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GENDER, NATURE, CULTURE, YMG 154

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3. Although uranium mines are concentrated on certain parts of or near Diné land and a small percentage of the population works in such places, the entire Diné population shows effects from exposure to radiation. What does this tell us about the ‘travels’ and effects of nuclearity on the environment?

Not only miners and millers but also their families, plants, animals even air and water were affected by radioactivity part of incidental to uranium mining. Indigenous people had no way of knowing about possible disease like lung cancer springing from uranium mining. Voyles (2005) mentions “Navajo Love Beads”, the business project of making textile and accessories which was led by many Navajo women, but the workplace rented out for the workers was a former uranium mill in Mexican Hat, Utah. Therefore, Navajo women were exposed to the danger of radiation and chemical toxic materials unknowingly. (134-135)

Also, a large portion of the radium in the tailings around Navajo Nation had a half-life of 1.600 years or more, and Voyles reports that radioactive debris from gas/mineral companies had been scattered by wind and caused higher radiation levels their surrounding areas such as Tuba City or Mexican Hat. (Voyles, 2005, 136) These cases tell us that we all living beside a danger of radioactivity and all can be victims (in case of nuclear accident) no matter where we locate at.

1. (added one) How do the images of the Ethical Oil campaign described by Wilson use feminist and social justice arguments to reinforce sexist, racist and nationalist meaning?

The Ethical Oil campaign conveys the message telling Canadian oil is an ethical source of oil with the propagation of multiculturalism and race and gender equality linked to Canadian pioneerism and innovation as well as Canada’s international reputation of an excellent human rights record (Wilson, 2016, 275) The images of the campaign used multiracial and multinational female figures and they seemingly represent Canadian multiculturalism well, however, one of the billboards that Wilson describes shows that two comparative female images promote a form of ‘embedded feminism’ whereby women’s rights and consumerism are used as social justice as if a foreign burka-clad woman exemplifies a failure of modernization and development and western (Canadian) society as a defender of human rights (Wilson, 2016, 276-277) The other billboard also implies the message that women do benefit financially from oil-field employment, which means regardless of her race, as long as she supports oil industry, she will be “rescued” by gaining benefits from the oil industry. It is logically wrong, against the belief in multiculturalism and gender and race equality, yet this campaign reveals western substantial sexist/racist and nationalist discourse.