The Migration and Diaspora Studies Initiative brings together a broad spectrum of faculty, students and practitioner communities to examine the cultural, social, political and economic implications of the movement of people. It was recognized by Carleton University with a research award in October 2015 for building connections across the university that have had a sustained impact both over time and across research programs. It also offers expert analysis on the Syrian refugee challenge, climate change and other issues of interest to local partners, national networks and a global public sphere.
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The Migration and Diaspora Studies Steering Committee has been awarded a Carleton Research Prize Award for building connections across the university that have had a sustained impact both over time and across research programs.

As the world’s refugee population has reached crisis proportions, members of Carleton’s Migration and Diaspora Studies Steering Committee have been working with international colleagues to publicize and help address the plight of these people.

Most recently, the group hosted an international workshop for researchers and leaders in the migration and diaspora community entitled “Power and Influence in the Global Refugee Regime”. The workshop brought together a prominent group of scholars, practitioners and policy-makers to discuss strategies to improve the current refugee regime.

“One of the inspirations for this group was to combine research and advocacy on migration and diaspora issues,” says Jeff Sahadeo, the Associate Director of the Institute of European, Russian and Eurasian Studies (EURUS) and a member of the steering committee. “Carleton is an ideal location for this collaboration because we have so many people working on this—both on campus and in the national capital.”

While the focus of the MDS initiative has been to build linkages across disciplines, the research interests of individual members of the Steering Committee range from the cultural consequences of globalization and the treatment of issues of personal and collective identity in relation to immigration, multiculturalism (or interculturalism), exile and integration in literature to global refugee policy, the role of international organizations in the management of migration and issues relating to citizenship,
and integration in Canada and internationally.”

The group also maintains an active international listserv, which allows members to swap information on refugee sponsorship, country-by-country resources, and the latest news and research on the crisis.

“We are fortunate to have people who are dealing with this issue from all over the world, approaching it from all different angles,” says Professor Sahadeo, a political scientist who’s collaborated with both poets and economists. “This gives us a chance to learn and enrich each other. We have much more in common than we would think.”

Testimonials for the MDS Initiative

“The opportunities presented by the work of the MDS Steering Committee have and continue to position Carleton University as a national and global leader in the field of Migration and Diaspora Studies. Their collaborative, cross-Faculty, style of work has contributed significantly and strategically to Carleton’s further growth and development as a comprehensive university. Because of their dedication to bringing together teams of researchers, regardless of background or academic discipline, the MDS team has achieved continued success in attracting research funding, building capacity and collaborations, and producing cutting-edge research.”

André Plourde, Dean, Faculty of Public Affairs (nominator)

“The MDS Initiative has turned Carleton into a nationally and internationally recognized leader in research and teaching on human mobility and migration, examining its social, cultural, political, and economic implications from an interdisciplinary perspective. In the past two years alone, MDS has enabled a number of research events relevant to the mandate of EURUS (and) was also instrumental in adding a third faculty member with expertise in migration to EURUS.”

Achim Hurrelmann, Director, Institute of European, Russian and Eurasian Studies

“I highly recommend the MDS team for the Building Connections Research Prize. Their recent, dynamic, sustained and solid efforts at creating and nurturing relationships between scholars on campus, and between scholars and the community, have served my department, my research and the communities involved very well.”

Dominique Marshall, Professor and Chair, Department of History

“I have very much appreciated the way in which the MDS works together collectively and harmoniously across traditional academic boundaries. The group has excelled in developing a strong collaboration and has made great strides in a very short period of time. They bring together scholars from a wide range of disciplinary and methodological backgrounds … I think they also help promote Carleton’s reputation as an inclusive and progressive institution that is open to diversity and that helps promote public policies in benefit of marginalized communities.”

Laura Macdonald, Professor and Director, Institute of Political Economy

Carleton University students interested in migration and diaspora studies are invited to join the newly established Migration and Diaspora Student Society (MDSS). Membership is free of charge and applications are now being accepted for the 2016-2017 academic year (see below).

The goal of MDSS is to bring together students and alumni from different disciplines and degree-levels under a formal student organization that would guarantee the credibility and continuity of the migration and diaspora studies at Carleton. The society also aims to provide a positive space for students to voice and exchange ideas with like-minded individuals and faculty members who are advancing knowledge in relevant areas of research.

Interested individuals should send their full name, major or affiliation, year of study, and a short description of their current research project(s) to the society’s email address mdss.carleton@gmail.com

Elections for the MDSS Board will be held in the Fall term.
Global Refugee Experts Gather at Carleton University

By Halima Olajumoke Sogbesan

Friday, October 2, 2015

As tens of thousands of people fled the dangers of their countries to seek refuge in safer territories, international researchers and policy practitioners came together for a three-day workshop at Carleton University on “Understanding Power and Influence in the Global Refugee Regime.”

In his opening remarks, Dr. James Milner, an associate professor in the Department of Political Science, highlighted that the workshop was held to discuss and examine the roles various actors play in the global refugee regime with a specific emphasis on their level of power and influence.

Milner said that as a core objective, the workshop would attempt to answer questions about “who has the ability to make the regime work and ensure cooperation, who has power within the regime, who has influence, how we know power when we see it, and how a more rigorous understanding of power and influence can help us find ways to ensure that the regime is more predictably able to fulfill its core mandate function of protection for refugees and finding a solution for their plight.”

The workshop also served as an appropriate platform to exchange research on the ability of various actors with influence in the global refugee regime, and to develop a community that can engage in further dialogue on the subject. Participants also discussed the need to share knowledge created at the workshop to encourage future research in the area.

The papers presented at the workshop will form the basis of the special issue of the journal, Refuge. The workshop included paper presentations and discussions from universities in Australia, Britain, Canada, India, the United States and the United Kingdom.
Refugee Movement to Canada, 1981-1989

On September 21, 2015, over 100 researchers, students, former refugees, immigration officials and community organizers gathered together to address an overlooked episode in Canada's history.

Since the Iranian Baha’i Refugee Movement has yet to receive serious scholarly attention, this symposium identified important lines of inquiry for future research. Discussions included a range of approaches and research agendas, some of interest to academic researchers, some more amenable to community-based approaches, others that might build on the connections made at the symposium and bridge the two. Of particular interest were the possibilities of collecting oral histories. Discussions of partnerships and methods, ethics and resources revealed both the range of opportunities and complexities to be considered.

A website [http://www.symposium.bahai.ca](http://www.symposium.bahai.ca) was established for the symposium and continues to host the conference program, speaker biographies and the full video recordings of the symposium proceedings. The organizers are also aware of several projects that are now underway as a result of the symposium.

- Following the symposium, Janet Grinsted and Mona Mojgani have begun the research for a book on the sponsorship and settlement of Iranian Baha’i Refugees in Canada during the 1980s, drawing on the archival materials in the archives of the Canadian Baha’i Community and the International Baha’i Refugee Office.
- The symposium has aided Aisla Headly, the Canadian Baha’i National Archivist, in her work to further develop and organize the national archives.
As a result of the symposium she is undertaking greater coordination of digital records with the Baha’i International Refugee Office archives. Inquiries made to support the project cited above represent the first serious research project drawing on the archives, which to this point, have focussed on acquisitions and collections.

- Sophie Crump, a Carleton Masters student, will be interviewing some Iranian Baha’i refugees for her M.A. project.

In addition to these research outputs, the symposium created new connections through an active engagement of migration and diaspora scholars at Carleton with the wider community. This exchange, with a special focus on the use of public history approaches to refugee and diaspora history, permitted researchers to gain new insights into an as-yet weakly documented subject and familiarize themselves with the particularities of this unique episode in Canadian refugee history.
FASS Distinguished Visiting Professor Kobena Mercer (Yale University) spoke with Carleton faculty and students about the tensions, characteristics and contradictions between World Studies and Diaspora Studies.

On October 5, Mercer delivered a lecture in Aboubakar Sanogo’s class on African Cinema from 9:30-11:30, followed by a lunch with grad students. Later that evening, Mercer presented a keynote lecture at the National Gallery titled: “Black Diaspora Art Practices Since the 1980s: Critical Reflections on a Journey”.

On October 6, Mercer led a workshop on the intersection of World Studies and Diaspora Studies in the MacOdrum Library’s Multimedia Lab.

Internationally recognised writer, architect and speaker Keller Easterling (Yale University) visited Carleton University to discuss her work on “Extrastatecraft,” political activism and global infrastructure platforms (such as global trade zones that operate outside the law, broadband in East Africa, and ISO’s quality management).

The event was moderated by Roger Connah from the Azrieli School of Architecture & Urbanism, who also introduced Exceptional/Exceptionable Space (an interdisciplinary document co-written by Connah, Thaly Crespin, Luisa Ji, Daniel McNeil and Lee Michael Pronko in order to explore themes and issues relating to Keller’s visit as well as the productive tensions within and between the fields of Architecture, Urbanism, Migration and Diaspora).

Dr. Zaheera Jinnah visited Carleton during December in order to explore teaching and research collaborations between the University of the Witwatersrand and Carleton.

Dr. Jinnah is an anthropologist and researcher at the African Centre for Migration and Society (ACMS) at Wits, and is the joint coordinator of the Migrating for Work Research Consortium (an international research partnership investigating the forms and impacts of labour migration in South Africa).

Dr. Jinnah’s research interests include Somali migration, gender, and migrant labour and livelihoods, and she is currently working on a survey of mining communities to assess: livelihoods; health care needs and access; and migration.
As part of its commitment to serve as a national and international leader in the burgeoning field of Migration and Diaspora Studies, Carleton University is proud to support graduate research that explores the social, economic, political and cultural implications of the movement of people and ideas. The winner of the 2015-16 TD Graduate Fellowship in Migration and Diaspora Studies is Ying-Ying Tiffany Liu from the Department of Sociology and Anthropology.

For her Ph.D. thesis, Ying-Ying Tiffany Liu spent 2015 working at a variety of Chinese restaurants across the city of Johannesburg in South Africa. Liu jumped into this academic adventure while working as a visiting associate researcher at the University of Johannesburg, and carrying out ethnographic research about the intertwining of diaspora, transnationality, economic strategy, and cultural identity.

“In South Africa you find all kinds of people, food and culture that, for the most part, coexist peacefully.” Liu quickly discovered that Johannesburg is full of “very hospitable, gracious, fun and energetic people with a great sense of humour.” She spent a great deal of her free time wandering around the city, visiting markets and taking photographs. One of her favourite sights to shoot was the pervading and colourful graffiti strewn throughout the city.

“Each piece of street art reminds me of how much creativity there is in this city and how much the ‘born-free’ generation – those who grew up after apartheid – want to communicate with the world,” says Liu.

Though Liu describes a very tangible sense of optimism that exists today in Johannesburg, she is quick to remind us that South Africa is
not without its obstacles. Despite the fall of apartheid in 1994, the country still faces widespread systemic poverty, racial inequality and a notoriously high crime rate. Both the harsher and gentler realities were reflected in Liu’s project.


“As a researcher of diaspora, 2015 was an interesting year to live in Johannesburg. I witnessed thousands of South Africans march against xenophobia, and I also met South Africans who told me foreigners should leave their country.”

Liu has long-studied the many and diverse issues surrounding diasporic identity, but for her thesis, she wanted to look at a Chinese diaspora from a unique vantage point, one outside North America and Asia. She aspired to compare and contrast her previous, more local findings, with diasporic experiences in different regional contexts. This search for differentiation is what ultimately led her to South Africa.

“The unique historical and cultural conditions caught my attention,” explains Liu. “During apartheid, South Africa was arguably one of the most notable racialized states in the 20th century. This provides a concrete example to study race and ethnicity as a site of contestation, and to examine diasporic formation processes in terms of how these are mediated by issues of history, race, ethnicity, class, gender, and generation.”

Liu notes that there “is a special correlation between food and diaspora for several reasons,” so she was unsurprised to learn that in South Africa, much like in Canada, many Chinese immigrants end up working in smaller scale businesses relevant to their cultural heritage.

Knowing this, Liu saw Chinese restaurants in Johannesburg as a very natural space to conduct her research. “Since food itself can be seen as a marker of cultural commodity, as an ethnic identity, and as an economic strategy, I situated my research project based on Chinese restaurants in South Africa as a productive site to examine how ethnic identities, economic practices, and local conditions meet and negotiate,” says Liu.

While performing her fieldwork, Liu noticed an interesting aside – the majority of kitchen helpers/workers were undocumented migrants from Zimbabwe. This is an economically rooted phenomenon, as Chinese business owners are able to pay Zimbabweans substantially less. “I use the term ‘intra-migrant economy’ as a first conceptual framing step to refer to the phenomenon that small business entrepreneurs employ primarily undocumented migrant workers as a ‘maximize profits strategy’ to avoid the host country’s labour laws and not having to pay minimum wage.”

Liu explains that in a typical family run Chinese restaurant in South Africa, the husband cooks the food while the wife works as a cashier and/or server. Usually, a male relative makes sushi – a dish Liu was surprised to learn is very popular in the country – while three to five undocumented black workers prepare the food, do the dishes and complete other tasks which do not require a specialized skill.

For undocumented migrants, the opportunity for employment is extremely limited, so business owners regularly exploit those who are in a desperate search for work. Inevitably, this results in a palpable tension between the Chinese and Zimbabwean working migrants, which subsequently added a major but unforeseen narrative to Liu’s research.

According to Liu, “the tense working relationship between Chinese employers and Zimbabwean employees reflects the criminalization of blackness which was fostered by South Africa’s apartheid past and current high crime rates.”

“After getting to know Zimbabweans’ diasporic stories, I realized that they also provide a crucial lens to explore South Africa’s social and economic structures, therefore, they must be included in my research in order to complete a full picture of diasporic
entrepreneurship,” says Liu.

Though Liu’s work does offer a depiction of migrants’ lack of choice, it is also the story of resiliency in non-ideal situations.

“By exploring this phenomenon my purpose is not to focus on migrants’ unlawful behaviour but rather, to look at their uneasy living situations and how it should remind us not to underestimate the will found in many immigrant communities to pull through hard times.”

“The only reason Chinese-Zimbabwean ‘intra-migrant economy’ has survived and thrived is due to a demand for cheap and affordable Chinese restaurants in South Africa’s market.

“Mindful of well-publicized discussions about the economic consequences of immigration that appeal to xenophobic sentiments, I hope that my research will deepen our understanding of the realities of migration and diaspora. I envision my research joining other case studies of diaspora that help to shape public policy discussions by forcing us to re-think and re-examine our taken-for-granted assumptions about borders, citizenship, and nation-states.”

Liu’s research is still “in-progress” and with support from the Department of Sociology and Anthropology and the Migration and Diaspora Studies fellowship, she will return to South Africa this summer to obtain more data. She also continues to rely on her supervisor, Dr. Blair Rutherford, of the Institute of African Studies to provide wisdom, experience and research guidance. Rutherford is an expert in Zimbabwean culture and political economy, and has been a stalwart for Liu since the beginning of her project.

The takeaways from Liu’s experiences were hardly black and white, but after a year in Johannesburg, she does feel like she has walked away from this juncture of her research a little wiser.

“All of these complex and sometimes contradictory experiences have given me the exposure and chance to gain a deep understanding of South Africa, which has also taught me invaluable life lessons,” says Liu.

On November 19, 2015, Dr. Seif Da’na presented the Current events stirring the Middle East which can be discerned most easily as a matter of politics, economic, or culture, but steeped in complexity they are much more.

In order to explain the rise of ISIL (Islamic State in Iraq and the Levant), the Syrian refugee question, the Palestinian Uprising, and the failure of the Arab Uprisings, this lecture reconstructed the regional history. It traced the roots of these events to the early 19th century (with emphasis on specific significant historical moments throughout since 1811 e.g. 1948 Palestinian Nakba, the late 1970s expansion of neoliberalism).

Da’na argued that the existing accounts of the regional historical accounts do not explain the political present or the unfolding geopolitical regional order. As such, and in order to explain the current geopolitical conditions, identify the root causes of the current events and their possible outcomes, a reconstruction of the regional history is essential.

The lecture addressed the following interrelated topics:

- The Rise of ISIL: Why ISIS?
- The Syrian Refugee Question.
- The Palestinian Question and Colonial Zionism.

A recording of this talk may be found on the podcasts page of the MDS website.

Remaking the Middle East: The Long Arab 19th Century
In the last week of November, #Refugees Welcome Ottawa (RWO), an ad hoc community group comprised of Ottawa folks from diverse backgrounds and experiences, organized three public events concerned with efforts to relocate tens of thousands of refugees in the coming weeks and months. These events were designed to capture a broad spectrum of interests with: an evening of lecture; an evening of storytelling, music, and poetry; and an evening organized as a community meeting aimed at forming working groups for specific projects.

Organizers had many objectives for the week, including ensuring that the Ottawa community get practical, accurate information to clarify and dispel stereotypes circulating about refugees in mainstream media. We also wanted to ensure that people in a position to offer material and financial support learn where they can direct it. We sought to expand the range of political options beyond institutional and financial channels so that the community could see themselves as agents empowered and capable of making the city a welcoming space.

On Monday Nov. 23, RWO teamed up with The Leveller newspaper to host a panel discussion entitled, “The Refugee Crisis: Responsibility and Responses.”

The jam-packed auditorium at the Main Branch of the Ottawa Public Library heard from Safiyah Rochelle, doctoral candidate in the Dept. of Law at Carleton University, talking on the subject, “Refugees, Islamophobia, and the Politics of Life and Death.” Following this presentation, Rachel Vincent, Communications Director for the Nobel Women’s Initiative presented the results of her organization’s recent fact-finding mission to Europe aimed at looking at the different kinds of gendered experience of migration and displacement in different European contexts. Professor James Milner (Carleton) followed, with a presentation putting the current crisis into a broader global context of refugee displacement and offering specific recommendations about how the Ottawa public can influence public policy on this issue. Specifically, he urged the community to become “ambassadors of rationality” in confronting the global refugee crisis, which is much larger than the current situation in Syria. Following the presentation, The Leveller, which has been covering issues of citizenship, migration, and human rights in the
Ottawa area since 2009, kicked off the discussion and facilitated audience questions.

The Q&A was valuable, as it offered presenters the chance to: elaborate upon the broader issues relating to racism and Islamophobia; speak to the leaked announcement earlier that morning about the government’s plan to prioritize women and children in relocation efforts; and outline the multiple layers of security screening refugees go through before arriving in their new homes. The diversity of perspectives on the panel and within the audience made this a particularly exciting Monday evening.

On Wednesday Nov. 25, RWO and Raw Sugar Café joined forces to host an event called “The Refugee Story: music, poetry, and storytelling.” While Monday's event emphasized to the Syrian refugee situation, Wednesday’s event was about the refugee experience more broadly. There was standing room only inside, and those present heard compelling and personal stories of displacement and migration from women and men who had arrived as recently as weeks ago, to those who had arrived decades ago, to those who were born to parents who made the dangerous journey.

Refugees told their stories, many for the first time, hailing from Burundi, Rwanda, Vietnam, Honduras, and Syria. Local artists, many of them former refugees or children of refugees, performed alongside with songs and poetry, including Haneen Al-Hassoon (aka Freedom Writer), Baraa Arar, Denis Kashi, and King Kimbit

After the enormous turn out for Monday and Wednesday’s events, RWO scaled up the room to a full sized gymnasium at the Bronson Centre for our Friday event, and over 250 community members filled it once again.

The evening progressed with short interventions about making the city of Ottawa a welcoming place for refugees. Presentations came from Rana Hamedi who spoke about everyday racism in the city and what practical things people can do in their everyday life to work against racism, Hector Alfonso Almendradas, an organizer with Ottawa Sanctuary City network and No One is Illegal as well as Professor Jennifer Ridgely (Carleton) spoke about the Sanctuary City movements historically and specifically in the case of Toronto. Louisa Taylor, executive direct of Refugee 613 spoke about efforts to coordinate the push to organize material goods like clothing and furniture in the city for incoming refugees. Following the presentations, the group broke into working groups under the following banners:

- Material support and donations
- Sanctuary City
- Everyday Racism
- Private Sponsorship
- Marches & Demonstrations

Participants interested in learning more, sharing expertise, and making plans with their fellow community members thus had space to organize with one another in their areas of interest.

#Refugees Welcome Ottawa will continue organizing events around the city, and continue to grow and evolve based on our membership. If you would like to join the mailing list, organizing committees, or otherwise be in touch, please check us out online:

Twitter: @RefugeesOtt
Facebook: Refugees Welcome Ottawa
The MDS Graduate Student Colloquium

November 27, 2015.

One may have harboured concerns about the potential for screwball comedy before the colloquium and half-jokingly asked, ‘what happens when a literary historian, an architect and a political scientist walk into a bar seminar room?

Such concerns were unfounded when the colloquium brought together members of research, practitioner and policy communities who represent the excellent diversity of Migration and Diaspora Studies. Audience members were treated to presentations that encouraged them to take the poetic imagination seriously; to think more deeply about neologisms such as deportspora; and to investigate the material dimensions and metaphors that frame our understandings of space, place and belonging. Students, faculty and public servants not only managed to convey the significance of topics relating to state security, transnationalism, refugee communities, cosmopolitanism and exile in relation to their disciplinary homes in fields such as Law and Legal Studies, Political Science and Public Health. They also facilitated interdisciplinary discussion of concepts such as affect, coloniality, and state violence that are key to our understanding of contemporary debates about the movement of people and ideas.

Special thanks to: Johnny Alam (TD Fellow in Migration and Diaspora Studies and President of the Migration and Diaspora Student Society) for his work organising the event, and the chairs and discussants from Carleton University who provided such thought-provoking questions about the politics and poetics of MDS: Dr. Stuart Murray (Department of English Language & Literature and the Department of Health Sciences), Dr. Roger Connah (Azrieli School of Architecture & Urbanism), Ajay Parasram (Institute of Political Economy), Dr. William Waters (Political Science and Sociology/Anthropology departments) and Dr. Gabrielle Etcheverry (History and Latin American and Caribbean Studies).

A copy of the conference program which includes the presenters’ abstracts and biographies can be found on the mds website: www.carleton.ca/mds/news
Reading Edward Said’s "Reflections on Exile" in Professor Daniel McNeil’s course on *Migration and Diaspora Studies* was a deeply enriching and wonderful experience. In the essay, Said examines the concept of home, arguably one of the most fractious of ideas. He discusses the state of exile as “the unhealable rift forced between a human being and a native place, between self and its true home; its essential sadness can never be surmounted”. He also makes a distinction between an exile and a refugee. He notes that the word exile carries connotations of spirituality and solitude whereas a refugee, a highly political word, brings to one’s mind images of masses, crowds of innocent looking, bewildered people.

Said’s exile, despite facing persecution in his homeland, is a person possessing agency, who has individual wants and needs and the means of achieving his desires through his art. Refugee, on the other hand, is characterized as formless, faceless and voiceless; a blur.

For the purpose of my final assignment, I examined the plurality of the concept of home through prose poetry, and explored what home means to a refugee. Unlike Said’s treatment of exile as a very masculine space, available to and navigated solely by men, I drew from the experiences of women and men in my family, fleeing political persecution against Tamils during the 1983 riots in Sri Lanka and finding refuge in Tamil Nadu in South India, as well as my own experiences in Toronto’s spoken word community.

*Diáspora*

*In Toronto, I searched the streets for a name.*
*a madrasi accent. A folktale.*
*a veiled woman smacking her lips,*
*pulling mango hair out of her teeth.*
*an open window, pouring song or conversation*
*like a tall drink of water.*
*fishermen and fishing nets and fish with gold rings in their bellies.*
*a river.*

toronto, city like a fabric store.
*i searched for the silk, cotton and wool of my mother tongue.*
*i handed them to a poet.*
*she measured the latitude and longitude of my sorrow.*
*the thickness of my skin. The texture of my dreams.*
*reminded me i am both monsoon and winter*
*that i do not have to choose. i am allowed complexity.*
*to be both knife and wound. abundance.*
*the gift of forked tongue.*

*i sit by queen and spadina.*
*i dip my hands into a jar of banana jelly*
*and lick it off my fingers till i am whole.*
On Thursday, December 3, MDS and the Bachelor in Global and International Studies (BGlnS) brought a team of academics and activists to Carleton in order to explore issues of migration, belonging, and citizenship in contemporary Europe. The attendees watched the film, 360 Memoires: The Children of Migrants. The film began with the assertion that in most states that are members of the European Union, children born in a given country are entitled to citizenship. It then explained that in Greece today there are up to 200,000 children and young adults born in Greece to immigrant parents who are without citizenship status. By outlining feature stories of select youth’s lives, 360 Memoires: The Children of Migrants delved into the reality of what it is like to be the child of migrant parents and living in Athens, Greece today. It clarified how, until recently, Greece denied citizenship to children of immigrant parents, making them foreigners by default.

In July 2015, under the newly elected Syriza government, a new citizenship law was passed that allowed a majority of these children the immediate right to apply for citizenship. However, bureaucratic and administrative obstacles resulting from the lack of allotted funds stalled the application process necessary for people to acquire citizenship. The film raised issues related to the experiences of discrimination and exclusion that these youth faced and continue to face.

It highlighted the ways in which vulnerable and unprotected diasporic populations from Africa, the Middle East, China, South Asia, the Balkans, and the Philippines fought for citizenship rights under conditions of economic austerity, extreme racism, and a government known for its anti-immigrant policies. This story line set the framework for a discussion about the ways in which various contemporary campaign strategies are being used to propel new human rights agendas through institutional, popular, and local mobilizations.

Following the film, the panelists...
– Tina Palivos, Lucia Cantero and Baki Youssoufou – engaged in a discussion with the audience about the challenges of migration and citizenship and the related transformations in the way that grassroots movements are addressing such issues. The participants discussed the changing nature of migration, citizenship and activism and reflected on the role of campaigns in mobilizing sociopolitical support.

Daiva Stasiulis Awarded Marston LaFrance 2016-17 Research Fellowship.

The 2016-17 Marston LaFrance Research Fellowship has been awarded to Daiva Stasiulis. Prof. Stasiulis will use the fellowship to complete work on her book, *The Emotional Cartography of Citizenship: The Lebanese Diaspora in the Shadow of War.*

The fellowship was established in 1979 by the Faculty of Arts and Social Sciences in memory of Marston LaFrance, former Carleton Dean of Arts.

New SSHRC post-doc to join Carleton’s MDS community.

Salina Abji will be joining the Department of Sociology and Anthropology at Carleton University in the Fall of 2016 as a SSHRC postdoctoral scholar (2016-2018). Working under the supervision of Dr. Daiva Stasiulis, Salina’s research will study social activism in response to immigration detention practices in Canada, focusing on the role of advocates in negotiating, contesting, and reproducing state power over borders and citizenship. The project builds on her doctoral dissertation, which studied activists’ efforts to address violence against women with precarious immigration status in Toronto, Canada.

Salina’s article published in *Citizenship Studies* on “Post-nationalism Re-Considered: a case study of the ‘No One Is Illegal’ movement in Canada” was awarded the best graduate paper in Sociology at the University of Toronto. Salina is also a member of the Rights of Non-Status Women’s network in Toronto where she does community-based advocacy work related to her research. Further details of Salina’s work are available on her academia.edu profile.
MDS provided support for the National Metropolis Conference which took place in Toronto at the Westin Harbour Castle Hotel from March 3-5 and which was preceded by the Cities of Migration Conference on March 2, an event associated with the Metropolis Conference.

The conference was a success with a total of 731 registered from Canada as well as Australia, France, Switzerland, Germany, Great Britain, Israel, Netherlands, Nepal, Singapore, Uganda, Japan and United States. Special guests and speakers included The Hon. John McCallum, The Hon. Michael Chan, The Hon. Lena Diab, John Tory (Mayor of Toronto), Martin Harder (Mayor of Winkler, Manitoba), Gregory Maniatis (Senior Advisor to the United Nations Special Representative on Migration), Catrina Tapley (ADM, Strategic and Program Policy Sector, IRCC), Deirdre Ayre (Other Ocean Interactive), Ann Sado (President, George Brown College, Vice-Chair, Toronto Region Board of Trade), Janet Dench (Canadian Council for Refugees), Ayman Al-Yassini (Coordinating Member, Immigration and Refugee Board of Canada, RSD Expert with UNHCR), El-Farouk Khaki (Canadian refugee and immigration lawyer), Yolande James (former Minister of Immigration and Cultural Communities, Government of Quebec), Negar Achtari (Canadian refugee and immigration lawyer), Avvy Go (Metro Toronto Chinese and Southeast Asian Legal Clinic), Rene Houle (Statistics Canada), Patrick Simon (Directeur de recherche, L’Institut national d’études démographiques (Ined), John F. Helliwell (University of British Columbia), Julie Ray (Global Migration Research, Gallup International), Katarina Stephenson (Director, Governance and Engagement Division), Nona Grandea (IRCC), Naomi Alboim (Chair, Policy Forum, School of Policy Studies, Queen’s University), and Fariborz Birjandian (Executive Director, Calgary Catholic Immigration Society).

The themes covered during the plenary sessions included:
- What is the Changing Role of the Provinces in Immigration and Settlement?
Migration Workshop Tackles Pressing Global Issues

By Alejandro Hernandez.

Migration has, once again, revealed itself as a central and defining feature of the interconnection among societies, Canada being a clear example of this due to the recent arrival and resettlement of 25,000 Syrian refugees. At the same time, international migration organizations, such as the United Nations High Commissioner for Refugees (UNHCR) and the International Organization for Migration, have become leading global players that not only shape and deliver programs focused on immigrants and refugees, but also guide some states in managing these migration processes. The Syrian people new to Canada have, for instance, been pre-identified and pre-cleared by the UNHCR in countries such as Lebanon and Jordan.

Nonetheless, little is known about how international organizations interact among each other at different scales and with other types of organizations, such as settlement and immigration agencies, NGOs, and academic institutions. In order to address these key issues, particularly regarding the role of international organizations in current migration processes, the Mobility & Research Collective at Carleton University, under the leadership of Prof. Martin Geiger, is hosting the Managing Migration in World Society: International Organizations in Migration Politics’ research workshop, to be held in Ottawa on March 10-11, 2016.

Migration is constituted by the movement of people across borders that occurs for a number of reasons, ranging from economic and political to religious and identitarian ones. Besides constituting a challenge in itself for those who migrate or are forced to do so, migration also generates many other challenges in a number of areas. The ongoing resettlement process of Syrian refugees in Canada has revealed the complexity of migration movements. For example, a custom query done by Immigration, Refugees and Citizenship Canada between November 2015 and January 2016 found that, whereas the majority of private sponsorships had supported between one and four refugees who had good levels of education, the majority of government assisted refugees were part of bigger families (with five to eight members and some even with 10 to 14 members), with nearly 60% of the total population being 14 years old or younger. Around 70% of these refugees declared not having English and/or French language skills, and although...
some children “have continued their studies in the host countries, many are a grade or two behind for their age and in most instances have only been taught in Arabic.”

These diverse realities of the recently arrived Syrian population illustrate how any massive movement of people generates particular needs that demand specific processes and services in a number of areas at different levels. Massive population movements also reveal how societies around the globe are interconnected, since political and economic processes occurring in a particular country or region have an impact on other countries, and broader global society. These processes, in turn, require the implementation of a number of management processes at different levels, for which international organizations have developed the notion of migration management. Migration management refers to the creation, implementation and evaluation of processes and protocols that respond to the particular needs and services required by a particular migrant population, and which take into consideration the various conditions and possibilities of specific countries, regions, cities, institutions and organizations.

As mentioned before, however, little is known about the correlation between the creation of specific migration management processes and policies by international migration organizations. Little is also known about the ways in which states and other institutions relate (or not) to these organizations and the impact that these have in the lives of refugees and immigrants in the world society. As Carleton University Prof. James Milner recently stated in an article for the Journal of Refugee Studies (‘Understanding Global Refugee Policy,’ 2014), there “is very limited literature on the factors that affect the policy-making process at the global level and the impact this policy has on the lives of refugees.”

The Managing Migration in World Society research workshop looked to fill this gap in our research, bringing a number of local experts as well as researchers from across the globe, to address these issues. The opening day, for example, focused on the refugee and migration movements in Europe and Canada and also on the ground experiences regarding the recent refugee resettlement processes in Ottawa. The latter topic will be addressed at a roundtable composed by Idil Atak, from Ryerson University, María Teresa García, from the Catholic Centre for Immigrants in Ottawa, Peter Showler, from the Canadian Association of Refugee Lawyers, and Louisa Taylor, Director of Refugee 613 in Ottawa.

On Saturday, February 27, Ottawa’s Studio Sixty Six held a public talk in conjunction with its art exhibition SPLIT SPIT MOUND by artist Amanda Boulos titled “Surrealism, Narrative and Conflict - Art in Diaspora.” The talk featured the curator Lital Khaiikin and guest speaker Johnny Alam (former TD Fellow in Migration and Diaspora Studies and current president of the Migration and Diaspora Student Society at Carleton University).

The talk examined how Boulos experiments with surrealism, themes of conflict, narrative fragmentation, and historic memory. Khakin spoke about Boulos’ intimate home environments and grotesque diagrams, where one may draw diverse parallels from Francis Bacon and Louise Bourgeois, to contemporary Tunisian-American painter Nadia Ayar. In turn, Alam focused on the work of memory and its representations in Boulous’ paintings highlighting Marianne Hirsch’s notion of postmemory and its effects on the multi-layered identity of transnational and diasporic artists.

Contemporary Art & Diasporic Postmemory.
The Indocile Image: Carleton hosts one of the most influential figures in World Cinema.

Med Hondo is not only one of the foundational figures of African cinema, but also one of the most talented, radically versatile and profoundly influential directors from the continent. A retrospective and international symposium on his cinema recently brought the pioneering filmmaker to Carleton and the National Gallery of Canada.

Aboubakar Sanogo, Chair of Film Studies and organiser of the retrospective and symposium, shared his reflections on the first Canadian homage to Med Hondo’s work with Daniel McNeil, an Associate Professor of History and Carleton’s strategic hire in Migration and Diaspora Studies.

Daniel McNeil: The Oscars may go to Steven Spielberg and Alejandro Inárritu, but you’d like to claim Med Hondo as one of the most important film directors working in the world today. Why do you think his work is so significant?

Aboubakar Sanogo: For me, Med Hondo’s cinema is a cinema concerned with making us think as much as making us feel. It is a cinema that is less concerned with Oscars than with the possibility for film to actually play a major role in the production of new subjectivities, new ways of feeling, new ways of distributing power across the world, and indeed new ways of imagining and experiencing the world.

His cinema asks: what would it mean to have a world that is based on a project of radical equality among human beings? What would it mean for the cinema to help usher in such a world?

Med Hondo is also an important film director because he considers the cinema to be on par with politics, economics and other discourses and practices which participate in the management of the human polity. He will not satisfy himself with the ways in which the limited and limiting equation “cinema=entertainment” is made to account for all filmmaking practice, to predispose audiences to accept only one kind of cinema.

Med Hondo expands our cinematic gustatory palates so as to go beyond complacency and embrace complexity. The spectator that Med Hondo seeks to produce is not the hedonist spectator but the citizen-spectator. His cinema takes the spectator seriously and refrains from exploiting her lower instincts, to instrumentalize her obvious emotional levers. In that way, he situates himself in a tradition that seeks to expand the role of the cinema, to free the cinema from the spaces in which it has been confined by the merchants and speculators of pleasures.

Finally, Med Hondo is simply a virtuoso of the cinema. Films like Soleil O, Les Bicots Negres or West Indies should be required viewing for any cinephile, film student or aspiring filmmaker. They are invested in reinventing cinematic form and in helping redefine what counts as cinema.

Daniel: If the cinema of Med Hondo is such a tremendous resource of thought and feeling, why is it so difficult for us to see and experience his films in Canada?

Aboubakar: There are many reasons for this. The first layer of explanation would have to account first and foremost for Canada’s own relationship to Hollywood which makes it difficult to see Canadian and other non-Hollywood films in Canada.

There is also the much larger question of the tenuous status of African cinema in Canada, which is not often seen commercially in Canada, but tends to be shown primarily in film festivals and university campuses. Thus people who do not frequent these spaces are unlikely to easily encounter the cinema of Med Hondo.

Another important aspect of this question is that his cinema does not readily participate in the “throw away” or “chewing gum” economy of dominant cinema, which for the most part, the spectator often forgets once they leave the theatre. Med Hondo’s films leave an indelible mark on the spectator. The spectator’s memory keeps many of their scenes and sequences
in mind and keeps on mulling over them for a long time, slowly uncovering layers of signification, resonance and implications. There is almost a process of transference whereby the spectator’s body becomes almost an archive of Med Hondo’s images, a receptacle that will now transport them from place to place. In that sense it is almost as if Med Hondo turned spectators’ bodies as means of exhibition of his films by indelibly inscribing his images in them, literally through incorporation.

This may be their ultimate victory, for even without the entire propaganda apparatus of dominant cinema, his films have an uncanny capacity to wait until they find their audience. Their subversive potential partly lies in their ability to extricate themselves from the zero-sum absolutist race for the now! What Med Hondo’s films demonstrate is that an entire cinematic production exists out there that is being silenced and censored economically by virtue of the “carpet bombing” strategies of studios who have garnered for themselves privileged access to various means of distribution and exhibition outlets. The overbearing presence of dominant cinema is the sine qua non of the absence of and lack of access to the films of Med Hondo.

That said, after Ottawa and Carleton, our retrospective will be traveling to the Toronto International Film Festival’s Bell Lightbox for a more complete retrospective in early August. Toronto audiences will also be exposed to the cinema of Med Hondo. The singularity of the Toronto event is that we hope to offer a more complete retrospective there, with films shown on 35mm. Med Hondo will also be there. So, if you missed this in Ottawa, you have another chance to make it up in Toronto. After Toronto, we are working on another retrospective at the Harvard Film Archives. What is exciting about this is that it all began at Carleton University, which in the process will be remembered as the point of departure for a new phase which consists in bringing Med Hondo back into the field of visibility in various metropoles around the world. We are also looking into New York and London as potential future destinations as well as many places in Africa of course. That said we are also looking into the possibility for DVD releases and online streaming. So, there is more to come soon...
Daniel: That is wonderful news. In addition to the week-long retrospective on the cinema of Med Hondo, you organised a two-day symposium that featured distinguished scholars in the fields of Cinema Studies, History and Film theory from around the world reflecting on the ethics and aesthetics in Med’s work. What aspects of the international symposium on the pioneering filmmaker, artist and activist-intellectual resonated most powerfully with you?

Aboubakar Sanogo: It was also an infinite pleasure and honour for me to invite and receive colleagues from North America and Africa to celebrate Med Hondo’s work. The keynote lecture by Professor Robert Rosenstone was a must for anyone who wanted to learn about the debates taking place in the context of the articulation of cinema and history. A professional historian, Rosenstone made it clear that he considered Med Hondo to be writing history on film just as academic historians use words, pens and computers to do their work.

The Saturday session was a major highlight for me as it brought together films scholars to discuss Med Hondo’s work from a multiplicity of perspectives. I was particularly interested in putting these presenters in conversation with Carleton faculty as respondents in order to mark the location specificity of the symposium. I really enjoyed your response to Med’s work, particularly the ways in which you placed his work in the context of an Afro-diasporic intellectual tradition, as well as Charles O’Brien’s take on Med’s films through the angle of sound.

Daniel: Thanks Aboubakar. I was also struck by the ways in which the keynote and the panels on Saturday addressed Med’s uncanny ability to address the past with dreadful objectivity. It was made clear that his films reject the idea that we should just translate a dead history, and neatly tuck the past away on a shelf or in a museum. In contrast, they document a living history that inspires revolutionary consciousness about the past, present and future. How has Med’s work inspired you and your colleagues to think more deeply about history and the historical process?

Aboubakar: For Med Hondo, history is very much alive in so far as it is an archive of a multiplicity of emancipatory struggles awaiting critical transmission. His own biographical narrative is an archive of personal struggles to raise oneself in the pantheon of African cinema without the benefit of any formal film education and industrial infrastructural support. It is also an archive of the emancipatory struggles, defeats and aspirations of African cinema in terms of what it saw and still sees as its contribution.
to the continent itself and to the world at large.

Its anchoring in history makes Med Hondo’s cinema unthinkable outside the pedagogic. For he sees history as fulfilling a function of critical pedagogy for the mind and the imagination, in that it gives them vitamins and wings to invent and conquer the future. Indeed, Med’s work has within it a certain sense of restlessness with regard to “the way things are,” that is vis-à-vis the present. He will under no circumstances settle for a present that closes horizons and wishes to have things solely on its own terms. He tries to organize his cinematic project around the maxim of Frantz Fanon that “each generation must, out of relative obscurity, discover its mission, fulfill it, or betray it.” In doing so, he articulates a certain dynamic relationship to history itself by foregrounding an inescapable and inexorably awe-inspiring and self-defining rendezvous with the present as an ultimate test of one’s humanity.

Daniel: Can you say a bit more about politics and aesthetics in the cinema of Med Hondo. How, for example, does Med’s work relate to the politics and poetics of decolonial intellectuals who call on us to shift the geography of reason? How does it reflect a new humanism that rejects the presumption and arrogance of Eurocentric art, or what Fanon famously diagnosed as the sickness and inhumanity of Europe and North America?

Aboubakar: You are right in highlighting the fact that Med Hondo’s films are also in conversation with a kind of decolonial history of ideas and intellectual history which help nourish his own emancipatory project. This is possible to trace on a film by film basis. For instance Fanon’s Black Skin, White Masks haunts Soleil O in a significant manner.

But Med also converses with other figures of the Africana pantheon like Senghor, Lumumba, Ben Bella, Malcolm X and Joseph Ki-Zerbo, and icons of global revolutionary protest such as Che Guevara. Les Bicots Negres (which we did not show) is at once under the sign of Marx, the cinema and ideology debate in film studies and the critique of the Francophonie as a neocolonial project. It is impossible to think of Med Hondo’s West Indies outside of a critique of Aime Césaire’s departmentalization politics.

Finally, Fatima the Algerian Woman of Dakar is not only the ultimate homage to Fanon as a Pan-African father figure who deconstructed the colonial division between so-called North and sub-Saharan Africa. It is also a celebration of legendary African historian Cheikh Anta Diop, who contributed significantly to the institutionalization of the “Ancient Egypt-as-Black African” paradigm at the heart of a configuration which seeks to wrestle knowledge itself from the lethal grips of a profoundly dehumanizing colonial epistemology.

Daniel: What’s next for Med?

Aboubakar: Med Hondo has been trying to make a film on Toussaint Louverture, the hero of Haiti’s liberation, since the nineties but has not yet been able to secure sufficient funding for it. He would very much like it to be his last film. I read the screenplay and it is a fantastic historically informed and structured epic. So, if you know potential funders, including our own former Governor General who hails from Haiti, please let us know…
Upcoming Events

Trajectories of integration: migrants and refugees in Canada and the European Union (13 May)

This event provides a timely perspective on labour market integration trajectories and outcomes of migrants and refugees in Canada and the countries of the European Union. Invited panelists not only have a deep knowledge of the topic but also are able to draw important comparisons in the ever-changing migratory context on both sides of the Atlantic.

The event will include the screening of a documentary film on European migrants in Canada produced by Dr. Agnieszka Weinar, a Visiting Marie Curie Scholar at Carleton University. The documentary presents the integration trajectories of a very special group of migrants in Canada and sheds light on the nature of current human mobility across the Atlantic.

Women as indentured labourers in Canada’s Temporary Foreign Worker Program (6 October 2016)

Special screening of the new documentary Migrant Dreams, and panel/discussion with the director and a member of the documentary about women as indentured labourers and their agency practices under Canada’s Temporary Foreign Worker Program.

Exploring intersectionality in migrants’ work experiences: A collaborative symposium between the African Centre for Migration and Society (University of the Witwatersrand) and Carleton’s Migration and Diaspora Studies Initiative (28 October)

The continuous (re)construction of multiple social identities which informs migrants’ everyday experiences in host countries has been poorly understood in some forms of migration and diaspora studies, while richly explored in others. While there is an expansive literature on migrant domestic workers and caregivers that carefully analyses intersectionality in both power relations and social identities that structure their experiences of migration, studies of labour migration in regions like southern Africa have tended to regard the experience as temporary and male dominated. When aspects of gender have been included in some literatures of labour migration these have been limited to one-dimensional models of understanding sectoral conditions, effects of migration on family life or economic outcomes (e.g., Fischer, Veronika, & Springer, 2011, Geisen, Studer, and Yildiz, 2013 and 2014, Posel 2004). Little attention has been paid to how migrants’ multiple identities, informed by class, age, gender, race, religion, ethnicity, and citizenship status have interested and affected their choices and experiences of work (Montsion 2014; Clark-Kazak 2013; Jinnah 2010; Boyle & Halfacree 2002; Gardner 2002). Rooted in Crenshaw’s seminal work on intersectionality, this symposium aims to provide a critical understanding of how social identities shape migrants’ work experiences in South Africa and Canada.

Prolonged Precarious Status in Canada: Generating policy directions for the new federal government (TBC)

In the last decade, the Conservative government systematically overhauled Canadian immigration, refugee and citizenship policy by using rationales including austerity, efficiency and securitization. The changes have increased the occurrence and persistence of precarity, contributing to the systemic exclusion of a growing number of non-citizens who live and work in Canada. This one-day workshop, followed by a public evening lecture, aims to inspire debate and provide a platform for active and engaged translation of the debate into an agenda for future reform in immigration policy regarding temporary status in Canada.

Canadian Humanitarian Aid towards Refugees and Displaced Populations Abroad: a One-day workshop (Winter 2017) and Virtual Exhibition (May 2017)

Since its creation 18 months ago, the Canadian Network of Humanitarian History has helped coordinate the effort of a scholars and graduate students of many disciplines, archivists, NGO practitioners and retirees mindful of preserving an important part of Canada’s past. NGOs celebrating milestone anniversaries are also reaching out for assistance to take stock of their institutional memories, inventory best practices, and ensure their financial and institutional future by attracting donations from older generations. Their needs meet those of scholars increasingly interested in documenting rich, personal and deep aspects of Canada’s transnational and international relations. With its website, workshops and events, the network has provided a platform to extend precious and trusted contacts, share resources in order to train students, rescue endangered documents swiftly and pool the resources necessary to research projects of all kinds.