign institutions direct towards individuals whose comportment seems to threaten the fundamental political-cultural order on which the state is based. This hostility is a response to ‘unruly’ signs or practices that conspicuously violate a dominant ‘neutral’ cultural or political norm, such as public secularism. These signs also serve as proxies for other more elusive threats to a cultural-political regime, in this case, Western liberalism. In this paper, I will refer to the ‘problem of Muslim culture,’ although this analysis can be extended to a range of ‘minorities’ and minority cultures in relation to a dominant culture. Such persecution and ostracization has been described as exceptions or aberrations of ‘fair and just social institutions.’ But these events are neither aberrations nor mistakes. Rather, they are manifestations of the form that justice takes, when we understand this term to be not about fairness, but power, division, and violence. Whether overt instances of physical or psychic harm, or more subtle cases of imprisonment or privation of rights or procedures, these events are a manifestation of another fundamental violence that permeates our legal structure. It is a metaphysical violence, existing alongside the vivid, almost ordinary, violence that we have become accustomed to considering. Philosophers such as Giorgio Agamben and Walter Benjamin have argued that this violence is the essence of law. My analysis supports this reading, although I argue that this violence is not random, as has been suggested, but rather directed towards always and already vulnerable populations.

Bio: Falguni A. Sheth, Assistant Professor of Philosophy and Political Theory at Hampshire College in Amherst. She received her B.A. in Rhetoric from UC Berkeley, and her MA and Ph.D. in Philosophy at the New School for Social Research. She writes and teaches in the areas of continental and political philosophy, philosophy of race, and legal and feminist theory. She has published articles on Heidegger, Foucault and race as a technology of juridical and political institutions; racial and intra-racial dynamics in the U.S. political imaginary; the tendency of liberal polities to locate ‘exceptions’ to its ethos of universalism and equal rights; the feminism of Charlotte Perkins Gilman, and ethics of various public policy issues. She is co-editor of a book, *Race, Liberalism, and Economics* (U of Michigan Press 2004), for which she has written an essay on the philosophical underpinnings of John Stuart Mill's disagreement with Thomas Carlyle on race, slavery,

and free markets. She has been awarded a Woodrow Wilson 2006 Career Enhancement Fellowship for Junior Faculty, to complete her book, provisionally entitled, *The Political Theory of Race: Technologies and Logics of Exclusion* (forthcoming SUNY). There she draws upon the recent situation of Muslims and Arabs, the caste system, the practice of veiling, and the framework of liberalism, and other examples, to illustrate how racial divisions are a fundamental feature of sovereign-subject relations in a polity.

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