

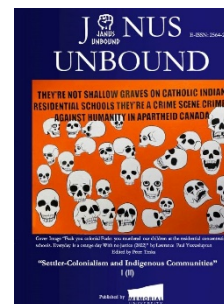
Title: Moments in Continual Imperialist Colonial Capital  
Exploitation and Oppression: Letter from the Editor

Author(s): Peter Trnka

Source: *Janus Unbound: Journal of Critical Studies*, vol. 1,  
no. 11

(Spring 2022), pp. 1-4

Published by: *Memorial University of Newfoundland*



---

## Disclaimer

The views, opinions, conclusions, findings, and recommendations expressed in this publication are strictly those of the respective author(s) and are not necessarily the views of *Janus Unbound: Journal of Critical Studies*, its editors, its editorial team, and Memorial University of Newfoundland (collectively, the “Publishers?”). Authors are responsible for all content of their article(s) including accuracy of facts, statements, citations, and so on. The University gives no warranty and accepts no responsibility or liability for the accuracy or completeness of any information or materials contained herein. Under no circumstances will the Publishers, including Memorial University of Newfoundland, be held responsible or liable in any way for any claims, damages, losses, expenses, costs, or liabilities whatsoever resulting or arising directly or indirectly from any use of or inability to use the contents of this publication or from any reliance on any information or material contained herein.

## Message from the Editors

The editors welcome letters on all subjects, especially if they discuss or comment on the works published in *Janus Unbound*. Please read our Guidelines for Authors prior to submitting your manuscript.



Janus Unbound: Journal of Critical Studies is published by Memorial University of Newfoundland

# Moments in Continual Imperialist Colonial Capital Exploitation and Oppression: Letter from the Editor

*Janus Unbound: Journal  
of Critical Studies*  
E-ISSN: 2564-2154  
1(2) 1-4  
© Peter Trnka, 2022

Peter Trnka



## Preambling

This time the cover tells the whole story. What more can I add to Lawrence Paul Yuxweluptun’s “Fuck you colonial Fucks”? What should I add? Nothing, absolutely nothing, except agreement. And circulation, share the thought, tell others.

Turning writing into not writing, teaching into not teaching.

## Thematizing

Some of us have always been nomads. Wanderers. Spiritually, that is, intellectually, and materially, geographically. There is constant migration. Perpetual and continual.

There is perpetual also colonization and recolonization. Folding the margin into the center and the centers into margins—displacement at will to rotate circuit flows. Perpetual return to originary (primitive) capital accumulation. New areas, multitudes, resources, and services. Extension and intensification of capital modes of production and exchange and life. Formal and real subsumption of labour by capital, as set out by Karl Marx (*Capital* Volume 1; *Grundrisse*) and focused in Antonio Negri (*Marx Beyond Marx*). Capital recapitalizes as rapidly and continually and violently as is necessary.

Never speaking for anyone or anything. In expressing making a difference. Becoming invisible—education as an art of becoming invisible. Becoming, going elsewhere. Distraction, displacement. Best moments are when the teacher slinks outside or falls under the desk. A collective midwife or facilitator—architect or carpenter of platforms—shadow gatherer.

Don’t attempt to set the frame for everything. Hubris of intellectuals. Instead: humility. Context. Webs of social and natural relations (peoples/groups, lands, worlds). All my relations.

## Archiving

Too many moments to ever pretend to represent an adequate understanding. We've collected some, touching on the here and now. Where the here is a more extensively and more intensively globalized or world-wided (or widened) world and the now is an evermore hyper-manufactured, simulated, so-called synchronous "real time" impossible event with infinite sheets of repressed history and forgotten future possibility. A world with centuries-long, millennial perhaps, patterns of colonization and imperialist expansion. With accompanying racialized, gendered, classed, and other-how socialized violence, antagonism, hatred, and killing. Altogether exploiting the multitude, the masses, the poor and downtrodden, subaltern and *lumpen*-proletariat, ever more increasingly the near entirety of the working-to-be-living mass of humanity.

A few somewhat clear glimpses in the storm (theoretical guides). One line: Marx (Schlomo Avineri ed., *Marx on Colonialism and Modernisation*), V.I. Lenin (*Imperialism: the Highest Stage Capitalism*), Rosa Luxemburg (*The Accumulation of Capital*), Samir Amin (*Unequal Development*). Continuing a perhaps still young history of capital as a world-wide exploitation system of commodity production and exchange where imperial colonization is a constant feature at the margin, at the relatively less capitalized, less commodified border. Guides to map wandering in the storm.

Thrilled with the writing, the art, the editing—so many new ways and levels of reading, new speeds and slownesses. All is on theme without much trying. Works from collective members and from new friends in northern Big Turtle Island and Malaysia.

To start, however, our cover and first piece are thanks to Lawrence Paul Yuxweluptun, his painting "Fuck you colonial Fucks" and accompanying artist statement. Thank you Lawrence Paul, and thank you Deborah Root our Art Editor.

Celeste Pedri-Spade and Brock Pitawanakwat's "Indigenization in Universities and its Role in Continuing Settler-Colonialism" exposes the current Canadian (and more global) phenomenon of major nation-state semi-corporate institutions paying lip service to the ideology of indigenous affirmation, at the same time as closing programs, becoming more autocratic as bodies, and attempting to sequester themselves from any public accountability, scrutiny, or criticism. As Pedri-Spade and Pitawanakwat write: "Canada's reluctance to support full self-determination of Indigenous institutions of higher education is a microcosm of the colonial control that the settler state continues to wield over Indigenous peoples" (17). The analysis is extremely current and pressing, as any semi-self-aware academic working in "so-called Canada" (to follow the Poetry Editor) should know:

A timely example of the severity of the neoliberal settler-colonial capitalist regime in Indigenous academics is the 2020/2021 closure of the Indigenous Studies program at the University of Sudbury, a federated partner of the Laurentian University. ... [T]his program was terminated during a 'restructuring phase' as a result of Laurentian's insolvency filing under the Companies-Creditors Arrangement Act (CCAA). This was the first time that the federal courts approved the application of this Act, intended for corporate, for-profit companies to a Canadian university. (18)

Casualties in addition to Indigenous Studies: Labour Studies, Gender Studies, Environmental and Social Justice programs, and Philosophy and Political Science (12).

*Unbound's* Book Review Editor Louis Brehony's "Genius in the People" points to prisoners groups as revolutionary vanguards by way of analysis of instrument making amongst Palestinian, Syrian, and Irish political prisoners. Instrument making—notably from gaming boards, particularly chess and backgammon—means also playing, singing along with, and all of the very many things that come with that (escape, lines of flight, song worlds, resistant artistries) in revolutionary becomings: the "revolution is a process" (47). The journal's Poetry Editor Andreae Callanan in "Writing to right the wrongs" gives us a personal piece on autism, meltdowns, "heaving cellular grief"—cultural appropriation, story-telling, cultural and regular genocide in Canada and: "I am left asking myself: where does 'using my privilege' end and 'talking for others' begin?" (55). We then return to Palestine and Israel in Aladdin Assaiqeli, "The Ethical Cleansing of Palestine in Israeli and Palestinian Narratives": naming, renaming, violating, and reviolating; "Colonial discourse technologists have always resorted to language to find a way to enact and sustain domination" (70). Reviews by Liam Ó Ruairc of books on the career and life of Edward Said, by Timothy Brennan among others, and Nathan Richard Williams on African sovereignty, complete our scholarly sections.

Thank you Douglas Walbourn-Gough for your poem "This All Happened?" and Public Studio for the Road Shot images. We hope always to feature more better art.

## Unbinding Collectively

Thank you for your time, attention, life, work—care, thank you for your care. Solidarnosç. We are a dynamic collective—welcome Tayseer Abu Odeh, Abigail Broughton-Janes, Crystal Fraser, Md Sahidul Islam, and Krushil Watene. Thank you all, writers, artists, editors, readers, for your respect, trust, opportunity, support, solidarity, criticism.

Thanks Danine Farquharson and Tahrir Hamdi for the theme of settler-colonialism and indigenous communities. We continue anti-colonial decolonization themes, variations with difference, with no predetermined *telos*—how community grows. Rhizomatic adventure exploration. Where and when will DISPLACEMENT, FLIGHT, MIGRATION take us in issue three?

(A personal comment on Russia, or Moscow. Or a tyrant accommodating Russian political economy and a Putin. My grandfather Viktor Dobřický, on my mother Nina's side, was from Ukraine, lived in Odessa before running from the Bolsheviks, to Prague, shortly after WWI. The Soviet invasion of Czechoslovakia in 1968 displaced myself as a four year old with my sister and parents to England. The short histories of the lives of nations.)

Cosmopolitan. All my relations.

## Biography

Peter Trnka is Associate Professor of Philosophy at Memorial University. He has taught at Karlova University, Prague as well as Toronto and York. He has published scholarly philosophical and transdisciplinary articles in various international journals, as well as poetry and a cookbook. He also edits *Cogito: Student Journal of Philosophy and Theory* with Max Sizov.

## References

- Amin, Samir. 1976. *Unequal Development: An Essay on the Social Formations of Peripheral Capitalism*. Translated by Brian Pearce. Sussex: The Harvester Press.
- Avineri, Schlomo, ed. 1969. *Karl Marx on Colonialism & Modernization*. New York: Double Day & Co., Inc.
- Lenin, V.I. (1916) 2010. *Imperialism: The Highest Stage of Capitalism*. London: Penguin.
- Luxemburg, Rosa. (1913) 2003. *The Accumulation of Capital*. Translated by Agnes Schwarzchild. London: Routledge.
- Marx, Karl. 1971. *The Grundrisse*. Translated by David McLellan. New York: Harper & Row.
- . (1887) 1995. *Capital* (Vol. 1). Translated by Samuel Moore and Edward Aveling. Moscow: Progress Publishers.
- Negri, Antonio. 1991. *Marx Beyond Marx: Lessons on the Grundrisse*. Translated by Harry Cleaver, Michael Ryan, and Maurizio Viano. New York: Autonomedia.