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Anti-Black Racism, Bio-Power, and Governmentality: Deconstructing the Suffering of Black Families Involved with Child Welfare

DORET PHILLIPS AND GORDON PON*

L’article porte sur la manière dont le colonialisme, le racisme anti-Noirs et la suprématie blanche sont représentés dans le système de protection de l’enfance de l’Ontario lorsqu’on examine les récits de souffrances subies par des familles noires concernées en la matière. Nous abordons la manière dont ces expériences incarnent les concepts foucauldians de biopouvoir et de gouvernementalité. Il est primordial de comprendre l’incarnation de ces concepts pour déconstruire la manière dont le racisme anti-Noirs, le colonialisme et la suprématie blanche se manifestent dans les politiques et les pratiques quotidiennes de protection de l’enfance. Pour expliquer ces pratiques, nous abordons trois facteurs interdépendants: 1) la montée historique de l’État providence, 2) le racisme anti-Noirs et 3) le biopouvoir et la gouvernementalité.

This article focuses on how colonialism, anti-Black racism and white supremacy are embodied by Ontario’s child welfare system in relation to narratives of suffering experienced by Black families involved with this sector. We discuss how these experiences are an embodiment of the Foucauldian concepts of bio-power and governmentality. Understanding this embodiment is crucial for deconstructing how anti-Black racism, colonialism, and white supremacy are manifested in the day-to-day policies and practices of child welfare. To explicate these policies and practices we discuss three inter-related factors: 1) the historical rise of the welfare state, 2) anti-Black racism, and 3) bio-power and governmentality.

CHILDREN FROM MARGINALIZED COMMUNITIES continue to be over-represented in the child welfare system. The 2011 National Household Survey (NHS) reveals that almost half of all the children (14,200) under the age of 14 in foster care in Canada are Aboriginal.1 While Aboriginal children make up only 7% of all children in Canada, they represent 48% of all children in foster care.2 Presently, there are three times as many Aboriginal children in care as compared to the figure at the height of the Indian Residential Schools.3 Black children are also over-represented in the child welfare system.4 Child welfare agencies in Ontario are mandated to protect children under the Child and Family Services Act

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2 Ibid.


4 African Canadian Legal Clinic, "Canada's Forgotten Children: Written Submissions to the Committee on the Rights of the Child on the Third and Fourth Reports of Canada" (Toronto: ACLC, 2012); Ontario Association of
(CFSAs). In 2013, the 46 child welfare agencies in Ontario received $1.46 billion in funding from the Ontario government. A report by Toronto Children’s Aid Society indicated that 41% of the children in the care of their agency were Black, while Black children made up only 8% of the city’s population. The report stated that the majority of the children in care were of Jamaican heritage. Peel Children’s Aid Society reports that 22% of the children in the care of their agency are Black, with another 19% reporting mixed race heritage. Black people represent 9% of the Peel Region population. As well, Black children are kept in care longer in comparison to other groups.

For many, the over-representation of Black and Aboriginal children in care is attributed to systemic and structural oppressions of colonialism and racism. Pon, Gosine & Phillips

7 Children’s Aid Society of Toronto, Addressing Disproportionality, Disparity and Discrimination in Child Welfare:Data on Services Provided to Black African Caribbean Canadian Families and Children (Toronto, Ont: Children’s Aid Society of Toronto, 2015), online: <https://perma.cc/C8NB-4SQA>; Sandro Contenta, Laurie Monsebraaten, Jim Rankin, “Why are so many black children in foster and group homes?”
8 Toronto Star (11 December 2014), A1, A33.
contend that the child welfare system must be located and interrogated within the wider context of white supremacy, colonialism and anti-Black racism that has underpinned the formation of the post–war welfare state. This view, however, is contested by others who assert that there is no compelling evidence that race significantly impacts child welfare decision-making.

A 2016 Ontario Association of Children’s Aid Societies (OACAS) report titled “One Vision, One Voice” highlighted that anti-Black racism is a cause of the over-representation of Black children in care of child welfare authorities. This report was based on a series of public consultations held in several cities across Ontario, which were facilitated by the OACAS. In this article, we focus on how anti-Black racism and white supremacy are embodied or manifested in tangible or visible forms in the child welfare system. Given the often heart-wrenching narratives of suffering experienced by Black children and families involved with child welfare services, we ask the following two guiding questions: 1) how are colonialism, anti-Black racism and white supremacy embodied by the child welfare system? And, 2) how can the extreme suffering experienced by many Black families involved with the child welfare system be understood? This schema of embodiment is necessary to deconstruct how anti-Black racism, colonialism, and white supremacy are manifested in the day-to-day policies and practices of child welfare.

To explicate this embodiment, we will discuss three inter-related factors: 1) the historical rise of the welfare state, 2) anti-Black racism, and 3) bio-power and governmentality. These three factors not only proffer insights into how white supremacy, anti-Black racism, and colonialism are embodied in child welfare, but also an interrogation into how well-intentioned social workers can be implicated in a Black family’s intense suffering. We conclude the article by examining narratives of suffering experienced by Black families involved with child welfare to show how bio-power and governmentality are embodied in these encounters.

Reflecting on the suffering experienced by Black mothers and fathers involved with the child welfare system, we elucidate how these experiences are a form of social suffering. Rylko-Bauer & Farmer define social suffering as the collective experiences of structural violence and the resulting pain it inflicts among classes of people. This structural violence stems from social structures such as patriarchy, slavery, colonialism, neo-liberalism, poverty, and discrimination based on race, gender, sexual orientation, and migrant/refugee status, etc. Rylko-Bauer et al. argue that social suffering “captures the lived experience of distress and injustice” while revealing how the pain, humiliation, loss, grief, anger, sadness, fear, and despair people experience are often inextricably linked to larger socio-political, economic, cultural, and


historical forces.\textsuperscript{17} Kleinman, Das, and Lock understand social suffering as resulting from the impact that political, economic, social, and institutional power have on people and how these social forces configure responses to systemic social problems.\textsuperscript{18} Echoing the feminist clarion call that the personal is political, Darby notes that social suffering is a social experience whereby personal challenges of a psychological or medical nature are closely linked to larger structural factors.\textsuperscript{19} Social suffering challenges dominant discourses within social, health, and policy realms that tend to locate social problems as attributable to individual and/or family deficits.\textsuperscript{20} This understanding of social suffering, we assert, is important for deconstructing the emotional and psychological impact that child welfare encounters have on Black families.

Anti-Black racism is a form of structural violence. Anti-Black racism refers to a virulent form of racism that is directed against Black people and their resistance to such oppressions.\textsuperscript{21} Anti-Black racism is rooted in slavery, which existed in Canada for three centuries.\textsuperscript{22} White supremacy is another form of structural violence. According to Thobani, white supremacy refers to the policies and practices in Canadian settler society, which exalts white people as patriotic national subjects, while devaluing racial “Others” as threats to the security and prosperity of the nation.\textsuperscript{23} The concept of white supremacy is rooted in the history of modernity and European colonialism.\textsuperscript{24}

I. THE EMERGENCE OF THE WELFARE STATE AND ITS IMPACT ON BLACK FAMILIES

In this section, we discuss the rise of the welfare system and its impact on Black families. To understand the suffering experienced by many Black families involved with Children’s Aid Societies (CAS) requires comprehending how the child welfare system in Ontario is a central component of the colonial project. Michael Hart defines colonialism as “a worldview and processes that embrace dominion, self-righteousness and greed, and affects all levels of Indigenous peoples’ lives… including their spiritual practices, emotional well-being, physical health and knowledge.”\textsuperscript{25} Coulthard purports the following:

\begin{quote}
a colonial relationship can be defined as one characterized by domination; that is, it is a relationship where power—in this case, interrelated discursive and non-discursive
\end{quote}

\textsuperscript{17} \textit{Ibid} at 2.
\textsuperscript{20} Rylko-Bauer, \textit{supra} note 15.
\textsuperscript{22} Afua Cooper, \textit{The Hanging of Angelique} (Toronto, Ont: HarperCollins, 2006).
facets of economic, gendered, racial, and state power—has been structured into a relatively secure or sedimented set of hierarchical social relations that continue to facilitate the dispossession of Indigenous peoples of their land and self-determining authority.26

Colonialism was a central feature of the modern period beginning in the 1400s.27 During modernity, the concept of race was drawn upon to legitimize the exploitation, domination, and annihilation of non-Western people, while simultaneously constructing the white race as superior to all others.28

According to Foucault, during modernity, “racism took shape” to include “a whole politics of settlement (peuplement), family, marriage, education, social hierarhization, and property, accompanied by a long series of permanent interventions at the level of the body, conduct, health, and everyday life” and to justify “the mythical concern with protecting the purity of blood and ensuring the triumph of the race.”29 The sway of scientific racism during the Enlightenment period, dovetailed with white settler nationalism in the creation of state control over sexuality in the form of anti-miscegenation laws in Canada and the United States of America (US).30 While modern nation-building projects created an incessant demand for cheap labour, which were routinely fulfilled by racialized immigrants, the presence of non-whites fuelled fears of inter-racial sexuality.31 Anti-miscegenation laws, moreover, were aimed at curtailing the fertility of racialized women, who were socially constructed as licentious, hyper-sexualized, and primitive.32

The racism that underpinned anti-miscegenation laws operated to police desire, marriages, and families through what Foucault called bio-power, which refers to the operations of power on individual bodies in order to “optimize its capabilities, efficiency, usefulness, and docility”.33 The rise of bio-power, in this way, is inseparable from the exigencies of white supremacy and settler colonialism that constituted the emergence of the welfare state. Correspondingly, the contemporary child protection system, which is a component of the welfare state, has its roots in a bio-power, or what Foucault refers to as a disciplinary power that measures, monitors, surveilles, polices, and punishes racialized others, who constituted threats to the white race.

31 Ibid.
As we have noted elsewhere, Thobani traces how the historical rise of the Keynesian Welfare State in Canada was inseparable from white supremacy and settler colonialism. Recall, white supremacy relates to the exaltation of white people as national subjects, while devaluing racial Others. Thobani highlights how the expanding welfare state provided social entitlements to white Canadian families, while excluding racialized immigrant and Aboriginal families. This exclusion from entitlements was secured through the legal grounds of citizenship and immigration. She further notes that the welfare state served to venerate white middle class nuclear heteronormative families as exalted national subjects and honourable Canadians, who deserved the benefits of the state. Conversely, racialized immigrant and Aboriginal families were socially constructed as unworthy and undeserving of these social entitlements. Discourses which constructed racialized immigrant families, particularly men as hyperpatriarchal, backwards, pre-modern, and abusive, also fuelled the discourses of the threatening Other. These dominant discourses ignored how sponsorship laws consigned women to circumstances in which they had minimal or no access to social services, thus making them vulnerable to gender-based abuse. Without access to state-sponsored supports, women often had to remain in abusive relationships.

What does this history of the welfare state mean for the profession of social work? Badwall contends that the historical foundation of the profession of social work cannot be extricated from colonialism. In essence, social workers were enlisted subjects who participated in imperial practices that solidified a “racially structured settler society”. This violence against Aboriginal and immigrant communities, however, is erased from dominant histories of the profession of social work. Contributing to this erasure are nation building discourses of the superior morality, virtues, and civility of white women social workers, which cannot be analyzed separately from the genesis of social work. This entanglement between nation building imperatives and the burgeoning profession of social work continues to influence the profession. Along these lines, discourses of social workers as virtuous and civil, were always linked to race, as this identity became synonymous with white women as morally superior subjects, who were ostensibly ‘helping’ the Aboriginal and racialized “Other”. Razack contends that the script of “white women as saviour of less fortunate women…” is a centuries old colonial formula. As follows, the social work profession is constitutive of whiteness.

According to Frankenberg (1993) whiteness refers to the following: 1) a location of structural advantage, 2) a standpoint from which white people look at themselves and others, and 3) a set of cultural practices that are usually unmarked and unnamed. In his examination of the

34 Pon, Gosine, & Phillips, “Immediate Response”, supra note 13; Thobani, supra note 23.
35 Ibid.
36 Thobani, supra note 23.
38 Ibid.
40 Ibid at 4.
41 Ibid.
42 Ibid.
44 Badwall, supra note 39.
visual representation of whiteness, Dyer notes that white women become idealized as a response to the 1857 Indian mutiny and 1865 Jamaican revolt.\textsuperscript{46} After these rebellions and post–slavery in the US, white women were portrayed in cinema as angelic and virtuous. More broadly on a societal level, whiteness symbolized goodness, virtue, beauty, transcendence, purity, and chastity.\textsuperscript{47}

For Thobani, the growing post–war welfare state propelled white women’s economic advancement as the beneficiaries of nascent social programs and through employment opportunities made available to them in the flourishing public sector.\textsuperscript{48} The entry of white women from the private sphere into public sector employment not only provided the means by which they could enter the paid workforce but also opened pathways for these women to forge new claims as exalted national subjects, who embodied the nation-state’s values of compassion, benevolence, and care.\textsuperscript{49}

These career and life opportunities in the nascent welfare system, which includes child welfare, cultivated for white women bonds of nationalistic kinship that “deepened the meaning of ‘belonging’ to the national community”, and a national community that was committed to safeguarding the nation from the threat posed by the underserving racial Other.\textsuperscript{50} Currently, the majority of the child welfare workforce in Canada is comprised of white women. For example, in 2008, 82 per cent of the workforce were white, 86 per cent were female, and mostly between 26-34 years old.\textsuperscript{51}

However, as noted by Pon, Gosine, and Phillips, racialized individuals can also make claims to exalted subjectivity in their capacities as child welfare workers.\textsuperscript{52} For this reason, Black families can also experience suffering in their encounters with racialized child welfare workers. There is often the assumption that ethno-racial matching between service user and human service provider augments effective and culturally responsive service delivery.\textsuperscript{53} Ethno-racial matching, however, offers no guarantee of better outcomes for service users.\textsuperscript{54} As Heron reminds us, individuals are active subjects who “take up or identify with particular subject positions structured through relations of power and made available through different discourses”.\textsuperscript{55} She points out, subjectivity is “unavoidably multiple and contradictory”.\textsuperscript{56} The notion of subjectivity thus embraces how the complex and contradictory nature of people’s desires and identifications are always implicated within discourses.\textsuperscript{57} Coates poignantly captures this dynamic in the following: “I am black, and have been plundered and have lost my body. But perhaps I too had

\textsuperscript{47} \textit{Ibid.}
\textsuperscript{48} Thobani, \textit{supra} note 23.
\textsuperscript{49} \textit{Ibid.}
\textsuperscript{50} Thobani, \textit{supra} note 23 at 118.
\textsuperscript{52} Pon, Gosine, & Phillips, “Immediate Response”, \textit{supra} note 13.
\textsuperscript{56} \textit{Ibid} at 347.
\textsuperscript{57} \textit{Ibid.}
the capacity for plunder, maybe I would take another human’s body to confirm myself in a community. Perhaps I already had. Coates articulates the profoundly deep-seated human desire among individuals for identity, belongingness, and affirmation. To this end, racialized child welfare workers may, in their desires for belonging within the national imaginary, replicate hegemonic discourses, which are experienced as oppressive by Black families.

Numerous scholars have highlighted the very complex, contradictory, ambivalent, and insider-outsider nature of the subjectivities of racialized social workers. Morrel describes his experience as a Black child welfare worker as being characterized by struggles in which some were “very painful and unpleasant; some left deep emotional scars as...[he] navigated between the many layers of power structures within the institution, the legal system, and other subsystems that impact human lives.” The struggles experienced by Morrel are echoed by other racialized social workers. For example, Badwall asserts that racialized social workers who name and speak out against racism disrupt the hegemonic liberal ideals of the profession as being one of benevolence. Moreover, she argues, such a stance on the part of racialized workers places them outside of the notions of a good, empathetic, and client centred helper. Badwall contends that the attainment of the moral subject and “good worker” status requires the erasure of race. She explains that this subject positioning is rooted in the history of colonialism, which shaped the much lauded notion of white bourgeois femininity as one who helped the less fortunate and ‘underdeveloped’. Indeed, she reminds us that historically “helping professions such as social work are built upon the professionalization of white femininity.” Highlighting the ongoing dynamism of the colonial project, scripts of whiteness in social work remain active and function by universalizing the liberal ideals of love, nurturance and care, such that any discussion of racism upends and unsettles these liberalist imaginaries. Scripts of whiteness encompass performances that validate and reproduce the hierarchization of white norms and practices.

Similarly, Smith notes that racialized social workers face a profound struggle of surviving their workplaces while balancing their affinities to their identified communities. At the same time, many of these communities continue to deal with systemic injustices and inequities. For example, in her research on the most recent changes in the operations and practices of Ontario child welfare, Smith found that racialized workers are vulnerable to losing their jobs if they speak out against oppression. She offers the case of a social worker named Rita:

Rita, a black woman who refers to herself as a survivor of male partner abuse, expressed concerns about her own capacity to speak out under the new conditions imposed through “teamwork” with other professionals...[S]he worried about how long she would be able to remain at her agency if “playing the game” required her ongoing silence and complicity. Rita felt betrayed by her managers and shared that,

58 Ta-Nehisi Coates, Between the World and Me (New York, NY: Speigel & Grau, 2015) at 60.
60 Ibid at 85.
61 Badwall, supra note 39.
62 Ibid.
63 Ibid at 6.
64 Badwall, supra note 39.
on one occasion, when she openly criticized a police officer for not following a policy related to domestic violence, she came close to losing her job...66

Rita’s experience highlights what Badwall refers to as the demand that racialized workers adhere to the script of whiteness that reproduces white bourgeois femininity.67 In other words, by challenging police practice Rita is disrupting a maintenance of the script of whiteness. In doing so, Rita strays from white bourgeois femininity because, as Badwall notes, the “good social worker” must “participate in scripts of whiteness by performing liberal normativity”.68 The liberal norm, in this encounter, requires an adherence to the view of the institution of policing as universally helpful and protective; despite the number of studies that contradict this view by pointing out the systemic racism at all levels of policing, and how these discriminations continue to negatively influence police relations with Black citizenry.69

Smith further notes the experience of Marie, an Afro-Caribbean child welfare worker who critiqued being tagged as a “trouble-maker” because she raised concerns about systemic racism in police services.70 Marie explained that she was admonished by senior managers for publicly critiquing what was a considered a “partner organization”.71 Evident in Marie’s experience is the highly contradictory, complex, and precarious subjectivity of racialized social workers who have the courage to call out racism. As indicated by Badwall, individuals often enter the profession of social work with desires to advance social justice.72 However, for racialized social workers the pursuit of social justice, especially anti-racism, is obstructed by whiteness and bourgeois femininity, which chooses not to engage with issues of racism. For this reason, as Badwall observes, racialized social workers often continue to grapple with how social work’s “re-inscription of innocence and whiteness complicates how [they]…understand their role and effectiveness as workers,” because speaking out against racism is fraught with precarities.73

The precariousness of the subject positioning of racialized child welfare workers can result in professional conformity. The impact of such is that Black families may in their encounters with racialized child welfare workers experience scripts of whiteness and the reproduction of oppression even when their worker hails from the family’s identified community. Acknowledgement of the colonial influence, which impacted the rise of the welfare state, offers a profound understanding of the negative experiences of many Black families involved with the child welfare system, no matter the racial background of workers. The exalted subject, in this instance the child welfare worker, requires the racial Other to constitute their superior status in the nation building project. The embodiment of this exalted subjectivity is manifested in the day-to-day child welfare policies and practices that are experienced by Black

66 Ibid at 41.
67 Badwall, supra note 39.
68 Ibid at 6.
70 Smith, supra note 65 at 42.
71 Ibid at 42.
72 Badwall, supra note 39.
73 Ibid at 7.
families as oppressive, dehumanizing, demeaning, unsupportive, and harsh. The entrenchment of the welfare state in discourses of benevolence, care and tolerance serves to obscure the negative impact that child welfare policies and practices have on Black families. Thus, understanding the embodiment of white supremacy and anti-Black racism in child welfare requires a foundational understanding of the genesis of Canada as a welfare state.

II. ANTI-BLACK RACISM AND SLAVERY

The evolution of the welfare state is reliant upon a contradistinction between the “proper” Canadian and the racial and Aboriginal Other. The processes of marginalization that socially construct the racial Other, however, drew upon centuries old Manicheanism. Manicheanism, according to Dyer, is “a doctrine based on the ideas of the Persian philosopher Manes, which saw the world as polarised between forces of absolute good and evil, symbolised in the oppositions of light and darkness, black and white”. Deliovsky and Kitossa inform that Manicheanism involves the mapping of values and moral codes onto physical bodies such that whiteness becomes equated with innocence, benevolence, and purity. Simultaneously, Black bodies are equated with a Blackness that signifies evil, sinfulness, dangerousness, and criminality. They further point out that “the historical centrality and uniqueness of anti-blackness legitimated, and continues to legitimate, a high tolerance for brutality and indifference toward African-descended people’s suffering.”

Manicheanism, which Deliovsky and Kitossa date back to biblical times, is evident as well in modernity and the European quest for empire building. In modernity, the tropes of the “Dark Continent,” replete with demonic and dangerous savages characterize the European imaginary. Central to modernity is the discourse of the brave, hyper-masculine, European adventurer, who risks life and limb to bring light to the dark continent and its savagery, whilst contributing to imperial expansion. Thus, the fear of Blackness is central to the constitution of the modern European identity. As Brantlinger recalls, “the melodrama of Africa called for intervention by a higher moral power, and the Victorians increasingly saw themselves...as the highest moral power among nations.” It follows then that Manicheanism proved central to the rationalization of European colonial projects.

Commenting on how colonial discourses became embedded in everyday life, McClintock states that in the nineteenth century “the poetics of contagion justified a politics of exclusion and gave social sanction to the middle class fixation with boundary sanitation, in particular the sanitation of sexual boundaries.” This obsession with sexual purity converged with discourses of racial purity and operated by controlling women’s sexuality. As McClintock writes: “Increasingly vigilant efforts to control women’s bodies, especially in the face of feminist resistance, were suffused with acute anxiety about the desecration of sexual boundaries and the

74 Dyer, supra note 46 at 225.
76 Ibid.
78 Ibid at 197.
79 Anne McClintock, Imperial Leather: Race, Gender and Sexuality in the Colonial Conquest (New York, NY: Routledge, 1995) at 47.
consequences that racial contamination had for white male control of progeny, property and power.”

The quest for racial purity was buttressed by the rise of scientific racism in the Enlightenment period. Scientific racism, the Manichean binarism, coupled with the legacy of slavery, has left its mark of implicit bias where Blacks continue to be regarded as a danger to society.

Contemporarily, Manicheanism is projected and transposed onto Black bodies as conscious and unconscious fear. Angela Davis argues that “Fear has always been an integral component of racism. The ideological reproduction of a fear of black people, whether economically or sexually grounded, is rapidly gravitating toward and being grounded in a fear of crime.” Scholars have noted in societies such as the US and Canada, that Black boys and men are often feared, deemed dangerous and ascribed criminality. Fanon captures well how the fear of Black men extends to even children as articulated in his book titled, Black Skin, White Mask: “‘Maman, look, a Negro; I am scared!’ Scared! Scared! Now they were beginning to be scared of me”.

Child welfare is not immune from this fear of Blackness. The fear of Blackness, we argue, is implicated in its day-to-day practices. For example, in the “One Vision, One Voice” report, African-Canadian teachers and administrators shared their belief that many teachers over-report Black families to CAS because of teachers’ biases, lack of cultural understanding and a “fear of African Canadian students, and in some cases fear of African Canadian parents.” Similarly, a youth shared the following about child welfare staff: “I feel like staff are scared of us black kids, so they try to get rid of us quickly. They don’t try to understand us.” This fear of Black youth reveals the persistence of Manicheanism and anti-Black racism that continues in the new millennium to plague the socio-political body.

Recall, anti-Black racism refers to a pernicious form of racism that Black people are subjected to and their resistance to such oppressions. The roots of anti-Black racism are slavery and Manicheanism. As noted by Cooper, slavery existed in Canada for three centuries. The constant erasure of Canada’s history of slavery is what George Elliot Clarke calls “public lying, falsified history, and self-destructive blindness.” Citing, James Walker, he further advances that “because colonial Canada held African slaves, its society fostered anti-Black racism—Negrophobia that persists in Canada today. Furthermore, because slavery was all about extracting free—and hard—labour from understandably recalcitrant persons, it sanctioned torture, even in Canada.” Indeed, the slavery in Canada included whippings, hangings, fatal

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80 Ibid at 47.
84 Frantz Fanon, Black Skin, White Mask (New York, NY: Grove Press, 2008) at 91.
85 OACAS, supra note 14 at 61.
86 Ibid at 67.
88 Cooper, supra note 22.
90 Ibid at xvi.
beatings, and torture. Clarke notes that “the records of Canadian slavery are every bit as vicious” as American slavery.

The viciousness of slavery also included the rape of Black women slaves. Paradoxically, the fear of Black bodies coexisted with a desire on the part of the exalted subject for the racial Other. Scholars such as Angela Davis and bell hooks have argued that rape was an elemental form of terrorism that the slave master deployed against Black women slaves. Davis highlights how the history of Black motherhood reveals the tremendous sacrifices these women made to ensure their children’s best interests. For example, in order to protect their children, Black women slaves often sacrificed themselves to racial and sexual violence. Often, they were forced to pay with their bodies for “foods, diminished severity of treatment, [and] safety of her children.” The rape and terrorism implicated in slavery reveals the viciousness of anti-Black racism and the valiant lengths Black mothers undertook to resist assaults upon their motherhood and their children. This history of Black mother’s resistance debunks the historical discourse of the Black mother as non-caring, neglectful, non-protective, and non-nurturing of their children. The anti-Black racism which is embodied by the master/rapist reveals how white supremacy is, as Razack articulates, implicated in violence – a racial violence that is incomprehensible outside of its interlocking nature with sexual and gender oppression.

Likewise, Dorothy Roberts contends that the child welfare system in the US shares commonalities with slavery. As an example, she argues that the humiliation of Black mothers is a shared method used by slave masters and the child welfare system to demonstrate power and control. The humiliation and discipline of slave women were particularly extreme when they resisted maltreatment. Like slave women, Black mothers involved with the child welfare system are often criminalized when they resisted racial oppression:

... African Canadian mothers, when advocating for themselves and their children, are often seen as “angry Black women” and their voices are not heard, or worse, are criminalized. Further, some indicated that stereotypes and assumptions about African Canadian men mean that fathers are also treated unfairly or are ignored altogether.

In both times of slavery and contemporary child welfare practices, Black resistance continues to be viewed negatively and subject to harsh reprisals for both Black men and women.

Anti-Black racism, Manicheanism, and the fear of Blackness provide an understanding of the negative experiences of many Black families involved with the child welfare system. This system is influenced by centuries of Manicheanism, which reduces Black families to being dangerous and criminal. This discourse has propelled and legitimated indifference and tolerance for Black suffering. It is paramount that we develop an understanding of and responses to the suffering of Black families involved with the child welfare system; this necessitates theorizing

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91 Cooper, supra note 22.
92 G Clarke, supra note 89 at xvi.
94 hooks, “Black Women and Feminism”, supra not 93 at 27.
97 Ibid.
98 OACAS, supra note 14 at 70.
99 Deliovy & Kitossa, supra note 75.
and responding to anti-Black racism and the embodiment of the fear of Blackness. As will be evidenced later in this article, this fear of Blackness is personified in the day-to-day practices of child welfare and detected by Black parents, children and youth.

III. BIO-POWER AND GOVERNMENTALITY

Michel Foucault’s concept of bio-power is particularly helpful for understanding child welfare operations including how the harsh treatment of Black families is inseparable from modernity. Recall, bio-power refers to the operations of power on individual bodies in order to “optimize its capabilities, efficiency, usefulness, and docility”.\(^\text{100}\) Carrington provides an illustration of bio-power as a two-pronged approach.\(^\text{101}\) She argues that the first approach is manifested through a disciplining of the body. This disciplinary process involves assessing, and correcting perceived deviations from the norm in order to restore normalcy and compliance. The second approach is a form of power or government that intervenes at a larger level to manage populations or the social body.\(^\text{102}\) For Carrington, “bio-power concerns itself with administration of life not death, and the distribution of the population across space and territory, and the health, prosperity and future of the social body”.\(^\text{103}\) Examples of bio-power in child welfare are evidenced in the practice of a parent being mandated to attend anger management or a parenting course; the assessing of their risk to the child; or observing a parent/child access visit through a one-way mirror. These forms of bio-power impose upon Black families, who are involved with child welfare, middle class child rearing practices, which are hegemonically viewed as normal and appropriate.

Structurally, bio-power operates to manage the “biological processes of populations” such as “births, deaths, and probabilities of life.”\(^\text{104}\) For instance, this structural level of bio-power is evidenced in the systemic practice of disproportionately utilizing the court system to mediate child welfare matters involving racialized families. Structural bio-power is also evidenced in many child welfare agencies whereby there is a segregation of Black workers at frontline levels while the majority of managers remain white. An added example of structural bio-power is referred to as the “child welfare to prison pipeline” in which many Black youth who “age out” of the child welfare system often find themselves entrenched with the criminal justice system, homeless, and poor.\(^\text{105}\) These forms of bio-power demonstrate how child welfare is intricately linked to the legal and criminal justice systems.

We find that another helpful concept for analyzing child welfare policies and practices is Foucault’s notion of governmentality.\(^\text{106}\) With governmentality, Foucault eschews the narrow

\(^\text{100}\) Chambon, Irving & Epstein, supra note 33 at 270.
\(^\text{101}\) Kerry Carrington, “Punitiveness and the Criminalization of the Other: State Wards, Unlawful Non-citizens and Indigenous Youth” (2011) 1:1 Somatechnics 30.
\(^\text{102}\) Ibid.
\(^\text{103}\) Ibid at 31.
\(^\text{104}\) Chambon, Irving & Epstein, supra note 33 at 270.
view of government as macro-level political interventions or state power. Instead, Foucault focuses on how everyday legislative, social, economic, political, and cultural practices and policies exert control over the actions of individuals. He describes governmentality as an “ensemble formed by the institutions, procedures, analyses and reflections, the calculations and tactics, that allow the exercise of this … complex form of power which has as its target population...apparatuses of security”\textsuperscript{107} In essence, governmentality refers to all the tactics, strategies, and methods made available for governing or regulating a population.

Governmentality operates in tandem with bio-power to ensure reproduction of the taken-for-granted, seemingly harmless, ways in which we co-exist, regulate ourselves, adapt, live, and organize society. An apt illustration of governmentality in child welfare is evidenced in the infamous “sixties scoop”.\textsuperscript{108} This denotes the practice that began in the 1950s, which involved high numbers of Aboriginal children being removed by child welfare authorities from their parents/communities and placed into non-Aboriginal settings. The “sixties scoop” reveals governmentality and its tactics, strategies, and methods utilized by the state. These tactics were required to persuade the general population that the systemic apprehensions of Aboriginal children were not only legal but also a moral imperative to save and protect Aboriginal children from their ostensibly impaired, dysfunctional, dangerous, and backward caregivers.\textsuperscript{109} Swift has written about this denigration of mothers involved in the child welfare system in her book titled manufacturing ‘Bad Mothers’.\textsuperscript{110} To this end, the governmentality of the child welfare system relies on a tactical understanding of the exalted subject’s desire to view oneself as kind, caring, and benevolent, and participating in broader national discourses of protecting Aboriginal life.

The hegemonic view of the child welfare system as being predominantly concerned with the preservation of life and the promotion of a ‘healthy’ and ‘prosperous’ society renders those families caught up within this system to be pathological. The containment of these pathologies thus requires a systematic intervention or governmentality that aims to ensure that deficient families can acquire the necessary self-regulation and self-adjustments to promote and protect life. The paramountcy of the promotion and protection of life requires state laws such as Ontario’s \textit{Child and Family Services Act}.\textsuperscript{111} Such laws function as safeguards to ensuring population health, particularly of children and youth. Legislated bio-power in child welfare means that failure on the part of parents to self-regulate and self-adjust in accordance with such laws, places them in conflict with juridical and societal norms, which can result in the removal of their children.

This removal or exercise of bio-power is thus legitimized by the law of the land as stipulated in legislation such as Ontario’s \textit{Child and Family Services Act}.\textsuperscript{112} This state intervention is societally accepted as necessary and warranted due to the moral failings of parents. This dovetails with a governmentality that filters into the everyday world of parenting; a world in which dominant discourses of proper motherhood requires that mothers maintain self-
sufficiency, be comprised of a nuclear family, and reproduce at the appropriate age and time.\textsuperscript{113} Parental failure to uphold the requisites to promote life and health of children is thus viewed as morally reprehensible; this moral failing can activate the scope of child welfare and law enforcement agencies, without regard for larger structural factors such as poverty, racism, ableism, heterosexism, and colonialism that impacts families.

Bio-power, we argue, in the child welfare system is also manifested through a fear of Blackness. This fear of Blackness or Manicheanism operates dialectically to reveal a governmentality which involves tactics and methods that pathologize, marginalize, and even humiliate Black parents and their families on one hand, and on the other, constitutes child welfare workers/managers as compassionate, innocent, courageous, and exalted national subjects.\textsuperscript{114} Recall, the youth cited earlier who stated, “I feel like staff are scared of us black kids, so they try to get rid of us quickly. They don’t try to understand us.”\textsuperscript{115} The bio-power implicated in the fear of Blackness is highlighted in instances when child welfare workers solicit the accompaniment of police officers on home visits to Black families. While recognizing that aspects of child welfare work entails working with uncertainties, particularly when home visitations are conducted alone while in the community, we do assert that much of the police accompaniment is due to worker’s internalizations of broader societal stereotypes of Black people as dangerous, criminal, volatile, and unstable.\textsuperscript{116} By soliciting the police on such visits the worker is operationalizing individual and state power on Black bodies in hopes of effecting docility, respect, and compliance. This, Foucault would argue, is bio-power. Moreover, the use of law enforcement agencies by child welfare workers highlights how the exercise of bio-power to protect both child(ren) and worker is legitimized by the police presence. Consequently, the need for police reifies the notion of the precarity of encounters with Blackness.

This legitimization of bio-power is buttressed by Ontario’s \textit{Child and Family Services Act} and the Child Protection Standards in Ontario (CPSO).\textsuperscript{117} Section 40(8) of the CFSA states that a “child protection worker acting under this section may call for the assistance of a peace officer”.\textsuperscript{118} The Child Protection Standards in Ontario, which were created by the Ontario Ministry of Children and Youth Services, provides principles intended to guide child welfare services throughout the stages of intervention. The CPSO includes protocols between child welfare agencies and police.\textsuperscript{119} Standard #3 titled “Developing the Investigative Plan” states:

\begin{quote}
Every Children’s Aid Society will have protocols with the society’s local Police Departments related to investigation of allegations that a criminal act has been perpetrated against a child, and covering situations in which the investigation of an allegation may endanger a child protection worker. Every Children’s Aid Society
\end{quote}

\begin{footnotesize}
\begin{itemize}
  \item[114] Thobani, supra note 23.
  \item[115] OACAS, supra note 14 at 67.
  \item[117] Ministry of Children and Youth Services, “Child Protection Standards in Ontario” (Toronto: MCYS, 2007), online: <https://perma.cc/A9N3-TD9V> [MCYS].
  \item[118] \textit{Child and Family Services Act}, supra note 5.
\end{itemize}
\end{footnotesize}
will have written Policies and Procedures related to worker safety when providing child protection service.\textsuperscript{120}

The discourses of worker safety contained in the CPSO intersect with the fear of Blackness to manifest as a bio-power in the form of child welfare workers visiting Black families with police accompaniment.\textsuperscript{121} The legitimacy of such bio-power is cemented in the legal basis of the CFSA and governmental guidelines such as the CPSO.

Bio-power and governmentality are important concepts for understanding the suffering experienced by Black families involved with the child welfare system. As Thobani noted, the child welfare system was historically a central component of the burgeoning post-war welfare state.\textsuperscript{122} It was a system founded on settler colonialism, white supremacy, and here we would add, anti-Black racism. Thobani states that for Aboriginal people, “warfare and welfare were clearly not oppositional systems. Indeed, welfare became an extension of warfare, and the manner of waging this war further exalted the nationals on its front lines as compassionate and caring.”\textsuperscript{123} This resonates with Parton’s contention that “social work provided an…ambiguous strategy to enable ‘government at a distance,’ or indirect methods of social regulation, to take place”, which achieved “the liberal ideal of maintaining autonomous free individuals who were governed at the same time.”\textsuperscript{124} For Black families, the role of child welfare could also be construed as warfare, especially in light of the bio-power exercised to extract their compliance with the system. Comprehending the suffering and oftentimes humiliation experienced by Black families involved with child welfare requires grappling with bio-power and governmentality in a socio-historical context.

\textbf{IV. NARRATIVES OF SUFFERING EXPERIENCED BY BLACK FAMILIES INVOLVED WITH CHILD WELFARE}

In this section, we highlight narratives of suffering experienced by Black families involved with child welfare. We will discuss how these experiences are an embodiment of bio-power and governmentality, which is informed by anti-Black racism.

Recall, the “One Vision, One Voice” report informs that many African Canadian families described their experience with the child welfare system as being highly adversarial, oppressive, and martial.\textsuperscript{125} To date, there has been a dearth of published research on the experiences of Black families and communities involved with the child welfare system. The timely OACAS multi-city consultation process provided Black families with opportunities to share their experiences. This report reveals the systemic nature of surveillance, discipline, punishment and humiliation experienced by Black families. Some participants involved in this consultation process shared experiences of how African-Canadian children, youth, and parents are shown a lack of compassion by child welfare authorities. One participant explained:

\begin{itemize}
\item MCYS, supra note 117 at 25.
\item Thobani, supra note 23.
\item Ibid at 125.
\item OACAS, supra note 14.
\end{itemize}
The mother was dying and lost the children to CAS even though they were teenagers. She was dying and wanted to say goodbye to her children. CAS was not willing to sit down with the agency and community to help assist with this experience. Their mother died and the children did not get to say goodbye.\textsuperscript{126}

The denial of the dying Black mother’s desire to say goodbye to her children signifies an intense suffering. The mother’s sorrow of grief, loss and mourning is palpable, and also deeply jarring.

Bio-power is embodied in this vignette through the disciplining of the Black mother by refusing her access to her children; this disciplinary tactic is a continuation of her expulsion from proper motherhood, as such, attendance to her grief is not worthy of prominence. The mother’s pending physical death represents a continuation of the already established social disconnection between the mother and her children as a result of the prior removal of her offspring from her care. Her physical death would transition the social disconnection to a corporeal one, while ensuring the exigencies of the health and prosperity of her children. By denying the access visit, the disconnection from their mother facilitates the children’s abilities to move on with their lives, untethered from the desires of the dying parent. This form of bio-power holds in tension the demands of promoting the well-being of children against the desires of a dying, but nonetheless ‘deficient’ mother. It also leaves the child welfare worker to carry out tasks and responsibilities with respect to this family, unencumbered by the intrusive and emotionally charged requests of the mother for the access visit. Governmentality can perhaps be located in this situation in the everyday taken-for-granted way in which “bad mothers” require social regulation, more than care and nurturance.\textsuperscript{127} This governmentality is supported by anti-Black racism and what hooks refers to as the view of Black women as subhuman.\textsuperscript{128}

Clarke, in her qualitative study of Afro-Caribbean Canadians involved with the child welfare system in Toronto, Ontario, interviewed a mother who described the following trauma and humiliation:

I was out and when I came home the cops and the social worker were here waiting for me. They were here talking to my husband. I got arrested right there in front my kids. My kids and my husband were crying and begging them not to do this and they didn’t listen to them. My kids were screaming when they were taking me away. . . . They just grab me as soon as I walk through the door. They didn’t even ask me any question, they just say you have to come with us. I never know I would face this problem in Canada.\textsuperscript{129}

This mother’s narrative reveals a dehumanizing and traumatizing experience. Her humiliation, terror, and helplessness are discernable from her story.

The carceral force illustrated in the above scenario is an expression of absolute power over the racialized Other. This bio-power is embodied by operationalizing individual and state power over the Black mother’s body to effect compliance and punishment for her alleged

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\textsuperscript{126} Ibid at 71-72. \\
\textsuperscript{127} Swift, supra note 110. \\
\textsuperscript{128} bell hooks, Feminist theory: From Margin to Centre (Boston, Mass: South End Press, 1984). \\
\end{flushright}
parental failures. The governmentality is evident in the manner in which the mother’s removal from her home is facilitated by dominant discourses that construct Blackness, in this case the mother, as criminal because of her alleged abuse and/or neglect of her children. This recalls Parton’s observation of the contradictory nature of social work in that it enables state control from a distance, all the while purporting to be helping marginalized and racialized communities. 130 In this instance, the child welfare worker fails to formulate in the helping response, an acknowledgement of the ongoing turbulent relationship between Black communities and the police, and the traumatic impact of such an intervention on the family.

Citing another Afro-Caribbean mother, Clarke imparts the following:

I wanted help getting food and clothes for my children. If they had my children’s best interest at heart they should help me, not rip my family apart. They tear children away from mothers. If this system is in the best interest of children then it needs to work with the family. I don’t trust them. They come with the police. I see how they victimize people. 131

Detectable in this passage is a Black mother’s lament that the child welfare system did not provide her with the material items, which she and her family needed. Instead, it reveals that the family’s needs remained unmet, while the family became enmeshed in the criminal justice system.

In the above vignette, bio-power is embodied by the manner in which the mother, who seeks material assistance, is instead subjected to the regulatory and corrective mechanisms of child welfare authority; her contact with child welfare commences a “technology of power centred on life,” as manifested in the assessment, surveillance, and measurement of the inability of the mother to fully safeguard the health and well-being of her children. 132 The governmentality evident in this case is the criminalization of the mother who sought material assistance and collaboration with a child welfare agency.

Clarke also highlights an African Canadian mother’s identification of a child welfare worker “enjoying” the antagonism between the mother and her ex-husband:

She wouldn’t let me see my daughter or talk to her. I had custody of her and they didn’t even do a home study, they just placed her with him. She told me that their rule overrides all other court rule so even though I have full custody, they can send her to him. This worker was enjoying the antagonism between me and my ex-husband. 133

The assertion of a child welfare worker enjoying the suffering of a client is difficult to acknowledge because it runs contrary to the helping process and the ideals of social work. However, the mother’s statement reveals her epistemological standpoint as a Black woman, and how this informs her understanding of her relationship with the social world as being replete with power inequities. The power and authority exercised by the child welfare worker, which is

130 Parton, supra note 124.
131 J Clarke, supra note 129 at 239.
133 J Clarke, supra note 129 at 240.
indicated by denying this Black mother the opportunity to see her daughter, is emblematic of the theme of intense suffering experienced by Black families involved with the child welfare system. This mother’s suffering is intensified by her perception that the worker was “enjoying” her pain, which highlights the power over positionality occupied by the worker vis-à-vis the mother.

Bio-power is evidenced in the disciplining of the mother by rejecting her desires for a home study and placement of the child with the ex-husband. The worker executes a social hierarchization in which the mother is placed in an inferior gendered status relative to her ex-husband. This status maintains a relation of domination in which the mother is subjugated by the power, authority, control, surveillance, and assessment of the child welfare worker. By ignoring the mother’s recommendation for a home study, the worker further cements the mother’s suffering and distress. The governmentality revealed in this situation is how the child welfare worker, imbued with state sanctioned authority, has the option of choosing what elements to measure, appraise, and assess in determining both the solidity of this family and the capacity of the mother.

V. CONCLUSION

The pervasive suffering and oppression experienced by Black families involved with the child welfare system is due to the historical rise of the welfare state, anti-Black racism, and bio-power and governmentality. To understand the systemic nature of this suffering requires a firm grasp of the historical rise of the welfare state and the precarious positioning of racialized and Indigenous families within this national narrative. As the racial Other, the social construction of Black families as deficient and dangerous are informed by anti-Black racism, colonialism and white supremacy. The bio-power of the nascent post-war child welfare system with its emphasis on the regulation of life and family, fuelled the discourse of child welfare as a venerable, noble, and exalted profession. By ostensibly protecting children from harm, abuse and neglect, the very essence of bio-power is embodied in the day-to-day work of child welfare agencies.

This seemingly noble operation of bio-power is buttressed by the power of law and mandated services such as child welfare. The power of child welfare workers to apprehend children from parents constitutes the protection worker with a subject positioning of extreme authority over Black families. This subject positioning is dialectically implicated in dominant discourses that are rooted in colonialism, racism, and Manicheanism. In this way, even an anti-racism-informed social worker may internalize dominant nation building discourses including fears of Blackness. For these reasons, the Afro-Caribbean mother who asserts that her social worker was enjoying her suffering is rigorous in her epistemological acumen and profoundly astute to the contradictory nature of the social worker’s subjectivity. This mother’s form of resistive analysis can also act as a buffer to reject or keep at bay the regulatory deficit discourses which categorizes “non-normative populations as the Other, and rationalise individualised solutions to wider social problems that arise from poverty, marginality, and colonization.”

This recognition of the tremendous resilience, strength, resistance, and courage of Black families is imperative to countering dominant deficit-laden discourses which are deployed to pathologize Black families and their communities.

134 Heron, supra note 55.
135 Carrington, supra note 101 at 34.
To alleviate the suffering being experienced by Black families, schools of social work, child welfare agencies, and the Ontario Association of Children’s Aid Societies, governments, and other stakeholders must include in their day-to-day practices and policies, an understanding of colonialism, anti-Black racism, bio-power and governmentality. Towards this end, critical frameworks such as anti-Black racism and anti-colonialism are long overdue in the child welfare sector of social work.