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Introduction
Looking out to the Burrard Inlet and Port of Vancouver from the privilege and ostensible safety of my north-facing patio, I debate the title of this work. Three cruise ships are docked at Canada Place, among the many tensions on display for a city striving to be the “greenest” by 2020. Last year, Vancouver (Unceded Coast Salish Territory) would have “welcomed” nearly a million cruise passengers on 243 ship visits (Jang, 2019), most of which travelled along the Inside Passage of British Columbia (BC), navigating through designated critical habitat for the Northern and Southern Resident killer whales. To give some perspective, the population of the city-proper is said to balloon by 50–60% during “cruise season”, and the total number of Southern Residents, specifically, is 73. On the brink of extinction, these orcas grabbed international headlines in 2018 when they mourned the death of a calf by carrying the carcass for, at least, seventeen days and over 1600 kilometers in what researchers have described as an unprecedented “tour de grief” (Cuthbert and Main, 2018).

It has well been identified that the main threats to the survival of Resident killer whales in Canadian Pacific waters are prey availability, acoustic and physical disturbances from marine vessels, and polluted water (Fisheries and Oceans Canada, 2019). The cruise industry has been notorious for environmental crimes (Klein, 2008); Carnival Cruise Lines, including Princess and Holland America ships, both “regulars” of Canada Place, admitted on June 3, 2019, to violating terms of probation from a previous conviction for discharging oily waste and covering it up. Meanwhile, the Vancouver Port Authority projects a record-setting 22% increase of cruise passengers through Canada Place in this year of 2019, part of the “evolution” of cruise tourism and the larger, and larger ships (Jang, 2019).

The same day that Carnival Cruise pleaded guilty to deliberate acts of pollution (read: acts of extinction), the Canadian National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) and 2SLGBTQQIA+ people released its final report to end, as established, the race, identity, and gender-based genocide across the country. Homicide rates for Indigenous
women range up to twelve times higher than for non-Indigenous women and represent, more broadly, a quarter of all homicide victims in Canada (Mahoney et al., 2017). A human rights and Indigenous rights crisis, Canadian Prime Minister Justin Trudeau would lament “colonial structures” and commit government action on the 231 recommendations of the report during his opening remarks later that evening at the 2019 Women Deliver Conference, hosted next door to Canada Place in the Vancouver Convention Centre. Just ten blocks away, a coalition of local grassroots organizations and activists emerged in the Downtown Eastside (DTES) to commemorate MMIWG2SLGBTQQIA and champion a transformative agenda for gender justice.

Expanding on the lessons from June 3, 2019, this chapter confronts the complex entanglement of speciesism, environmental racism, and gender inequity, to make commensurable the structural violence, even if only a fraction of ecologies underpinning and effectively perpetuating poor health, suffering, and catastrophic biospheric illness. I begin by outlining the case for storytelling this momentous day in Canadian history and for eco/feminist organizings in Vancouver. I turn briefly to the passage of the 2012 Mental Health Act of Ghana and related ethnographic fieldwork to position my reflection against the charged backdrop of (global) mental health development. While this is not a comparative study, the analytical move reveals the relationship between critical race, Indigenous, and Mad Studies, allowing us to bring personal, public, and planetary wellbeing along two conceptual and concentric tracks: differentialism and structural adjustment. It is my contention that the pursuit of “difference,” a pretext of rights abuse, historically for structural adjustment (qua social control), can be flipped to lend itself to problem definition and agenda-setting for contemporary policy purposes. In this regard, I argue that we cannot find anti-oppression (read: legitimacy) outside of structural adjustment for politics of difference.

**Ecologies of entanglement**

In September 2016, the Government of Canada launched a National Inquiry into MMIWG2SLGBTQQIA in response to calls from the Truth and Reconciliation Commission that had been set up as part of the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. Long had the disproportionate rates of sexual and gender-based violence experienced by Indigenous women loomed in policy discussions both nationally and abroad (Kuokkanen, 2019). Notably, gender-discriminating provisions (read: social determinants) in the federal Indian Act have been condemned for producing and consequently naturalizing a patrilineal (patriarchal) social order. With its passage in 1876, “Status” (read: enfranchisement) as an “Indian” was legislated to “any male person of Indian blood reputed to belong to a particular band, and any child of such person and any woman who is lawfully married to such a person” (Gibbins and Ponting cited in Comack, 2012: 70). In other words, Indigenous women who unioned with non-Status men (so, their children) were legally disenfranchised from band membership and therefore stripped of what marginalized political rights and “reserve” lands were afforded under the Act.

The National Inquiry (2019a) details the usurp that the Indian Act has had over Indigenous self-determination and how it has mainstreamed gender-based differential treatment. An amendment in 1985 introduced a “second generation cut-off” whereby Indigenous women and their children, but not grandchildren, could apply to have their lost status reinstated. Effectively, “it did not address all the inequality and discrimination” (Palmater, 2011: 20) as reinstated status remained inferior to that of paternal counterparts whose children could carry it forward (Cotter, 2006: 154). Subsequent court decisions, including from the United Nations
Human Rights Committee (2019), have ruled in favour of Indigenous womxn, finding that the Government of Canada discriminates against them and their descendants.4

The devastating impact of over 150 years of structural injustices have culminated with 64% of Indigenous womxn living off-reserves, and in many ways, the gruesome 1992 murder of a Coast Salish mother in Vancouver’s DTES (Martin and Walia, 2019). Every Valentine’s Day since then, a Women’s Memorial March has honoured the womxn who have disappeared from the inner-city neighbourhood (Culhane, 2003: 594). Their names and often photographs, screen-printed or sewn across shirts and banners, weigh heavy on the vulnerabilities (read: targeting) of womxn in the area (Hunt, 2014: 83). Customarily stopping at the former Vancouver Police headquarters, the annual gathering draws attention to the pattern of political failures and resultant predatory violence on the basis of race, class, genders, and sexualities, glaring but forsaken by society at large and law enforcement in particular (Oppal, 2012).

It was no coincidence that Feminists Deliver, a collective of BC-based feminists and rights groups, hung red dresses5 inside the old police building before a livestream of the Closing Ceremony of the National Inquiry. With free admission, lunch, refreshments, and child-minding services (Cloma and Holliday, 2019), what would be a four-day event in the heart of DTES sought to carve out space for, and within, the margins. It was in juxtaposition to Women Deliver, promoted as “the world’s largest conference on gender equality and the health, rights, and well-being of girls and women,” from behind a paywall in the city’s flagship convention centre. As stated on the official Feminists Deliver website (www.feministsdeliver.com):

Feminists Deliver is a grassroots collaboration of BC-based Two-Spirit people, non-binary folks, Indigiqueer, trans women, lesbian women, and cis women and girls, and the organizations that support them, that have come together, on account of the 2019 Women Deliver Conference taking place in Vancouver, to:

1. shed a light on the urgent issues facing marginalized communities in BC and the grassroots struggles leading the way for transformative change;
2. build transnational connections between grassroots intersectional feminist movements;
3. re-envision the global women’s agenda as one that centers a diversity of grassroots intersectional feminist voices; and
4. host a four-day conference and tradeshow.

Sylvia McAdam, one of the keynote speakers and co-founder of the Indigenous-led movement, Idle No More, emphasized the importance of ‘delivering’ on the diverse and inclusive (read: anti-oppression) mandate of the coalition. McAdam framed marginalization as a local issue as much as a transnational one, signaling that the existing power relations “would collapse if womxn refused to maintain them” (June 5, 2019). The argument rests on the strength of numbers and collective action. Interestingly, Kwakwaka’wakw Jody Wilson-Raybould, another keynote and the former Minister of Justice and Attorney General of Canada, took a more macro approach to social justice and denounced the current Canadian parliamentary system, which advances a mathematical majority at the expense of broadening our political process and decision-making machinations (June 6, 2019).

For Melina Laboucan-Massimo, Lubicon Cree environmentalist, gender equity is inextricably tied to the environment, so, climate justice (June 3, 2019). Her talk, “Violence against the Land Begets Violence against Women,” opened Feminists Deliver with an earnest discussion of the unresolved death of her sister amid the thousands of MMIWG2SLGBTQQIA
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and the devastation of industrial extraction zones. Noting the Athabasca bitumen tar sands in northeastern Alberta, Laboucan-Massimo explained “the connections between violence against womxn and violence against the lands” and the overwhelming ruin that this has had (and is having) on Indigeneity:

Womxn are not only the carriers of water, but they are the carriers of culture. Families are not only fighting for our womxn, but we are fighting to protect the very lands and the very existence of who we are as Indigenous peoples.

Through tears, she argued that the colonial technologies of (racial) hierarchy, patriarchy, and capitalism co-organize the exploitation of womxn like lands, and in turn, the “pillaging and rape […] of the fabric of Indigenous societies.” Such ongoing (social and economic) impositions, enforced by the Indian Act and para/military armament, clear a way for the Canadian government to blur, complicate, and secure the acceptance and normalization of extractive practices (Preston, 2017) – once the residential schools system and eugenic sterilization, and therefore, inseparable from the “logics of elimination” (Wolfe, 2006).

In the context of this “Canadianness” (Preston, 2017), premised on “non-consensual inclusion” (Jurgutis, 2018) toward the erasure of Indigeneity (Belcourt, 2015; Tuck and Yang, 2012), Laboucan-Massimo questioned official narratives of reconciliation, and by proxy, whatever efforts may derive from the National Inquiry. On a global scale, she rejected that Canada could or would heed the 1997 Kyoto Protocol and 2015 Paris Agreement to reduce anthropogenic greenhouse gas emissions and slow climate change for our collective futurity, let alone Indigenous lifeways. Extreme weather events, such as earthquakes, tsunamis, and hurricanes, as well as the increased rates of mosquitos, desertification, soil salinization, glacial retreat and sea-level rise, are exacerbating unsafe living and working conditions (Wedeman and Petruney, 2018). Often gendered, the task of collecting water, as one example identified by Laboucan-Massimo, is becoming more difficult if possible. Displacements due to environmental threats are increasing consequentially and the associated experiences of loss adversely impact structurally marginalized populations, not least, womxn and girls (Freedman, 2016).

B/ordering difference

Critical race, Indigenous, and Mad Studies have been instrumental in centring the biopolitical violence in the creation of “ideal types,” so, the processes of differentiation to mark, justify, and culminate in a taxonomy of beings. Power, accordingly, hinges on the intelligibility of “populations” in concert with statistics and the gross standardization of experience through which social control can be essentialized and masked by normative boundaries (Foucault, 1997). It is precisely this separating logic, the emergence of “b/orders” that I scope as the frontier to our most pressing public issues.

In other words, I share the focus on “difference” as a category of analysis or social construction (Johnson, 2010; Perry, 2011). Deeply relational and responsive to context, difference forces us to rethink division. For Brighenti (2007), difference is grafted to “visibility,” a more strategic framework for the social sciences. Leveraging Foucauldian models of surveillance, including the medical gaze, alongside Goffmanian performance, and literatures on moral panic and identitarian movements, Brighenti construes that the more visible a demarcation the more inherent (and invisible) the differential treatment (and indiff erence) may be perceived.

Of course, in/visibility as the byproduct of discourse is subjection (Foucault, 2006). But it also brings to surface “common” (ableist/sanist) sense-making through the valuation or role of
“seeing” as differentiating evidence. Here, there is a noteworthy double-entendre: Empiricists have devoted considerable efforts to experiential knowledge, complicit in the colonial project to “rationalize” for taking (control), on the one hand, of the “uninhabited” lands of what is now North America, home at the time of “discovery” to 18 million Indigenous peoples (Monchalin, 2016: 61), and yet, on the other hand, of the pathologizable “delusions” or other symptoms for any given nonconforming narrative. “Same institutions, different stories?” to draw wryly from Gorman (2013: 217) and to question, per foundational concerns in Mad Studies, the paradox in visibility and “disqualification” of lived experience where it breaks from fields of view.

The constructedness and shifty (fault)lines of difference have been vexed time and again. For instance, genealogical approaches to “race” have done much to illuminate the multiple contradictory dimensions used to visibilize and group humans based on appearance, family history, or symbolic and interactional inferences (Roth, 2016). The issue of policing methodology has served as a central axis for differentialism, an umbrella term being used similar to other ‘isms’ to describe the effect of b/ordering or confluence of boundary- and hierarchy-making at once. As Comack (2012: 70) unpacks, Canadian nation-building (read: settler–colonial imperialism) has involved a number of strategies, one of which is the mythology aforementioned of *terra nullius* (“empty land”) that pivots on the politics (ergo, visibility) of racial formation directed under the Indian Act. With it, a list of civil, criminal, and moral “offenses” became applicable only to “Indians.” What Comack (2012: 23) demonstrates is that (settler) colonialism produces “deviance” in its production of difference, and by extension, enacts racialized policing (qualitatively distinct from racial profiling) together with “correctional” interventions.

Taken up by Joseph (2019: 169), the social regulatory function of “punishing difference” can be traced to ideals of Whiteness, much in the way that Fanon (2008: 111) derived the pathologization of Blackness upon “the slightest contact with the white world.” Smith (2004) also evaluates Whiteness akin to normativity. Menzies and Palys (2006: 158) remind us that the constellation of eugenic institutions, at least with respect to Canada, were assembled historically by the “white male professionals who were often indifferent.” But it is just not enough to make visible differentialism as the blueprint and all-pervasive ethos for understanding the b/orders of Canada, and further, the world. Living differently has foreground “problem populations” relative to power, fraught in law and policy, which generate a continual movement to “contain” the disparities (read: antagonisms) in ways that materialize on/in the body (politic) and fuel differentialist distortions as if unproblematic. The phenomenon of “over-representation” (Menzies and Palys, 2006) or “hypervisibility” (Reddy, 1998) prevails in well-researched Indigenous morbidity and mortality rates, decidedly genocidal in the National Inquiry. Jurgutis (2018) employs the notion of “colonial carceralty” to underscore the overlay of spatial and social exclusion within colonial violence, “literally mapped onto geographic locations” (Owusu-Bempah, 2017: 26) such as Indian reserves and residential schools, but also, urban “ghettos” like DTES, mental health institutions, prisons, and the immigration system. Fabris (2011: 3) adds that emergent technologies incarcerate even in the public domain by “routinely imposing drugs as restraints.”

**Structural mal/adjustment**

The concept of differentialism is invaluable in exposing the “problem” of difference. It has helped us to understand the victimization, criminalization, and pathologization continuum (Chan and Chunn, 2014), leaving little agency for difference. This has been a crucial point of the disability movement as well. Many working within the movement have challenged
rationalist (empirical) modes of the norm as having permeated the ideal and centre-outward hegemonically oriented systems (Garland-Thomson, 1997). Above all, the rise of industrialization conflated human worth with the “able”-body in terms of “productivity” and “efficiency” (Barnes et al., 1999). The focus turned to correcting, however possible, those who were “underdeveloped” or “deficit” and “economically problematic” (Chappell et al., 2001: 46) – or else, removing them from society “to the point of death” (Foucault, 1990: 138). Using a rights-based approach, the disability movement has interrogated “non”-able-bodiedness and catalyzed critical legal protections and practice reforms, namely linked to barrier removal and poverty reduction (Davidson, 2006).

My previous research brings into stark relief the shortcomings of the disability movement to build solidarities (Nabbali, 2009) and manifest anti-oppression work beyond “a series of discrete factors that can be isolated, added, or removed” (Cosgrove et al., 2019: 2). This is not to overlook the saliency of socioeconomic exclusion in disabling conditions (Nepveux, 2009). But much like “healthy public policy,” which has gained traction for embedding the prioritization of “health” in civic decisions and programs (Orsini, 2007: 348), the disability movement fails to scale up and account for environmental “trigger” events (Fabris, 2011: 19)—those “push factors” (Fein, 2007: 44) that lead to the proliferation of risks (read: “at risk” or “high risk” categorizations) and thereby exalt the carcerality of b/orders.

Another way of advancing the same point is to consider how policy responses continue the violence of boundary- and hierarchy-making that, frankly put, “often ends with lifelong impairment and sometimes with horrifying ‘accidental’ death” (Fabris, 2011: 18). Gorman (2013: 271) argues that the under-theorization of disability has eclipsed wider considerations and “disallowed a focus on disablement caused by war, imperialism, and environmental destruction.” As contribution, Kazami Hill (2019) “re-narrates” the living conditions of survivors, including veterans, of the Iran–Iraq War. By having to quantify or “prove” what happened to them (in the very service of b/orders), survivors go without access to care and their lived experiences of (post)conflict violence are unrecognized, if not silenced in death (given the prevalence of suicide). Kazami Hill analyzes “global-southern-ness,” similarly to the work of Razack (2011: 352) on the medicalization of Indigenous bodies, as “beyond help” so “already dead” when deaths occur. What is being highlighted is the ongoing displacement of responsibility sustained through the health field and “context stripping” (Raphael and Bryant, 2002) such to privilege certain ways of knowing over Others.

In February 2013, I travelled to the Greater Accra Region to study the implementation of the Mental Health Act (Act 846) of Ghana, which had passed less than a year earlier and came into law by the end of 2012, replacing legislation from 1972 never realized. Act 846 followed six years of advocacy on the heels of the Disabled Persons Act (Act 715) which sought to elevate the social participation of disabled people in accordance with the disability movement and in tandem with activities of the African Decade of Persons with Disability (1999–2009). Heralded as another major milestone and “‘new dawn’ for mental health” (Doku et al., 2012), Act 846 came with the technical (read: rational) support of the World Health Organization (WHO) and set as the “example of WHO best practice” (Walker, 2015: 267).

Act 846 specifies 100 clauses to decentralize custodial “care” from the three psychiatric institutions in urban areas along the southern coast of the country (per colonialist investment patterns), engage the informal sector of traditional and faith healers, and integrate the oversight of all forms of (psy) subjects and related service delivery to a governing body for whom the Chief Executive came to be the Chief Psychiatrist. It was the constitution of this Mental Health Authority that raised the most controversy during my research. As reads clause 4(1):
The governing body of the Authority is a Board consisting of

(a) a chairperson,
(b) the Chief Executive of the Mental Health Authority who shall be the secretary of the Board,
(c) one representative from the Ministry responsible for Social Welfare not below the rank of a director,
(d) one representative of the Attorney-General not below the level of Principal State Attorney,
(e) one representative from the Ministry of Health not below the rank of a director,
(f) one representative from the Ministry of Interior not below the rank of a director,
(g) one representative from the Ghana Health Service not below the rank of a director,
(h) one person from a tertiary medical institution nominated by tertiary medical training institutions, and
(i) three non-governmental persons nominated by the Minister, at least one of whom is a woman.

Notwithstanding the dominance of medical bureaucratization and the more insidious implications of security in the Board's makeup, there were calls to formalize and guarantee the inclusion (read: voting rights) of “persons with experience as service users” in lieu of their consultative function per clause 3(a). The Board was inaugurated a few weeks after I left Ghana with no known amendment. Members were appointed for a period of four years and up to two terms, save the indefinite authority of the Chief Executive as posited in clause 5(2).

The ethnographic fieldwork related to this project had a profound impact on me to which I have only been able to discuss cursorily (Nabbali, 2016). I have struggled to reconcile my presence in Ghana and the range of experiences, relationships, and stories that intimately and intricately shaped my (research) landscape and lens. On the front line was a network of womxn that I met through the Mental Health Society of Ghana, and who had formed, in 1996, the Mothers' Club of Nima-Maamobi before branding under the Red Cross Society (Buerger, 2016). Their work, entirely voluntary, is grounded in resilience building. In addition to weekly meetings and house-to-house education, such as sanitation and hygiene campaigns, as well as a breastfeeding support program, the Mothers' Club has launched petitions to draw attention to their underserved community, including the lack of streetlights and garbage removal (Perelman and Young, 2011). The womxn mobilize an annual Nima Clean-Up to rake a large open drain, forthrightly known as “Gutter,” that snakes through, and separates, Nima (specifically Nima-East) as a formally designated “third class residential area” within the capital city of Accra (Aggrey-Korsah and Oppong, 2013). The womxn also facilitate fellows in First Aid because the ambulances, they stressed in conversation with me, are not able to navigate the narrow corridors of the neighbourhood. In cases of emergencies, the nearest capable persons would be needed as human lift to an arterial road for pick-up.

Gutter incarnates the spatial asymmetries and immediate environmental disturbances that serve the “discourses in distress,” as framed by Orsini (2007: 355) to convey the creeping (neo-liberal) “responsibilization” of health/care in a climate where we are increasingly aware of countervailing forces. This is madness—the mollification of agitations through the language of risk that readies vectors of power, expressed modestly as harm reduction, at best, and structural adjustment, at worse. I must admit, it feels particularly ‘risky’ to critique public health infrastructure given my own everyday praxes to ‘reduce harm’ within the harmful spaces, systems, and institutions through which I move on stolen occupied land under the omnipresence of...
BC’s Opioid Overdose Public Health Emergency. Certainly, I wish neither to dismiss the activities of the Mothers’ Club. To be as clear as ever willing, I am raising instead an aspiration beyond public health and healthy public policy, which easily tokenize empowerment through the diffusion of information (read: knowledge translation). As Orsini (2007: 355) puts it, oversimplified cause-and-effect now make “you […] responsible for your own health” and “communities are urged to get busy building the necessary ‘social capital’ that will enable them to take charge of issues that affect them.”

Reminiscent of the structural adjustment programs that swept across sub-Saharan Africa, including Ghana, to reverse “global” marginalization in the absence of a paradigm shift (Fergusson, 2007: 11), there is a growing effort to expose WHO literature and global mental health initiatives (Mills, 2014; Titchkosky and Aubrecht, 2015). I would be remiss not to spotlight the interjection that such works pose to non-profit, medical, and pharma industrial complexes. They have also had a major influence on my own thoughts. But it is unclear to me how a “politically informed societal determinants of health framework” (Cosgrove et al., 2019: 6) will do away with “eco-anxiety” (Clayton et al., 2017) however historicized. I ask only rhetorically, thought-provokingly; I have no interest in a deep dive into the brand of “chronic fear” (Doherty and Clayton, 2011) that is being debated in connection with detrimental ecological and deteriorating life-sustaining climate conditions. I do worry, though, about obstructing far-reaching forms of social/epistemic justice (Liegghio, 2013). Let us never forget the now preposterous label of “drapetomania” (Melzl, 2010), recorded when African slaves ran away or disrespected their “masters” and the larger conversation that it offers for “cure.”

Fatal Toxicity and Anticolonial “Deviance”

The Athabasca tar sands, to circle back to Feminists Deliver and specifically the keynote of Laboucan-Massimo, are visible from space. More than twenty-six First Nations and Métis peoples have reported being immediately affected by the pace and scale of extractive bitumen megaprojects (Preston, 2017). Over 480 million gallons of toxic wastewater byproduct are dumped daily into unlined reservoirs, which leach into the surrounding ecosystems and poison subsistence-related activities (Huseman and Short cited in Preston, 2017: 4). In Fort McKay First Nation, a community in closest proximity to the tar sands and along the Athabasca River, members complain of skin rashes, asthma, rare cancers, and premature births (McCarthy, 2017). Approximately 350 kilometres south in Beaver Lake Cree Nation, 200 animals and amphibians died and over 300,000 kilograms of oily vegetation had to be removed following a series of oil spills in 2013 (Lamenan cited in Preston, 2017: 6). By May 2016, a state of emergency would be declared when a “wild” fire ravaged the region, burning more than 5000 square kilometres and resulting in the “largest prolonged evacuation in Canadian history” (Stacey, 2018: 857). While the fire halted tar sands operations, infrastructure linked to extraction development carried on.

Months before the fire was declared under control, the National Energy Board (NEB) of Canada would recommend the approval of the Trans Mountain pipeline expansion (TMX) to triple the capacity to transport bitumen products from the tar sands in Alberta to export terminals, here, along the Burrard Inlet where I sit and write today. The number of oil tankers required to route these waters for shipping would sevenfold (from 30–50 to 400 per year), intensifying the plight of marine wildlife, especially the critically endangered Southern Resident killer whales. Amid legal efforts to suspend construction, including a federal court ruling that criticized the NEB for neither meaningfully consulting First Nations nor considering the
increased project-related marine traffic in the environmental assessment, the Trudeau government purchased TMX in summer 2018, seemingly proclaiming political surety and outright indifference.

Southern Resident killer whales have become a visible icon—a rallying cry—of the gross injustices or “intergenerational curse” (Yong, 2018) of this moment in time. They tell a horrible tale of urgency and entangled ecologies, which do not stop at our shores, but of course, come from them and filter back to them. The carcass of Scarlet (J50), the orca calf on display for the world to grieve, was never recovered for a biopsy, but overall chemical exposure (in part due to reproductive transfer) is presumed to have played a central factor in her failed health. Persistent, bioaccumulative, and toxic substances (PBTs) are a class of compounds that highly resist degradation and have found their way through rainwater runoff and industrial dumping into oceans (Fisheries and Oceans Canada, 2019), surely not unlike byproduct of the tar sands. Ingested by plankton and successively up the food chain, the average adult Resident male carries six times the toxicity threshold (so, a compromised immune system) whereas their female counterparts transfer PBTs to offspring during gestation and lactation (Gaydos et al., 2004).

If, as Laboucan-Massimo suggests, violence against the land begets violence against womxn, then the (mis)management of issues related to the orca highlight not the moral outrage that they are, but existential abyss. The message is also coming from caribou that range on the east side of the Athabasca River and are fighting extinction by 2040 (Smitten and Lameman, 2010). It is coming from the Anishinaabe community of Grassy Narrows and over 100 other official drinking water advisories in Indigenous communities across Canada (Preston, 2017). It is coming from the people of Iceland that gathered during my writing process to hold a funeral for Okjokull, a 700-year-old glacier, which at the turn of the twentieth century, spanned nearly 40 square kilometres (Teirstein, 2019). It is coming from my mother who, only weeks prior, was diagnosed with Stage 4 kidney cancer. It is coming from the Mothers’ Club and other stakeholders of the Mental Health Act of Ghana, as well as survivors of the Iran–Iraq War, demanding the persuasive recasting of deserving, and so, its resounding structural adjustment.

Analytically, it is untenable that such mounting, totalizing (personal, public, planetary) violence is not obvious to everyone. In effect, Canada would declare a “Climate Emergency” exactly two weeks after the final reporting of the National Inquiry. Among the recommendations to which Trudeau pledged was:

13.4 We call upon the “federal, provincial, and territorial governments to fund further inquiries and studies in order to better understand the relationship between resource extraction and other development projects and violence against Indigenous women, girls, and 2SLGBTQQIA people.”

(National Inquiry, 2019b: 196)

Imagine the emotional confusion when his government ‘delivered’ a re-re-approval of TMX on the day after affirming the climate emergency. Rage would soon follow with the jail sentencing (read: delegitimization) of Rita Wong for peacefully blocking the entrance of a TMX work site.

**Conclusion: Rightfully Mad (Studies)**

Speaking on a panel on “Taking up the Calls for Justice in the Final Report of the National Inquiry,” Kwagu’ł Sarah Hunt queried the value of making MMIWG2SLGBTQQIA visible if there is no justice (September 30, 2019). My purpose in this chapter has been to wrestle with
such concern by organizing a critical history that sheds co-productive light on recent in/actions for ending violence. At core of the reflection is the date of June 3, 2019, when the National Inquiry tendered its final report and legal imperatives to end the genocide in Canada to which the federal government committed, Feminists Deliver emerged, and the cruise industry was exposed for flagrant crimes that further the connivance of policy in climate destabilization qua deathways.

Weary of prescriptions (to say the least), I have found great strength in the defiance offered by the “chaos” or “anti-narrative” of Frank (1995: 98), what has been gleaned as “telling without mediation, and speaking about oneself without being fully able to reflect on oneself.” This recalls the expressed aims of Liegghio (2013) who journeyed with her mother through liver cancer and “mad talk” to “bring back into existence” nonconforming ways of knowing and being. Specifically, Liegghio (2013: 127) charged:

It is not enough to give voice but one must think of voice in different ways—in ways that recognize difference as legitimate rather than measuring differences against a standard of normal.

I make no mistake that there is a simple path to a politics of difference (Young, 1990). However, I have tried to approach the coalition ethic of McAdam and spirit of Feminists Deliver by portraying the ways in which critical race, Indigenous, and Mad Studies are working against b/orders toward legitimacy.

Dedication

To Elizabeth.

Notes

1 Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual.
2 Gender justice organizing, propelled by intersectional feminism, has tended to replace the ‘e’ with ‘x’ as a more inclusive term to operationalize the diversity of, and thus, binary opposition to “womanness.” I have chosen to follow this convention, removed of proper nouns and titles, not only for myself but for oral quotations as well. I wish to note that data, if disaggregated and gendered, rarely captures the wide(r) context of gender oppression.
3 An interim report of the National Inquiry into MMIWG expanded its mandate to include 2SLGBTQQIA people in Canada. While MMIWG2SLGBTQQIA is a mouthful, I would not want to further invisibilize the many marginalized bodies for whom the National Inquiry explicitly seeks to support.
4 On August 15, 2019, indeed while writing this chapter, provisions were announced by the Trudeau government to eliminate “all forms of inequity in Indian registration.”
5 The REDress Project (étis artist Jaime Black to highlight the national issue of missing and murdered Indigenous womxn.
6 While the forward slash is often used to mark a fraction or division in formal writing, or a line break in the case of poetry and songs, it is being mobilized throughout this chapter to collapse presented ideas. Notably, ‘b/orders’ seeks to evoke the separated yet inseparable – indeed, to conflate shared history and convey a shared predicament in lieu of the Latin preposition of cum (e.g., borders-cum-orders). It allows me to continue to think through the “order of things” (Foucault, 1994) where the organizing principle has been discussed as a “color-line” (Dubois, 1994) to a “border-line,” accounting for “the effort to restrict territorial access” (Andreas, 2003: 78).
7 It bears acknowledging that one of the non-governmental persons appointed under 4(1)(i) was a founding member of MindFreedom Ghana and community organizer with the World Network of
Users & Survivors of Psychiatry. To my knowledge, there are 10 (not 11) Board members. Only two (of three) non-governmental persons were named; the second being a former director with the Ministry of Health.


References


Bodies, boundaries, b/orders


