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The Recognition Industrial Complex: Reflecting on the Representative Politics of Missing and Murdered Indigenous Women and Girls As a settler of Irish, British, and French ancestry from Ottawa who lives on land territories of the Algonquin, Haudenosaunee (St Lawrence Iroquois), HuronWendat, Anishinabek covered by the Upper Canada Treaties writing about contemporary processes of dispossession from a policy level requires material considerations of land, ecological destruction, and ongoing violent dispossession of Indigenous peoples within North America and globally. I take my treaty citizenship seriously and attempt to use my privilege as researcher to make visible material processes of dispossession while also revealing alternatives. I would like to begin by acknowledging that the land on which we gather is the unceded territory of the Coast Salish peoples. On December 8, 2015, the Government of Canada launched a National Inquiry into Missing and Murdered Indigenous Women and Girls. This inquiry marked over a decade of political organising by the Native Women’s Association of Canada and other Indigenous organisations to have their claims for justice acknowledged by the Canadian government. While the inquiry purports to examine the systemic and institutional causes of violence against Indigenous women and girls, many grassroots groups are discouraged by the prospects for structural and social transformation offered by the inquiry.1 In Red Skin, White Masks, Glen Sean Coulthard offers a sustained critique of symbolic forms of recognition as merely another tool for legitimating colonial structures. Coulthard grounds explanations for recognition of Indigenous claims as stemming from confrontational politics. Similarly, Audra Simpson in Mohawk Interruptus views the politics of recognition as premised on settler colonial logics designed to control Indigenous identity. While both scholars present critical understandings of the settler colonial dimensions of recognition, to understand the current national inquiry a deeper investigation of political logics is warranted. In this paper, I examine the interrelationship between the politics of recognition and the political logics that inform state recognition. Around this discussion, I ask, what political logics have produced the national inquiry as a political project? To understand some of these logics, I examine how the transnational justice movement, Idle No More, and the shifts around the 2015 federal election have come to shape recognition demands. By exploring these varied political framings of recognition over the last decade, I propose to explicate the political and social logics for why this national inquiry is occurring. The question then is not what have different discourses said about violence against Indigenous women, but what have they displaced from public debate and policy itself through their framing of the problem? This section will review some of the discourses around the national inquiry to centre these gaps. I deploy a critical Foucauldian discourse analysis to examine varied events and texts to trace out different genealogies of recognition. Overall, I argue that the present national inquiry frames Indigenous demands through the state while also working to frame Indigenous identity through pain.