Reinstating Transgression:
Emerging political economies of queer space
American University, Washington DC  April 17-18, 2010

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After The Goldrush:
Methods for Assessing the Impacts of the
2010 Vancouver Winter Olympics on
Native Sexual Minorities &
Development of Strategic Responses to
Inequities
Vancouver as site of global spectacle
Problem Statement: Public policy proposals for the hyper-marginalized groups of sexual minorities

The 2010 Winter Olympics in Vancouver: Global spectacle / globalizing markets / local disparities
Greater Vancouver

Sea to Sky Highway
Scenic Highway 99, which travels along the coast of Howe Sound, was recently improved to handle increased traffic during the Olympics.
I explore four impacts of the 2010 Olympics aboriginal sexual minorities in Pacific Canada:

1. further naturalizing the provision of new levels of subsidies to the wealthy (at the expensive of social programmes for the social marginalized),

2. undermining international campaigns to highlight the investment risks of investing in the areas without treaties;

3. gave relatively modest, short-term funding to First Nations governments in the Vancouver region rather than recognize the full implications of new legal frameworks, and

4. supported relatively conservative and private-sector-orientated native cultural organizations that had no interest in highlighting local gender and sexual diversity.
Meanwhile, the 1996 Vancouver International AIDS conference stage-managed the ‘end of AIDS’ with the arrival of combination therapy drugs that dramatically reduced mortality and prolonged life for the HIV positive. Now that something like a cure could be bought for those with access to these resources, the political agenda returned back to incremental lobby-oriented politics, such as the first efforts to what would later develop into the set-piece for reformers: gay marriage. As combo therapy meant that time for long-term planning and the reconstruction of a private-sphere life was available in ways that had not been the case for more than a decade, the crisis coalition of gender and class interests that ACT UP so brilliantly housed fell apart.
Anti-Olympics Demonstrations, Vancouver
13 February, 2010
Homeless shelter in a city with rapidly rising housing costs
Homeless shelter demonstration during the Olympics in a city with rapidly rising housing costs
$5 billion for this spectacle: finale of the 2010 Olympics, Vancouver, the 28 February, 2010 hockey game where Canada beat the USA with Canada winning a gold medal and the USA winning a silver medal
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A record haul, a nation’s triumph

After 17 remarkable days, Canada redisCOVERs itself as a proud, resilient nation. With 14 gold medals, we are now the Nation to beat.

- Blatchford: These Games were everything a human can feel.
The 2010 Olympics as a site of reproduction of (tired) nationalist images and discourses rooted in the (white-dominated) neocolonial period
The 2010 Olympics as a site of disruption of narratives and conversations of recent social gains, such as for native peoples, especially related to court-determined sovereignties.
At the Roots store on Robson Street, Lorne Michaels, Cuba Gooding Jr. and Seth Meyers were among the bold-facers dropping in pick up Canada-themed gear. “Canada is in vogue right now,” says Roots co-founder Michael Budman says from Vancouver, noting that the store set a new record for single-day sales revenues. “This has been great branding exercise,” he says.

Marketing as the neoliberal alternative to more court-determined social gains
The 2010 Olympics as a site of re-inscribing a narrative of nationalist integration as an alternative to native sovereignties.
The 2010 Olympics as a site for forcing social democrats to subsume their goals to those of neoliberalism
The 2010 Olympics as a site for dividing queer communities along class, ethnic, & cultural lines
Ileana Pietrobruno has facebook–friends who participated in (helped to create) the opening ceremony, facebook–friends who attended the ceremony, facebook–friends whose artwork is a part of the olympics, and also facebook friends who are very actively protesting against the olympics.

13 February at 11:32 · Comment · Like

9 people like this.

Jennifer Matsui "Canadians' representation of land and landscape is never innocuous. It almost always has a nationalist agenda: the purpose of the representation of landscape being to prove the authenticity and legitimacy of the status quo."

You nailed it. The whole thing struck me as corporate sponsored tree-hugging; nature reduced to a Third Reich–esque celebration of "diversity" for the purpose of encouraging foreign investment in petrochemical companies.

As for "going on", please do.

13 February at 18:45
The 2010 Olympics as a site of relatively ineffective (but humourous) queer critiques of consumerism and corporate domination.
The 2010 Olympics as a site for divergent queer engagement in spectacle and public conversations
Vancouver’s Olympics may go down in history as the gayest ever. Although most gay and lesbian athletes are still reluctant to come out as they compete for Olympic gold, three groundbreaking gay spaces have shone a spotlight on the community and given its members places to gather at the 2010 Games.

"I think we’ve broken open the closet door of sport," says Jennifer Breakspear, director of Vancouver’s Pride House, in the heart of the gay village.

Like the many provincial and country pavilions dotting the Olympic landscape here, this pavilion is for the gay nation.

"Never has there been something of this scope. Never has there been a recognized entity that is a welcome space, that is a safe space for the LGBTQ community," says Vancouver Pride House director Jennifer Breakspear. (Brandon Gaukel photo)

OLYMPIC CONCERNS. "I want to raise awareness about the cost of the Olympics," says Kimi Hendess (right). "I feel like being on the margins in terms of sexual identity, I can relate to others on the margins. I am celebrating diversity."
aboriginal phase of Olympic torch relay phase, Vancouver, 12 February, 2010 with celebrated figure, Buffy St.-Marie (with Effective erasure of queer native figures)
Sexual minorities, marginal stakeholders & public policy: Political Economies of Native communities in Pacific Canada

Contentious sexual citizens

“There is no entity, no identity, no queer subject or subject to queer, rather queerness coming forth at us from all directions, screaming its defiance, suggesting a move from intersectionality to assemblage, an effective conglomeration that recognizes other contingencies of belonging (melting, fusing, viscosity, bouncing) that might not fall so easily into what is sometimes denoted as reactive community formations -- identity politics -- by control theorists. The assemblage, as a series of dispersed but mutually implicated and messy networks, draws together enunciation and dissolution, causality and effect, organic and inorganic forces.”

Jasbir Puar 2007

Contentious subjects with unresolved (sexual) citizenships: host First Nations
Contentious subjects with unresolved (sexual) citizenships: Status Indians with legacies of residential schools
Contentious subjects with unresolved (sexual) citizenships: non-status Indians & Métis
Contentious subjects with unresolved (sexual) citizenships: legacies of police violence
Contentious subjects with unresolved (sexual) citizenships: Legacies of addiction
Contentious subjects with unresolved (sexual) citizenships: Legacies of traditional cultures, spirituality, & individualized healing
There was a shaman and his partner, Elder, who loved each other very much.

They lived in Sk'a.aaws town

“Let’s leave this place”

Then they left in separate canoes.
Elder saw a river otter swimming along.

and speared it.

They say he killed it.
Elder came to the place

To where they were moving,

where they would build their house together,
That night, in the house,

Elder began to skin the otter.

The shaman noticed that

Elder was unable to properly prepare the otter’s hide.

“Give me the skin.”
That night, in the house,

Elder began to skin the otter.

The shaman noticed that

Elder was unable to properly prepare the otter’s hide.

“Give me the skin.”
Elder understood.

Spirit Dangerous to Offend carried him back to Sk'a.aaws.
She placed the skin into his hands,

And his friend came back to life.
Contentious subjects with unresolved (sexual) citizenships: Likelihood of intensified conflicts around First Nations territories, resources & jurisdictions
Querying impact assessment

"Grand Chief Stewart Phillip, president of the Union of B.C. Indian Chiefs, also highlighted the lack of faith native communities have in the current system. 'The provincial and federal governments ought to know by now that many of the lengthy delays in proposed mines and other projects are tied to inadequate environmental review processes that utterly fail to address the unextinguished indigenous land title, rights and interests of our people,' Mr. Phillip said."
An assessment of an impact of the 2010 Olympics: Identifying cause-effect linkages

Olympic venue.

More than 100,000 trees have been cut down for 2010 games development.
April 28, 2009

Mr. Robert Connelly, Mr. Bill Klassen, Ms. Nalaine Moran
Prosperity Gold-Copper Mine Project Federal Review Panel
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Ottawa, ON K1A 0H3

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Garry Alexander, Project Assessment Director
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Victoria, BC V8W 9V1

Dear Ms Spagnuolo, Mr. Alexander, and Review Panel Members;

Re: Tsilhqot’in National Government request for extension of the comment period on the Environmental Impact Statement (EIS) for Taseko’s proposed Prosperity Project

The BC Assembly of First Nations, First Nations Summit and Union of BC Indian Chiefs fully support the request from the Tsilhqot’in National Government for an extension of the 60-day comment period on the Environmental Impact Statement for Taseko’s proposed Prosperity mine project. We question the decision of the CEEA to start the comment period on March 26, 2009, despite the outstanding issue of an unsigned participant funding agreement with the Tsilhqot’in National Government.

It is our understanding that the funding request submitted by the Tsilhqot’in National Government was not fully funded by CEEA. We are troubled that the Tsilhqot’in National Government has not been provided adequate funding to assist with their capacity to conduct a technical review of the document, inform and consult their membership, and prepare for the panel review hearings. This is unacceptable and clearly in contravention of your governments’ fiduciary duties to undertake adequate consultation and accommodation on proposed resource development projects, which in this case, will clearly infringe on Tsilhqot’in Aboriginal Rights and Title.

We urge CEEA, BCEAD and the review panel members to uphold the honour of the Crown by immediately taking the necessary steps to ensure that the Tsilhqot’in Nation has the adequate time and capacity as well as a meaningful opportunity to review and comment on the sufficiency of the EIS, consult with their membership, and fully prepare for and participate in the panel hearings. We also recommend that CEEA reconsider its previous funding decision and commit to fully finance the funding request submitted by the Tsilhqot’in National Government.

We look forward to your immediate and positive response to these very serious issues.
What would be some social equity metrics, or parameters, for public policy conversations on aboriginal sexual minorities? In times of residual genocide, basic markers of survival continue to have the most currency especially the following:

- at risk for violence including homophobic violence;
- at risk for suicide;
- levels of education and options for education;
- economic options including access to jobs;
- access to and quality of housing;
- health and longevity (and access to health services);
- nutrition and access to traditional foods;
- rates and levels of substance abuse;
- HIV transmission and levels of knowledge for prevention;
- access to traditional and contemporary modes of cultural expression and dissemination;
- access and engagement in traditional language(s);
- reproductive options and access to childcare; and
- options for engagement in cultural ecologies, traditional knowledge and familial territories.
Combined with generations of extended families being worn down and the fear of anger being so overwhelming as to be branded a native terrorist much of the organizing and infrastructure for native sexual minorities in Pacific Canada has been focused on the more basic kinds of services needed in the broader queer communities:

1. sexual education especially around health and sexually transmitted diseases (especially in the face of high rates of HIV transmission in populations still associated with Indian Reserves);

2. addiction services;

3. mental health; and

4. protection against violence including between partners in the home.
Policy agendas: Mapping jurisdictions & making governments

"[I]t is the map that engenders the territory[.]"
Jean Baudrillard 1983⁷⁶
Mapping the terms of needs for new policy and proposals will require acknowledgment and sometimes even engagement in sovereignty assertions, for some First Nations governments, and treaty-making processes for other communities. And virtually any policy proposal and new programme will require accords, sometimes between sovereigns, across jurisdictions. So inherent in new policy proposal are less colonial and more precise maps of power that involve a wide range of governments and agencies most notably the following:

1. international organizations and secretariats such as those associated with implementing and monitoring aspects of the United Nations Declaration on the Rights of Indigenous Peoples, most notably, the UNPFII - United Nations Permanent Forum on Indigenous Issues;

2. First Nations governments of which there are many in Pacific Canada with a range of decision-making frameworks and levels of community representation and consultation – some with their own police forces not always very engaged in confronting homophobia and domestic violence;

3. the Federal Government of Canada especially the Department of Indian and Northern Affairs Canada that says that it “strives to make Canada a better place for First Nations and Northern peoples”77 as well as federal departments such as for fisheries and the Canadian Environmental Assessment Agency that administers the recently gutted national environmental impact assessment process78 along with the Royal Canadian Mounted Police (RCMP) which polices most native communities;
4. government agencies of the United States of America that interface with dual citizens and those who live and the work in the USA as permanent residents or seasonal migrants;

5. the Government of the Province of British Columbia which, while nominally coordinating a treaty process bureaucracy, is largely unwilling to negotiate with First Nations not willing to extinguish options for sovereignty and rights over traditional lands;

6. regional governments that involve multiple municipalities and which are often crucial for coordinating social programmes and other infrastructure;

7. municipal governments that historically have had a very reticent level of engagement with urban communities of aboriginals within their own jurisdictions – and with police forces often in adversarial relationships with aboriginal communities; and

8. non-governmental organizations, which since the time of the missionaries which have often dominated and manipulated native communities, and that often have complex and murky governance structures.
Conclusions:
Reinventing public policy for the most marginalized of queer stakeholders