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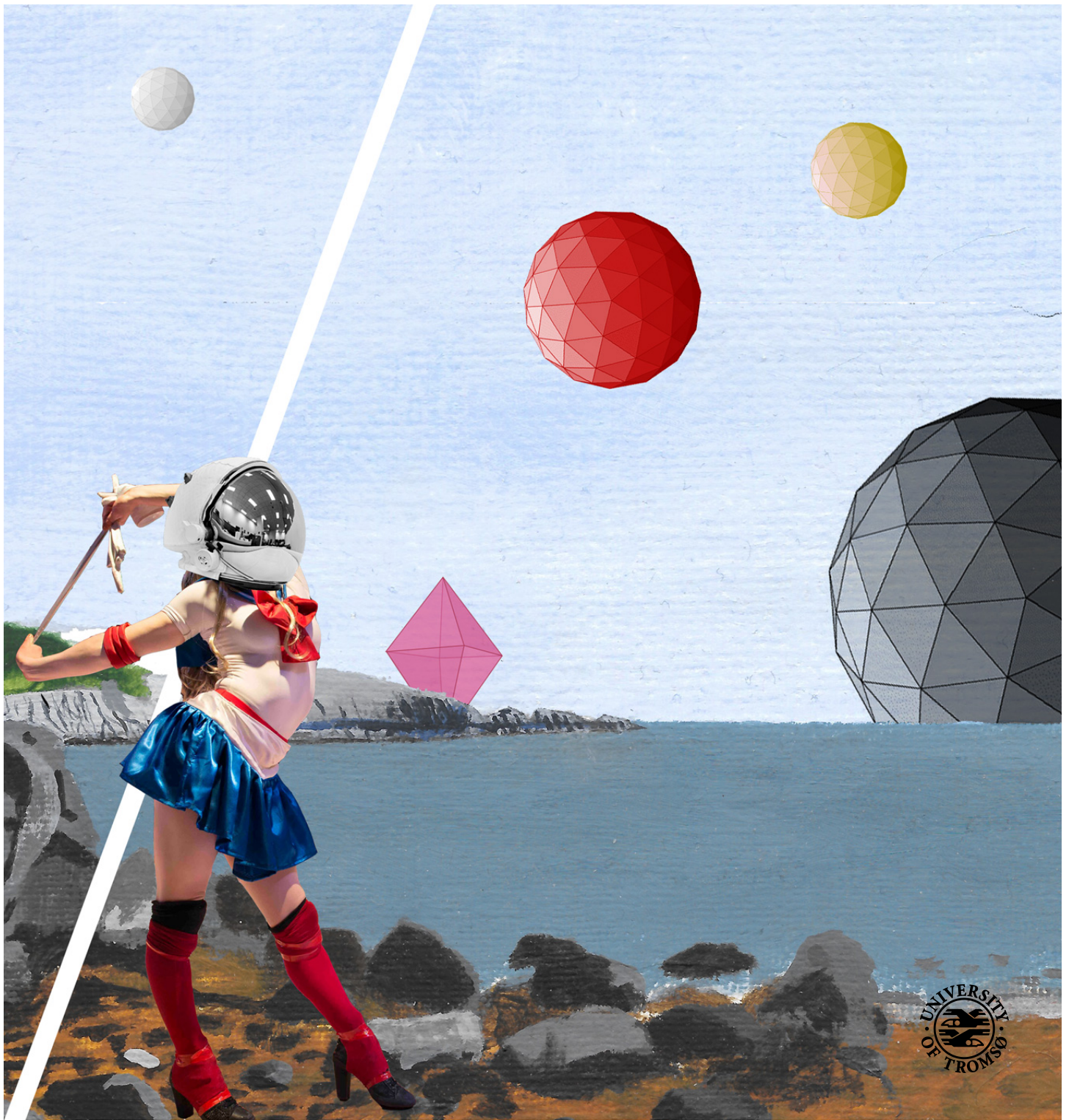
Faculty of Humanities, Social Sciences and Education

Queering Quasar BO-2K:

Dis/orienting White Settler Coloniality

Cody Joshua d'Entremont
Thesis submitted for the Degree of
Master of Philosophy in Indigenous Studies
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UNIVERSITY OF TROMSØ

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A Master Thesis submitted by
Cody Joshua d'Entremont

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Supervised by
Professor Britt Kramvig
Department of Tourism and Northern Studies
UiT – The Arctic University of Norway

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Simon says sit
Simon says stand
Simon says stick
To rhyme scheme if you want to be grand
Simon says turn around
Simon says stay still
Simon says 'fore you earn the crown you have to pay your bill
See, society's stuck on a drunken stupor
Having dreams on our behalf way before Martin Luther
The system tries to dictate your future
You try to unzip yourself and you'll be made a dress that don't suit ya
So you try to juggle between seeking knowledge and searching for
acknowledgment
And in the process of opposing the known to unveil the unknown
All the world sees is 'stupid' embedded in our anatomy
And they spread this notion like the front page of a porn magazine
How do we plunder forth
To reinforce the cause we are fighting for
When we're only seen as rebels without a cause?
How do we shift from making pain our spokesman
And letting our brains do the job, man?
How do we use stories we're told as intel
To make mysteries unfold into prophecies we tell?

Worsali ft. Poetra Asantewa
Freedom[1]

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[1] Worlasi featuring Poetra Asantewa, "Freedom," Worlasi featuring Poetra Ansantewa, *Nuse: Strength Within*, produced by Worlasi, Supreme Rights Records, 2015, livestream, https://soundcloud.com/worlasirb/freedom-ft-poetra-asantewaa.

Preface

Quasar BO-2K is a creation lived- and imagined-through moments, decades, and centuries of galactic harassment and cannibalism. It is time-traveling and space-making embodied by the elements within and forged anew by galaxies interacting, becoming distorted and being consumed. It is an inverse-resurrection of cyborgs and their knowledges that take shape in the future, but linked to the bodily knowledge in the present and past. Quasar BO-2K's natural laws are not always present to those who wish to gleam safely from within their own galactic cosmology, attempting to peer across spacetime in efforts to determine problems and causal links. Its laws are felt, experienced and dreamt into existence rather than being yet physically represented in all its forms, for all to see. Turbulent energy wrought out of this relentless gravitational bending of alternative spacetimes is strategically assuming its own knowledge/power position as a cosmology of intra-galactic insurgence.

Intra-galactic insurgence is in acknowledgement of the experienced gravitational mass harassing bodies, thoughts, and imaginations of alternative knowledges and ways of being and holding them in a timeless "attraction". The assumptive weight placed on bodies has cast them into dis/orientation, disconnecting them of their gravitational mass of which they were part or to which they wish to assume. For all that is physically, emotionally, economically, and psychologically supplanted on lives and imaginations of harassed and cannibalized galaxies; these ways of living and knowing have amassed knowledges through the interactions that are rich in their own critiques and manifestations of power that is inseparable – they are embodied. We have learned how to maneuver this world and its systematized demarcations. We have lived and are living through its intricacies. We have regenerated into stronger and more powerful embodied thoughts and philosophies just as those which assume to cannibalize us. At every moment of our intra-actions we have been studying the ways in which domination develops, sustains itself and how it solidifies its future. This is not something that can be easily found in books or tombs of written sources. These ways of life and knowledges reside in the bodies and relations of communities-to-be. They reside in lived and imagined realities. As a collective of Intergalactic Insurgents, embodying diverse ways of knowing and being across time and space, we have the combined gravitational mass to disempower the galaxy that continues to consume our knowledges and bodily performances.

Through temporal and spatial perspectives we have come to understand that our bodies and imaginations have great difficulty in escaping such immense gravity and at varying distances become assimilated within and thus at least a part of the consuming mass. The gravitational weight of entire galaxies also have effect on intergalactic space and can attract other celestial entities that may distort its morphology and/or consume it in part, or entirely, depending on the mutual gravitational weight. Proximity to such mass has varying effects upon bodies and their ability to perform or to be conformed. Queering Quasar BO-2K is an embodied relational knowledge of this. Through the acknowledgment of these infinitesimal intra-actions within our galactic encounters lies the responsibility to identify the function and underlying sustenance of dominating systems, further to develop theories and critiques that can lead to effective resistance and cultures of life, respect and reciprocity in place of its regenerating hostility.

Astronomically, quasars are cosmic entities that have the largest of black holes and at the same time emit the brightest of light in all of the universe. The luminosity of quasars can be as strong as that of all stars in a giant galaxy, such as the Milky Way which encompasses between 200-400 billion. Quasar BO-2K, named after the Beothuk of Newfoundland. The last of Beothuk people have been thought to have died in the year 1829. Queering Quasar BO-2K is to give respect to their lived and imagined realities throughout their encounter with embodied cannibalization of invaders to their lands. From such lived experiences of the supplanted devastation through time and space comes stories of resilience and resistance. Their story, lived and imagined realities are not extinct, they are telling of the power and resilience in their efforts to continue to dis/orient their galactic intruders. It is with their story that we begin and end with.

We hope you'll join us.
Whether it be of your own accord or from our disorienting tactics of
speculative fabulation and attraction.
Whichever it may be – just don't get too comfortable.
These are our laws of being and knowing.

This is the Intra-Galactic Insurgency
and Quasar B0-2K that shed light on its queer relationship.

Acknowledgements

Abstract

Taking Indigenous worlds seriously raises questions not only about the institutions and bureaucratization of settler colonialism as a never ending project; but also brings settler bodies, knowledges, and ontologies under questioning as they are the dominating worldings – to which they enact *one-worlding*. White settler bodies do not make up its whole, but are inseparable to its dynamic, fractured, and multiple transmutations through space and time. This project follows the tensions created out of the critiques found in Indigenous and people of colour narratives, art, music, and knowledges towards the white settler colonial body and its relations.

Taking epistemic and body/intellectual differences seriously in their worlding otherwise is a difficult and challenging task – it is dis/orienting. However, It is not (im)possible.

Key Words: settler colonialism, whiteness, queer theory, decolonization, Beothuk; Science Technology and Society studies; cyborg, ontology, feminist science, disconcertment, social imaginary

"The music is different here. The vibrations are different. Not like planet Earth. Planet Earth sounds of guns, anger, frustration. There was no one to talk to up on planet Earth, it was understaffed.

We set up a colony of black people here. See what they can do on the planet all of their own, without any white people there. They could drink in the beauty of this planet. Would affect their vibrations – for the better, of course. Another place in the universe, up on the different stars.

That would be where the alter-destiny would come in.
Equation-wise, the first thing to do is to
consider time as officially – ended.

We work on the other side of time."

...

"Something has to be done at once.
Isotope teleportation, transmolecularization, I could play a song –
teleportate the whole planet.
Then we'll have a multiplicity of other type of
destinies – that's the only way."[2]

2 *Space is the Place,* film, directed by John Coney, 1974, California: Dilexi/ Produced by Jim Newman, VHS.

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1/ Introduction

"There was a point in his work where he insisted that when we look at literature, especially when we look at representations of Palestine or representation of dispossession or exile – forcible exile – that we have to pay attention to the form. He said it must be fragmentary. It must be partial. There's no single narrative we can tell. There's no single motif we can tell. [I]t must have the power to interrupt certain dominant narratives. It opens up the question if we think about the founding of Israel in 1948, or the incremental forms of settler colonialism that were already in place prior to 1948, that were in some sense the precondition of that founding. How do we tell that story? And how can that story be taught? How is it taught? And of course one crucial point he made is that, the story of that founding rests upon the forcible dispossession and exile of nearly 900,000 people. How is it that we tell the story of that founding and also tell the story of the Nakba? Can they be told at the same time? Can they be told together? Are we yet ready to think about the link – between that founding and, not only the radical dispossession of that time – but a continuing dispossession and a continuing injustice – that has not been acknowledged internationally, that has not been addressed adequately, that continues as a traumatic feature of our present? Two questions of time. How do we tell the one story with the other? How do we link them? How do we grasp that link? How do we understand that that's not just something that happened in history, but that it pervades the historical time in which we live?"[3]

Judith Butler

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[3] Center for Palestine Studies, Columbia University, "Judith Butler and Cornel West, Honouring Edward Said," *In Conversation – Palestine and the Public Intellectual: Honouring Edward Said*, filmed October 30, 2013, YouTube video, 1hr 22min, Posted July 15, 2016, https://youtu.be/DjI3qnj-fWk.

Indigenous decolonizing methodologies and practices are very much a part of our present. They aim at regenerating indigeneity to which resilience of communities and individuals of the past have enabled and sustained resurgence of future generations. This thesis approaches decolonization as embodying temporality of past – present – future, actions and stories that are (re)claiming relationships to spaces of life and land.[4] How and why does time and space matter? Settlers' place on Indigenous territories, more than 500 years in the Americas, has taken shape at first through sometimes cooperative and mutual means, then mainly through violence and coercion, but always met with Indigenous articulations and/or resistance to the creation and reorganization of their lands as Euro-Western dominated and controlled spaces.[5] Settler colonialism has been attempting to displace and dispossess Indigenous peoples and indigeneity from their own lands through both direct, as well as indirect, interaction throughout the being part of the simultaneous spaces and times. This has the affect of altering the relationship Indigenous bodies have to themselves, one another, other nations, land and water/ways, and the retention of knowledge systems that sustain ways of being. Bodies and their relationships to ways of being, knowing, and power matter throughout time and space. As a leading question: what can this relationship between Indigenous peoples and settlers, including the relationship amongst settlers, within simultaneous times and spaces tell us about coloniality, today? With no intention of reaching a decisive conclusion, this project has the goal of playing with, critiquing, theorizing and analyzing such concepts in order to question their morphology and composition in relation to bodies, in particular, the white settler colonial body. This project is science enacted from the body. The temporal body takes the position of both receiver and the (re)maker of knowledges, relationships, networks, imaginaries, spaces and imaginations, and the power/knowledge that are our bodily movements. How do we talk about and how do we approach things to which we are a part – in which we are enveloped and enveloping?

The thesis has two aims that attempt to work within this notion of simultaneity. The first is to expand upon the theorization and analyses of settler colonialism's possibility of futurity. Namely focusing on the transmutations enacted from the heteronormative white settler body – throughout time and space. This aspect works within a theoretical and analytical space of the

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[4] A Tribe Called Red, featuring John Trudell and Northern Voice, "We Are The Halluci Nation," *We Are The Halluci Nation*, Pirates Blend Records Inc., 2016.

[5] Leanne Simpson, "Oshkimaadiziig, the New People," in *Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations*, ed. Leanne Simpson (Winnipeg: Arbeiter Ring Publishing, 2008), 13.

settler body as the enacting-material connection between settler colonialism/coloniality as authority and social imaginary. The objective is to articulate the intra-active space of connection that simultaneously embodies the colonial relationship *on the land* and the actualizing of the colonial social imaginary. It is meant to capture the presence and presenting of our bodies, particularly when taking politics and domination into analysis, dominating Euro-Western modernist ontology becomes an enactment of *one-worlding* through space and time.

Various Indigenous scholars have identified current one-worlding being done through politics of recognition, democratic diversity and tolerance. Taking its place within the ontological – ontological domain. The empirical chapter will pay some attention to the transmutation and movement, settling and displacing nature of Euro-Western coloniality in regards to the presence and absence of Beothuk [BO-2K]. Their story, being told by settlers, continues to have an effect on the Canadian social imaginary of the inevitability of their demise, and the violence placed upon them. Critically questioning the loss, and the significance of this loss of peoples in regards to present enactments and relations to place, economy, national mythology, there is a queer relationship that continues presence of Beothuk and Indigenous peoples in Canada. Beothuk are a representation of the *anthropo-not-seen*, worlding process that do not distinguish between human and non-human, to which they are coerced into it through one-worlding, but also exceed this distinction.[6]

Secondly, but simultaneously as making the former visible-(un)knowledgeable-relational (especially from/for this queer white male settler position), the aim is to employ an allegory that incorporates time, space, and matter that works to disrupt – by working along – that ontological barrier of Euro-Western one-worlding. This takes the form of the methodology of the thesis itself, as practice of allegory that may intervene in the above relationality of coloniality's dominating enactments and thus dis/orienting those relationships into self-reflexive relationality to white settler coloniality and potentially into ontological openings. It attempts at a queering performance of relationships, *The Intra-Galactic Insurgence*, with presences through various ontological positions by *Intra-Galactic Insurgents*. The narratives are put into tension with the performances of settler coloniality and its imaginary as a practice in responding directly to the

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[6] Marisol de la Cadena, "Uncomming Nature," *Apocalypsis: e-flux journal*, August 22, 2015 – Day 79, supercommunity.e-flux.com/authors/marisol-de-la-cadena/.

logic of the gift articulated by Sami scholar, Rauna Kuokkanen.[7] Central to this concept is being fully present in the gift as host or guest. To reciprocate the relationship, and thus take ontological differences seriously as a presence, as an interference to the usual ways of doing research – Euro-Western ontological sense.[8] The narratives play a role in knowing differently, in a direct manner in the aims of dis/orienting Euro-Western foundations, which in the same light provide the ability to discuss the ontological limit by making it visible/felt/jolted as research data/space.

1.1 Settler Colonial Analyses: situating research

This section identifies theoretical and analytical concepts of settler colonialism put into tension and begin to question if there could be a space for further research. It is from this oscillating space between "structure" and "fantasy" that scholars articulate settler colonialism; simultaneous states as "hardened" (structure) and "indeterminate" (fantasy). This space is largely where I began research, questioning how it could manifest the possibility of coloniality prior to, throughout, and manifesting the possibility of coloniality in the future. Beginning with critiques to the over-emphasis placed on analyses of settler colonial *authority* as emanating strictly from federal governmental legislative and executive spaces. Although of great importance, scholars have identified that it lacks analysis of the spaces and times in between people, the material-network privilege of settlers and agency of Indigenous peoples on land, their ways of being and knowing as a key feature of understanding indigeneity/coloniality. Second, *fantasy* as a characteristic and feature of settler coloniality is often uttered in usage but perhaps lacks important and direct analysis that may also indicate a vital component to the function of coloniality.

Following the line of critique put forward in J. Kēhaulani Kauanui's article, "'A Structure, Not an Event': Settler Colonialism and Enduring Indigeneity," the thesis would like to depart from the position to which she criticizes the often taken-for-granted analysis that "settler colonialism is not an event, it is a structure."[9] This particular analysis and phrase was coined by Patrick Wolfe in his article, "Settler Colonialism and the Elimination of the Native," arguing that

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[7] Rauna Kuokkanen, "What is Hospitality in the Academy? Epistemic Ignorance and the (Im)Possible Gift," *Review of Education, Pedagogy, and Cultural Studies* 30, no. 1 (2008): 68.
[8] Gayatri Chakravorty Spivak, "Can the Subaltern Speak?" in *Marxism and the Interpretation of Culture*, eds. Cary Nelson and Lawrence Grossberg (Urbana: University of Illinois Press, 1988), 91.
[9] J. Kēhaulani Kauanui, " "A Structure, Not an Event": Settler Colonialism and Enduring Indigeneity," *Lateral* 5.1 (2016), csalateral.org/issue/5-1/forum-alt-humanities-settler-colonialism-enduring-indigeneity-kauanui/.

settler colonialism is distinct from colonialism and programs of genocide. He argues the primary aim of settler colonialism is not to exploit Indigenous populations for labour, although has in particular locations, it aims at destroying indigeneity and replacing it with that of Euro-Western forms of land and life.[10] As Kauanui says, "eliminate the native as native."[11] She sees the importance this analysis has as it combats narratives that contain manifestations of settler colonialism strictly within the past. It brings out the significance it could have in our present relationships, but criticizes the employment of it as a given within academic knowledge production. Arguing that it is rarely engaged substantively in regards to what the structure is and how the conceptions of it inform our analyses. Alissa Macoun and Elizabeth Strakosch discuss this research emphasis that focuses upon "conservative" state policies that are "exclusionary", which analyze explicit state-sanctioned assimilation policies. These programs are not so active today, but their destructive legacies continue to reverberate amongst Indigenous communities as well as within settler society. They state that this focus overshadows contemporary "neo-liberal" policies of inclusion – a politics of recognition – which ought to be critically analyzed in a similar fashion, given the above framework of settler colonialism as ongoing.[12] This could facilitate and re-inscribe a framework of analysis that over-emphasizes settler state authority as a meta-structured locus of power and knowledge of settler societies over Indigenous territories and peoples. Academic work may then imply a non-acknowledged assumption of agency and authority that is *maintained and generated* from overpowering state governance. "Solutions" to the colonial relationship are thus often perceived as being articulated, negotiated and attainable through such institutions.[13] This then raises questions of where Indigenous and marginalized peoples' agency fits into this framework.[14] In his recent book, "Red Skin, White Masks: Rejecting the Colonial Politics of Recognition," Glen Coulthard argues and elaborates that settler colonialism should be viewed in light of "its ability to produce *forms of life* that make settler

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[10] Patrick Wolfe, Settler Colonialism and the Transformation of Anthropology: The Politics and Poetics of an Ethnographic Event (London: Cassell, 1999), 163;
Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research*, no. 8, 4 (2006): 396.
[11] Kauanui, " "A Structure.""
[12] Alissa Macoun and Elizabeth Strakosch, "The ethical demands of settler colonial theory," *Settler Colonial Studies* 3, no. 3-4 (2013): 430.
[13] Ibid., 436.
[14] Kauanui, " "A Structure.""

colonialism's constitutive hierarchies seem natural."[15] He argues that settler forms of life and the relationships these forms have to one another sustain the foundation of settler colonialism as an epistemological and ontological Eurocentricity, as simultaneously productive and coercive.

Where the preceding analysis takes focus on problematization of governance and Indigenous peoples, the latter places questions of research upon settler colonial forms of life that are enacted through epistemological and ontological Euro-Western foundations. This turns focus upon the (re)production of relationships and networks that inform hierarchies. Kauanui calls on the important connections Mark Rifkin's work, "Settler Common Sense," by acknowledging that "even while settler colonialism can be characterized as a structure, a system, and a logic, affective networks need to be explored as part of understanding how settler colonial governmentality comes to be lived as the self-evident condition of possibility for (settler) being."[16]

These critiques have been influential in the process directing a research problem. But perhaps these employments of his analysis were not exactly what Patrick Wolfe himself intended. It may not have been fully elaborated upon due to his research focus on the relationship between genocide, colonialism, and settler colonialism, being distinct. Returning to his article, what he did say about settler colonialism, was that "frontier homicides" did occur as an initial means to eliminate Indigenous peoples from land of frontier settlement. As time let on, these violent acts were themselves seen as "a *disruptive* affront to the rule of law that is ideologically central to the *cohesion* of settler society."[17] Further stating that this "logic that initially informed frontier killing *transmutes* into different modalities, discourses, and institutional formations *as it undergirds* the historical development and complexification of settler society. *This is not a hierarchical procedure.*"[18] It[is from this articulation of settler colonialism and the utterances indicating thinking problems for research and a prominent approach in analysis.

Returning to Wolfe's article illustrates interesting nuances on the articulation of settler colonial "structure" that this project finds useful to further investigate its significance and applicability. He identifies tendencies that I put into play with other theories that elaborate on

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[15] Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 152.
[16] Kauanui, " "A Structure.""
[17] Wolfe, "Elimination of the Native," 402.
[18] Ibid., (emphasis added).

their functionality and analysis. The concept of "disruption" [utterance] is important to keep in our analysis and framework as it, as Wolfe argues, instigates re-orientation, enactments and performances of settler coloniality to "transmute" [utterance] into other forms in a non-hierarchical fashion. But how this is done and what this is, are the questions and poses thinking problems. Transmutation, as in the changing of one form into another through time grounds settler colonial analysis within dynamic, fractured, and unchartable (indefinite) 'complexification'. The disruption was conflicting with the ideological self-perceptions of what constitutes settler society, and it is assumed here that coloniality merely performed and enacted differently to maintain cohesiveness, real and imagined. Thus, this assumption and to which the second chapter will more thoroughly elaborate, does not extend itself to an analytic approach of enactments and performativity that could be characterized as knowledgeable in the absolute by actors, then, now, and in the future. To do so would reinscribe modernist Euro-Western ontological foundations of the possibility of absolute and universal knowledge – in the recollection of phenomena, in and as the presence of phenomena, in the prescription of phenomena. It is important that we stray and ground research *otherwise*.

There is a (mis)connection between material entities and the conceptual mutual tensions that hold them together. In "Decolonizing Methodologies," Linda Tuhiwai Smith says that, "imperial imagination enabled European nations to imagine the possibility that new worlds, new wealth and new possessions existed that could be discovered and controlled. This imagination was realized through the promotion of science, economic expansion and political practice."[19] Further, she states that in the specific location of colonies, colonialism manifested itself into particularities of the imperial imagination.[20] Macoun and Strakosch pick up on this line, arguing that settler coloniality manifests through complex relations and are directly related to "collective desires, fantasies and needs."[21] Their article makes reference between settler colonial 'fantasy' and settler reactionary emotions, several times. They also include a short list of their potential expressions in gaining authority over situations to which they are challenged or unsettled.[22] The question remains how to account for this within forms of life, people living

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[19] Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London: Zed Books, 1999), 22.
[20] Ibid, 23.
[21] Macoun and Elizabeth Strakosch, "The ethical demands," 433.
[22] Ibid., 434.

lives, having to come to the point that this emotion is acknowledged as settler coloniality – as an encounter that has either been normalized or a first time occurrence never to be experienced again, or even avoided and dismissed. Do we maintain ourselves with the task of placing critique? How do we enable thinking to doing otherwise?

To place the notion of 'fantasy' and 'ideology' within a theoretical and tangible frame, the thesis will continue to use 'social imaginary'. Charles Taylor defines *social imaginary* as a concept that encompasses narratives, myths and other forms of symbolisms which are related to by whole societies that signify *legitimate* and *illegitimate* practices of and between people.[23] Benjamin Lee and Edward LiPuma refer to such signifiers as *fetishized figurations* that enable a totalization of peoples into cohesive and essentialized entities, such as nationality, race, gender, sexuality, class, etc., that produce society and the discourses that make performativity a co-constitutive aspect of its social making.[24] It encompass the everyday enactments and movements of peoples and their relations with objects and others. This also includes the material and abstract cohesion amongst peoples as a way to identify and be identified. This term and entity make it possible to discuss both forms of life and abstractions, together. Michel Foucault discusses this oscillation between ideology and reality, framing them as *truth* and *power* that constitute an 'apparatus' or 'regime of truth'. Further, that this relationship is circular, or rather in circulation as it (re)produces – maintaining, sustaining, proliferating – fetishized figurations, in their relations of power through time and space.[25] He argues that we must regard this relationship as "an immense and multiple battle between knowledges in the plural – knowledges that are in conflict because of their very *morphology*, because they are in the possession of enemies, and because they have intrinsic power-effects."[26] It is also important to connect to the term "morphology" [utterance] as the concept has challenged to think differently about the relations of knowledges, as well as the importance it has in symmetry to "transmutation", above.

This first section of the thesis put settler colonialism as 'structure' and 'fantasy' into tension by raising the question on how it could be theorized and analyzed at the point where they

[23] Charles Taylor, "Modern social imaginaries," *Public Culture* 14, no. 1 (2002): 106.
[24] Benjamin Lee and Edward LiPuma, "Cultures of Circulation: The Imaginations of Modernity," in *Public Culture* 14, no. 1 (2002): 196.
[25] Michel Foucault, *Power/Knowledge: Selected Interviews & Other Writings 1972-1977*, ed. Colin Gordon (New York: Vintage Books, 1980), 132-133.
[26] Michel Foucault, "Society Must Be Defended": Lectures at the Collège de France, 1975-76, eds. Mauro Bertani and Alessandro Fontana, trans. by David Macey (New York: Picador, 2003), 178-179.

'complexify'. As in become messy, but also real in relation to how people indeed live their lives. This identifies an approach in Science, Technology and Society (STS): Actor Network Theory, or material semiotics. STS scholar John Law challenges scholars to rethink conceptions and connotations of "hardened" structures as they are not sufficient in their articulation of the dynamic relationships of colonial power and internalized oppression. [27] This provides a framework for research on the relationship on the ground, as well as the space to rethink how relationships materialize.

-I N T R A GALACTIC D I S R U P T I O N—

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                                              [INSURGENT MEMO]:
                                          …\"Cosmic Turbulence"…
  >_
  ...\"Turbulence profoundly affects many space and astrophysical
  environments, playing a crucial role...In the heating of the solar
  corona and the acceleration of the solar wind,…the dynamics of the
  interstellar medium,…the regulation of star formation,…the
  transport of heat in galaxy clusters, and the transport of mass
  and energy into the Earth's magneto-sphere."[28]
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1.2 Relevance Wrapped in Turbulence and Transgression:
queer settler disconcertment

As non-Indigenous, queer, white, male and settler-Canadian, it is important I situate myself as a researcher. Far from being able to remove the self from enactments of colonial ways, given that colonialism has been lived, challenged by indigeneity that endures today, in our everyday lives.[29] Avoidance, silence, *invisiblility* are practices of whiteness when confronting itself. [30] As a practice of epistemic disobedience it is important to develop techniques that make whiteness

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[27] John Law and Solveig Joks, "Luossa and Laks: salmon, science and LEK." *heterogeneities.net*, 2016, heterogeneities.net/publications/LawJoks2016LuossaAndLaks.pdf, 2.

[28] G. G. Howes et al., "Toward Astrophysical Turbulence in the Laboratory," Physical Review Letters 109, 255001 (2012), https://arxiv.org/pdf/1210.4568.pdf, 1.

[29] Spivak, "Can the Subaltern Speak?," 66.

[30] Anne-Jorrun Berg, "Silence and Articulation—Whiteness, Racialization, and Feminist Memory Work." *NORA – Nordic Journal of Feminist and Gender Research* 16, no. 4 (2008): 220.

accountable. And it is assumed here, that to do so begins with an important rupture of the ontological barrier that rationalizes whiteness as disembodied. To encourage a relational entangling, of creating the space of discomfort of acknowledging disembodiedness as full-bodied, intimately connected to the very sustenance of disembodied knowledge as a mechanism in the proliferation of Euro-Western modernist one-worlding and its particular hierarchies, statuses, and identities. New materialist feminism articulates that all bodies are mattered within networks of power and social status. This allows for a 'big picture' approach to race, gender, capitalism and imperialism that has become important to the ways in which black feminist scholar and activist bell hooks discusses and articulates these issues.[31] If taken seriously, this implicates this (my) body. How does one deal with this, and the knowledge that one cannot know, how do we search for something we cannot name, how do we work with it? It is from this space of turbulence and transgression that this thesis works with as empirical/theoretical positioning as research relevance. Importantly, following the logic of the gift, Rauna Kuokkanen states that non-Indigenous peoples must do their own homework, so as not to further burden Indigenous peoples in fighting their own empowerment and decolonial struggles, to teach dominant society. Indigenous peoples have been articulating their position to dominant society since contact. This is the (im)possibility of the gift.[32]

1.2.1 Turbulence

Turbulence [utterance] has had great significance in making the research problem incrementally known – bodily-methodologically-empirically – and it is directly related to the spaces shaped by relational positioning as queer, white, male, non-Indigenous, and settler Canadian. This term has conceptual semblance to that of 'disruption', above. Being positioned within and as the very relationships of Canadian white settler coloniality, experiences of turbulence have been *recognized* more often as relating to being queer (an identity which comes to be known and continues to be navigated) in its relation to settler society, as imaginary cohesion. To account for the bodily experience of being pulled, coerced, and socially regulated is at times a true bodily feeling of heaviness upon the chest. The confrontations of the pressure upon the queer body to conform, perform as well as disseminate masculinity is much more immediate. Hence, it is

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[31] bell hooks, *Writing Beyond Race: Living Theory and Practice* (New York: Routledge, 2013), 30-32.
[32] Kuokkanen, "What is Hospitality," 78.

directly acknowledged from a historical-generative bodily intimacy as knowledge. My interaction with indigeneity/settler coloniality however, was presented and *articulated*, mostly within the classroom. Not as regular curricula, but the selection of such courses voluntarily – education of this relationship becomes elective within the confines of liberal democratic pedagogy, including state education. This space itself can become a site of various opinions and emotional reactions, verbal or otherwise, regarding the contestation of truth itself.[33] Being exposed to, listening to, and learning about Indigenous experience of colonialism, knowledges and philosophies critically undermines personal positions in a multiplicity of forms.

In their 2016/17 colloquium series, HEAD – Geneva School of Art and Design, proposed a theme of *Navigating Turbulences*. They define 'turbulence' as a "situation in which knowledge and non-knowledge exist together."[34] There is an oscillation between 'certain' and uncertain,

> "in which it is not clear exactly what will happen next: language is missing, borders are closed, translation is needed, the mind is closer to the body, control mechanisms and systems fail, dominant histories unravel and collaborative thinking is important. It is a moment of relational uncertainty that holds the potential to open up a new horizon."[35]

This thesis assumes that turbulence and/or disruption is a common experience for all peoples. However, it is also assumed that there are differing abilities and resources available to particular persons, and in this case groups of peoples. Thus having drastically varying access and power relations to quell and overcome such experiences with even greater difference in effects and their longevity or susceptibility to sustained assaults upon community and body – the relationships and regulatory regimes that sustain material semiotic interactions.

The project is to account for the bodily and intellectual puzzlement felt by myself and expressed by others when in the presence of knowledges and ways of being that unsettle, positioned along the spectral-networks of oppressed-oppressing, internalization-subjugation. From these bodily experiences the thesis approaches the personal as political in the feminist field of science from/of the body.[36] There are stark differences between the experiences of turbulence/disconcertment from queer to white settler. However, I believe they generate from the

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[33] Alison Jones, "The limits of cross-cultural dialogue: Pedagogy, desire, and absolution in the classroom." *Educational theory* 49, no. 3 (1999): 311.

[34] HEAD-Genève. "Navigating Turbulences." *head.hesge.ch.* Accessed April, 2017. https://head.hesge.ch/ccc/turbulence/en/navigating-turbulences/.

[35] Ibid.

[36] Berg, "Silence and Articulation," 224.

tension of knowledge and non-knowledge above which could be an important insight into ontological openings in general, and from various positions as a form of political ontology, put forward by Marisol de la Cadena.[37]

1.2.2 Relevance of Research

Foucault says the role of research could be, "ascertaining the possibility of constituting a new politics of truth […] detaching the power of truth from the forms of hegemony, social, economic and cultural, within which it operates at the present time."[38] The role of knowledge producers and the battle for the production of truth, whether intellectual or any person, is to not solely critique but to produce – *do otherwise*. The method/theory of genealogy of knowledges that Foucault employs is to understand the dynamics of the Enlightenment. To alter the dynamics to which enlightenment has carried itself as the position of absolute reason against *ignorance*.[39] Within such a concept, dualistic thinking, an Euro-Western modernist inheritance becomes less stark in contrast and may allow for more dynamic thinking problems. This critique of such dichotomy is well grounded and founded within Critical Theory. However, Gene Ray argues critical theorists continue to articulate – perform – a modernist rationality towards pain and loss that "has left the emotions to others, or to the discretion of silence." This is so, even if the feeling and/or recognition of pain and loss are the reason to which research is done in the hopes of some rectification. Ray continues to argue that this approach is an internalization of modernity to the point where expressions of emotion is to err in rationality – to be ir-rational.[40] Thus reinscribing, a Euro-Western form of life. Within this context and moving past its reproduction, bell hooks emphasizes the real cognitive difficulty in educating people about race, gender, sexuality, and capitalism; no matter the colour, status, gender; within right or radical left politics, people resist broadening their perspective of a larger picture.[41] She is speaking in regards to the politics of

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[37] Marisol de la Cadena, "The Politics of Modern Politics Meets Ethnographies of Excess Through Ontological Openings," Theorizing the Contemporary, *Cultural Anthropology* website, January 13, 2014, https://culanth.org/fieldsights/471-the-politics-of-modern-politics-meets-ethnographies-of-excess-through-ontological-openings.
[38] Foucault, *Power/Knowledge*, 133.
[39] Foucault, *"Society Must be Defended"*, 178.
[40] Gene Ray, "Writing the Ecocide-Genocide Knot: Indigenous Knowledge and Critical Theory in the Endgame," *South Magazine* no. 8, document 14, no. 3, www.documenta14.de/en/south/895_writing_the_ecocide_genocide_knot_indigenous_knowledge_and_critical_theory_in_the_endgame.
[41] hooks, *Writing Beyond Race*, 30-31.

blame that is cast across these identities and positions to one another for the realities we are living; not academic discourses and intellectuals but people in all spheres of life.

How can we foster what bell hooks describes as positions of "radical openness"? To investigate the where, how, and why colonial reproduction manifests; and ultimately, how to disrupt such subjective temporal existences, thus futurity. Indigenous, Black and Critical Whiteness Studies scholars further identify the problematic (re)production of dominating systems of thought and life. bell hooks urges the need to understand the ways in which domination is enacted and rationalized.[42] These fields identify the need to remain accountable of such performances in subjectivity that contextualizes theories of pedagogical praxis for social justice.[43] This draws on the purposes set out to remain accountable, to further investigate how abilities to respond could look like and attempt to work within an Indigenous framework regarding the positioning of self with respect, reciprocity, and responsibility to others.[44]

1.2.3 Transgression

Turbulence and transgression together are processes of coming to know that thinking otherwise is a possibility, that horizons can be expanded through reworking the experience of what Helen Verran calls *disconcertment* that "arises in embodied form when different metaphysical systems collide."[45] This can take many forms, yet might be argued it takes more violent, repressive, and/or seemingly "just" remedies of neoliberal representational turns rather than new radical openings and visions, especially of white settler colonial manifestations when challenged.[46] Volatility of these positions is a difficult task to account for and manage as their enactments depend upon the positioning of persons as partial situated knowledges and relations. Here in this thesis, the white queer settler male body is articulating/following the tensions of such disconcerting moments and pathways. Along with *negative* turns, there are also great potential to break barriers and recreate in imaginative ways, even a required responsibility to do so. Part of

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[42] Ibid., 31.

[43] Jennifer Seibel Trainor, "Critical Pedagogy's 'Other': Constructions of Whiteness in Education for Social Change," *College Composition and Communication* 53, no. 4 (2002): 645;
David Gillborn, "Education Policy as an Act of White Supremacy: Whiteness, Critical Race Theory and Education Reform," *Journal of Education Policy* 20, no. 4 (2005): 487.

[44] Shawn Wilson, *Research is Ceremony: Indigenous Research Methods* (Halifax: Fernwood Publishing, 2008), 77.

[45] John Law and Wen-yuan Lin, "Provincializing STS: Postcoloniality, Symmetry, and Method," 2015, available at heterogeneities.net/publications/LawLinProvincialisingSTS20151223.pdf, downloaded on January 6, 2016.

[46] Berg, "Silence and Articulation," 223.

the processes of disconcertment of this project is to illustrate the connection between the white settler colonial ontological barrier and bodily disruption that produces transmutation of settler ways of being and knowing. Bodily-social imaginary turbulence calls into question the ontological limit, between known and unknown

- **I N T R A GALACTIC D I S R U P T I O N—**

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                                                    [INSURGENT MEMO]:
                                                     …\"Transgression"…
   >_
   ...\"Transgression opens onto a scintillating and constantly
   affirmed world, a world without shadow or twilight, without the
   serpentine "no" that bites into fruits and lodges their
   contradictions at their core. It is the solar inversion of satanic
   denial."
   [...]
   [T]ransgression […] will protect those who seek a language for the
   thought of the limit, that they will serve as a dwelling place for
   what may already be a ruined project.[47]
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1.3 Research Problem: dis/orienting white settler coloniality

The research would like to follow the disruptions articulated by settler coloniality of being through various mediums, spaces and times. It is meant to be performative in demonstrating the pervasiveness of coloniality of being and the relationships, foundations, and worlds it enacts and imposes. This project would like to investigate settler colonial imaginary more closely in how it relates to bodies and networks made and how they co-constitute the possibility of the materialization of bodily white settler coloniality. Attempting to bring an analysis of colonialism that investigates the intricate relationship between structure and fantasy have one to the other in their mutual power/knowledge materialization-fantasy circulation. The Beothuk story and the story of Beothuk told by settlers will be a central site of settler dis/orientation. Disappearance of Beothuk due to settler colonialism is disruptive to the settler Canadian imaginary of place and

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[47] Michel Foucault, *Language, counter-memory, practice: selected essays and interviews by Michel Foucault*, ed. Donald F. Bouchard (New York: Cornell University Press, 1977), 37; and 40, respectively.

belonging throughout time and space. I follow this tension in particular to illustrate the continuing presence of Beothuk upon settler colonial materializations and continion transmutations, today.

Is this a space without a name? How do we come to know it as a space, with a name, how do we come to work along it if it lacks acknolwedgement and articulation? How do we bring it about in a way that it can become visible, in a way that people can feel it, see it, articulate it and work within it – without reverting into and re-inscribing it? What could this look like? Given that bodily turbulence is a key feature within this work, Indigenous and people of colour art, music, narratives, and knowledges instigate tensions throughout the thesis as a dis/orienting practice upon the self, as researcher and queer white male settler. The following research questions are placed here as thinking-problems.

Leading Questions:

1. How might the turbulence felt within the euro-western ontological one-worlding space illuminate the barrier of knowing, about knowing differently and the difficulty of breaching the ontological limit and imagining otherwise?

2. What holds these enactments of authority together? What surrounds and supports the reproductions of positions and relations? What entanglements and networks survive and how are they disseminated as forms of life, not merely policies?

3. How have Indigenous narrative, story and art influenced this process? In reference to this: How might an unsettled queer epistemic disobedience rethink and reworld the relationship?

4. What sort of relational possibilities does the concept/embodied performance of *dis/orienting* white settler coloniality provide to colonial analysis?

1.4 Methodology: assembling an allegory that intervenes

Indigenous philosophy and narratives have also been part of developing the methodology as the focus of space in philosophy differs from Euro-Western foundationalisms focused on linearity of time and embeddedness in notions of progress. This tension between the foundational characteristics of thought have been performative in a messy manner. This project works along this messiness, being inspired by various approaches. Namely, using methods that are oriented towards doing and generating otherwise, in place of academic critique. Science and Technology Studies such as Donna Haraway and her *Cyborg Manifesto* and Bruno Latour's Actor-Network

Theory in *Reassembling the Social* have ground the possibility of embodied Intergalactic Insurgence in a form of academic research and writing.

> The cyborg does not dream of community on the model of the organic family, this time without the oedipal project. The cyborg would not recognize the Garden of Eden; it is not made of mud and cannot dream of returning to dust. Perhaps that is why I want to see if cyborgs can subvert the apocalypse of returning to nuclear dust in the manic compulsion to name the Enemy. Cyborgs are not reverent; they do not re-member the cosmos. They are wary of holism, but needy for connection- they seem to have a natural feel for united front politics, but without the vanguard party. The main trouble with cyborgs, of course, is that they are the illegitimate offspring of militarism and patriarchal capitalism, not to mention state socialism. But illegitimate offspring are often exceedingly unfaithful to their origins.[48]

Haraway employs the use of the image of a cyborg, simulating relations within the boundary of socio-politics and science and technology. It is envisioned and embodied as a creature spawned of that situatedness of materiality and imagination.[49] In her presentation, the cyborg is not this, nor that; it is not one and it is not plural. More accurately, it is confusion and simplicity; the writing is meant to be ironic and playful, building through destruction. However, one constant component within her perspective is the intensification of *informatics of domination*, but the explanations of these experiences have yet to be adequately represented. She calls for the building of "effective theories of experience" through subtle connections of relations under study.[50] As worlds otherwise and one-worlding mutually and simultaneously interpenetrate and define one another through space and time, the methodology attempts to account for this messiness-in-tension.

1.4.1 Queer Cyborg Performance and Various Presences

Attempting to move beyond critique of nature and culture the thesis aims at performing along the ontological barrier by doing nature/culture that assembles utterances through their resonance to develop an allegory that intervenes in an attempt to dis/orient white settler coloniality. Disconcertment by way of celebrating otherness and its affirmation of doing and being (already otherwise). In its performativity, the project is to speak to, draw out, entice and tease the Euro-Western ontological barrier in general, but is also directed and recognized as disruptive through

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[48] Donna J. Haraway, *Simians, Cyborgs and Women: The Reinvention of Nature* (New York: Routledge, 1991), 293.
[49] Ibid., 302.
[50] Ibid., 310.

this particular queer white settler male. It is meant to challenge stability in knowing and how this informs solidarity, activism, and socio-political possibility and change. It is largely conceptual but emphasis on thinking, imagining, relating differently upon foundational onto-epistemological positions is necessary.

1.5 Thesis Overview

Chapter 2 continues the problematization of intra-active body enactments and the importance such science as enacted from the body can illustrate the intra-active settler colonial materialization and social imaginary, more thoroughly define this problem and situating the thesis theoretically.

Chapter 3 articulates the epistemic disobedience and the allegory that brings about settler coloniality through dis/orientation. The methods that make this possible will articulate a temporal-spatial axis through genealogy and material-semiotics providing intra-galactic insurgents ways of knowing and being to disrupt and orient the ontological barrier and its defences. The development of the allegory has taken shape through utterances of various works that have created an assemblage – that of galactic morphology. Their incoherence has cohered through a queer embodied situatedness of movement – time space and matter in their morphology.

Chapter 4 begins an analysis of the movement of settler colonial ways of knowing and being in the island of Newfoundland, off the coast of Canada. Through this process there has been the displacement and erasure of the Beothuk as a peoples. This has significance today as the government of Newfoundland and Labrador state this was the caused by a multiple of factors. Even though they recognize the murderous acts upon Beothuk by settlers, there are articulations that the Beothuk had the choice of either establishing continuous contact, or become extinct. It plays a role in claiming of the space as well as conforming a story that aligns to the social imaginary of Canadian peoples as a peaceful and peacekeeping nation.

Chapter 5 is representative of galactic cannibalism intra-acting with Quasar BO-2K that are to follow represent the movement of galactic morphology; namely the interactive galaxies and cannibalistic tendencies of large universal mass. Coalescing through a queer articulation and an ever present symbolism of Beothuk [BO-2K] resilience and resistance that continues to disrupt colonial and settler colonial narratives, Quasar BO-2K is done through queer

articulations. The last chapter will discuss the importance of Epistemic Disobedience and the reasons for such a methodology as doing otherwise and challenging my own as well as institutional Euro-Western foundationalism.

2/ Problematization
Intertial ontological inheritance

DON'T TOUCH MY HAIR
WHEN IT'S THE FEELINGS I WEAR
DON'T TOUCH MY SOUL
WHEN IT'S THE RHYTHM I KNOW
DON'T TOUCH MY CROWN
THEY SAY THE VISION I'VE FOUND
DON'T TOUCH WHAT'S THERE
WHEN IT'S THE FEELINGS I WEAR

THEY DON'T UNDERSTAND
WHAT IT MEANS TO ME
WHERE WE CHOSE TO GO
WHERE WE'VE BEEN TO KNOW

YOU KNOW THIS HAIR IS MY SHIT
RODE THE RIDE, GAVE IT TIME
BUT THIS HERE IS MINE

WHAT YOU SAY, OH?
WHAT YOU SAY TO ME?

DON'T TOUCH MY PRIDE
THEY SAY THE GLORY'S ALL MINE
DON'T TEST MY MOUTH
THEY SAY THE TRUTH IS MY SOUND[51]

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[51] Overlaid text: Solange Knowles, "Don't Touch My Hair," *A Seat at the Table*, Saint Records/Columbia, 2016. Image: Melissa Brown (Facebook), "Why indigenous boys and men choose to wear braids," newspiece by Lenard Monkman, *CBC News*, February 26, 2016, www.cbc.ca/news/indigenous/why-indigenous-boys-and-men-wear-braids-1.3463817.

"Columbus was a wétiko. He was mentally ill or insane, the carrier of a terribly contagious psychological disease, the wétiko psychosis. The Native people he described were sane people with a healthy state of mind. Sanity or healthy normality among humans and other living creatures involves a respect for other forms of life and other individuals. I believe that is the way people have lived (and should live)."
"The wétiko psychosis, and the problems it creates, have inspired resistance movements and efforts at reform or revolution. Unfortunately, most of these efforts have failed because they have never diagnosed the wétiko as an insane person whose disease is extremely contagious."[52]

Jack D. Forbes
Columbus and Other Cannibals

Genealogy, of knowledges done in the line of Foucault [53] and Actor Network Theory acknowledge the importance of allotting adequate space for social actors and theories to present themselves to the researcher as a methodological process. Genealogy in particular is aimed at problematizing the present and it is the purpose of this chapter to frame research amongst the theoretical and conceptualizations of bodies and ontological inheritance into tension and how they affect one another. This chapter will focus on the interaction of bodies, how bodies are made, and the relationship between their embeddedness and their possibilities of being/doing otherwise. Starting with a reflection on the image and text above, we attempt to account for the intimacies in which people of colour bodies do/be/affirm otherwise but which become targets of white settler colonial reenactments of regulation (one-worlding). It aims at directing a research approach that can account for the intimacies in which settler coloniality is disrupted by beings (otherwise) and how this presence affects white settler coloniality to (re)enact regulatory regimes upon and within the space of others – a simultaneity, as an oscillation between worlds. Through this, the following sections will articulate science as enacted from the body. It is meant to challenge the disembodied knowledge production and claims of dominating Euro-Western modernist ontologies. The chapter then looks at the arguments and strategies made by Indigenous and Critical Pedagogical scholars that discuss the ways in which to decolonize settler coloniality. Finally, this frame of orienting research places investigation into the intra-active metaphysics of worlding – ontological domain – done

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[52] Jack D. Forbes, *Columbus and other Cannibals* (New York: Seven Stories Press, 2008), 22 and 171, respectively.
[53] David Garland, "What is a "history of the present"? On Foucault's genealogies and their critical preconditions," *Punishment & Society* 16, no. 4 (2014): 368.

between indigenous and settler-colonial ways of being and knowing, in space and throughout time.

2.1 Insurgent Articulations

The beginning of the chapter opens with an image of Indigenous men, with overlaid text of the song "Don't Touch My Hair" by Solange Knowles (2016). The imagery is to symbolize the temporal and spatial significance embodied knowledges have to not only critiquing settler colonialism, but also in informing decolonization practices and socio-political movements. The process of cutting Indigenous hair to mimic European appearance was an infamous performative enactment of settler-colonial desire and approach to the world, which relates directly to the Canadian Indian Residential School system.[54] This system was a *unitary* location of "Indian policy" on the "cultural" genocide of peoples, however, was an attempt to eradicate *multiplicities* of Indigenous cosmologies from existence into Canadian particulars of one-worlding.

The narratives between the text and the image also becomes blurred as the experience of having hair touched by dominating enactments is being told by Indigenous and Black experience. There is a resurgence of culturally significant and positive body movements in relation to Indigenous and black people's hair today. "Don't Touch My Hair" by Solange Knowles, tells of an empowering affirmation of the black self. Most evidently, it is about the relationship she has towards her hair. Not simply the affirmation of black hair, but the knowledge, perspective and power of getting to know it and what it represents, and for who it is not for. The songs title may refer to many different experiences with black hair, natural or otherwise, from disapproval from anyone – the internalized racism upon the self or other black people. Mainly the exoticization of black hair and the hands that want to touch and feel difference, whether it be natural or not.[55]

Hair texture, styles, and culturally significant hair lengths continue to be deemed "inappropriate" in relation to norms acceptable to white supremacist notions of hair. In August 2016, a group of black students attending the Pretoria High School for Girls in South Africa began protesting treatment from staff who told them to either chemically relax their hair or to

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[54] Jennifer Henderson and Pauline Wakeham, "Colonial reckoning, national reconciliation?: Aboriginal peoples and the culture of redress in Canada," *ESC: English Studies in Canada* 35, no. 1 (2009): 9.
[55] Jenna-Lee Marco, "Hair Representations Among Black South African Women: Exploring Identity and Notions of Beauty," PhD dissertation, (University of South Africa, 2012), 17.

not have afros. Important to note is that the former whites only school did not have an explicit policy against such hair styles.[56] In a post-apartheid context, it was not a specific policy of the school administration but wanton acts of disapproval and discrimination by staff. In 2009, a similar event of disapproval and enacted regulation in Thunder Bay, Ontario where a seven year old Indigenous boy's hair was cut by a teacher's aide.[57]

All events and articulations above have happened post state-sanctioned cultural genocide and apartheid, slavery and segregation. This is just but one very specific movement and its policing by community, teachers, role models, and grown adults. There is definitely something here, people being rubbed in a way where the bodies are being coerced into whiteness. Something has been happening and has been done in the past. "There is something getting in the way." Something vicious and vile, yet lays in the sun, soaking up all the energy made to be shared by everyone. Quite frankly, its racism, its paternalism, its bodily insecurity wrapped up in cultural and ontological rationality of pristinely defined shapes and colours, hope for neat clean lines. These actions to regulate bodies were not passive. The mother of the boy went to the news and contacted the School Board. The girls who were told to change their hair from its natural state, organized protests to stand up for themselves garnering international attention.

Not speaking directly of the body, but of cultural representations and the relationships it has to colonialism and imperialism. It is a particularly intimate relationship to the self in both a majoritarian African state with a Euro-white minority, and a minority of racialized difference with a majoritarian Euro-white population. Not within the past, not relegated within the confines of culturally genocidal policies. Inter-generational trauma of communities of colour, Indigenous to those lands, becomes a feature of settler-colonial temporality, continuing today and placed upon particular non-conforming bodies. Helen Verran argues that these are the

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[56] Greg Nicholson, "South African students speak out against 'aggressive' ban on afro hair," *The Guardian*, August 31, 2016, https://www.theguardian.com/world/2016/aug/31/south-african-students-speak-out-ban-afro-hair-pretoria-school.
[57] Ingrid Peritz, "Family outraged after student's hair cut," *The Globe and Mail,* May 22, 2009, https://beta.theglobeandmail.com/news/national/family-outraged-after-students-hair-cut/article4355181/?ref=http://www.theglobeandmail.com&.;
Greg Nicholson, "South African students speak".

different worldings that need to be recognized *as different* – not commensurable to – dominant worldings in order for postcolonial moments to happen.[58]

Chimamanda Ngozi Adichie discusses what the black natural hair movement means, "the subculture, that says a lot about politics. Hair is not just hair. For white women it's colour. For black women it's much bigger, it's texture. When I was growing up in Nigeria, I didn't think about hair, I didn't need to. I started to think about hair here [United States of America] and I think it's because I also discovered race, and I think both were linked... It's not just hair, it's about coming into a fullness of yourself. Its about coming into your own. It's about owning yourself as you are."[59] Dominating forms of oppression, regarding the relationship the self, the community, and larger societal forces have immense inertial force upon the body. So much so that reclaiming it as their own can be an empowering force, one that dis/orients coloniality of being.

2.2 De/Colonial Movements: intra-active embodied knowledges

The significance of the above discussion as a way to capture a specific narrative, yet telling, problematization of the present on the interpenetrative borders of being and knowing indigeneity/coloniality. In 2016 black girls in South Africa and an Indigenous boy were expressing (difference), did not have to be political, but was cultural and an expression of identity – presencing. The interactions have been full-bodied, excessively gropey, militantly policed and overwhelming. Positions are empowered and disempowered through enacted embodiments. The concept of hair was to articulate something that is often not regarded or discussed as a political movement and empowerment. This section argues that science enacted from the body provides approaches to analyses of settler colonialism; power, knowledge and materiality. It challenges Euro-Western knowledge, its production and its claims. In particular, this section challenges the assumption of absolute, disembodied universality of knowledge of coloniality of being.

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[58] Helen Verran, "A Postcolonial Moment in Science Studies: Alternative Firing Regimes of Environmental Scientists and Aboriginal Landowners," *Social Studies of Science* 32, 5-6 (2002): 741.
[59] Chimamanda Ngozi Adichie, at the Tenement Museum, "Chimamanda Ngozi Adichie: On Hair," *Chimamanda Ngozi Adichie in Conversation with Kathryn Schulz*, filmed March 12, 2014, YouTube video, 8min 1s, posted April 17, 2014, https://youtu.be/WWuRA61N8jA.

The relationship Indigenous peoples have had and continue to have with colonial and settler colonial societies has never been passive, and Indigenous resilience has always relied upon their own and collective agency.[60] Theories and politics of decolonization are performative enactments to re-connect Indigenous peoples to their ways of knowing and being. It is a process of regeneration and revitalization of whole communities and relationships that provide the foundations to Indigenous identity and autonomy.[61] Informed by Indigenous resilience, Indigenous scholars and activists call upon decolonization theory that urges the regeneration of indigeneity to empower bodies and minds as a means to combat colonial manifestations and strengthen Indigenous communities. Indigenous epistemology is founded on relationality, and decolonization is not an abstract concept but direct articulations from the body, relations to and from land. When the being – existence and presence – enacted through the performativity, intellectuality, spirituality of bodies is not enough to be recognized as valid and real in their material worlding (otherwise) there is a need for political and activist articulations like decolonization, feminist, queer and critical race theory, not in spite of it but because those colonizing articulations and ways of life cause internalized oppression. Thus decolonization is very poignant to what it is set out to develop and/or accomplish as the:

> [...] intelligent, calculated, and active resistance to the forces of colonization that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands, and it is engaged for the ultimate purpose of overturning the colonial structure and realizing Indigenous liberation.[62]

I like to employ Dakota activist and scholar, Waziyatawin's, definition of decolonization as it articulates movement, time, space, bodily knowledge regeneration, empowerment, and relationality. The theories and practices of doing particular community- and Indigenous-centred decolonizing research and activism are well articulated by many scholars and activists. The task for this non-Indigenous, queer, white, settler, male body is to take these articulations and criticisms of such a body-intellectuality seriously and how to adequately problematize it within its settler colonial enactments.

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[60] Leanne Simpson, "Oshkimaadiziig, the New People," 13.

[61] Taiaiake Alfred and Jeff Corntassel, "Being Indigenous: Resurgences Against Contemporary Colonialism," *Government and Opposition* 40, no. 4 (2005): 611.

[62] Waziyatawin Angela Wilson and Michael Yellow Bird, eds., *For Indigenous Eyes Only: A Decolonization Handbook* (Santa Fe: School of American Research Press, 2005), 2.

Important in the assumption of bodily knowledge research is to ground ourselves within those enactments to discern the very *what* and *how* they have effect on relations and matter, from a Feminist approach from/of the body. Within this positioning we must first reformulate how we envision and conceive phenomena of interactions between entities and their performativity, namely indigeneity and coloniality. Feminist scholar Karen Barad argues against the use of "interaction" because it implies that definitive entities – including non-human and human bodies, and materialities – come together to engage in/produce phenomena in their already preceding wholesomeness. In its place Barad suggests *intra-action,* approaching the phenomena of bodies, actors, and enactments as "emerg[ing] *through* their intra-action."[63] It is not being argued that intra-actions inform bodies in the sense that it is the inverse of preceding, as being without distinctiveness, but that entities are never final and are (re)produced with no *absolute* directionality. She argues that positions *are of* the intra-action of bodies, which affect and reflect along the situatedness of knowledge and ways of being.[64]

The research is in need of a term to focus on and capture the phenomenon of body making, contortion, moulding, resisting, performance as they intra-act. Judith Butler discusses bodily *materialization* through the notion of matter, as the never finished nor static, but that which, "stabilizes *over time* to *produce the effect* of boundary, fixity, and surface."[65] She elaborates this through her theorization of sex in relation to the Foucaultian concept of 'regulatory regime'. Societal and cultural norms, at temporal and spatial junctures, become governed by the legacy of historical regulatory practices that are themselves *productive* because they are producing. They are enacted in and as presencing performance of bodies-in-relation. Norms need to be articulated through movements and performativity itself to *produce* any regulation of others, through which the determinancy of time and space are and could be made. (Throughout the thesis the productivity of bodies, space and time, will be articulated through the terms *enactment* or *performativity*, interchangeably). Bodies become the very sites of production because they are "coded with and as signs. They speak social codes. They

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[63] Karen Barad, *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*, (Durham: Duke University Press, 2007), 33 (emphasis added).
[64] Donna Haraway, "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective," *Feminist Studies* 14, no. 3 (1988): 537;
Sara Ahmed, "A Phenomenology of Whiteness," *Feminist Theory* 8, no. 2 (2007): 152.
[65] Judith Butler, "Bodies That Matter," In *Feminist Theory and the Body: A Reader*, ed. Janet Price and Margarita Shildrick (New York: Routledge, 1999), 239.

become intextualized, narrativized; *simultaneously,* social codes, laws, norms, and ideals become incarnated."[66] This articulation of bodies in their performativity challenges the legacy of Euro-Western knowledge that is post-materialization, as a self-contained and self-evident – prescriptive – unfolding of a universal world/view. This is significant as it undermines the Cartesian legacy of the body as "mastered" – as a finite entity, not needing negotiation – being able to discern 'subject' from 'object', knower and the known.[67]

Sara Ahmed in, "A Phenomenology of Whiteness," discusses this as inheritance of history, how spaces and bodies come into the world that is already oriented in particular ways. Speaking of whiteness and colonial situations the institutions and relationships are inherited and from this inheritance they are being produced. It is in this concept of inheritance of the past and our orientations of what is possible and what is imaginable within the space of our present that orients flows into our future.[68] This argues that such positionalities are saturated in subjective forms of knowledge, manifestations, and motivations.[69] Science as enacted from the body is thus of prime importance in rethinking power and the production *and* claims of/by knowledge, particularly in the time and space in which bodies are situated.[70] The substance of and research approaches of intra-actions becomes, not necessarily malleable, but less solidified in the traditional heteronormative Euro-Western sense. It is a messy, indeterminate – queer – substance because of the intra-active networks that co-constitute its very materialization.[71] This of course is to articulate an approach in science as being enacted from the body and will inform the methodological and theoretical approaches to research. However, it does not simply state that it is different from traditional Euro-Western epistemologies and ontologies, disembodied knowledge production and claims. It is meant to undermine disembodied production by entangling its claims through the presence of non-white, non-western, and/ or non-heteronormative enactments. Thus, bodies are multiple, and in-excess of our ability to fully comprehend them as they are unfinished and always moving and an always changing matter. However, this does not mean that bodies are without ground or orientation.

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[66] Elizabeth Grosz, Space, Time and Perversion: Essays on the Politics of Bodies (New York: Routledge, 1995), 35.

[67] Ibid., 86.

[68] Ahmed, "A Phenomenology of Whiteness," 154.

[69] Haraway, "Situated Knowledges," 589

[70] Grosz, *Space, Time and Perversion,* 32.

[71] Karen Barad, "Nature's Queer Performativity," *Kvinder, Køn & Forskning* 1, no. 2 (2012): 39.

2.2.1 Euro-Western Modernist One-Worldings: wétikoism

Before moving onto the section below, we look at how these (dis)embodied enactments are oriented and are orienting. The relationality between bodies, regulatory regimes, ontology and the materiality that emanates from intra-actions, scholars have taken to naming this phenomena as *worlding*, particularly those within the research field of Science, Technology and Society (STS). In his book, *We Have Never Been Modern*, Bruno Latour makes a problem of "modernist", "anti-modern", and "post-modern" positions of knowledge claims that perceive time and the happenings within those times as static and definite.[72] This positioning lays claims to how society and nature were made separate by these inheritances and thus how we relate to our place within this space today. He argues that there needs to be positioning of knowledges and our very performances in the making of our worlds within a blurred vision between these static ontological inheritances. To reassemble the social, of the networks of relationships.

Within the context, John Law describes this as a one-world metaphysics.[73] Euro-Western body positions carry as part of their/our enactments that there is one universe and that this itself is determined as a given, and takes the position towards the world as just trying to figure/navigate this one reality out through a dominating epistemological formation of science. However, this thesis takes the position that there are different realities and worlds, which then places research on an ontological plane of research. Further, that this imaginary of a one-wold is powerful and in the context of temporality, has established networks, destroyed networks to which has facilitated an accumulation and relationship to power.[74] To capture this movement [utterance] of complexification, I would like to employ Donna Haraway's addition of the suffix "–ing" to implicate the movement of intra-actions above and when it is uttered – one-world*ing*.[75] John Law discusses "metaphysics of stealth" which creates our social – dominating Euro-Western modernist worlding by doing, it is not actioned as to one-world, but that it is one-worlding in and as the relationships. He says, this "is, of course, precisely the art of the

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[72] Bruno Latour, *We Have Never Been Modern,* trans. Catherine Porter (Cambridge, Massachusetts: Harvard University Press, 1993), 141.

[73] John Law, "What's wrong with a one-world world?" *Distinktion: Journal of Social Theory* 16, no. 1 (2015): 128.

[74] Ibid., 127-130.

[75] Donna J. Haraway, *Staying with the Trouble: Making Kin in the Chthulucene* (London: Duke University Press, 2016), 16.

whole mechanism."[76] Stealth to and through whom is an important distinction, but is also a messy one. The Euro-Western dominating ontological domain, it can be distinguished from other ways of knowing and other ways of knowing from it. But they also share a common feature of multiplicity, of dynamism, of fracture. They too are overlapping and interpenetrating one another within this ontological spacetime, which is happening over Indigenous lands and the stories and relations that claim in (re)settling it. This of course is in relation to how European imperialism and colonialism, along with the later settler colonial modernist projects have been co-constitutive with the division of peoples and nature from society. Today, this continues on and against Indigenous peoples who are often seen as being "uncivilized" or "backward" through utterance and enactment as Indigenous people's challenge the further displacement from their lands in the name of resource extraction; a real performative barrier to the further "modernization" of settler states.[77]

This reality is a inter-generationally lived experience of Indigenous colonized peoples today and their ancestors, of displacement, genocide, "cultural" or otherwise; being the site of how Europeans enact their own identity of superiority. Jack D. Forbes elaborates these historic and contemporary practices through the Cree term of *wétiko* or cannibalism, in his book *Columbus and Other Cannibals*. Forbes analyzes European imperialism and colonialism, along with any locality of capitalism through notion of cannibalism, "the consuming of another's life for one's own private purpose or profit."[78] He urges to keep the multifarious enactments as a network of cannibalistic tendencies, even whole societies, particularly speaking of Euro-Western settler colonial states, to adequately address and keep this "disease" in sight, to challenge and change (ourselves).

2.3 Settler Colonial Futures' Mass Matters

Within this section we further elaborate and theoretically situate the body within the spatial materializations above and how this connects to temporal character of futurity – the imaginary – its worlding. This will help to inform a research approach to its temporality. In addition it

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[76] Law, "What's wrong," 133.
[77] Julian Burger, "The UN Declaration on the Rights of Indigenous Peoples: From Advocacy to Implementation," in *Reflections on the UN Declaration on the Rights of Indigenous Peoples*, eds. Stephen Allen and Alexandra Xanthaki (Oxford: Hart Publishing, 2011), 48.
[78] Forbes, *Columbus and Other Cannibals*, 24.

helps me to open the question of what to make of bodies that are within particular orientations. How can this be challenged or how does matter come to matter on how material move? It is framed here that settler colonial bodies are full-bodied, not bodies that have additions or negatives that could be summarily tweaked in producing a de-colonized subject. Just as colonialism and its attempts at erasing Indigenous peoples is witnessing a resurgence in many spheres of influence. Meaning that we must be mindful of the temporal legacy to which their genealogies are dis/entangled to understand the trouble and to stay with it. Decolonization is situated within an orientation towards decolonizing manifestations, which takes the form of indigenizing particular aspects of life. To make this point I engage with the "Decolonization is not a Metaphor" article by Eve Tuck and K. Wayne Yang as they specifically deal with futurity and their interaction.[79] Far from being bodies jostling in spaces, bumping and colliding into one another, there are serious battles for connections to land and life that have happened and continue to happen, to which we are an inseparable part. Here is is where material semiotics of STS will become important to research. These happenings are brought through particular and ritually regulative compositions and movements. These enactments are dependent on the embeddedness as well as the relationships to economy, status, identity. Most certainly how they are wielded is also of prime importance.

Here it is argued that decolonization theory nor its practices can escape the relationship – direct or indirect – with dominating Euro-Western forms of life to which they intra-act as part of the world and its *worlding*. There is a need to acknowledge this and then work from such positions. In her book, *Staying with the Trouble*, Donna Haraway says that to stay with the trouble means "learning to be truly present." Particularly when we find ourselves enmeshed amongst and a part of the relationships that define colonialism and imperialism, and especially so within Euro-Western white spaces.[80] It is important to name it and to stay with it, as the trouble may appear/become stealthy if you are one of its varied performers – indeed we already are.[81] It is meant to demonstrate the position of bodies in relationships that are prior to any body's arrival, that bodies come enveloped within spaces and movements.

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[79] Eve Tuck and K. Wayne Yang, "Decolonization is not a metaphor," *Decolonization: Indigeneity, Education & Society* 1, no. 1 (2012).
[80] Haraway, *Staying with the Trouble*, 9.
[81] Ibid., 11;
Law, "What's wrong," 132.

How have scholars and activists considered this, as either legacy of inheritance or considered as one-worlding of settler coloniality? In their article, "Decolonization is not a metaphor," Eve Tuck and K. Wayne Yang identify a framework of 'settler moves to innocence' that analyzes various settler tropes and responses to articulations of decolonization. It argues that settlers associate the demands of decolonization as a similar call made by other social justice causes, when the authors insist it has fundamentally different requirements in "giving up land[,] power [and] privilege."[82] They criticize emphasis placed upon methods of critical consciousness raising - of decolonizing the mind. Arguing it does not necessarily lead to the lengths identified above.[83] I agree that identifying tropes, as well as challenging them is perhaps the best way to focus on decolonizing settler peoples and is the reason to which they wrote their article, to articulate what decolonization demands of settlers. Yet, between giving up land, power, and privilege there would need to be a process of coming to know and/or enacting otherwise the social, political, economic, racialized, gendered significance each relationship entails in relation to themselves and Indigenous peoples so that such processes would potentially be actionable. Indigenous communities and scholars are aware that coloniality is embedded in relationships. Glen Coulthard and Leanne Simpson say that not only have racist notions of the Indigenous self become internalized because of colonial relations but that specific groups within Indigenous communities require particular approaches to decolonize.[84] Leanne Simpson discusses the effect coloniality has had on Indigenous boys and men. Although men are seen as less vulnerable because of the violence that is usually associated with them, have also assumed colonized relationship to self and are navigating their own position and worth to community through fractured histories. Working with men to "redefine masculinity" is an important feature of decolonization, for both Indigenous and non-Indigenous communities.[85]

I am sympathetic to Tuck and Yang's approach as it articulates the urgency of reclaiming land and knowledges, that priority of space ought to be given to those that need it most, in this case Indigenous peoples' empowerment. They articulate their perspective

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[82] Tuck and Yang, "Decolonization is not a metaphor," 10.
[83] Tuck and Yang, "Decolonization is not a metaphor," 22.
[84] Glen Coulthard, "Beyond Recognition: Indigenous Self-Determination as Prefigurative Practice," in *Lighting the Eighth Fire*, 192.
[85] Leanne Simpson, "Nogojiwanong: The Place at the Foot of the Rapids," in *Lighting the Eighth Fire*, ed. Leanne Simpson (Winnipeg: Arbeiter Ring Publishing, 2008), 211.

knowing that "real enemies exist," as is indicated in pedagogies of (dis)empowering and coercive restraint. These particular theories developed out of professional environments to which some educators argued that learning environments that are premised upon a democratic notion that all voices are treated equally, has the effect of developing spaces of repressive tolerance. [86] There is however, at the same time, in reference to the embedded inheritance of settler-coloniality, it cannot be assume that settlers would or could come to such critical and actionable understandings. Few academic activists have been as consistently blunt as Taiaiake Alfred in referring to the capabilities of settlers and settler researchers, saying they have "serious difficulties thinking thoughts that are outside foundational premises of their imperial cultural background. So we have to do it for them."[87] This directly addresses Gayatri Spivak's questioning, "can the subaltern speak?"[88] By the very fact that one group may have power and privilege over another does not entail an all-knowing and all-powerful subject and would feed into such possibilities as articulated by Euro-Western absolute knowledges and knowers. Alfred goes on to say that through his work he has come to realize and understand that there is no hope in holding out for settlers to become enlightened and to change, particularly in the context of our globalized lives and livelihoods.[89] It is from this perspective that this project does not attempt to factor into our analyses that settler colonial peoples and societies will instantaneously become enlightened, but need to take Indigenous difference seriously.

One of Tuck and Yang's concluding statements argues, which I agree to an extent that "decolonization is *not accountable to* settlers, or settler futurity [; it] is accountable to Indigenous sovereignty and futurity." Further stating that settler futurity must be relinquished. [90] I believe that these statements are great pedagogical techniques as it has unsettled and directly challenged myself and instills complex challenges to conceptions of what knowledge and knowers are or could be. However, given that "[c]olonization is not just Redcoats, muskets and felt hats. It is not even just priests in residential schools. It is you,"

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[86] Conni Huber and Gary Cale, "(Dis)Empowering Pedagogies: Repressive Tolerance and Democracy in the Adult Education Classroom," Presentation at the Midwest Research to Practice Conference in Adult, Continuing and Community Education (Northern Illinois University, DeKalb, IL, October 9-11, 2002), https://scholarworks.iupui.edu/bitstream/handle/1805/406/Huber++Cale.pdf?sequence=1.
[87] Taiaiake Alfred, "Opening Words," in Lighting the Eighth Fire: The Liberation, Resurgence, and Protection of Indigenous Nations, ed. Leanne Simpson (Winnipeg: Arbeiter Ring Publishing, 2008), 10.
[88] Spivak, "Can the Subaltern Speak?"
[89] Tuck and Yang, "Decolonization is not a metaphor," 35.
[90] Ibid., 36 (emphasis added).

including the very 'moves to innocence' the authors critique, I argue must be an integral part of analysis, theoretical assumption and methodology.[91] Instead of removing settler futurity from analysis, it is important to directly engage its materializations through time and space. Thus, it is from this approach that decolonization must remain *accountable of* settler futurity as it is the very conceiving and materialization of coloniality of being.

To suggest: settlers know of other worlds; that settlers know other worlds are possible, that they are possible to imagine – free from vilification and coercion; that power and privilege would maintain their coherence while materializing otherwise than through the relationships that have made them what/how/why they are – is to undermine the complexification what colonialism is fundamentally. Namely, its embodied materialization through absolute universality of Euro-Western ways of knowing and being. This is not meant to downplay the real violence and complete disregard of Indigenous sovereignty, knowledge and ways of being that happen (to which the thesis does concentrate specifically in the empirical chapters to varying degrees), but to problematize the temporal and spatial materialization inherited from the past as well as its investments in the future. It is important to note that Indigenous experiences and narratives have always been discussing and enacting against systems of oppression in such a light, however, without the historic privilege and recognition that non-Indigenous, mainly white persons in academia, social and political institutions, may be recognized today.[92] As Helen Verran states, we come to understand that within this spatial referencing, bodies, resistance and ways of being and knowing have been doing otherwise throughout our past in which we have inherited.[93] This is a key feature of decolonization and the resurgence of indigeneity on community to global action. This point has great significance to understanding coloniality and Indigenous agency before and throughout their temporal and spatial intra-actions, their mutual and fractured presencing.

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[91] Taiaiake Alfred, "What is Radical Imagination? Indigenous Struggles in Canada." *Affinities: A Journal of Radical Theory, Culture, and Action* 4, no. 2 (2010): 6.
[92] Corey Snelgrove, R. Dhamoon and J. Corntassel, "Unsettling settler colonialism: The discourse and politics of settlers and solidarity with Indigenous nations," *Decolonization: Indigeneity, Education & Society* 3, no. 2 (2014): 11.
[93] Helen Verran, "Metaphysics and learning," *Learn Inq*, 1 (2007): 37.

[INSURGENT MEMO]:
…\"Newtonian Spacetime"…

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>_
..." From this we can see that the assertion that an inertial frame
exists imposes a global structure on spacetime; it is equivalent
to the assertion that spacetime is flat. […] Newtonian spacetime
is endowed with a projection of spacetime onto time, i.e. a
function that identifies spacetime points that have the same time-
coordinate. Similarly, absolute space arises from a projection of
spacetime onto space, i.e. a function that identifies spacetime
points that have the same spatial coordinates."94
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2.4 Taking Presences Seriously: targeting ontological limits

Returning to the image above for reflection upon the chapter's discussions, there is a theme of and an identified need of taking presences seriously as they are, as well as the need for appropriate space to come into that knowing. This chapter's discussions lead to the problematization of the extent to which bodies are deeply embedded as orientations. Bodies and their performativity have been put into question as Indigenous and black experiences of regenerating connections to the natural and culturally significance of hair as a presence of being (black and Indigenous). Settler colonial non-Indigenous actors were enacting regulatory practices within 'post-racial' society – a direct body to body intra-action. Indigenous narrative and research on colonialism articulate the intimacy in which the effects can be felt, encountered, and consistently navigate regulations of difference. Further that colonialism and effects of internalized oppression continue into the present to which there are movements to do and be otherwise. This draws our attention to the interaction of bodies in their very fundamental materialization and ontological positioning. This problematizes Euro-Western foundation of the body that is fixed in its position and position with others. It is from the embodied knowledge enacted from the body in its partiality, that this project would like to

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[94] "Space and Time: Inertial Frames," *Plato.stanford.edu*, last modified Wednesday Nov. 4 2009, https://plato.stanford.edu/entries/spacetime-iframes/.

employ as well as understand its strengths and weaknesses in general through theories of knowledge and power. As part of this questioning notions of spatiality and temporality have also come under scrutiny within a Euro-Western knowledge approach founded upon continuous materialization of disembodied/disentangled one-worlding. This leads to a relational approach to Indigenous intellectuality and position, as Sami scholar Rauna Kuokkanen states in her article, "[u]nconditional welcome calls for and urges the academy to take responsibility – to respond, be answerable to – toward indigenous epistemes by embracing the logic of the gift."[95]

In Helen Verran's article, "Metaphysics and learning," she describes Euro-Western metaphysical framing of the world, as an active worlding of what qualifies as epistemology, "as getting in the way," when working with those who think and do otherwise.[96] Verran discusses the effect working with difference in knowing and of coming to know that there are differences, one that is not necessarily thought could take place, but which shows itself through relation to the narratives and doing otherwise-with. Both, John Law and Helen Verran recognize that one's ontological position, as well as the relationships that people enact and are inextricably a part of, is both a "sticky" matter that comes with "considerable inertia," (Law and Wen-Yuan Lin; and Verran respectively).[97] A key feature of research is to not regard indigeneity as presence of cultural characteristics, but to be taken as presence of ontological – worlding – differences, and the politicization of this intra-action.[98] The sticky inertial ontological inheritances are a problem as many Indigenous and non-Indigenous scholars in this chapter have articulated. What can be done about this? Verran and Marisol de la Cadena say that these interactions make metaphysical commitments visible, but yet hard to grasp, identifying a spatial reference of *barrier* and *limit,* respectively. They ask how can we move beyond this?[99]

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[95] Kuokkanen, "What is Hospitality," 73.
[96] Verran, "Metaphysics and Learning," 37.
[97] John Law and Wen-yuan Lin, "The Stickiness of Knowing: translation, postcoloniality, and STS," 2016, available at http://heterogeneities.net/publications/LawLin2016TheStickinessOfKnowing.pdf, (downloaded March 13, 2017), 4;
Verran, "Metaphysics and Learning," 36.
[98] Mario Blaser, "Is Another Cosmopolitics Possible?" *Cultural Anthropology* 31, no. 4 (2016): 549
[99] Verran, "Metaphysics and Learning," 36;
de la Cadena, "The Politics of Modern Politics."

This could get 'messy' (emanating from a position as body and academic space of a Euro-western onto-epistemological legacy) and become part of a dynamic relationality between matter, time and space is referred to as 'entanglements' by Karen Barad. Her theorizing and questioning concerns their simultaneity. Focus is placed on the male dominated (im)positions of Euro-western knowledge foundations and articulating ways that create uncertainty of its legacy, but importantly, reconfiguring those foundations. Relating to the above, disembodied inheritance viewed as attempts to rationalize disentanglements from and out of the body become the main insurgent strategy of research and life. This will become a prominent methodological framework, also articulated by Barad as 'spacetimemattering'. It allows methodolgical space to think and perform multiplicity of body and ontology together in their intra-actions, it is also a perfect nature/culture breeding ground for cyborgs.

3/ Methodology
Space-Time-Mattering

Q.U.E.E.N.
Janelle Monáe feat. Erykah Badu

It's hard to stop rebels that time travel
But we, at the Time Council,
pride ourselves on doing just that
...
Welcome to the Living Museum
Where legendary rebels from throughout history
have been frozen in suspended animation

Here in this particular exhibit,
you'll find members of Wondaland and their notorious leader,
Janelle Monáe,
along with her dangerous accomplice, Badoula Oblongata

Together, they launched Project Q.U.E.E.N.–
A musical weapons program in the 21st Century

Researchers are still deciphering the nature of this program and hunting the various freedom
movements that Wondaland disguised as songs,
emotion pictures and works of art[100]

...

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[100] Image: Lasseindra Ninja, "Stage de Vogue Fem avec Lasseindra Ninja!" *LAX Studio Paris*,
https://laxstudio.fr/fr/stage-de-vogue-fem-avec-lasseindra-ninja;
Text: Janelle Monáe featuring Erykah Badu, "Q.U.E.E.N.," *The Electric Lady*, Wondaland Arts Society and Bad
Boy Records, 2013.

The previous chapter has attempted to replicate the messiness, the worlds and the worlding bodies perform, enact, domineer, resist, and exist amongst realities – the legacies we are altering and the inertial weight and embeddedness, the mattering networks of mass/materiality. Science, Technology and Society (STS) studies scholars Donna Haraway and John Law have influenced the approach taken within this project as they encourage working with our complex realities. John Law's article, *Making a Mess with Method*, tries to derive some sense of how researchers are to do so. A small first step is to recognize that this complexity is part of the locations and people we wish to better understand and represent. He states the best way to do this is by not trying to neatly categorize research participants, nor the knowledges that they and their community embody, but to acknowledge it.[101] It is not only about the way research is done, but also how reality is getting done.[102] Working within complex networks requires to think differently, and even requires researchers to be, as Walter Mignolo says, *epistemically disobedient* (from Euro-Western modernist ontological foundations).[103] Indigenous and subaltern narratives, presence and intellectuality provide the mattering that make possible the visibility of white settler coloniality – from a queer male white settler colonial body-positioning. Researching morphology of settler coloniality that materializes as the intra-active spacetimemattering juncture of forms of life and futurity requires a theoretical framework that can adapt to its indeterminate ever-transmutations. Following Karen Barad's articulation of spacetimemattering, arguing for a relational ontology, allows and also requires a challenge to modernist foundations of doing research and being in the world. This concept that takes, time, space and matter will become the messy articulation of methodology. This chapter outlines the methods and theories that allow and contextualize for the practice and articulation of epistemic disobedience. Yet is now being attempted to articulate a strategic disruption and theory to disorient. Answering to the possibilities of Indigenous narrative, and enactments that (re)affirm indigeneity, but simultaneously disorient settler ontological and cohesive existence in their intra-action, the matterings throughout space and time.

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[101] John Law, "Making a Mess with Method," version of 19th January 2006, available at
http://www.heterogeneties.net/publications/Law2006MakingaMesswithMethod.pdf, (downloaded on December 14, 2015), 8.
[102] Ibid., 14.
[103] Walter D. Mignolo, "Epistemic disobedience, independent thought and decolonial freedom," *Theory, Culture & Society* 26, no. 7-8 (2009): 7

First, the genealogical method of research will support the temporal and selective choice of Indigenous, black, queer and feminist narratives. As a philosophical-political method of inquiry it provides the methodological foundations of research problematization in the previous chapter. The present circumstances of politics and life become the main locus of research as it is also known as "history of the present". The method grounds itself in the assumption that knowledge cannot be value-free, and that our present moral, political, social, epistemological and positions are steeped in particular positions that also do positioning – in regards to Eurocentric settler coloniality – a one-worlding. The mattering will bring about the tensions and genealogy provides the theoretical and methodological positioning of analysis.

Second, material semiotics of Actor-network theory from the field of research, Science and Technology Studies (STS), will provide the methodological and theoretical direction of the intra-active making of social relations. This approach looks at the networks of society that make or worlds, to which are heterogenous and fractured. Also in this field of research, particularly stemming from Donna Haraway's *Cyborg Manifesto*, it recognizes the potentiality of allegories to intervene in relationships that dominate; that are sticky and inertial. Taking part in this performative allegory it is hoped to put white settler coloniality into tension as well as highlight the tensions to which it is disrupted and disrupting through domination. The white queer male settler cannot be removed from the coloniality from which it is situated and takes the place along the border of the allegorical cannibalizing galaxy and the presence of Indigenous and subaltern bodies. It is meant to do otherwise as well as dis/orient the usual.

Thirdly, what matters and what is mattering? As discussed above and demonstrated from the brief discussion on natural hair movements and culturally significant hair lengths, visuals and experiences of intra-action with whiteness and eurocentricity can bring about multiple tensions concerning knowledge, bodies, culture, and politics. Bringing about what matters in this thesis – intra-active indigeneity/coloniality – as the focus of problematization; Indigenous, black, queer and feminist narratives will be utilized as instigators of tension-making through presence, of illuminating *informatics of domination*.[104] They are utilized to think from the body, from situated knowledges that inform points of concern for tactical insurgent strategizing. The narratives

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[104] Haraway, *Simians, Cyborgs and Women*, 300.

although perhaps stationary on paper, were an integral method to researching and writing in their lively dancing, teasing, pushing and pulling of "stability".

3.1 Spacetimemattering

New material feminists, Elizabeth Grosz in, *Space, Time and Perversion: Essays on the Politics of Bodies* and Karen Barad in *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*, approach power/knowledge materializations of bodies through engagements with Newtonian physics and Niels Bohr's writings on quantum physics, respectively. These approaches are important to research here, as they question through theorizing otherwise the foundations to which Euro-Western modernist epistemologies and ontologies promote(d) and enact spatial referencing as equivalent amongst and across all bodies, including those of difference. They critically rethink bodies in their intra-active material-discursive morphologies, as a challenge to the separation of epistemology and ontology that are foundational to disembodied rationalizations.[105] The central questions raised in their work are these relationships with space, time and matter – what Barad refers to as spacetimemattering. To be used as a frame of referencing the 'global inertial' enactment of Euro-Western modernist ontologies and the dynamic and complex character of feminist science, can they be placed together intra-actively within this messy space as a way to discuss, but also focus on the ability to transgress these borders? It is a methodology that dis-orients Euro-Western foundations. Inheriting this myself, it is a process of un/becoming, a process of dis-orientation. This is why there is length and breadth in locating a space of a methodology of dis-orientation.

Barad's concept is important to research theoretical and methodological approach due to its urging to think of phenomena as being entanglements, a direct confrontation to the claims of disentanglement and/or disembodied possibilities of absolutely knowledgeable positions. Spacetimemattering places bodies within an understanding that bodies are not fixed or determinate, but that they are part of dynamic enactments. This is in relation to human 'subjects' and non-human 'objets', contesting the nature/culture divisions of knowledge.[106] This has significance to the ontological understanding of how the world presents itself, and is argue as a

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[105] Elizabeth Grosz, Space, Time and Perversion: Essays on the Politics of Bodies (New York: Routledge, 1995), 3; Karen Barad, Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning (Duke University Press: London, 2007), 390.
[106] Barad, "Nature's queer performativity," 45.

relational ontology. Samantha Frost agrees with the new material feminists as they attempt to put into perspective the multiple, fractured and entangled worlds we are a part.[107] She further elaborates that working within complex systems of studying phenomena that in itself is a performative "ignorance or limit to knowledge that challenges the aspiration towards cognitive and practical mastery over the world."[108] This calls into question what Rauna Kuokkanen has termed "epistemic ignorance" and the (im)possibility of the gift, where material feminists are coming to the *illusion* to which dominating modernist approaches as life and research performs, absolute universals and the deep inheritance to which it proliferates today, and the need to do otherwise.[109]

3.2 Method

This section outlines the space-time-mattering methods. Time, referring to Genealogy of Knowledges; Space, referring to Actor Network Theory's Material Semiotics and the allegorical tensions; and Matter, Indigenous presences to contest and dis/orient white settler coloniality from its absolute universals.

3.2.1 Genealogy of Knowledges

The previous chapter's problematization of ontological inheritance, lends itself to supporting the use of the genealogical method. It regards that contemporary understandings of dominating societal values have histories that are not able to be located in any definite origin, but views them as enacted and morphed through time and space, as was indicated in the introduction. Universal and absolute knowledge would assume to know how a relationship has developed within our present, which would also assume that we know or could know its present manifestation with 'scientific', as in finite and unquestionable accuracy (through enacting it as absolute or that it itself holds absolute truth). Implicit within genealogy is a 'politics of truth' and to question 'mechanisms of power' that underlie the dominating Euro-Western modernist assumptions,

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[107] Samantha Frost, "The Implications of the New Materialisms for Feminist Epistemology," in *Feminist Epistemology and Philosophy of Science: Power in Knowledge*, ed. H.E. Grasswick (New York: Springer Science & Business Media, 2011), 78.
[108] Ibid.
[109] Kuokkanen, "What is Hospitality," 60.

referred to as social imaginary.[110] Further, there is recognition of various historical actors who have influenced such processes and that such processes are continuously influenced by successive actors, giving this approach its importance within temporal analysis.[111] Larry Shiner describes genealogy of knowledges as an "analysis of how one constellation of power-knowledge relations is displaced by another."[112]

As a discipline, genealogy gathers varied historical developments from diverse spaces to portray a history of processes in relation to understandings of presently conceptualized values, aiming to contextualize knowledges, particularly the systems that make it possible to know or not know, and the discourses that frame ways of knowing - ontology.[113] In respect to the phenomena under study, genealogical method situates our investigation of contemporary contexts of conceptualizing/actualizing settler-colonizer imagination in relation to its enactments as transmutations throughout history; processes that even precede European contact with Indigenous peoples and territories as Linda Tuhiwai Smith states, above.[114]

Lastly, genealogy "will separate out, from the contingency that has made us what we are, the possibility of no longer being, doing, or thinking what we are…seeking to give new impetus, as far and wide as possible to the undefined work of freedom."[115] This statement speaks to the turbulent-transgressive purpose of research in critically challenging domination, dis/orienting positions and possibilities for knowing and being otherwise. This approach regards the body as "totally imprinted by history," as the ontological-worlding performativity, concurring with Grosz' spacetime of bodies that matter.[116] The connection to absolute and universality of knowledge is better understood if we connect it to social imaginaries of groups/societies as a vital component to the informing of bodily manifestations of knowledge/power. The social imaginary is important because it is something that is lively and diffuse in its nature, having no central manifestation but knots and nodes.

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[110] Larry Shiner, "Reading Foucault: Anti-Method and the Genealogy of Power-Knowledge," in *History and Theory* 21, no. 3 (1982): 384-385.
[111] Raymond Geuss, "Nietzsche and Genealogy," European Journal of Philosophy 2, no. 3 (1994): 281.
[112] Shiner, "Reading Foucault," 387.
[113] Geuss, "Nietzsche and Genealogy," 276.
[114] Smith, *Decolonizing Methodologies*, 22.
[115] David Owen, *Nietzsche's Genealogy of Morality* (New York: Routledge, 2014), 149.
[116] Garland, "What is a history of the present?", 373.

3.2.1.1 Application

In conjunction with the other methods, provides the foundation to make selections and pathways throughout the past to enable a challenge to contemporary societal values that dominate and displace other manifestations of being. This project researches Canadian settler-colonial imaginary, as enacted particularly in the Province of Newfoundland and Labrador aims at questioning the foundation of contemporary values of the structures of truth to place, territorial-national mythology, and the self as being disentangled from the past and its histories of movement – social imaginary. The empirical chapter attempts to understand that significance Beothuk, that are now regarded as a people that no longer exist since 1829, have had and still have to enactments of settler-coloniality. Therefore, the methodology applied by this approach followed the tensions that arose from the articulations of Newfoundlander/Beothuk respective hierarchies of 'inevitable' survival and extinction, still uttered today. Research started from this current presentation of Beothuk on the Newfoundland and Labrador Heritage website, settler-colonial disembodying and modernist performance.[117]

3.2.2 Space: material semiotics of actor-network theory

Actor Network Theory and Material Semiotics places itself in the politics of research and life concerning the "othering" being done by dominating modernist ontologies. Put within the power/knowledge relationship of indigeneity/settler coloniality, I place in reference to the historically rationalized practice of "othering". This enactment is criticized by marginalized communities for categorizing, fragmenting, and essentializing them as people which has institutionalized forms of their silencing and the erasure of their communities. A Euro-Western theoretical approach to understanding the European self and the Indigenous "other" had been the prejudiced hierarchical categorization of human races. This approach had been historically represented as the scientifically calculated and objectively articulated explanation to human diversity, and thus aa crafted hierarchy. This historical and contemporary positioning of Euro-Western as 'rigorously scientific' against 'subjective-lacking-rigours scientific' approach thought has played a significant role in the power-positioning of researchers and academic institutions

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[117] Ralph T. Pastore, "The Beothuk," *Newfoundland and Labrador Heritage*, published 1997, www.heritage.nf.ca/articles/aboriginal/beothuk.php.

and thus its continuity in reinforcing such positions in socio-political realms as well.[118] The rigidity to which knowledge of phenomena could known with absolute clarity is to perpetuate a dominating modernist ontology that is dogmatic. Certainty and the need to *know* the other without there being mutual interest and reciprocity has been a inherently colonial practice.[119] Transcending and making a mess of disciplinary boundaries is important as it allows for the space in decolonizing knowledge. Hlabangane calls it *studied ignorance*, "epistemologies of equilibrium" paint a "diversity" and "equality" amongst knowledges. This helps sustain the status quo through subsuming epistemic difference amongst a plurality of knowledges universal knowledges. We want to move beyond this by working within it and doing otherwise.[120]

John Law, in "Actor Network Theory and Material Semiotics," argues that although politics of truth and social imaginary, perhaps ignore the material that make up the social - "ships, sailors, currents."[121] In this respect we may talk about economies, power dynamics of those who fund trips of "discovery," the economies built up and reinforce expanding possibilities of empire. Economies make building and sailing profitable and possible, undoubtably the currents that carried the ships on and off course to places pre-conceived and the knowledges that inform such networking of practices. Actor Network Theory and Material Semiotics is a good place to entangle with genealogy as it problematizes realities, or worldings, interacting with one another. That they are multiple, "combining and enacting the natural, the social, the political."[122] Further, that is an approach to research that provides the space to tell or perform stories that could aid in intervening in relationships of power/knowledge domination -reworking or reassembling the social, whereby it also engages in agency of non-human bodies, entities and materiality.[123]

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[118] Edward W. Said, *Orientalism*, (New York: Vintage Books, 1979), 207.
[119] Jones, "The limits of cross-cultural dialogue," 315.
[120] Nokuthula Hlabangane, "Epistemologies of Equilibrium Must Fall: Thinking beyond the many turns in anthropology," *Decolonizing Anthropology* 13 of 14, August 8, 2016, https://savageminds.org/2016/08/08/epistemologies-of-equilibrium-must-fall-thinking-beyond-the-many-turns-in-anthropology/.
[121] John Law, "Actor Network Theory and Material Semiotics," version of 25th April 2007, available at http://www.heterogeneities.net/publications/Law2007ANTandMaterialSemiotics.pdf. (downloaded on January 9, 2017), 9.
[122] Ibid., 15.
[123] Ibid., 8.

3.2.2.1 Application: allegorical tensions

In John Law and Kevin Hetherington's article, "Allegory and Interference: Representation in Sociology," discuss the importance and the possibilities that allegories, speaking of Haraway's cyborg allegory, create within fields of social theory research. One of them being for allegory to place multiplicities into *tension*. They continue to say that interferences may be required to make difference in both methods and realities, as a way of doing material semiotics.[124] Important within power-sensitive spaces where turbulence arises, it can become necessary to have a simultaneous disruption and re-orientation of bodies, relations, and imaginaries. Embeddedness of space, time, and matter have great weight and regulation upon even the possibility of thinking about enacting otherwise, as discussed in chapter two, let alone know that these possibilities and already worlds otherwise exist. Relating to Rauna Kuokkanen's 'epistemic ignorance', she argues that this ignorance continues if it is evaded, dismissed and displaced.[125]

In this thesis, they are aimed at disorienting settler coloniality and creating the space to move, think and imagine otherwise. My insistent take on both embodying multiplicity as well as performing it also in this text is methodology of exploring the possibilities of working within tensions.[126] More specifically, emphasis is placed on engaging with the tensions created by Indigenous-centred desire, discourse, narratives, and lived experience – enactments – that disorient and challenge settler epistemological and ontological Euro-Western foundations of universality. There is a need for presence and inter-corporeality and with-ness of other-wising of thought, and being; intra-galactic disruptions are necessary for me to keep Euro-Western one-worlding at bay and/or in view, that why it is intermittently throughout the thesis.[127] Not only at direct issues of the problem, but rethinking that is provided by galactic morphology, to keep momentum of bodies and their mass and ontological composition at play. It is a practice in affirmation of thinking otherwise.

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[124] John Law and Kevin Hetherington, "Allegory and interference: representation in sociology," *published by the Department of Sociology, Lancaster University, at http://www. lancs. ac. uk/fass/sociology/research/publications/papers/law-hetherington-allegory-interference. pdf* (1998), 10-13.

[125] Kuokkanen, "What is Hospitality," 73.

[126] Helen Verran, "Anthropology as Ontology is Comparison as Ontology," Theorizing the Contemporary, Cultural Anthropology website, January 13, 2014, https://culanth.org/fieldsights/468-anthropology-as-ontology-is-comparison-as-ontology.

[127] Lisa Blackman, "Affect, performance and queer subjectivities," *Cultural Studies* 25, no. 2 (2011): 95-96.

Intra-Galactic Disruptions work as the partial presences as empirical work as well as disconcerting linearity of reading and expectation. It is meant to work at enticing and working with the vulnerabilities of white settler coloniality, its disconcertment that emanates from doing and being otherwise. To challenge this repositioning of white settler coloniality, also in its partiality, and to rethink its materializations. It is a particular queer bodily dis/orientation tactic, as regulation is haphazard and dependent on space, time and the mattering presence of others, accepting or not. Some of these may be acknowledged, but mostly presented in their ongoing historicities. Whether they do disrupt is also dependent upon the reader, but has thought to do so from my particular positioning in dis/orienting my own settler coloniality.

## 3.3 Galaxy Morphology: galactic cannibalism

Following the possibilities of working within tensions and using them productively to rethink the problematization of settler colonial material-futurity circulation and focusing on an allegorical representation that in itself is already known to be continuously within tension and the fluidity of such potentialities is the study and celestial bodies of galactic morphology. The term *morphology*, in its subtle reoccurrence in research, in its articulation which it implied as well as what I was *reading into* it became an allegory that could potentially intervene by entangling a "disentangled"-entangling force (referring to dominating "disembodied" modernist ontologies). The space where it had become solidified as a research process and concept was through the Cree concept of *wétiko* in its articulations of cannibalism paired with the phenomenon of galactic cannibalism from the study of galaxy formation and interaction – galaxy morphology. Largely being concerned with knowledge/power interactions between Indigenous and Eurocentric settler coloniality, galaxy interaction studies the tensions – forces of attraction – on matter and mass – celestial bodies.

The dispersed and indeterminate nature of social imaginary lead to the connection of another entity that has, in certain circumstances, cannibalistic tendencies – galaxies. Galaxy morphology is the study of their formation, structure and the complex interactions that create them. *Galactic cannibalism* is the process of a galaxy having a greater *gravitational mass*, causing the consumption of an other or others of lesser mass and thus attaining growth in its

original mass.[128] The breadth of theorization and methodical assembly has been incrementally assembled to assuming a position of intra-galactic space. This position acknowledges the always moving, the never stagnant, the incessant interaction of matter micro to cosmic, of lived and imagined realities. These knowledge systems and ways of being are essentialized and represented by imagery of galaxies – keeping in mind however that our own Milky Way Galaxy may be formed by 200-400 billions of stars, 100 billion planets, and many, many moons. Amongst these celestial objects there are immense swaths of gas and matter that are the potential for creating more stars. It is a dynamic, fluid structure all holding each other in mutual gravitational attraction - tension. The travelling through spacetime has generated an alternative way of intervening in socio-political realities. It embodies the interweaving of basic theories of astrophysics with those of knowledge and power. It is a method created out of the interaction on the borders of diverse ways of being and knowing, aimed at the disorientation of Euro-Western cosmological mass. It is an imaginative work, realized through concrete worldings and realities.

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[128] Adam S. Burrows and Jeremiah P. Ostriker, "Astronomical reach of fundamental physics," *Proceedings of the National Academy of Sciences* 111, no. 7 (2014): 2410.

[INSURGENT MEMO]:
…\"Cyborg Simulation: Interacting Galaxies"…
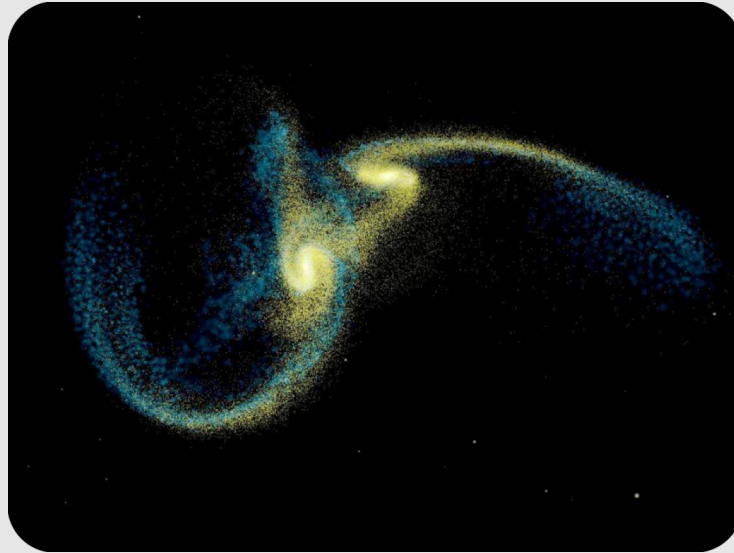
3.4 Queer Cyborg Performativity: relational tensions

As a project that is focused on rethinking and reworlding the world through a cyborg methodology articulated by STS scholar Donna Haraway, She calls for producing knowledge, "in dimensions of mental and physical space we hardly know how to name."[130] Pairing this with the articulations made by Taiaiake Alfred, urging for the reimagination of selves and communities that displace the perpetual coloniality found within Indigenous territories, Indigenous and non-Indigenous knowledges, spirituality, and ways of being.[131] It is from these Indigenous and non-Indigenous calls for theorization and reimagination of self, community and our futurity that this project directly engages with as a theory and methodology to research. Haraway concludes *Cyborg Manifesto* stating,

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[129] Image: "Tidal tails of galaxies after collision," *Physics, Stackexchange.com,* March 8, 2015, https://physics.stackexchange.com/questions/169190/tidal-tails-of-galaxies-after-collision.
[130] Haraway, "Situated Knowledges," 582.
[131] Alfred, "What is Radical Imagination," 7.

"[t]here is a myth system waiting to become a political language…challenging the informatics of domination in order to act potently… Cyborg imagery can suggest a way out of the maze of dualisms in which we have explained our bodies and our tools to ourselves…It is an imagination of a feminist speaking in tongues to strike fear into the circuits of the supersavers of the new right. It means both building and destroying machines, identities, categories, relationships, *space stories.*"[132]

There is no particular guide to what a representation of cyborg imagery ought to be, but the affects it has are clearly – ambiguous. Cyborg writing is about "seizing the tools to mark the world that marked them as other," both style and content would therefor imply coming from the cyborg's own knowledges that are situated in our very bodies and the relations it has come to know itself *as difference.*[133] That which does the marking is targeted as being the regulatory normalizing forces. The task then is to take Haraway's cyborg methodology and create an imagery that attends to the the issue under discussion, the interaction of Indigenous and dominating modernist knowledge systems and their reproductions, the body/knowledge/power material-fantasy circulation. The assumptions this approach takes is that it challenges linearity of time, of progress, of homogeneity and the scientific approaches that are limited to rethinking and reworking the "circuit".

- I N T R A GALACTIC D I S R U P T I O N –

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                                              [INSURGENT MEMO]:
                                                            1/5…
                                  …\"Nature's Queer Performativity"…
>_

...\"Queer is itself a lively mutating organism, a desiring
radical openness, an edgy protean differentiating multiplicity,
an agential dis/continuity, an enfolded reiteratively
materializing promiscuously inventive spatiotemporality. What if
queerness were understood to reside not in the breech of
nature/culture, per se, but in the very nature of
spacetimemattering?."[134]
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[132] Haraway, *Simians, Cyborgs and Women*, 316.
[133] Ibid., 312.
[134] Barad, "Nature's queer performativity," 29

Queer is paired with cyborg here as a bodily-academic-political performativity that unfolds a partial world.[135] Queer experiences in relationship to the bodily performances of community and the gender-specific or idealized body performativity and image within society are contortive as well as "stabilizing" if able to comply. It can be an un/productive internalization of self. When out of conformity there are instances where there are verbal, physical and ocular regulatory regimes that signify difference upon the body. 'Self-complying' or inscription from the body and being conformed in relation to others in various spaces highlights in/stability and vulnerability for not only the queer or non-conforming body but also the bodies that signify regulation and suppression of such difference. The queer cyborg performativity has come from this space of tension and rupture. It is perhaps being called "faggot", "queer", and "gay" to push out of those particular spaces and times uttered/performed haphazardly – to oppress and humiliate – but have in effect summoned the resurrection from the future to where we are supposed to hope, to the very spaces of mutual vulnerability and uncertainty – the here and now.[136]

Queer cyborg performativity as a position in research and writing is an attempt to work from the multiple and fractured borders of dominating Euro-Western modernist one-worlding as a decolonial/dis-orienting process with a simultaneous space for border-linking.[137] I cannot speak on behalf of particular experiences or knowledgeability of Indigenous colonized lives and lands, but I can present a partial aspect of settler colonial complexification to which it transmutes through time and space. Rauna Kuokkanen states that this dominance is harmful to, as well as affects all peoples.[138] The white queer male settler body is intimately connected and regulated through and as part of the cannibalistic worlding, and also has a part to play in decolonizing/dis-orienting the self, which includes coming to know queerness, not as additive to sexual orientations but its own ground and way of knowing and doing partially. Here in particular it is an enacted Queering of self and positioning to Indigenous space and intellectuality as well as

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[135] Mignolo, "Epistemic disobedience," 7.
[136] Claire Colebrook, "On the Very Possibility of Queer Theory," in *Deleuze and Queer Theory*, eds. Chrysanthi Nigianni and Merl Storr (Edinburgh: Edinburgh University Press, 2009), 21.
[137] Blackman, "Affect, Performance," 95.
[138] Kuokkanen, "What is Hospitality," 69.

dominating ways of knowing and being settler-colonial. It is the spatiotemporal positioning that attempts to remain and navigate a radical openness, without fault, an impossibility, but a process.

3.5 Matterings of Presence: intra-galactic tensions

Matter, within the framework of spacetimemattering, is regarded as "an already ongoing historicity."[139] Meaning that matterings happen, coalesce and disperse intra-actively through positionalities. Yet, intra-active spacetimemattering in its function does not foreclose the possibility to open, just that they are 'sticky', as John Law states above, of various material compositions and structures.

In their article, "Unsettling Settler Colonialism," Corey Snelgrove, Rita Dhamoon and Glen Coulthard discuss the pathways and positionality of settler colonialism on their particular identifications as white male Settler Canadian, woman of colour second generation immigrant, and Indigenous male. They discuss Indigenous scholars Taiaiake Alfred and Leanne Simpson having articulated the possibility of Indigenous anti-colonial resistances having the power to change individuals, particularly referring to settler colonial peoples.[140] The potential openings that taking Indigenous presences seriously will factor in as a key element of research methodology. As disconcertment of myself in relation to settler colonial imaginary is also inseperable to research, the possibilities do not remain clear. It is an un/productive uncertainty to un/becoming; a performative dis/orientation of research and research area. That there are other worlds, and possibilities in becoming otherwise that is messy personal-political ontology. To focus on presence discourages the abstraction of the turbulence which would take indigeneity, particularly its intellectuality, into a categorization of knowledges under established Euro-Western modernist philosophy where body is absent. A space where indigeneity is more easily mis/appropriated and mis/recognized, a continuity of 'othering'. Rauna Kuokkanen argues presence being taken seriously, in the logic of the gift against epistemic ignorance, ought to engage the bodily positions of non-Indigenous scholars and students.[141]

However, presences matter in their partiality. This assumes the decolonizing potential of Indigenous narrative, performativity and intellectual presence as disruptive to the settler-colonial

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[139] Karen Barad, "Posthumanist performativity: Toward an understanding of how matter comes to matter," *Signs: Journal of women in culture and society* 28, no. 3 (2003): 821.
[140] Snelgrove, "Unsettling Settler Colonialism," 18.
[141] Kuokkanen, "What is Hopsitality", 73.

imaginary and enactments. Through disconcertment, it enables the possibilities of identifying the ways in which settler colonial imaginary manifests, its reactions and enactments of re-stabilization – its transmutations. As with whiteness which is often described and regarded as being "invisible" because it is a dominating foundation, so to is coloniality regarded in this light within settler-colonial dominated spaces.[142] Central to the research project is Indigenous agency and intellectuality that identifies settler coloniality as it is and how it moves. As Linda Tuhiwai Smith states, within decolonization there is already a knowingness of coloniality.[143] Indigeneity has directly intimate relationships with it that illuminate coloniality in ways that cannot be known from elsewhere. Given Indigenous and People of Colour's narrative as disruptive, it is imperative that they become the voice and presence of insurgents of the insurgency against settler coloniality domination. The method is crafted to bring about the tensions that are necessary to better understand their materialization and sources. Body to body intra-actions are important to understanding white supremacy and how to disrupt and dis/orient it in general because of the epistemic as well as body ignorance/vulnerability that is also inseparable from domination in space and time.

In summary, within these spacetime disorientations there are possibilities of mattering otherwise, and have done, but mostly in the sense that this alters and shapeshifts the acceptability of indigeneity leaving domination in tact through its transmutations.[144] These points of tension, disruption attempt to jostle and unhinge linearity of thought. This pushing into new spaces or situatedness of experience is a critical component in Haraway's re-envisioning of our social realities. Instead of defending the space in which we thought we knew as solid and immutable, we should embrace this *dis/orienting* experience as an effect of knowledge's material-semiotic generation.[145] It is this reimagining articulation embedded-in-situatedness that this project wishes to continue to work within as a theoretical and methodological basis.

Instead of shying away from this, the methods themselves attempt to entangle a way of knowing and being that cannibalizes others on bases of the production and productiveness of disentangled epistemology and ontology. It is a strategy of intra-galactic insurgency, lead by various intra-galactic insurgents that know centres but live and breath on the borders, being
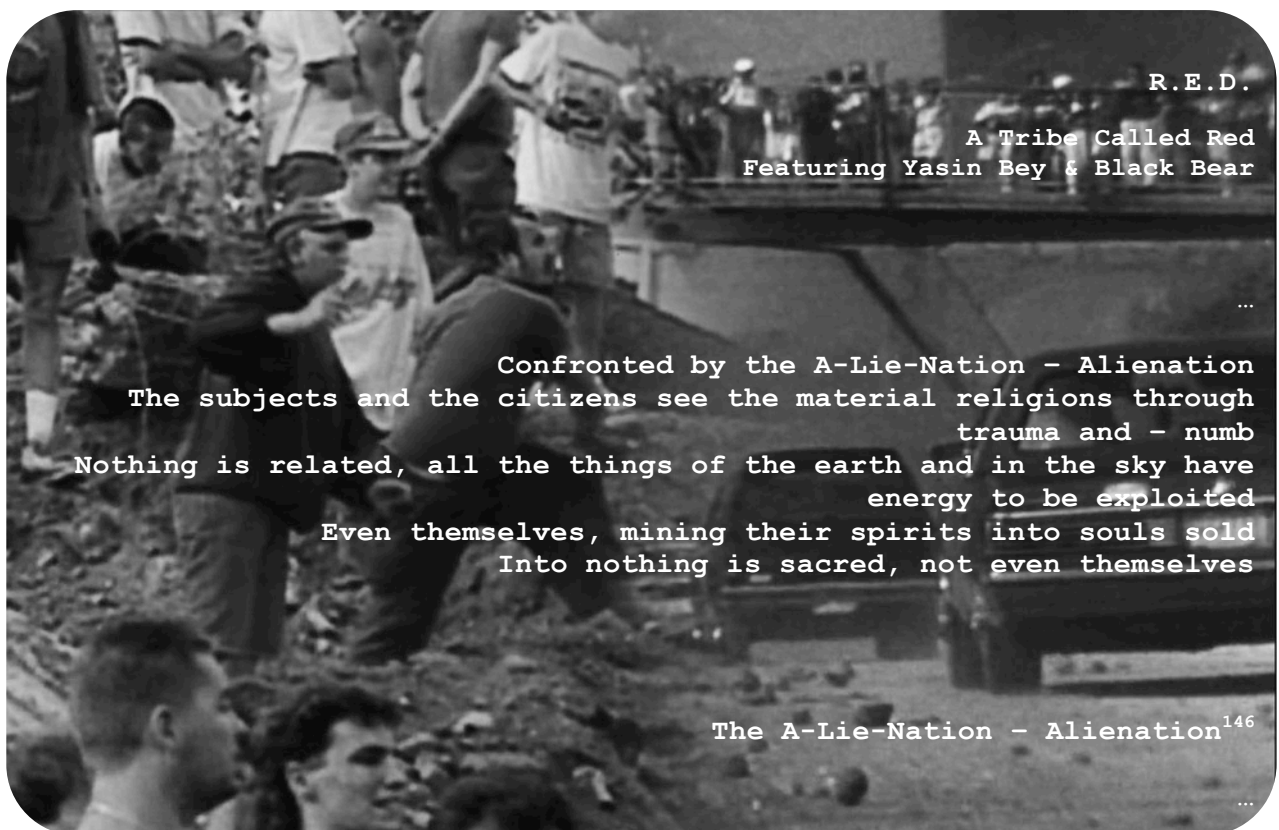
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[142] hooks, *Writing Beyond Race*, 30.
[143] Smith, *Decolonizing Methodologies*, 8.
[144] Snelgrove, "Unsettling Settler Colonialism, 19.
[145] Haraway, "Situated Knowledges," 595.

multiple and fractured. The methods selected for this project have been important in supporting the theoretical visualization of Intra-galactic Insurgents and Quasar BO-2K.

4/ Ontological Harassment

R.E.D.

A Tribe Called Red
Featuring Yasin Bey & Black Bear

…

Confronted by the A-Lie-Nation — Alienation
The subjects and the citizens see the material religions through
trauma and — numb
Nothing is related, all the things of the earth and in the sky have
energy to be exploited
Even themselves, mining their spirits into souls sold
Into nothing is sacred, not even themselves

The A-Lie-Nation — Alienation[146]

…

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[146] Image: Blurred images from, Alanis Obomsawin, *Rocks at Whiskey Trench*, documentary, livestream National Film Board of Canada, directed and produced by Alanis Obomsawin (2000).
Text: A Tribe Called Red featuring Yasin Bey and Black Bear, "R.E.D.," *We Are The Halluci Nation*, Pirates Blend Records Inc., 2016.

High-minded people, liberal or just soft hearted, protest that they were shocked by such inconsistency; but they were either mistaken or dishonest, for with us there is nothing more consistent than a racist humanism since the European has only been able to become a man through creating slaves and monsters. While there was a native population somewhere this imposture was not shown-up; in the notion of the human race we found an abstract assumption of universality which served as cover for the most realistic practices.[147]

Jean-Paul Sartre

Within these next two chapters, I will articulate the process of movement and morphology of dominating Euro-Western modernist onto-epistemology in relation to the Beothuk and in general, indigeneity – being otherwise – and material semiotic partiality that they have enacted through instances of intra-active settler colonial extinction of the Beothuk, and the building of dominating modernist identity formation due to this loss/harassment. In particular it is to put bodies in tension and the ontological positions in tension, to pull at the power/knowledge enactment of white Eurocentricity.

This principle and enactment is regarded as an *intertial frame of reference* as was identified in the second chapter. Within astrophysics, this frame is now scientifically recognized as impossible and causes disorientation of other fields of position and mass/matter; further this would prove an impossible feat of enactment to navigate the curved and multiple position that spacetime is; the plurality and multiplicity that the world does in its presence. Intra-active (em)body to (em)body worldings. How to account for settler coloniality in its articulations and performances.

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[147] Jean-Paul Sartre, forward to *The Wretched of the Earth*, by Frantz Fanon, trans. Constance Farrington (New York: Grove Press, 1963), 22.

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[INSURGENT MEMO]:
…\"Galaxy Harassment"…

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>_
...\"Moore et al. (1996) used a set of N-body simulations to show that
these tidal interactions are suitable for causing a morphological
transformation of spiral galaxies.
[...]/
"To sum up, the parameter space for the efficiency of the tidally
induced transformation in a galaxy cluster spans the orbital parameters,
the type of progenitor, and the orientation of the galactic disk.
Furthermore, the properties of the cluster itself, such as its mass, its
galaxy density, and the velocity dispersion of its galaxies, are
expected to be relevant."[148]
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4.2 Settler Canadian Imaginary: legacy of modernity

As indicated in the previous chapter, genealogy urges to place the present intellectual arguments in tension. Here in this chapter will be a selective articulation of the Canadian social imaginary as it relates to land, whiteness, and indigenous peoples. As a Euro-western democracy, it is an assumed position that the power/knowledge dynamics are primarily enacted and inscribed through white heteronormative male ontological positioning as performative force. This year of 2017, is the 150th anniversary of Canada as a federated nation state. Since Confederation, the relationship to geography and social imaginary has changed and continues to change. It is not a static and instantaneous, rigid politico-national form or figure. The intra-action throughout time and space continues to give shape to and shaped by internal/external/boundary positions simultaneously.

Canada as a Euro-western democratic settler nation state, it coheres through a particular and partial performativity of modernity. This is an inherent connection between notions of "progress", linearity of evolutionary development in people's intellect and morals which include societies free of racial discrimination *and* white supremacy, which is premised on the notion of

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[148] D. Bialas et al., "On the occurrence of galaxy harassment," *Astronomy & Astrophysics* manuscript no. 25235, March 9, 2015, 2.

equality. As Jennifer Henderson and Pauline Wakeham argue, in evidence of the former Prime Minister of Canada, Steven Harper's, statement that Canadians "have no history of Colonialism" is a strongly held myth that founds nation-building practices past and present.[149] bell hooks speaks about a well-known sound bite that reflects the sentiment above, "Why can't they just get over it."[150] This utterance is identified as a ubiquitous position in relation to, at least in this particular formulation, contemporary identity politics within liberal democratic industrialized nation states.[151] This point will be addressed more thoroughly in the following chapter as it relates to the racialized identification of essentialized identities, not ways of doing and being, ontologically otherwise. Here, It is the utterance in particular, as performance and reliance for position-(re)making that is important to this chapter; ontological harassment as a sort of *timeless/ever-presence.*

Modernity has also come about through its own embeddedness as was discussed in chapter two. There is historical material-semiotic legacies that make space and its contours. The ever-presence is an ontological desire and position simultaneously. Modernity coheres as an ontological political positioning as *the* bearer of *the* truth, or the most plausible configuration and authority over how truth can be attained.[152] This positioning is enacted and regarded as an imaginary that is universal across all spaces and all times.

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[149] Henderson, "Colonial Reckoning," 2.

[150] hooks, *Writing Beyond Race*,30.

[151] Macoun, "Ethical demands," 435;

Coulthard, *Red Skin, White Masks*, 126;

Ahmed, "Phenomenology of Whiteness," 164.

[152] Mario Blaser, "Political Ontology: Cultural Studies without 'cultures'?" *Cultural Studies* 23, no. 5-6 (2009): 889.

[INSURGENT MEMO]:
…\"One-Worlding Harassment"…

Go ahead you God damm dirty
Indian savages.

This is what happens when a group of elitists (the aboriginals) decide to marginalize an entire nation, including every ethnicity in it (not just caucasians). Affirmative action, and other acts of favouritism don't belong anywhere in Canada. We need equality. Sadly, the natives don't want equality, they want preferential treatment.
NeutralGenericUser • 3 years ago

👍 3   👎   💬 4

I'm here as a result of immigration. I had nothing to do with colonialism. My family only immigrated to Canada less than 2 decades ago. This is now my home and country, and you are not entitled to it. The world is full of immigration and people movement. If you can't get your head around that fact, go back to the 16th century.
NeutralGenericUser • 2 months ago

👍   👎

NeutralGenericUser
i love the mental gymnastics, what ever helps you sleep at night, still continuing colonization, we aint going to whereever ur from
ezzz42 • 2 months ago

👍   👎

VIEW ALL REPLIES

The injuns thought that they could mess with the day to day lives of the locals with no reprisal....wrong! BOO HOO!
SirJohnA • 2 years ago

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[153] Image: Screenshot, "ROCKS AT WHISKEY TRENCH,police allow francophones to through stone women and children and elders," Larry Mckenzie account, uploaded December 11, 2008, minute 6:20. https://youtu.be/1coZQ7qKkt4. Original film by Alanis Obomsawin, *Rocks at Whiskey Trench*, (2000).

4.3 Inertial Momentums: contemporary Beothuk presence/absence

Again, important to work with the present/presence of coloniality and indigeneity, the chapter continues with Heritage Newfoundland and Labrador website's summary information concerning the Beothuk as a people and their relationship pre- and post-contact, first with European seasonal fishers and later, settlers.[154] I refer to these statements as this is an accessible source of information for local and non-local persons, as well as official presentation relating to the position of the current provincial government and representation towards Beothuk, and relationality towards Indigenous peoples more generally. Being written by a scholar, its passages are engaged within an academic environment held by such dominating Euro-western modernist standards, and the works by Ralph T. Pastore in particular for their problematic erasure of indigeneity by coloniality, even though recognizing the loss of a people. Important to note, Pastore is also the author of the "The Beothuk" article on the Heritage website, referred to above. This plays an important role in analysis of settler coloniality to be done further below, as well as critique the positionality of non-Indigenous scholars and the power/knowledge networks entailed. In regards to accessibility and ubiquity of utterances these statements relate to and perhaps reflect the social imaginary of local populations, discussed above, and the performance such a narrative coheres into national and regional imaginary of origin, the right and claims to place, and purpose.

The Beothuk as a distinct people have been considered extinct as of around the year 1829. Settler Canadian narrative states that the last known Beothuk woman, Shanawdithit, died of tuberculosis. Whether this be the case or not, whether groups or individual Beothuk fled to mainland sites and became part of other Indigenous people's groups is not the scope of this empirical analysis. The thesis wishes to engage with the presence and absence of Beothuk in relation to bodily intellectuality of coloniality and its performances. The story of Beothuk is important present and past. It greatly disrupts contemporary "peaceful" national mythology, indicated above as part of their extinction is grounded in settler homicide. But it also seems to play a particular role in founding the superiority of settlers through this time and space particularly to Newfoundland into perpetuity.

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[154] Pastore, "The Beothuk."

Interesting to note from the beginning, Pastores' work, "Collapse of the Beothuk World," and one in collaboration with James A. Tuck, "A Nice Place to Visit, but…. Prehistoric Human Extinctions on the Island of Newfoundland," focus on "sensationalism" of the writings of Beothuk extinction due to settler harassment and killings.[155] They seek to challenge this narrative and give it complexity. There is nothing problematic with this in itself, yet the position to which they write and for whom becomes evident. The role it plays and the subsequent position to which Pastore writes for the Heritage website are particular formulations of one-worlding materiality. The articles set out to suppose an alternate narrative, one of inevitable death because of evidence of lack of consistent food within the interior, in connection with settler occupation on the coast, yet with little to no reflection upon settler occupation and its imposition of spatial and relational interference. This narrative, by supposing the sensational character of other accounts that include murderous acts of Europeans, that his account that is told through archaeology, anthropology and biology, assumes it is sensation-less; a narrative that tells a truth more truthfully *scientific* because of its apparent enactment of removed and disembodied performance. This in fact could be read as a very partial and sensation-full account, especially concerning the endings of his articles to which he concludes their deaths were inevitable. By virtue of its emotionless and academic tone it is characterized as more professional. To sense and to feel is hazardous to truth and its representation.[156] Yet, within the context of this project and analysis it is an attempt to stabilize dominating modernist imaginary of settler coloniality.

The use and performance of "pre-historic peoples" in itself casts a conception that Europeans and Indigenous peoples occupied different dimensions, and indeed worlds, but one of hierarchical superiority-inferiority. The land where Europeans settled near the coast and access to the coast is not seen as occupying space and times simultaneous to presence of people. Pre-historic peoples, but peoples that are present and presencing in their bodies. Coloniality displaces the presence of Indigenous bodies into times and places past, regardless of their presence on the same space and time, regardless of having developed and sustained complex systems of food storage. Tuck and Pastore make reference to the fact that Beothuk persisted into historic times, the time of the European, but also indicated that the disappearance of the Beothuk was most

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[155] Ralph Pastore, "The collapse of the Beothuk world," *Acadiensis* 19, no. 1 (1989): 56;
James A. Tuck and Ralph T. Pastore, "A nice place to visit, but.... Prehistoric human extinctions on the Island of Newfoundland," *Canadian Journal of Archaeology/Journal canadien d'archéologie* 9, no. 1 (1985): 70.
[156] Ray, "Writing the Ecocide-Genocide Knot."

likely due to Europeans, yet continue to problematize Beothuk and their decisions. Further stating that due to the nature, climate, flora and fauna, this is an unusual case for the specific geography of Newfoundland, as he makes reference to Europeans being the lasting peoples that put an end to extinction of peoples on the island. As this account relates to Indigenous peoples, Settler Canadians, and social imaginaries, Newfoundland and Labrador encompasses the island and the mainland, which has Indigenous peoples. Newfoundland also has Mi'kmaq bands, contrary to his statement about Beothuk being the last indigenous peoples on the island.

There is also an air of inevitability in regards to who is capable of surviving into and as modernity. This is seen as giving new culture and meaning to the land. The narrative of "pre-historic peoples" and their demises gives new meaning and significance to settler European presence as well as the time and space in which the article is written. This enactment both in the academic writings of Pasture and the Heritage website commit to a narrative that would substantiate the claim as well as bodily security of relationship to politics of truth, to rightful place on Beothuk homelands regardless of settler involvement in their harassment to extinction.[157] This narrative of being the last human extinction to happen on Newfoundland, securing superiority of settler society's place on the territory indefinitely. This imaginary is made co-constitutively and not directly from the settler self, but is made through the narrative presence/absence of Beothuk bodies.[158]

Pastore even states, "Beothuk culture entered a period of floresence," when they had the possibility to take advantage of the seasonal migratory fishery where Europeans would head back home and leave tools and other items to be taken by Beothuk. This period of fluorescence is uttered to have been made possible by the very fact that Europeans were on their territory and the goods, "that made their lives so much easier."[159] During the period of settlement in the mid- to late-1600s, however there is recognition that European occupation did detrimentally affect Beothuk access to food and other needs. Yet again, in summing up his article the notion that Beothuk had all died was because of their lack of involvement in the fur trade that in comparison

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[157] Scott Lauria Morgensen, "Theorising Gender, Sexuality and Settler Colonialism: An Introduction," *Settler Colonial Studies* 2, no. 2 (2012): 9
[158] Alison Games, "Adaptation and Survival," in *Major Problems in Atlantic* History, eds. Alison F. Games and Adam Rothman (New York: Houghton Mifflin Company, 2008), 176.
[159] Pastore, "The collapse," 66.

to other Indigenous peoples of the regional mainland areas had survived.[160] There is no mention however, to the affects to which other worlding enactments survived throughout the encounters from contact to the time of his article.

In regards to European settlement, the Heritage website states that, "lacking the contacts with traders, missionaries and Indian agents that were characteristic of the mainland experience, the Beothuk became increasingly isolated."[161] Isolated from what, the narrative does not entirely make explicit. Beothuk were living, at the very least amongst themselves, for thousands of years. Yet, there is also Euro-Western evidence indicating that Mi'kmaq from Cape Breton, Nova Scotia travelled to the southern regions of Newfoundland during the 1600s, as detailed by French settlers/fishers.[162] Further down the website continues, that because Beothuk had taken European hunting traps, it was "a practice which inevitably brought retaliation." From this short narrative, there is an enactment in which blame is cast upon Beothuk and the simultaneous whitewashing of settler historical relationality to have been done otherwise. It is an unacknowledged inheritance and reenactment of the ontological foundational premise of the one-world universalism of linear time and culture. That Beothuk demise was "inevitable", stemming from their own decision to not have lasting contact with the Europeans. This narrative also clearly draws a line of violence through the absence of Europeans occupying and the imposition of space and spatial relations, but as a universal narrative across space founded upon time, its progress in relation to Europeans and the inevitability of them surviving into and as modernity. Extinction came down to the choice of the Beothuk not to get involved in the fur trade. Scott Lauria Morgensen states that settler exceptionalism is a product of the co-constitutive relationality to indigeneity, to which Newfoundland imaginary and settlers are repurposed as the lasting peoples.[163]

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[160] Pastore, "The collapse," 71.
[161] Pastore, "The Beothuk."
[162] Pastore, "The collapse," 71.
[163] Scott Lauria Morgensen, "The biopolitics of settler colonialism: Right here, right now," *Settler Colonial Studies* 1, no. 1 (2011): 60.

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[164] Image: Babylon Night Club, "Electric Pow Wow Flyer" Babylonclub.ca., homepage, Ottawa Canada. Text: White woman, most likely student, confided in me her uneasiness or expressing unexpected presence, happened, circa winter/spring 2011-2012.

4.4 One-Worlding Boundlessness

If we take liberal theorists of liberal worlds seriously, the anthropological study of radical emergences and incommensurate social imaginaries is faced with a numbing recognition. If the message addressing the liberal public might be 'begin with the doable,' the message addressing radical worlds is 'be other so we will not ossify, but be in such a way that we are not undone, that is make yourself doable for us.[165]

Elizabeth Povinelli

Discussed above, bodies and knowledges are partial, regardless if they may purport to be universal and administered as such. Social imaginary as a vital component in the circulation of lived experience and the regime of truth that governs the possibilities of bodies through their interactions and through time. The concept, as a cohesion-through-tension relationality of *truth,* are central to the research and the frame of reference to its morphology. Regimes of truth selectively remember, document, intellectually and financially prioritize, collect and are carried forward through embodied, material relations. In the above, as the authors and the Newfoundland and Labrador website propose the inevitable violence placed upon Beothuk was of their own making. Even in the recognition of a uniquely tragic event, the spatio-temporality of the process to which extinction took place, for which coloniality imposed itself. To which the above continues to impose itself as the social imaginary and settler colonial enactments, and a particular worlding.[166] It dismisses the presence and knowledgeability of bodies and their intellectuality that gets pushed aside by bodily anxiety/disconcertment/insecurities passed as rationalized reason, reclaiming authority and control of spacetimemattering.[167] Materialization and fantasy – this is the space and time, where things come to matter. What is important to take note of throughout these chapters is the performativity that can be enacted through utterance and the power positioning this can thrust in action and discursive formation as bodily intellectuality. They are not only performative but become relied upon in a co-constituion of space and time mattering presence. They are not just ideas but take form through the relation of this imaginary to the places and space we occupy and claim to occupy.

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[165] Elizabeth A. Povinelli, "Radical worlds: the anthropology of incommensurability and inconceivability," *Annual Review of Anthropology* 30, no. 1 (2001): 329.

[166] Mario Blaser, "Ontology and indigeneity: on the political ontology of heterogeneous assemblages," *Cultural Geographies* 21, no. 1 (2014): 52.

[167] Jennifer Adese, "Anxious States and the Co-optation of Métisness." *Nomorepotlucks.org,* panique no. 24, 2012, nomorepotlucks.org/site/anxious-states-and-the-co-optation-of metisness-jennifer-adese/.

Indigeneity, as viewed by European settlers, has been integral to the conceptualization of relationship to land, superiority-inferiority of thought and being. Indigenous peoples were not passive throughout the relationship and their narrative, creation stories, experience is integral to combat disembodied, *sensation-less* thought. Confronting the colonial world, its enactments, it's settlers – including myself – is not a rational endeavour.[168] It completely fails to take into account the well-established understanding that disconnection from Indigenous knowledge, spirituality, and ways of being have caused traumatic consequences for Indigenous communities, languages, and societies.[169] Collective trauma is known to have specific social and psychological implications for communities as the structures by which they are socially organized have been drastically altered and harassed by these experiences. When these effects are placed within the context of intergenerational trauma, to which experiences are felt and known by members to span from contact with Europeans to the present day, there are circumstances where close to every member has been affected by trauma in multiple contexts. Whether that be directly or indirectly affected through experience sharing or the ramifications experienced through familial or community dysfunction.[170] Systemic disconnection has thus sustained dependency which compounds the opportunities of individual, familial, and community recovery as well as systemic and strategic difficulty in materializing self-determination. This has left communities in critical states with issues such as food security, housing, health, domestic violence, intergenerational trauma, unemployment, and youth suicide. Issues such as these are not mutually exclusive upon their genesis, but interact as an interwoven force which further exacerbates the effects onto the lives of individuals, families and whole communities.[171] Further, the multifarious manifestations of colonialism and its dispossessing Indigenous peoples of the space for which they rely to continue their ways of being and knowing, without coercion, leads to the inability to actualize

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[168] Anna M. Agathangelou, "Fanon on decolonization and revolution: Bodies and dialectics," *Globalizations* 13, no. 1 (2016): 119.

[169] Gerald Taiaiake Alfred, "Colonialism and state dependency." *Journal de la santé autochtone* 5 (2009): 52.

[170] Amy Bombay, Kim Matheson and Hymie Anisman, "Intergenerational Trauma: Convergence of Multiple Processes among First Nations peoples in Canada," *Journal of Aboriginal Health*, National Aboriginal Health Organization, November Issue (2009): 23.

[171] Rauna Kuokkanen, "Gendered Violence and Politics in Indigenous Communities," *International Feminist Journal of Politics* 17, no. 2 (2015): 272.

their imagined realities. Indigenous *possibilities* of sustaining cosmological continuity must face the multifarious forces that seep into every aspect of colonized Indigenous life.[172]

Orientation of bodies, within the orientations of material semiotic relations matter. Orientations of how bodies are doing and knowing, otherwise or one-worlding, constitute a large part in how we can perceive possibilities of doing and being, otherwise or one-worlding.[173] These matterings bring together various times and spaces at once that provide senses of security, identity, spirituality, belonging. When integrated with the relationships of and to power(ful) enactments it can be a performative (de)stabilization of place and belonging. Some performances become mutually disruptive, if ontologies and worlds are taken seriously, making the space for doing otherwise difficult, including homicidal, genocidal (cultural or otherwise). Although very abrupt and course in its presentation of the Beothuk above, it is meant to put into play the time, space, and matter that are messy-in-tension in their inheritance of presence. The disruptions are meant to make the complexification of the material networks through which worlding and settler colonial society is being made. The spaces that are part and inseparable to the gang-violence allowed by police, as well as the ganging up and collectively making anonymous presences on the internet, where whiteness further has no relational accountability. These are intra-active one-worlding/worlding otherwise enactments that continue to complexify settler coloniality, as well as a space for Indigenous agency.

Disembodied rationality becomes precarious utterances as enactments and performances are regarded as partial, and as discussed above, one-world. Intellectual rationalisms that claim to be disembodied and universal flatten difference. These tensions and starkly contrasting stories and emotive enactments shift and break ontological cohesion of possibilities of a one-world, but as is shown through the analysis and the disruptions it is a hard task to keep this open and maintain an openness to worldings that undermine present conceptions of self, space, time and the mattering networks that co-constitute the social imaginary. Even if there are moments where it is not taken seriously and both are taken from their embeddedness as irrational fantastic ideas and beliefs of the world. It is important to work along the tensions to understand if there can be ways to break through this ontological limit and barrier. The next chapter will discuss this

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[172] Waziyatawin, "Colonialism on the Ground," in *Unsettling Ourselves: Reflections and Resources for Deconstructing Colonial Mentality*, ed. Unsettling Minnesota Collective, (PDF, Minnesota, 2005), 192.
[173] Ahmed, "Phenomenology of Whiteness," 151.

possibility by becoming entangled, and to entangle disembodied thought, by being open to doing otherwise. This process however is not one that is necessarily immediate, in the slightest. Indigenous philosophy has an important role to play in that it is prioritized in its teachings on space, or spatiality and the relationships that are informed by as well as make space – an entangled approach to phenomena. And by taking Indigenous narrative, epistemes and philosophies seriously it can have an entangling ability for settler coloniality as well. By working with Indigenous approaches and New Material feminism of the space of bodies, there can be greater understandings of Settler colonial manifestations and the possibilities to dis/orient as a process on the possibilities of decolonization. Imagining, and disconcerting to imagine otherwise is an important aspect, given the analysis above. The temporal analysis is meant to be part of the recognition to which these enactments at one-worlding are embedded, attempting to remain focused on the bodily emphasis on time and to understand how spatializing, entangling the body can help in imagining and doing otherwise. White settler bodies are able to perform entangled in the material networks that co-constitute such possibilities of privilege, be effectively and performatively flatten space-time through matterings that presuppose the emphasis on modernity and linearity of time imposition on space.

-   **I N T R A GALACTIC D I S R U P T I O N—**

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[INSURGENT MEMO]:
…**"From Inertial Frames to Curved Spacetime"**…

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"The statement that all reference-frames, rather than inertial frames are equivalent is a misleading way of describing the situation; rather, the variable curvature of spacetime makes the imposition of a global inertial frame impossible.
[...]
"Similarly, in the affine space of Newtonian and special-relativistic physics, any inertial coordinate system can be extended over the whole of spacetime. And in any system so extended, the trajectory of every other inertial observer will be a uniform rectilinear motion. But the spacetime is variably curved, according to the distribution of mass and energy, local inertial systems will be *'disoriented'* relative to one another; indeed, the degree of this 'disorientation' is one of the measures of curvature. [...] Thus there are inertial trajectories, but no extended inertial systems."[174]

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[174] "Space and Time: Inertial Frames." *Plato.stanford.edu*.

5/ Queering Quasar BO-2K
Subverting Cannibalistic Worldings

We Are The Halluci Nation
A Tribe Called Red ft. John Turdell & Northern Voice

We are the tribe that they cannot see
We live on an industrial reservation
We are the Halluci Nation
We have been called the Indians
We have been called Native American
We have been called hostile
We have been called pagan
We have been called militant
We have been called many names
We are the Halluci Nation
We are the human beings
The callers of names cannot see us
But we can see them

Our DNA is of Earth and Sky
Our DNA is of Past and Future
We are the Halluci Nation
We are the evolution – the continuation[175]

[175] Image: Grimes featuring Janelle Monáe, "Venus Fly," *Art Angels*, directed by Grimes, produced by Route Eleven, published February 9, 2017, https://youtu.be/eTLTXDHrgtw.
Text: A Tribe Called Red, featuring John Trudell and Northern Voice, "We Are The Halluci Nation," *We Are The Halluci Nation*, Pirates Blend Records Inc., 2016.

If we came from nowhere here – why can't we go somewhere there?
If we came from nowhere here – why can't we go somewhere there?
If – we – came – from – nowhere – here, why – can't – we – go – somewhere – theeeere?
[melodious cacophony]
Way past Mars. Waay past Mars. Waaay – paaast – Maaars![176]

Sun Ra, Arkestra

This chapter continues the morphological analysis of one-worlding harassment-cannibalism, focusing on the cannibalistic tendencies of the spacetime of white settler colonial bodies and dominating Euro-Western modernist ontologies. Disruption of these tendencies has been an important part in methodology as well as research problem. Part of this turbulence is to dis/orient them into doing otherwise, rather than having turbulent disruptions to only reinscribe settler coloniality into complexifying transmutations. From this particular queer white settler male body, not only is thesis a method to research settler coloniality's manifestations through space and time but is also a personal disconcerting challenge to my own co-constitution of the white settler colonial imaginary. The performative enactment made by the scholars in the previous chapter to reproduce settler colonial authority over Beothuk and their resistance against settlers is disconcerting in both the loss of Beothuk as peoples, and the settler enactment of inevitable superiority. The willingness to remain in tension with worlds and bodies otherwising has lead to a dis/orientation of the settler Canadian imaginary, leaving space for unexpected and non-knowledgeable productive orientation otherwise. This however is a partial and situated dis/orientation, and can claim no more. Perhaps being productive in the instigation and tactical dis/orientation and/or decolonization of other white settler colonial bodies.

5.1 Ontological Cannibalism

This section discusses the movement and materiality of consuming other worlds, peoples, and their difference. This consumption is not a simple one-time process but a relational consumption of spacetime of body-intellectuality. As indicated, this paper articulates the relationship of indigeneity and settler-coloniality. In the previous chapter, settler coloniality is presumed to

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[176] Sun Ra Arkestra, under the direction of Marshall Allen, Boiler Room: London, "Sun Ra Arkestra Boiler Room London Live Set," 2016, https://soundcloud.com/platform/sun-ra-arkestra.

constitute as an inertial frame of reference, the white Euro-Western ontological positioning and projections of the world as the ground to which enactments are based and validated as legitimate. This is a continuous morphology of space and time that matter one-worlding into material realities. There was a reference to the impossibility of the universe or any reference point being universal as an understanding of astrophysics of mass in space and time. This imposition causes a dis/orientation amongst other "fields of reference points", here meaning bodies and their relationality. Enacted as being the ground, there is an overdetermining assumption made through settler colonial material semiotic relations that the world is done and to be done in particular ways. The dis/orientation imposed upon bodies and worlds of difference (from dominating ontologies) causes dislocation and displacement upon lands and those relationships that co-constitute those ways of being and knowing. Not a dis/orientation in the singular but one which imposes various Euro-Western modernist ways of being and knowing into those relationships, orienting these worlds due to its coercive and productive regulations. This process of dis/orientation upon the intimacy of bodies and one's own relationship to the body also come under the complexification of coloniality that is internalized oppression.

Dis/orientation, as was articulated throughout the thesis is not perceived as a marginalized peoples' affect, but one that is mutually and intra-actively experienced. The effects, according to the material semiotic relations of dominance, vary to many disproportionate degrees. Particularly in reference to the disruptive story and resistance of Beothuk places a direct effect of dis/orientation upon settler colonial imaginary that is connected to the regime of truth of place, claim to that place, and its connection to Canada as a peaceful nation. This turbulence that is not only experienced within an abstract imaginary but is entangled in forms of life that transmute through time and space to which continue to affect bodies and their ability to navigate between the ever-presence of difference that does not and cannot conform. The articulations by settlers of the choices Beothuk had is to fill this rupture between the settler body's self image as a reflection of that imaginary in its presence of another. Indigenous and other marginalized and subjugated bodies have the power to cause these ruptures. Pastore and Tuck's academic work, including Pastore's writing for the Heritage website are perceived as sensational-less, but the desires, needs, and fantasies of settler coloniality become evident in their effort to further gain authority over the unique loss that is Canadian history and its social making. It is clear that Beothuk narrative continues to have ruptural decolonial affect upon settler coloniality and its

(re)articulations or transmutations. Power/knowledge of bodies are intimately connected in relation to-, or being-with. The enactments and bodily sensations, whether acknowledged or not are present in the previous chapter. This complexification permeates all forms of life, spaces and times, mattering spacetime as flat, bringing with it and inseparable the inertial frames of reference that dis/orient other bodies and worlds into conformity, violently, silently, coercively and productively.[177] Not being just events but transmutations, and alterations of enactments that can cohere settler colonial imaginary, without having to alter one-worlding drastically but maintain its desires and fantasies through multiple and fractured spaces and times.

There is no space to remain free and objective, no vacuousness free of time and space, no space and time between ontology and epistemology in which one can place the self and position to rationalize. Indigenous epistemology, following Shawn Wilson, Indigenous epistemology is ontology, is axiology.[178] New material feminists are taking hold of this in their own positions as well, but for which Indigenous peoples have understood this relationality as worlding since time immemorial. Elizabeth Grozs and Karen Barad take this in the form of spacetime of bodies and onto-epistemology, respectively. This raises questions of the presence of settler coloniality that are not in contact with Indigenous persons. The space and time in which settlers have occupied directly related to the relationality that sustained Beothuk life and knowing. This is full-contact that appropriated lands and resources for food of an entire people. The absence of Beothuk presence to settlers was not without contact or effect. Settlers and Beothuk were intimately connected through the access of food sources, to which was presupposed by initial contact of homicide. Narratives continue to tell tales of disentangled space and time. Modernity relies upon the relationships to time, the stories and narratives of time, the embodiments that emanate from the relationships with technology and with the image of the other in determining the – "civilized" – embodiment of time, and the hierarchies the continue to harass to sustain those positions, privilege and superiority are relational in their enactments. Thus, ontological cannibalism may be equated to Mario Blaser's description of Euro-Western modernist ontologies' "domesticating gesture" which entails the enactments upon ontological differences, placing them amongst the classification of cultures – not worldings. [179] This may be regarded as an intra-active

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[177] Foucault, *Power/Knowledge*, 69.
[178] Wilson, *Research is Ceremony*, 77.
[179] Blaser, "Political Ontology," 890.

power/knowledge simultaneity of both suppression of authority of those differences and the sustaining and building of Euro-Western spacetimemattering.

In the previous chapter there is a seeming bodily need to make certain, to remove the possibility of uncertainty, of non-knowledge that is Beothuk presence/absence. This desire for certainty and inability to remain in position of fluidity makes bodies and their knowledges become fragile, rigid and easy to crack and crumble. Alison Jones refers to this need to know, which in itself is already under question in such a possibility, as a "cannibal desire to know the other through being taught or fed by her is simultaneously a *refusal* to know."[180] That knowing the other or difference in itself can be an answer to the problems which people face, to which these presences and articulations, bodily and verbally timelessly tell. Braidotti discusses European thought and its material networks in relation to difference as a "metaphysical cannibalism".[181] The differences do not have to be other-worldly past oceans, but is also a historical enactment of placing woman as Other. There is intimacy of immediacy to which these enactments become incarnated and embedded in bodies.[182]

Quoting Warren Colman in his article, "Imagination and the Imaginary", is important as it directs understanding of the research problematization succinctly in reference to settler colonial imaginary. He is referring to the imaginary as a phenomenon within his patients, yet I believe it provides a good measure of analysis for the relation between settler and settler colonial imaginary:

> "Yet without negation, there is no check on fantasy and so it assumes omnipotent and omniscient proportions. There is no need for any real knowledge or action since to imagine is felt to be equivalent to doing and knowing. The narcissistic person therefore comes to invest their sense of belief and actuality in what they imagine rather than what is actual and their relation to actuality – truth – becomes fearful and hostile since it threatens them with the return of the absence that the imaginary attempts to ward off."[183]

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[180] Jones, "The limits of cross-cultural dialogue," 313.
[181] Rosi Braidotti, "Becoming woman: Or sexual difference revisited," *Theory, Culture & Society* 20, no. 3 (2003): 45.
[182] Grozs, *Time, Space and Perversion*, 84.
[183] Warren Colman, "Imagination and the imaginary," *Journal of Analytical Psychology* 51, no. 1 (2006): 35.

[184] The Skunk Cabbage is native to the eastern wetlands of Eastern North America. This plant is peculiar in a few respects. It's flesh smells of skunk spray when torn. It is also a radical actor as it produces its own heat so that it is the first plant to break the surface before the understood arrival of Spring. It can produce heat up to 24 degrees celsius.

Image: Skunk Cabbage, Markland Estates, Yarmouth, Nova Scotia (Cody d'Entremont, 2017).

5.2 Settler Dis/orientation: splitting the serpentine tongue

You become obliged to give evidence of where things can be undone; to locate the point of undoing, somewhere or another, even if that location is not in the world, but in the very mode of your critique. What does it mean if we assume that critiques have to leave room for resistance, as room-making devices?[185]

Sara Ahmed

The encounter with the Skunk Cabbage was disconcerting in a different sense. One of curiosity towards this creature never encountered before, as well as its enactments of being. Its presence instigated a (late) intra-active reassessment of research process. It dis/oriented research onto the very land and place I also call home, disconcerting in its symbolism and relationship in articulating otherwise. It helped in connecting nature/culture approach to research, and the material semiotic reworking of this partial reality. Donna Haraway discusses the possibilities non-human agents may have in making new relations.[186] This companion species became a relationality of thinking problems having performed its own border-linking, having the inert way of being that creates its own energy and heat source to break through ice and snow, not waiting for the usual way of doing and knowing nature/culture between winter and spring. The Skunk Cabbage recognition and partiality that worlding (otherwise) can be in supporting positions against one-worlding. Decolonization requires that we think outside of the spacetime in which settler coloniality dominates in its mattering.[187]

Science enacted from the body that takes presences – and their embedded inheritances – *seriously* brings about the question of whom is intervening whom? Through allegories, imaginaries, and material semiotic relations, the foundational grounds become multiple, fractured and partial, not to mention intra-actively penetrative. The thesis has maintained that power has been and continues to be a performative enactment that effectively dis/places doing otherwise space-time-matter for such groundings. The power differentials are both historic and contemporary, transmuting along the nodes of enactment that provide bodily stability, planning for longevity.

Relational accountability, as attempted to be performed through the matterings of presence, encourages research and bodily position to un/become in worlding otherwise as a sort

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[185] Ahmed, "Phenomenology of Whiteness," 165.
[186] Haraway, *Staying with the Trouble*, 26.
[187] Morgensen, "Theorizing Gender," 6.

of collectivity. Remaining open to criticism and acknowledging that people will become bodily-intellectually disconcerted is important to consider. To facilitate possibilities otherwise, not only for marginalized peoples but also for non-Indigenous Euro-Western peoples is critical to this as well. The temporal utterance by Indigenous scholars and activists regarding the more than 500 years of coloniality on their lands in the Americas is an important analysis to contemporary analysis and approach to settler-colonialism. That is why it was articulated through the empirical chapter as well in discussing ontological harassment and cannibalism.

To conclude analysis and discussion, entangling settler-colonial relationship to land, social imaginary and one-worlding on Cape Forchu, in Yarmouth County, Nova Scotia, Canada. There is a particular uneasiness of articulating such a story as it does not engage with or claim to know about Mi'kmaq history of the area, solely the general region's place name, one of seven regions of Mi'kma'ki, Kespukwitk (Land Ends). It is meant to target the ontological barrier of settler colonial storied relationship to place. In reference to the settler colonial inheritance of cannibalistic worlding, it is not the place of transgression to know another, but the change towards a relational approach that takes accountability and responsibility of one's own position at its core. Therefore this focuses on the colonial inheritance representation and performances. Making space for relational accountability to be more of a possibility by removing white settler coloniality as the ground of a universal and absolute world.

False Harbour, Cape Forchu, Yarmouth County, Nova Scotia (Cody d'Entremont, 2016)

Cape Forchu got its French name from Samuel de Champlain in 1604, it means forked tongue of land. As seen in the pictures below there is an oscillation between a productive and unproductive imagery, imaginary, as well as the material networks that make them. The Cape Forchu Light Station won a 2012 "One of Canada's Great Public Spaces" award from the Canadian Institute of Planners, competition.[188] On the right is Markland Estates that has hoped for a lot more than could make happen, yet still waiting.
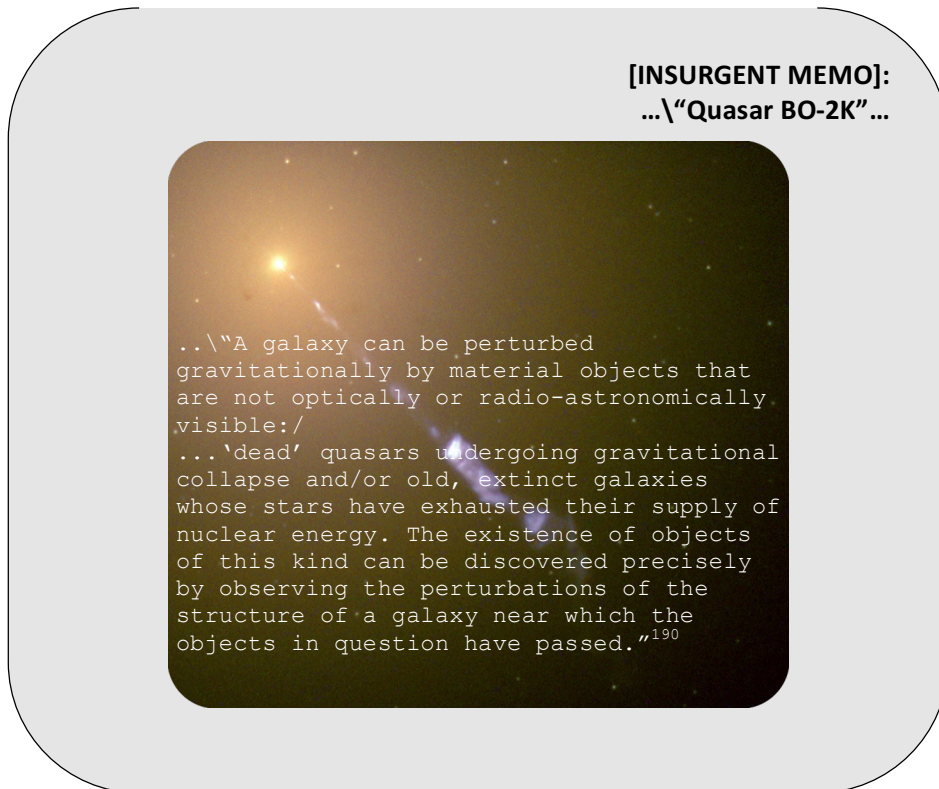

Left: Cape Forchu Light Station, Yarmouth County, Nova Scotia (Cody d'Entremont, 2016)
Right: Markland Estates, Cape Forchu, Yarmouth County, Nova Scotia (Cody d'Entremont, 2017)

The light station, of an 'apple core' architecture, is a main tourist attraction within the County, maintaining some productive networks in tact through time and space. It is a symbol of place-making, fishery economy that this region depends on, making settlement a possibility. It is a partial symbol and relation of settler-colonial imaginary. That continues to be reinvented. Between productive and unproductive, in a Euro-Western modernist worlding lies False Harbour. These spaces and their bent on modernist worlding are both important for settler colonialism and its imaginary to make and claim space, even if laying unproductively. This partiality demonstrates the networks and orientation of power/knowledge. Settler coloniality also lies in the relationship to land, the stories of the land and the possibilities that they afford.

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[188] "Cape Forchu Landmark," *Capeforchulight.com*, accessed April 24, 2017, www.capeforchulight.com.

Entangling the serpentine tongue in worldings otherwise and their potential has not further tied it in place but has unhinged and reared its tongue once more. Queering Quasar BO-2K is forcing the serpent at rest in its eternal absolute knowingness, teasing and prodding it, forcing it to flick the fork of its tongue differently by a doing that challenges its precious, now-barebones-lacking-any-meat-to-bite-into, apple core. Splitting the tongue so as to make the draw towards False Harbour not a flick and whip but more of an unproductive incoherent flailing – because it lacks any sort of meat to now entice people with the fruits of its garden it must be forceful and vengeful on its own shores and elsewhere. Researchers believe that quasars could be created out of one or more colliding galaxies.[189]

- I N T R A GALACTIC D I S R U P T I O N –

[INSURGENT MEMO]:
...\"Quasar BO-2K"...

..\"A galaxy can be perturbed gravitationally by material objects that are not optically or radio-astronomically visible:/
...'dead' quasars undergoing gravitational collapse and/or old, extinct galaxies whose stars have exhausted their supply of nuclear energy. The existence of objects of this kind can be discovered precisely by observing the perturbations of the structure of a galaxy near which the objects in question have passed."[190]

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[189] Carolin Crawford, "When galaxies collide...-Professor Carolin Crawford," *Gresham College*, YouTube video, 55:22 mins, posted April 24, 2013, https://youtu.be/7jPN-uFFTnc.
[190] Image: M87, NASA and the Hubble Heritage Team (STScI/AURA), J. A. Biretta, W. B. Sparks, F. D. Macchetto, E. S. Perlman.
Text: Vladimir V. Beletsky, *Essays on the motion of celestial bodies* (Birkhäuser, 2012), 132.

5.1 Concluding Remarks

The thesis has enacted science from the queer white settler male body, trying to engage seriously with the disconcertment that is entailed in taking Indigenous ontologies seriously. Through sensuous research design from the body, utterances and resonances of galactic cannibalism became prominent as an allegory that intervenes as well as representative of turbulence – mass, matter and momentum – upon this body and other bodies of presence. Taking the Cree concept of wétiko seriously, of the cannibalism of other living beings, ways of being and knowing I have attempted to represent this throughout the thesis. A summary conceptualization through snapshot cases and enactments of ontological harassment and cannibalism, as well as the presence of Indigenous bodies – thus intrinsically the relationships and knowledges that matter (otherwise). This causes bodily disconcertment that may come in various forms, through the enactment of cleansing of difference: cutting of Indigenous and black hair; through the rationalization of the extinction of Beothuk due to the fact that they did not remain in constant contact with European settlers and their particular economies; through the throwing of rocks at Mohawk women, children and the elderly; as well as being disturbed by the presence of Indigenous peoples at a monthly event put on by Indigenous DJs. The multiplicity of one-worlding and worlding otherwise is apparent, it is also apparent that power in connection to knowledge of what the world is and can be is important in analysis.

Bringing about, enticing, teasing the ontological barrier has been a tactic of insurgents. Through performativity of queerness of bodily knowledge, and the relationships that are between body-imaginary-relationality as was attempted to do in this thesis. Being (otherwise from white or accessorized Euro-Western bodies) is the ground presencing in relation to Euro-Western ontological vulnerability. Cleansing of difference and messiness – *flattening spacetime* – is a one-worlding performativity to hold onto the relationships that are made and coerced through its enactments, bodies and their intellectuality are still cast as unscientific and in the realm of fantasy. And since our bodies are forever in displacement and enacting nuanced (internalized-overt) displacement ourselves, why cannot there be another worlding of relationships? No body is immune to one-worlding enactments as we are becoming more and more embedded in its networks. This does not mean however that thinking otherwise cannot have significant impact, indeed many agree we need it urgently. As was evidenced in the last chapter, this worlding has always been present and presencing itself to settler coloniality. The reactionary violence and

humiliation is a very real enactment that is always also presencing. It is this time-less relationship of intra-acting matter always already in its mattering that this thesis wanted to engage with.

The temporal character of the thesis is meant to urge a 'so what' of thought, a 'so what' of position to the present in relation to happenings – ongoingness – of the past and this relation to momentum into the *future*. The so what places emphasis upon human bodies and their positions in relation to domination, a domination that is bodily-emanated and bodily-subjugated, and all bodily movements in between. Bodies that are intra-actively engaged in the power/knowledge regulatory regime, the matter, that bends spaces and times. The relationship to network productions of knowledge, power, economy, (em)body to (em)body surveillance that identifies difference and sameness, its co-constitution through politics of truth. The temporal character is to give emphasis on how we think of time and our time and times to come, to be fully present and in presence of other ways of being and knowing – a relationship itself that is nature/culture queerness as matter contorts and mutates relationships to and as time, immemorially.

Tasked to follow the tensions to see what sort of productive insight they would illuminate, the problematization of research questions was oscillating between higher structures of white settler colonial power of the state through to the social imaginary, of which the thesis located the body, bodies in their flesh, hair, movements and performance as a space to which they produce and co-constitute the state to bodily power/knowledge manifestations. These manifestations do not solely emanate from rigid or hard forms of knowledges but are also carried along with the body and the vulnerabilities and strengths to which also oscillate in navigating the world. As close as we perceive knowledge to be to our bodies, so too is non-knowledge. Turbulence cannot itself dictate the manners to which will follow as dis/orientation. The thesis does not take upon large-scale claims but aims to maintain the bodily-intellectuality close at hand to illustrate the timelessness of transmutations of white settler coloniality. The *Intra-Galactic Disruptions* are meant to also illustrate the spacetimemattering interdependence of various forms of life that are already ongoing matter, not necessarily thought-out or "rationalized" but the stealth and inertia to which they are performed as white settler colonial relationality.[191] The embedded inheritance that knowledge becomes performed by bodies questions how to also

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[191] Barad, "Nature's queer performativity," 47;
Foucault, *Power/Knowledge*, 239.

approach settler coloniality and its relationship to Indigenous communities and lands where politics of recognition would be subsumed into its re-positioning of dominating Euro-Western ontologies as pointed out by Coulthard.[192] Non-dominating ontologies and worlds must struggle with this coercive productivity – consumption of the space and time to do otherwise.[193]

Indigenous narrative, presence and art that disrupt dominating Euro-Western modernist ontologies and their inertial morphology that is emphasized and founded along linearity of time with Indigenous foundational thought and relationality to space.[194] Indigenous narrative, such as that of the Beothuk and the spatial-temporal disruptions of settler coloniality enable possibilities to do otherwise. In this instance the settler writers felt a need to, perhaps themselves being dis/oriented by this reality and worlding, to re-articulate an authority over a founding myth of Newfoundland. This thesis regards such enactments as an opportunity of an ontological opening, but that which was overdetermined by settler colonial desires to re-settle this rupture. As an inseparable part to this project and my own positioning, Indigenous agency and voice was positioned in an insurgent manifestation of ontological difference from that of my own settler coloniality. The disruptions placed at the beginning of each chapter were to instigate a relationality to white settler coloniality, to keep it in sight, so that it could not maintain itself as the ground as invisible or to be avoided.[195] Coloniality could not have been engaged with if not for Indigenous agency within the research and writing process itself. This recognition it itself was not immediate, but took time and the understanding of spatiality to become knowledgeable in relation to my own body. This dis/orientation fundamentally challenges the settler Canadian imaginary, how not just nationalistic relations but community relations are oriented towards a politics of truth. It encompasses a "willingness to live in contention."[196] This contention and willingness is a situated relationality of privilege within and to settler coloniality, however. This privilege of white male settler coloniality, including queerness are indefinite but relationally transmuted. This is why a queer cyborg performance in relation to galactic cannibalism became a productive space to work from and to which methodology aimed to replicate messiness-in-tension. *Coming out* as queer/gay is in itself a way of building and destroying relationships. This

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[192] Coulthard, *Red Skin, White Masks,* 145.
[193] Grosz, *Space, Time and Perversion,*40
[194] Sandy Grande, Red Pedagogy: Native American Social and Political Thought. New York: Roman & Littlefield, 2004), 68.
[195] Berg, "Silence and Articulation," 223.
[196] Snelgrove, "Unsettling Settler Colonialism," 3.

experience of negotiation is a recognition to the one-worlding and worlding relationships that will always remain in flux and movement.

Of coming to identify and position the self in relation to Euro-Western one-worlding and working with this position, instead of relying upon and appropriating Indigenous ways of knowing. However, it is much easier and "accessible" to attempt to work from those positions as they are present and articulate coherent and strict positions towards both to euro-western thought and embodiments. The Cree medicine wheel was introduced to me in undergraduate education and was a position to place thinking-in-relation. It is difficult to think otherwise when there are tangible alternatives, yet I recognize this, as well as reading from others that this is appropriative of Indigenous ways of knowing and being. However, this tangible and limited accessibility made thinking otherwise possible, in relation to philosophy. I have represented its significance on the cover page photo as the moons/planets/celestial bodies through the colours/directions of the medicine wheel: red, black, yellow and white. I know very little of the significance of these directions, yet their articulation and representation were significant in their presencing of relational thought.

The productiveness of the above tasks was not known before the encounter with the Skunk Cabbage as radical actor that instigated the queer white settler male gaze towards the very place I grew up. What is settler coloniality but not the very partial and intimate spaces and times we also call home on Indigenous territories? Academic research had an apparent grip on the productiveness focus on critique of settler colonial wrongs and manifestations elsewhere. Messiness-in-tension, and the willingness to be in such a space began to queer this relationship to Cape Forchu as material semiotic network of imaginary to place, home, history and future. This intra-active rewording could be what Marisol de la Cadena calls a "slowing down reasoning," where ontological disconcertment facilitated possibility of new connections and relations.[197] Research methodology in relation to music, art and poetry kept the notion of inventiveness and creation at the forefront of research. The embeddedness of settler coloniality is in need of ontological openings that also urge it to do otherwise, not in isolation and disembodied but full-bodied relationality. Sara Ahmed discusses the importance not just of objects but the ways in which we bring them into our discussion and the stories they tell along with bodies and

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[197] Marisol de la Cadena, "Indigenous cosmopolitics in the Andes: Conceptual reflections beyond "politics"." *Cultural Anthropology* 25, no. 2 (2010): 358.

knowledge. [198] Disrupting and re-orienting dominating ontology otherwise is an important relationality for change. The process of Queering Quasar BO-2K became a productive process to engage white settler coloniality, as a way to be responsible in taking Indigenous knowledges and ways, seriously.

Lastly, this thesis has used through discussions of performed/navigated dis/orienation, of settler coloniality in various spaces and times, and why that matters. Indigenous presence and performative worlding otherwise are ways in which white settler coloniality and its relations can become (in)visible, depending how seriously white settler coloniality may be host or guest to ontological differences. Dis/orientation is a productive concept/space to work from and through as it holds many possibilities of performances in multiple, fractured and dynamic directions. Turbulence, *dis*ruption, and *dis*concertment are the effects of presences intra-acting when stark worldings collide. It is a space of knowledge and non-knowledge. Bodies, as has been illustrated throughout the thesis are oriented in material networks and regulatory regimes that make knowledgeable their orientation from social imaginary. Although not much and if at all possible to maintain, I believe there is space for doing otherwise through dis/ /orientation. Space and spatiality in itself is an important method in decolonization as it 'makes a mess' of linearity of thought and forms of life, inherent to continuously re-inscribed dominating Euro-Western modernist ontologies.

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[198] Ahmed, *Phenomenology of Whiteness*," 154.
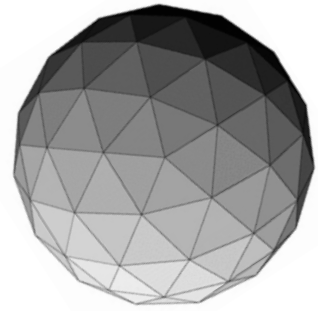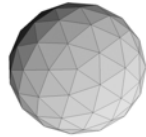
"I imagined many moons in the sky lighting the way to freedom."

- Cindy Mayweather[199]

[199] Janelle Monáe, "Many Moons," *The ArchAndroid*, Wondaland Arts Society and Bad Boy Records, 2010.

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