

## Erasure Narrative 1

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### Living Stories of Migrancy<sup>1</sup>:

Exile, Unconditional Hospitality, and Transnational Citizenships

~~We do not know what hospitality is.~~

~~Not yet.~~

~~Not yet, but will we ever know?~~

(Jacques Derrida, 2000, p. 56)

In the 2017 issue of *Cultural and Pedagogical Inquiry*, I, Nicholas Ng-A-Fook, was fortunate enough to introduce readers to Carol Lee's poetry collection titled: *No Return*. In her collection of poems, Carol drew on cultural, pedagogical—indeed, poetic— inquiry, to disrupt **the violent curricular colonizing grammars of distancing and silencing**. Carol called on us to engage a poetic inquiry that sought to introduce readers to **the non-sensical and inarticulate effects and aesthetic affects of**, what I wrote then,

**displacement, di-s-appearances, aggression, memories of violence, literacies of looting, poverty, tyranny, dying, executions, mending of souls, the deep scars of bodies crumpling like rag dolls into soft heaps, wading the tides of dislodged travelers to catch the last boat, escaping bomb after bomb after bomb, bartering life savings for safe passage, trying to muster a smile that “I” once was, old, young and now lost upon arrival.**  
(Ng-A-Fook, 2017)

Indeed, in this call, we would like to **continue her speaking back to the “right/eous” political propaganda calling to end a “foreigner’s” rights to the laws of unconditional hospitality. And, we would like potential contributors to challenge readers to examine whether or not our nation-states, public institutions, research are doing (or not) enough for newcomers and/or refugees.**

In this special **issue**, we are leaning on Derrida's (2000) concept of unconditional hospitality to deconstruct and reconceptualize the **discourses related to citizenship education and/or refugee education in our respective nation-states, educational institutions, and policies.** More specifically, how might we lean on Derrida's (1974) methodology of deconstruction to affirm both the **limits and possibilities of existing local, provincial, and transnational conceptions of our lived experiences as university academics, artists, poets, philosophers, school teachers, cultural workers, and so on in relation to living stories of migrancy, exile, displacement, diaspora, guest workers, refugees, asylum seekers, hospitality, transnational citizenship, and so on** (Kamuf & Derrida, 1991). To do **so, we** invite potential contributors to draw on their life narratives, or **the** life narratives of **others**, to narrate autobiographical accounts, theoretical essays, poems, images, and other **experimental forms of inter-textual representations.**

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**Endnote:**

<sup>1</sup> The first erasure *Living Migrancy* is a provocative telling and retelling narrative of colonizing effects and affects of distancing and silencing. It is created by extracting and layering the narrative over Nicholas Ng-A-Fook's original Call for Papers (CPI, Vol. 11, No. 3, 2019).