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The Line Crossed Us:

New Directions in Critical Border Studies

CONFERENCE ABSTRACTS

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BORDERS IN FLUX

Borders and several aspects of space reflection in the Czech countryside

Oto Polouček

Czechoslovakia underwent a couple of important changes on state and regional borders layout during the 20th century. German occupation of borderlands in the second world war and strict border regime within the Cold war period have fundamentally changed many people's lives and led to several migration waves. The paper is based on doctoral research of social changes in the Czechoslovak countryside during the late socialist era. Ethnographic research inspired by theory of the microhistory and the oral history method introduced several issues connected with changes of space reflection bounded by real or imagined borders. This paper will be focused on several residua of border changes and administrative interventions to space during the 20th century. Many of them still involve everyday life in the countryside not far from the former "iron curtain" dividing Europe to the eastern and the western part during the Cold war period. Principles, by which border changes, the regime on the border zones and forced migration waves involved social changes of the countryside, will be discussed reflecting the background of political and modernization processes.

The line crossed us?: postmemories of a World War II-era border change and a lost Finnish city amongst young people in Finland

Chloe Wells

This paper presents the results of my PhD research project. The paper examines the meanings and memories Finnish youth associate with a formerly Finnish city in the territory of Karelia, a trans-border region spanning the Finnish-Russia border. As a result of World War II the Finnish-Soviet borderline across Karelia moved westwards and Finland ceded a large part of its Karelian territory including Vyborg (Fin: *Viipuri*), then its second city, to the Soviet Union. The Finnish population from the ceded areas was resettled elsewhere in Finland. The new border divided those who left from their places of memory and froze their memories of place in time. The meanings and memories which Finnish ex-residents attach to Vyborg have been previously studied; my research looks at how (and if) these are transmitted to the generations after.

Using mental maps and focus group discussions with Finnish high school students studying on or close to the Finnish-Russian border this paper asks and answers the questions: Do Finnish borderlands youth have

postmemories of the border change, the ceded territory of Karelia, and the 'lost city' of Vyborg? What does the border mean for them? My research participants occupy a double marginality. As youth their voices are typically left out of local and national narratives. My research aimed to correct this. The participants also reside in geographically marginal places: small, peripheral cities on the border of Finland and on the edge of the European Union. My paper shows the impact of this marginal positioning.

The role of the urban sphere in de- and re-bordering processes

Katharina Koch

As a response to the long-standing critique of state-centrism in border studies, this research conceptualizes de- and re-bordering processes from a sub-national perspective by broadening the scope of border research to the city. This work analyses how mechanisms of inclusion and exclusion in cities are related to global de- and re-bordering processes. By conceptualizing cities as dis-embedded from their respective states, they become sites of conflict and polarization materialized through their position within the globalized capitalist economy. Already since the beginning of the 1970s, the city of Calgary faces increasing urban-suburban inequality with sub-urban municipalities representing either the highest or lowest income groups. This development was accelerated after the abolishment of Alberta's regional planning commission in the beginning of the 1990s which generally marked the onset of de-centralized urban planning strategies throughout the province. This work argues that Calgary's urban-suburban polarization derived from local inclusionary/exclusionary mechanisms is a manifestation of relational and territorial dynamics in the form of (im)mobility, surveillance and trans-national flows. Two key questions will be answered: (i) what can the studies of urban-suburban borders contribute to our understanding of global bordering processes? ii) How can we conceptualize the bordering processes in the city planning strategies that form a response to contemporary geopolitical and socio-economic changes? The work aims to present a theoretical framework that links key concepts of urban and border studies to not only understand the formation of borders within cities but also the connection between local de- and re-bordering processes and the global economy.

CANADA-US BORDER UNDER CONSTRUCTION

A Transnational Assembly Line: Automobile Production and Immigrants in the Detroit-Windsor Borderland

Ashley Johnson-Bavery

In 1924, to the horror of many North American industrialists, the United States Congress passed immigration quotas restricting the thousands of immigrants that formed the backbone of their unskilled workforce. In particular, the legislation promised to undermine the power of automobile companies between Detroit, Michigan and its border city Windsor, Canada. Closing this border threatened companies' access to inexpensive labor and the untaxed goods from Canada. My presentation will draw on the papers of Detroit-Windsor businesses, local unions, and the stories of individual migrants to reveal the ways automobile magnates and politicians in both the U.S. and Canada devised a system that created loopholes around new border laws. In particular, the paper analyzes the negotiations of companies like Ford, Chrysler, and GM along the U.S.-Canada border to reinterpret and resituate the history of the automobile assembly line in twentieth-century North America. While borderland and business historians focus largely on the postwar development of contract worker programs and border factories in the U.S. southwest and the west, my work explores this history of exploitation and tax evasion to argue that on the U.S.-Canadian border, employers skirted border regulations by employing undocumented workers and day commuters from Canada, and even building factory branches across the river in Windsor. Thus, my presentation seeks to connect exploitative practices that emerged along the U.S.-Mexico border with an earlier history of migrants and labor movement on the United States border with Canada.

Border Probes: Experiences with the new Canadian-American Frontier
Evan Light

The entry of Donald Trump into the American presidency in January 2017 has led to a serious reconsideration of the American-Canadian border. Students have spoken of being interrogated at the border crossing and having their digital devices examined. Recently, a group of church volunteers from Hamilton, Ontario were refused entry so they “wouldn't steal American jobs”. National borders are in a state of flux as the United States enforces norms that include the searching of individuals’ social media accounts (search for news articles on us customs Canada) and systems of human migration and travel become transnational and digital. Borders consist of walls and fences, officers and vehicles, weapons and visions, roads and traffic control, but also of devices of digital registration, identification, tracking and tracing, all relying upon data-centers, protocols and micro-decisions (Rumford, 2006; Johnson et al, 2011) Border control is an intervention magnifying the scale of all that passes before it, serving a point of entry and exit, arrival and departure, or interminable stasis. Through Bill C-23, the Preclearance Act, which will soon replace Canada’s Air Transport Preclearance Agreement, the American border exists both virtually and physically through its manifestation in a number of airports in the country (Parliament of Canada, 2017). This project aims to catalog and make sense of people’s experiences at the increasingly fuzzy and precarious US-Canadian border through interviews and access-to-information requests, made on behalf of participants, to American and Canadian authorities. We will present the results thus far.

The Spiritual Borderlands of the Alaska-Yukon Boundary
Christopher Petrakos

How does the development of a border shape spiritual communities? The Church Mission Society (CMS) (founded in 1799) was an unofficial arm of the Anglican Church. It was charged with bringing Christianity to the furthest corners of the British Empire. The development of the Anglican missions in the Yukon Territories coincided with the Alaska Purchase and the drawing of boundaries at the 141st meridian and the (soon to be disputed) Alaskan Panhandle. By the late 1880s and 1890s, Selkirk Diocese, in what is today the Yukon, witnessed some of the most spectacular gold strikes in the century, particularly the Klondike Gold Rush (1896-1900). The discovery of gold put pressure on the American and Canadian (and by extension, the British) governments to clarify and maintain the new border lines. Based on archival research in the Anglican Synod Archive in Toronto, the CMS archive in Birmingham England, and the Yukon Archive in Whitehorse, this presentation investigates the spiritual borderlands of the 141st meridian. At the center of the research is William Carpenter Bompas, the Bishop of Selkirk, who traversed the newly created Canadian-American political border and helped shape the spiritual community and border lines for Indigenous people that he ministered to the vast region.

INDIGENOUS RESISTANCE

Border crossed: Sinixt identity, place, and belonging in the borderlands

Lori Barkley, Marilyn James, Lou Stone

How do people or states go about the conjuring of the need, purposes, and actual geographic divisions among Peoples? The Crusades and The Doctrine of Discovery were implemented to separate peoples and ethnically cleanse lands by demonizing non-Christian Peoples of Color. Manufactured borderlines between Canada and the United States and Mexico and the United States for examples, physically separate both human beings and animals from their own indigenous nomadic habitations and pathways. Such manufactured borderlines, ironically intentionally created absent free, prior, and informed consent of those targeted Indigenous Peoples, such as the Sinixt Nation, exclude and divide.

In the creation of what are now the United States and Canada, invisible physical geographic lines and invisible bodies of law were implemented to pirate Indigenous lands thereby depriving Indigenous Peoples of their inherent dignity. In the case of Sinixt, they were “declared extinct for purposes of the Indian Act” in 1956, while recognized as a “cultural group”. Meanwhile, Sinixt are recognized in the United States, which further complicates the status of Sinixt in Canada. Indeed, lines for attempted ethnic cleansing have been crossed by settler and other Indigenous groups, primarily through the land claims process, in perpetuating Sinixt “extinction”.

We propose to explore and illustrate how Sinixt Nation Indigenous Culture is neither exterminated nor extinct despite threats to our survival from settler-colonizer piracy and apartheid praxis.

Unsettling Borders: Images of Indigenous Resistance

Yvonne Tiger

Indigenous art, in its varied forms, is activist in nature; it is the continuation of a process of creating meaning and aesthetics by Peoples who have been and continue to be subjected to an ideology that is bent on their eradication. In this paper, I will discuss how contemporary art/art activism holds an important place in Indigenous social justice movements in North America, including their resistance to settler-colonial borders created for the complete absorption of all Indigenous lands and resources. Art has the ability to destabilize settler notions and understandings of how these imagined borders contain and constrain Indigenous identities and cultures. I will examine various Native artists whose works cross settler-national borders to interrogate socio-politically state-sanctioned actions against Native Peoples, such as the policing of these borders and the politics of refusing Indigenous rights of passage/crossing.

Using this framework of consciousness-raising activist art, I will explore what the images coming out of current Indigenous resistance movements tell us about the moment, and about humanizing the context of a struggle in a way that is indelible. It is my argument that these visual responses call into question the bordered and domesticized definitions of Indigenous Peoples controlled by settler-states. These artists raise the Indigenous voice in a manner that cannot be dismissed as angry or reactive. I also contend that such artist collaborations create and reflect community cohesion, thus binding them to not only their cause, but also to each other, no matter what settler borders are placed across them.

MORE-THAN-HUMAN/INTERNAL BORDERS

Blackfoot, Buffalo, and the Border: Sentient Landscapes and Sovereignty
Shoukia van Beek

My current research project is taking place on Niitsitapii territory and looks at the history of the international Canada-US border and its legacy for the Blackfoot, and contemporary Blackfoot challenges to the border. Specifically, this research explores how the re-introduction of the buffalo to Niitsitapii territory represents Blackfoot worldviews and relationship to the lands which extend across and beyond the imposed colonial border. After 125 years of near extinction, the Blackfoot Confederacy has returned the buffalo to the landscape and there is work being done to have the buffalo be free-roaming across the Canada-US border. The buffalo are powerful within Blackfoot ways of knowing, and their return signifies a resilience in a host of sacred, social, cultural, and legal-governance principles that underpin Blackfoot life. Through the cross-border movement of the free-roaming buffalo, the Blackfoot Confederacy is asserting their ongoing presence, relationship to the land, and sovereignty by using Indigenous-led conservation to challenge the divisive nature of the border. This research is working to highlight how Blackfoot thought and activism can help decolonize international borders and conservation governance.

Where Salmon Know No Borders: (Dis-) Articulations of Settler Colonial Sovereignty in Fisheries Regulations of the Yukon River Borderlands
Andreas Womelsdorf

Throughout the 20th century, the legal regulation and scientific administration of Northwest Pacific salmon fisheries has been highly contested in and between both the United States and Canada. This paper provides a comparative perspective on the legal frameworks of salmon fisheries management in Alaska and Canada's Yukon Territory. It focuses on the Yukon River and its tributaries crossing the 141st meridian, the international boundary separating the United States and Canada in the North.

What types of geographies are presupposed by both national and international attempts to regulate migratory salmon species and fisheries along the Yukon River? What specific sets of relations between "the state", "indigenous peoples" and "natural resources" are articulated by these managerial approaches to fishing? What are crucial differences between juridical prescriptions governing fishing efforts in Alaska and in Canada's Yukon Territory? To what extent do these regulatory apparatuses delimit relationships between human and non-human beings? This contribution argues that, paradoxically, cross-border ecologies such as the ecologies of anadromous salmon migrating to their spawning pools in the Yukon watershed disrupt settler states' claims to territorial coherence and control over lands and resources. Rather, they contaminate modern concepts of sovereignty which lie at the very heart of the nation-state with an essential onto-epistemological shakiness, thereby destabilizing the core of modern politics itself. Indigenous articulations of resistance in the Yukon borderlands point towards both the ontoepistemological and the political futility of settler sovereignty and the expansion of capitalist economies in the course of colonization.

INDIGENOUS BORDERS

Last Refuge: Indigenous Flight to the Canadian Prairies and the Making of the Numbered Treaties
Ryan Hall

Between the 1850s and the 1870s, Indigenous people of the northern Great Plains faced a period of sustained, violent conflict with the United States government and American settlers. These northern episodes of America's so-called "Indian Wars" would soon shape Canada's Indigenous history in important but still little-understood ways. By the eve of Confederation, scores of Blackfoot, Lakota, Gros Ventre, Dakota, and Métis people had found their way onto Canada's western prairies, believing that they had no choice but to flee north of the emergent international border to a place where state authority was weak and—they hoped—less dangerous. Within two decades, many of these Indigenous refugees played a central role in negotiating massive, multilateral treaties with the new Canadian government. While scholars of this region have long understood how Indigenous people looked to the border to evade state authority, there has been less understanding of the ways these refugees sought to build new lives for themselves in Canada. To what extent can Canada's western treaties be understood as borderlands events? This paper will seek to approach Canada's foundational treaties in international perspective, and thus to examine how international border-crossing shaped the dispossession of western Canada.

The Blood and Bones of Border Control
Benjamin Hoy

Throughout the nineteenth and early twentieth centuries, numerous federal agencies in Canada and the United States handled the day-to-day enforcement of the countries' shared border. For employees of the North West Mounted Police, consul offices, military, and Indian Affairs, the border constituted only part of their expected duties. For those belonging to Customs and Immigration, border enforcement was their central mandate. This presentation will visualize, through a series of interactive maps, the tens of thousands of employees who controlled movement across the line. The uneven distribution of these employees and the racialized ways federal agencies approached border control meant there was no single border between the two countries. Instead, the Canada-United States border represented a wall of uneven heights whose social significance was tied explicitly to deprivation. Drawing on data collected for the Building Borders on Aboriginal Lands SSHRC project, this presentation will show how the border changed over time (and across region) and discuss how the bordering process affected migration, displacement, territoriality, and identity in practical ways.

Survival of Native Communities Across the 49th Parallel: Mourning Dove and the Cultural Survival of the Syilx/Okanagan Nation
Melanie Reimann

When the United States and Great Britain settled the border between their respective North American territories in the area of today's American and Canadian West, they did not take into consideration the native peoples who had lived on those lands for centuries and whose homelands were cut apart by the border. Those native communities, however, were able to survive across the 49th parallel until today, which becomes visible in a case like that of the Sinixt band member who hunted on ancestral homelands of the Sinixt band in Canada in 2010. The Sinixt are a band that belongs to the Confederated Tribes of the Colville Reservation and whose homelands stretched across the international border between today's Canada and the United States. This contemporary issue shows the significance of looking at historical cross-border movements of those bands and nations/tribes whose homelands crossed this international border that was established without tribal participation in the negotiation process. Thus, the presentation will discuss the attempts at tribal nations to survive across the international border, especially bands who belong to the Confederated Tribes of the Colville Reservation – among them a band of the Syilx/Okanagan Nation. Mourning Dove, a member of the Okanagan band on the Colville Reservation, used her transnational connections to family members in Canada to learn about her Indian heritage – love charms, folktales, legends, etc. – and she made sure to preserve her knowledge for future generations in her autobiography, a collection of folktales and legends, as well as her novel Cogewea.

BORDER DISCOURSES

Statelessness and B/borderlands: Constructions of Nation-hood, National-identity and the Other
Areej Alshammiry

Estimates indicate over 10 million stateless people exist globally; since 1981 316,882 stateless persons have lived in Canada, of which 3,790 were identified in the 2016 census (Canadian Centre on Statelessness, 2017); and over 100,000 living in Kuwait mostly deriving from nomadic tribal roots, with some who have pursued migration to Canada for citizenship after failed attempts for state recognition (Alhajeri, 2015). Consequently, the stateless person received as a refugee in Canada goes from one set of exclusionary criteria to another, raising questions about their shifting statelessness. However, due to statelessness not being considered outside the refugee context (Canadian Centre on Statelessness, 2017), the precise number of stateless people currently in Canada is unclear. Since stateless persons are invisible within the public domain, the issues and realities of stateless people have not been extensively reported in the literature. Thus, the variety of conditions and structures that generate statelessness worldwide remain under-researched. This presentation discusses a research enquiry that explores the production of the Stateless Other in the Kuwaiti context as part of the nation-building project during the establishment of inter-state system and borders in the post-colonial world. Drawing on Anti-Racist Feminist and Marxist theories, I argue that the making of nation-hood and national-identity in Kuwait constitutes the production of Stateless aliens. This presentation is part of a project that explores the experiences of the stateless diaspora who have migrated from Kuwait to Canada for citizenship. The project aims to challenge the current geographically situated identities and calls for a critical framing of the fixed colonial and spatial notions of citizenship and rethinking the multi-dimensions of belonging and inclusion beyond the pale of the national and borders.

Transparent Worlds: Issues of Security and Surveillance in Quebecois, Canadian and American Literature in the Post-9/11 Era: Roch Carrier's *Les Moines Dans le Tour*, Laurie Gough's "The Border Crossing", and Jim Lynch's *Border Songs*

Diane Bélisle-Wolf

Surveillance in literature is not something new. In the second half of the twentieth century, George Orwell already introduced the omnipresent character, Big Brother, in *Nineteen Eighty-Four*. In his novel, he discussed issues related to private sphere and transparency, envisioning, in a prophetic way, the future transparent world. Nevertheless, topics such as homeland security, public safety, surveillance and privacy, if they are not new, have gained in importance in the wake of the attacks of the World Trade Center in 2001 in New York City - and ever since. Terrorist acts have multiplied all over the globe since 9/11, so that more than ever, security plays a very crucial role in influencing and shaping political agendas in today's contemporary society.

The goal of this paper is to illustrate how Canadian and American writers have negotiated aspects of homeland security, public safety, surveillance (corporate, military or state surveillance), privacy, and issues of immigration in their writings in the post- 9/11 era. In a transnational perspective – this paper will present selected excerpts of the following Canadian and American Ground Zero Fiction works: Laurie Gough's "The Border Crossing" (2002), Roch Carrier's *Les Moines dans la Tour* (2004), and Jim Lynch's *Border Songs* (2009)". I am particularly interested in the way the political discourse on privacy, security and surveillance is being represented in the narratives, and in the way the various American and Canadian positions differ and/or connect together.

EMBODYING SETTLER BORDERS & SPACES

Beyond the Visible Borders. Turkey, the Kurds and the Syrian Borderland

Tamás Dudlák

This presentation focuses on the latest developments around the southeastern border of Turkey that is the most dynamic and heterogeneous borderlands of the country in terms of its connection to a vast and interconnected crisis zone in Syria and Iraq, therefore it is distinguished by several economic, social and security-related challenges. The region is dominated by Kurdish population and special administrative measures (curfews, special governors, military rule) due to the resumed military conflict between the Turkish government and the PKK that is the military representative of the Kurds of Turkey. The potential and real dominance of cross-border international actors constitutes the region as an area of limited statehood. The main question discussed is how the southeastern borderland of Turkey shapes Ankara's stance toward the Kurdish question and the country's political relations with Syria. Analyzing local conditions serves the purpose of relating the local dynamics and interactions between governmental and non-governmental actors to high-level politics, governance and diplomacy. Beyond this bottom up approach, my research plans to connect these local realities to governmental policies by applying discourse analysis of political representatives and leaders of the Kurds both in the Turkish and the Syrian side of the border. The increasing international role of Rojava in Syria and the PKK in Turkey enabled the Kurds to rise up from the periphery of two states to the challengers of status quo and the become influencers of the Turkish and Syrian governments and their interactions amid the rivalry in the Syrian conflict.

Borderlands and Terra Nullius in the Making of British Columbia

Liam Midzain-Gobin

Settler colonialism is premised upon the taking of land from an Indigenous population, and its absorption into a settler imaginary built around European legal and cultural systems. However, for this to be possible, territory must be understood as open and available for settlement. This paper looks to the case of northern British Columbia and the way in which early settlers conceived of Indigenous territory as a sort of borderlands through the logic of terra nullius, or empty land.

Using early settler maps and other documents related to land surveys, the paper points to the slippage between Indigenous understandings of land-as-relationship, and settler conceptions of land as economically useful. It contextualizes the differing relationships between settlers and the territory over time, as colonial administrations shifted from a colonial model premised on core/periphery extractive logics to settlement and Indigenous erasure. It argues that the exploitation of this difference, and in particular the way in which settlers privileged their own understandings of the territory as empty. Further, the paper looks at the way this opened the space for its colonization and made possible the construction of settler borders which now divide Indigenous nations, further solidifying Indigenous dispossession.

In Bad Faith: Colonization and Delineation on the Edge of New Spain
Nicholas Myers

Ethnic and political codification is behind many a cartographic border. Maps give us lines, but ingroup and outgroup give these lines weight. How have human borders evolved and calcified? Who, if anyone, controls the delineation of in and out? What is belonging when belonging is neither sought nor desired by those that would belong?

In the late eighteenth century, colonial expansion in northern New Spain (today's Mexico-US borderlands) sparked intense resistance characterized broadly by officials as "Apache." Yet in 1773 and again in 1784, these same officials became aware of heterogenous bands of indigenous peoples and mixed-race colonial cast-offs, groups that in certain areas "had committed the majority of homicides and robberies commonly attributed to the Apache." The first incident elicited no special response; eleven years later, the second initiated a two-pronged military campaign that would criminalize and imprison thousands, and bring military persecution of Apachean bands to new and unprecedented levels. What had changed in these years that the colonial response was so very different? Why and how were certain adversaries of the colonial state internalized and criminalized on the one hand and labelled sovereign and hostile on the other? How did these labels function?

I will present an inquiry, posing questions about the historical functions of human codification in borderland and "frontier" spaces. In keeping with geographer Doreen Massey's conception of "space as a simultaneity," I will also inquire into contemporaneous human geographies such codification may have concealed from the historical record.

DETENTION

Detention Avoidance or Detention Abolition? Analyzing the Politics of Immigration Detention for Pregnant Women and Vulnerable Groups

Salina Abji

This research examines the politics of detaining pregnant women. In Canada's National Immigration Detention Framework (NIDF) published by the Canadian Border Services Agency (CBSA), pregnant women are identified as one of several "vulnerable groups" where immigration detention is "generally avoided" except in cases where "safety or security is an issue". Yet we know little about how the practice of detention "avoidance" is implemented, nor what conditions are like for pregnant women who are detained. At the same time, the identification of pregnant women as a vulnerable group raises questions about how settler-colonial state institutions construct and reproduce gendered understandings of vulnerability and risk. In this presentation, I approach such practices of detention avoidance as a technology of the carceral settler-colonial state, arguing that such technologies reinforce rather than protect against migrant vulnerability, including the specific forms of vulnerability experienced by pregnant women across race, class, and immigration status. The research overall provides an important distinction between detention avoidance and detention abolition, arguing that the former should not be presented as a 'softer' version of the latter, but rather as operating from opposing logics of state responsibility and migrant justice.

Female Asylum Seekers and Health Care in Detention Facilities in Texas

Claudia Donoso

Gender-based violence in Central America has motivated women to flee their countries, seeking asylum in the United States. The criminalization of asylum seekers by the US government violates the health rights of female asylum-seekers during their stay in family detention centers. The study's methodology relies on semi-structured interviews with immigration attorneys who have represented female asylum seekers with diverse medical conditions at detention facilities in Texas. The paper proposes alternatives to detention, acknowledges the distinctive characteristics of female detainees and offers suggestions for the facilities and government agencies in Texas to undertake in order to improve women's well-being and healthcare.

NEW WAYS OF KNOWING BORDERS

The Challenge of Collaborative Digital Storytelling as a Method for Critical Dialogue on the Border
Erin Goheen Glanville

This presentation will bring together research interview footage on the term 'border' with reflections on my method of media production and research in a grassroots community-engaged context. The footage comes from my SSHRC-funded postdoctoral project, Digital Storytelling as a Method for Critical Dialogue on Refugees in Canada, which is an experiment in gathering knowledge from diverse experiential bases to support critical narrations of key terms in current asylum discourse. The project is done in partnership with Kinbrace Community Society, a refugee claimant support and advocacy organization in Vancouver, BC. The videos aim to advance the cultural materialism of Raymond Williams by creating collaborative and digital re-narrations of keywords relevant to asylum discourse using historical and cultural context and narrative communication. As a knowledge mobilization project using digital media, it gathers the knowledge of activists, academics, practitioners, and artists, many of whom also have a refugee background, using in-depth interviews, and attempts to move beyond academic conversations to engage and promote informed dialogue among more diverse publics. As the project is in process, my presentation will focus on the current challenges in my method relevant to border studies, including the simultaneous hypervisibility and invisibility of the border and border practices, the ephemerality of political contexts, and the sometimes competing political aims of humanitarian, activist, and academic epistemologies.

Towards a Decolonial Archive: A reflection on the operationalization process of critical transborder documentary production practice
Ramon Resendiz

In 2005 the U.S. Congress began enacting legislation for the purposes of building a physical fence along the U.S.-Mexico border. The proposed "border wall" sought to fence a total of 700 out of the 1,954 miles of the international boundary between Mexico and the United States. On January 8, 2010 the Department of Homeland Security deemed the construction of the border fence complete, after erecting a seemingly arbitrary barrier spanning some 651 miles, at a taxpayer cost of roughly \$2.8 million per mile; and as of May, 2017 the federal government has reinitiated the process of "walling" the border.

Situated along the Texas-Mexico border *El Muro / The Wall (2017)* is a collaborative documentary-film which foregrounds Indigenous memory, resistance, and agency at the hands of settler colonial border-building empires which have historically sought to dispossess the Lipan Apache (Nde') from their traditional Indigenous land. This paper presents us with a reflexive research note from the production and methodological process of producing *El Muro / The Wall (2017)*, which employed a decolonial collaborative theoretical framework and methodology throughout the fields of creation and production, for the purposes of creating a counterhegemonic and decolonial moving image document/ary.

A Quantum Theory of the Border: Sovereignty and Materiality as Wave and Particle

Michael P.A. Murphy

The research community of critical border studies has drawn attention to “the border” in contradictory directions. Approaches following continental philosophy see the border as a place of grand displays of sovereignty and the permanent exception (Salter 2008). New Materialists, conversely, find the importance of the border in its tangibility: the dirt that can be moved (Nyers 2012). Other approaches to critical border studies end up somewhere in the middle of the micro-material and the macro-philosophical, attending to both the “stubbornly territorial border sites” and the “proliferation and diversification of borders outside or beyond that imagination” (Parker, Vaughan-Williams, et al 2011: 586). Drawing on the “quantum” turn in IR and social theory, I argue that one way to unify these critical frames may be recognizing the sovereign and material/practical elements of the border as a quantum duality. Specifically, my presentation looks at the work of Schrodinger, Bohr, and Einstein on the wave/particle duality in quantum electrodynamics as an innovative model for critical border studies. Much like the wavelike behaviour of light cannot be understood by measuring its individual photon-particles, the sum total effects of sovereignty, order, and security cannot be fully accounted for in analysis of constituent practices, actors, and objects. The ability to critique constitutive materiality and practices on one hand and the structural forces of sovereignty, order, and security on the other, is precisely what is offered by pursuing this quantum CBS - a new physics of the border.

Working the Border: Materializing exploration, exclusion, and entanglement in encounters with boundaries

Heather Parrish and Leslie Gross-Wyrtzen

What meanings emerge/converge at the dividing line between belonging and exclusion, and why do they matter? In our attempt to answer this question, we, an artist and a geographer, seek to disrupt the boundaries of our own disciplines and epistemologies to explore the ways in which we understand, produce, and challenge the border through an ongoing conversation and engagement in each others’ creative and intellectual practices.

Heather, a visual artist, approaches the notion of boundary as a composite of interior and exterior fluctuations, layers of intertwined materiality and perception, rationality and emotion. She uses veils, skins, layers and screens to explore the porosities between embodiment and consciousness, and the reciprocally creative relationship between inhabitant and environment. Leslie, a feminist geographer, interrogates how political borders are carried around in the bodies of racialized, gendered Others in Morocco. Using ethnography, she seeks to chart the “unknowable” geographies of black migrants trapped in the EurAfrican borderlands, to uncover the conditions of possibility that figure the grounds of abjection as simultaneously and incompletely seedbeds of resistance.

In this project, we initiated a conversation to think together about the ways bordering matters and materializes. Our collaboration produced a visual and interactive exhibit through which we invite others to explore, produce, rupture, and rework the borders of the symbolic and material, the political and theoretical, to reimagine the world.