Responding

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Reading this body of work I am again reminded of how bringing a close attention to gender and sexuality can sharpen an analysis of race.

Brendan Hokowhitu's searing, and yet compassionate, indictment of an indigenous masculinity created through patriarchal nationalist movements is a story I have waited a long time to hear – although I didn't know it until I read his essay. The application of Foucault to an unassailable, authentic Maori-ness, an elitism mediated through post- and neo-colonial subjectivities, and rooted in 'cultural truths' has described something that has always felt inherently and painfully out of my reach. The encumbrance of the subject tradition that Hokowhitu identifies, and the violent means by which it forecloses the possibilities of a non-elitist notion of freedom, is both a calling out and a response; an act that can only come from a willingness to be academically vulnerable in a way that itself performs a whole new kind of masculinity.

And, whereas on some levels it might be possible to read Reyna Ramirez's essay as a call to celebrate the kinds of nationalistic masculinities that might be erected in response to settler colonial desires, she challenges us to imagine how deeply a re-cognition of markers of masculinity (i.e., one that might encompass prophecies, inherited lineages of warrior responsibilities, self-deprivation for a greater good, a belief in survivorship that surpasses an individual lifetime, and a complex navigation of competing ideologies of non-blood kinship) might de-center settler notions of personhood. This is a direct challenge to neo-liberal notions of individual material successes, and offers a much more generative interpretation of the role of an individual in contributing to familial, tribal and communal sovereignties. Ramirez may be proposing a way of imagining

epistemological shifts around markers of racialised gender within the archives.

Any sense of relief we might feel in the solidity of a geography beneath our feet is destabilised in Mishuana Goeman's reading of poetry and cartography. A spatialised kind of justice performed, as Goeman argues, in the poetry of Joy Harjo, is a call to actively un-settle notions of land and bodies. Far beyond the resurrection of a buried authenticity, Goeman argues that we must push ourselves to potentially reformulate 'an alternative to the conscriptions of race, bounded nations, and conquered people'. Rather than a prescription, this argument might be understood as a license; permission to follow a navigational route conceived by cultural workers.

The high stakes that Andrea Smith identifies in the ideologically false, but materially accurate, dichotomy between short-term judicial accommodations and long-term revolutionary goals, reflects her insistence on focusing on violence against Native women. She sets a standard for evaluating academic and political strategies, both as regards quests for 'justice' within state-sanctioned systems, and in relation to revolutionary dreams that think beyond the current existential consequences of being 'native' and 'woman'. The clarity she brings to examining underlying assumptions about morality and values is an example of the possibilities in interdisciplinary scholarship, and of a decades-long commitment to creating a world in which Native women will not be the default target of institutional and inter-personal violences.

Hulleah Tsinhnahjinnie's images 'Hoke-tee' and 'We-wha, The Beloved' also disturb the seductive comfort of the tools we may have been content to wield – of tradition, archive, maps or law. Her work requires that we question the very indexicalities we may have been trained to rely on, not by an explicit refusal, but by juxtapositions that can make our assumptions feel slightly ridiculous. But the beauty of her suggestions can relieve us of a persistent shame.

The irony in Nada Elia's title, 'Gay Rights With a Side of Apartheid', allows less room for absolution, not only for us as scholars and activists, but as scholars and activists committed to fully comprehending the effects of settler colonialism. How can the processes that produced critical queer and indigenous theories and theorists, also produce such a resonant historical silence around

colonial practices in Palestine? How might the practice of gay tourism – or, of consuming gay pornography set against the backdrop of violent erasures – produce an indifference compatible with perpetuating settler colonisation? Her essay establishes a new, shifting and exciting critique of the means by which 'we' could become the 'they'. In challenging the limitations of a Native imaginary that could allow the silence around Palestine to continue, Elia encourages us to build a more robust notion of sovereignty itself.

This collection contains two notable exceptions to this silence: Mike Krebs and Dana Olwan's '"From Jerusalem to the Grand River, Our Struggles are One": Challenging Canadian and Israeli Settler Colonialism', and Scott Morgensen's 'Queer Settler Colonialism in Canada and Israel: Articulating Two-Spirit and Palestinian Queer Critiques'. Rather than elucidate their contributions to a growing dialogue about sovereign responses to settler colonialism in Palestine, let me just say how excited Scott and I are that this noise, this scholarly suturing across borders, oceans, continents and time has happened within this special issue of *settler colonial studies* focusing on gender and sexuality. Our work, and that of the journal's contributors, is intended as a series of propositions rather than a conclusion. It has been a process of calling, and of responding, with the necessary overlaps and gaps.

Finally, it is the measuring of a distance that Qwo-Li Driskill charts, of a waiting for, and a coming home to, somewhere not entirely new.

BIOGRAPHICAL NOTE

Michelle Erai is Assistant Professor of Women's Studies at the University of California, Los Angeles. She was a co-founder of Incite! Women of Color Against Violence. Currently she is writing her first book, Civilizing Images: Violence and the visual interpellation of Maori women*. Her tribal affiliations are Ngapuhi, Ngati Whatua, and Ngati Porou.*