



**University
of Victoria**

Graduate Studies

Notice of the Final Oral Examination
for the Degree of Doctor of Philosophy

of

JESSICA KOLOPENUK

MA (University of Alberta, 2012)

BA (University of Alberta, 2010)

**“Power and Echoes:
Colonial Relations of Re/iteration and their Genomic Indigeneities”**

Department of Political Science

Monday, January 6, 2020

2:00 P.M.

Clearihue Building

Room B021

Supervisory Committee:

Dr. Rita Dhamoon, Department of Political Science, University of Victoria (Supervisor)

Dr. Arthur Kroker, Department of Political Science, UVic (Member)

Dr. Heidi Kiiwetinepinesiik Stark, Department of Political Science, UVic (Member)

Dr. Kim TallBear, Faculty of Native Studies, University of Alberta (Outside Member)

External Examiner:

Dr. Robin Nelson, Anthropology Department, Santa Clara University

Chair of Oral Examination:

Dr. Simon Devereaux, Department of History, UVic

Dr. David Capson, Dean, Faculty of Graduate Studies

Abstract

Through relations deriving Miskâsowin – an Ininiw/Cree theory of science, technology, and society - *Power and Echoes* explores *what genomic knowledge means for Indigenous peoples* and, also, *what Indigenous knowledge can mean for genome sciences*. Taking as a centre point that Indigeneity, in empirical and heuristic forms, has been a site of reciprocity between relationally-produced *scientific* and *political* knowledge, I ask: what are the key fields that are genomically re/iterating indigeneity in Canada and how are they relationally produced with/through/as the field of colonial power? And, what can genomic biotechnologies, research, and policies relating to indigeneity reveal about temporally/spatially shifting relations of (colonial) dis/possession? Specifically, this research engages four fields of genomics and four re/iterations of indigeneity that they are making; 1) *female-indigeneity* and forensic science policy where DNA profiling is increasingly used to identify missing and murdered Indigenous women, girls, and Two-Spirit persons (MMIWG2S); 2) *postindigeneity* and biological anthropology where the scientific appetite for discovering and mapping “Native American” genomes still sees Indigenous bodies as experimental material in life as well as in death; 3) *pathological indigeneity* and biomedical research where the search for racial causes of disease has been replaced by the analysis of genetic immunological susceptibilities; and 4) *consenting indigeneity* and bioethics, the primary field that research institutions use to regulate the wide-ranging and colonial power dynamics involved with doing genomic research with, about, and affecting Indigenous peoples. Together, these clusters of relations will be mapped into the overall project that examines how changes in technoscience often correlate with changes in the relationships and biotechnologies that colonial nation-states and their citizenries, scientific fields and their researchers, and also bioeconomies and their consumers use to form themselves through, in spite of, and also, as Indigenous peoples.