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Paradigmatic Bio-Logic: Against Biology and Towards Translife

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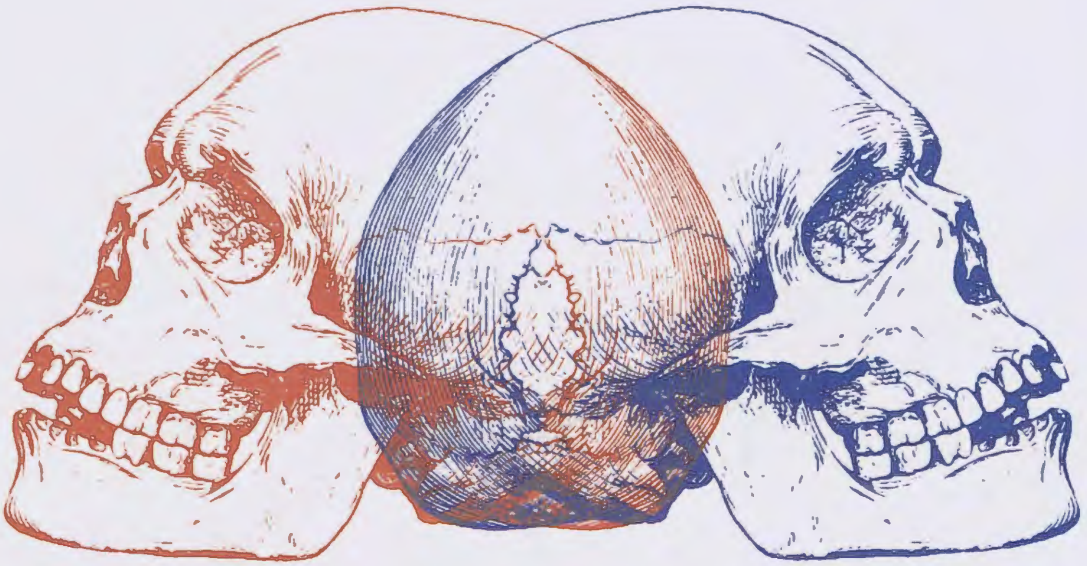
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PARADIGMATIC BIO-LOGIC

AGAINST BIOLOGY AND TOWARDS *TRANSLIFE*

By Chris Coles

ABSTRACT

This project seeks to indicate that the dominant conception for which the definition of life catalyzes into existence is that of biology. I seek to indicate that the semiotic imperialism for which biologization¹ enacts on life operates as part and parcel to the colonial-cisheteronormative project of Gender. Following the critical work of nila nokizaru, Gender's project eradicates not only indigenous peoples and trans folks but becomes, in fact, a war on life itself. What this results in is the framing of life as determinate, and thus kinships as always already hurtling towards a predetermined end point: an end point that creates the self-fulfilling prophecy of ontology. An ontology as a violent sexing of the body that seeks to produce trans folks (and all those

at the periphery of coherency) as worth nothing but death to sustain 'life.' Arguing against this function of the Western death machine, I articulate that we ought to endorse Karen Barad's framing of life as 'indeterminate' as a method for which we formulate radical politics. These radical projects seek not only a freeing of life from the chains of biologization, but for the total abolition of the material realities that produce entire populations as disposable, entropic forces, and death-worlds. In essence this paper hopes to propose a radical reconstruction of kinship, a sort of trans kinship. A trans kinship that both allows for our bodies to flourish and functions as praxis for revolutionary direct action.

The specter of biology is near omnipresent, especially evident in how sex, and consequentially Gender,² are theorized within mass culture. Left-wing politics and theory has long forwarded the understanding of systems of power as that which regulates/controls political, and thus social, life. That said, the semiotic imperialism of biology has parasitized itself within the radical left as well, contradicting the foundational beliefs of those expressing them. For example, trans-exclusionary radical feminists (TERFs) often endorse 'gender abolition,' even as they vehemently exclude trans women – who true abolition would require centering – from their rigid definition of womanhood. This attempt to eradicate trans women reveals a vicious attachment to womanhood as signified by the vagina (cis-womanhood): a reproduction of the same colonial force of Western biologization which said TERFs have proclaimed to set out to dismantle. The explicitly contradictory nature of these beliefs reveal the way in which biology has penetrated the molecular realm to such a degree that we have been conditioned to desire a folding of all life (specifically understandings of sex and gender) under the taxonomy of biology. Following Oyèrónke Oyewùmi, we ought not understand biology as an independent vector of violence, but rather as one that is necessarily situated within the production of Western modernity, anti-blackness, settler colonialism, and by consequence compulsory heterosexuality (9). In that sense, I hope to indicate that the taxonomization³ of molecular life under the signifier of biology necessarily sexes the body, and in doing so, deploys the structures through which compulsory heterosexuality gains coherence. Thus, this essay not only impels the necessity of gender abolitionism in revolutionary struggles against compulsory heterosexuality, but also a rearticulation of life as fundamentally virtual⁴ (Parisi 14).

WE OUGHT NOT UNDERSTAND BIOLOGY AS AN INDEPENDENT VECTOR OF VIOLENCE, BUT RATHER AS ONE THAT IS NECESSARILY SITUATED WITHIN THE PRODUCTION OF WESTERN MODERNITY, ANTI-BLACKNESS, SETTLER COLONIALISM, AND BY CONSEQUENCE COMPULSORY HETEROSEXUALITY

BIOLOGY AND THE MOLECULAR

Despite what biology would lead you to believe, life is not determinate; life is not transcendently knowable or "determined genetically...by parts of the genes called chromosomes" but rather fundamentally indeterminate, always already in flux (Stryker 8). Following Karen Barad, the very quantum materials of life's – like protons and electrons – general principle can be understood as existing in such a state (394). Traditionally within the regime of Western metaphysics (of which 'science' is a result of), biologization results in a predetermined expression of life, the reproduction of an ontology–life as always having a constitutive being. For example, the species classification system reduces the difference found within particular species down to a singular set of unifying traits. In this sense, it could be said that the ontologization⁵ of life is the *raison d'être* for which Western metaphysics departs upon in that it structures "difference...as degeneration" (Oyewùmi 3). Biology serves as one of the fundamental vectors for such collapsing of difference in that it manifests a claim to positivism, and forwards such positivism as the retroactive justification of biology's dictums (Oyewùmi 9). Through this project of Western world-building, bio-logic becomes sutured onto understandings of physics as well. Indicating this

process, traditional physics⁶ has sought to explain waves and particles as necessarily determinate, reinforcing determinacy as the overarching principle through which the structure of life expresses itself (Sheldon 4). This generally takes the form of constructing waves and particles as having universal principles that always already determine their expression (Sheldon 4). This results in a construction of particles and waves as always already determined in their expression; this is, particles are treated as discrete, locatable “bits or points of matter” while waves are thought of as “radiations whose ambit is the totality of the space through which they flow” (Sheldon 8).

Yet, once again invoking Barad, this interpretation of life misunderstands the foundation of its claim to determinacy. Pivoting to quantum mechanics, there are circumstances in which particles become indistinguishable from waves. Rather, particles and waves are indeterminate due to the fact that their expression is always dependent on the materialities for which they are situated within; they are virtual. Virtual in the sense that their trajectory is not teleological⁷ but instead open to the infinite possibilities made possible by particular material realities; or in other words, “the virtual is reality in terms of strength or potential that tends towards actualization or emergence” (Parisi 14). To elaborate, the classic way in which particles and waves are recorded is through what is called the ‘double-slit’ experiment. In this experiment,

particles and waves travel through two open slits in a plate and then strike a screen which records their pattern/location (Sheldon 9). Classical physics would say that particles passing through a double slit would produce a scattershot pattern as each particle “passing through on slit strikes on mark” of the screen (Sheldon 9). That said, when particles do pass through such an apparatus they do not actually express themselves as theorized, instead presenting the undulating ‘interference’ pattern associated with waves (Sheldon 4). Compounded with this, if a detector is added to determine which of the two slits the particles actually passed through their formation reverts back to a scattershot (Sheldon 5). This indicates that the foundational principle for the very building blocks of life is not determinacy, but rather indeterminacy, virtual particles that are constantly opening themselves towards the possibilities constituted by the material relations they both create and are situated within (Barad 395-396). In this sense, life should not be understood as a stabilized bio-logic force. In opposition to this, life should be understood as an interplay between molecular relations that constantly produce mutations within all fields of life (Parisi 53-54). To reiterate the old Deleuzoguattarian⁸ adage, life is a minoritarian process of becoming as opposed to having an essential ‘being’; any attempt to compress becoming into being (as biology does) is a reactive force of violence (Deleuze and Guattari 106).

SEXING THE BODY AND THE PROJECT OF GENDER

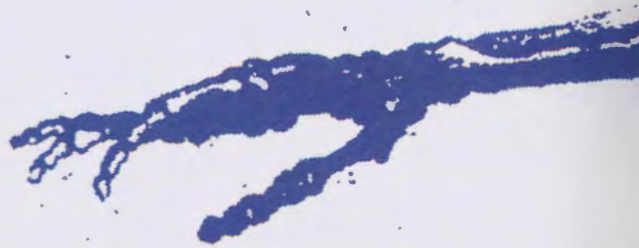
Biology engages in this reactionary violence of stabilization in that it seeks to create a determinate principle, or being, for which life is organized. For example, biology categorizes bodies as constitutive wholes, or organisms, instead of machines that necessarily interplay and are contaminated by their ecologies. Summarizing Merleau-Ponty, Judith Butler articulates that one of the primary ways in which biology engages in this process is through not only the invention of the body as a naturalized product, but specifically the sexed body (463). I want to stress the importance of this argument; Butler's claim is not merely that taxonomies of biology create a specific conception of the body that is sexed, but rather that the Western bio-logic through which the body comes to be known as a 'body' is necessarily sexed. To be clear, this is not to say that the impact for which these conceptions of the body have are not 'real' in their impact/violence, because they certainly are, but rather serves to indicate that the claim to naturalism that these conceptions deploy is part and parcel to that violence, rather than an indication of some 'truth.' (Butler 464). This specific biological project, the compression of the body to be strictly organized around sex, is a process of collapsing the virtual potentialities of the molecular to a sexed ontology—a violent attack on life itself. Luciana Parisi brilliantly articulates this process:

[This] model of representation does not entail the exact reflection of reality or truth, but is more crucially used to refer to a system of organization of signs where structures of meaning arrange...through the hierarchies of the signifier. The model of representation reduces all differences...to the universal order of linguistic signification constituted by binary oppositions where on term negates the existence of the other (9).

In this sense, it is clear that the process for which biology embarks upon, the inducing of the body into the semiotic realm vis-a-vis a sexing, is one that is fundamentally violent; the question then becomes: what does this conception of sex look like?

While Susan Stryker's seminal "Transgender History" is incredibly important for a variety of reasons, it does reinvest within the biologization of bodies and, in doing so, inadvertently reveals the particular conception of sex deployed by biology. This reinvestment on the part of Stryker's when talking about the division between gender and sex, which as Parisi reminds us, are not two distinct entities but rather co-constitutive forces utilized to forward a signified

(and thus violent) conception of the body (50). As an example of this, Stryker says "Sex is not the same as gender...the words 'male' and 'female' refer to sex. Sex refers to reproductive capacity or potential...Sperm producers are said to be that of the male sex, and egg producers are said to be of the female sex" (8). This reveals explicitly the conception of sex biology deploys as generative of the body which is predicated on the idea of static genital expression (penis and vagina), sexual dimorphism, and reproduction. In short, this construction of sex seeks to justify its reduction of genital life to the signifiers of penis and vagina, and the consequential construction of those two signifiers as dimorphic under the banner that sex has solely do to with 'species' reproduction. This a-priori association between sex and reproduction is independently violent in that not only does it constitute the body as a stabilized organism, thereby creating the subject to be disciplined by biopower⁹, but explicitly works towards the complete elimination of intersex folks (Parisi 35). To elaborate, given the way in which intersex bodies are ones that exist outside of the signifiers of penis and vagina, and the association between sex and reproduction seeks to position said signifiers as the only way in which bodies can materialize, meaning that intersex people¹⁰ are rendered existentially unintelligible. To return to the earlier Parisi quote, this semiotic refrain seeks to negate the existence of the other by creating a regime of meaning (in this case what genitals 'are') that always already frames them out (9). This is a violence that can once again be seen in Stryker in that she positions sex as the two dialectical positions of male and female 'sex organs' that "cannot be changed" (8).



The sexing of the body, through a process of life's capture within the referent of biology, is not only violent in this sense, but also due to the fact that it is the logic used to gender bodies. Logics that gender bodies in such a way that necessitate colonialist, transphobic, and through its production of compulsory heterosexuality, heteronormative violence. Briefly stepping away from the question of biological sexing, it is important to understand just what Gender is and thus how said sexing paves the way for it to deploy itself. To be clear, when I say that Gender is inherently a violent structure I do not mean to say that gender identity in the abstract is bad. Rather, I mean to articulate the way in which a dominant conception of Gender has been created, deployed, and enforced in such a way that it demands people fit into specific gender identities that they did not determine. Thus when we critique and call for the abolishment of capital-G Gender, that does not mean the eradication of gender identities that exist outside of said paradigm like the Hijra, Two-Spirit, Fa'afafine, etc. but rather for the destruction of the system that makes said identities unintelligible. In this sense then, Gender refers to the structure of gender that has been semiotized as the be-all-end-all of what gender could mean, and because of that, the a-priori script for which bodies can exist (nokizaru 6).

The project of Gender is one that was/is explicitly deployed as a tool of the settler colonial project on the land mass we know as the 'Americas' including 'Canada,' forcibly deployed onto indigenous nations in an attempt to eradicate indigeneity (nokizaru 4-5). This was done due to the fact that a vast majority of indigenous nations not only structured their socialites in non-patriarchal makeups, but specifically had conceptions of gender that did not at all correlate with the European model (Lugones 25). Examples of indigenous gendering that were rendered unintelligible by Gender include Hawaiian mahu, Māori fa'afafine, Ojibwe nizzh manitoag, and many more (Young 102; Feu'u; Pyle 577)¹¹. Thus, Gender functions through the production of two gendered subjectivities (men and women). The hegemonic correlation of those subjectivities to particular genitalia. In doing so, Gender constitutes the ontology of those who possess said genitalia. In this sense, Gender could be thought of as operating through what Gilles Deleuze and Félix Guattari have called

the 'faciality machine.' The faciality machine refers to a particular construction of how subjectivity comes about, or subjectification, in which subjectivity becomes exclusively defined by static characteristics (168)¹². In this sense then, "faciality...ends up excavating a binarist figure-ground referent as the support of the universal...statements. All flows and objects must be related to a subjective totalization" and thus works in service as a weapon of reactionary violence (Guattari 76). In the context of Gender, the faciality machine works in service of signifying penises as men, vaginas as woman. Through this, Gender injects these gendered-subjectivities into said genitalia, and consequentially, produces them as constitutive of the body that Gender is signifying. In this sense, Gender will always already be not only transphobic, because of its coercively assigning bodies at birth and obliteration of non-binary trans folks, but also exclusively utilized to eradicate indigenous populations all over the globe.

The sexing of the body becomes the precursor to this process of Gender because it constitutes the stage, i.e. the compression of genital life into a static expression, for which the subjectification of Gender necessitates. To elaborate, the idea that bodies are born with either male or female sex organs is the necessary first step for gendered subjectification. Due to the fact that this subjectification is premised off of the injection of a gendered subjectivity (man or woman) into specific genitals, and then facializing that as a body's white wall¹³, that becomes

incoherent if there is not first a static construction of what genitals are (i.e. either penises or vaginas) for which the sexing of the body is able to provide. In this sense then, the sexing of the body provides the necessary first step for the internal logics of Gender to deploy themselves—a logic that forms the basis for all transphobic violence to dispense itself, coercively assigning bodies genders at birth. Since Gender claims a 'natural' a-priori operation, bodies are retroactively gendered as fetuses, once they are born, and as they move throughout life. Told that their body, through the prescription of gendered-subjectivity, is nothing but cis womanhood or manhood. This is not merely a discursive process though, but through the aid of a multitude of different apparatuses, most chiefly the medical industrial complex and the police, Gender makes this quite a material one. This process is necessarily coercive because bodies have no choice in whether they are gendered or not; they simply are forcibly shoved into a subjectivity of man or woman by virtue of existing and/or not existing with a particular genital makeup. A process such as this means that Gender is always already violent. Forwarding this, nila nokizaru articulates "Gender benefits those who want to control, socialize, and manage us and offers us nothing in return. Every time a person is scrutinized and gendered, society has attacked them, waged war on them" (4). Beyond this, Gender is also the primary logic for which transphobia is able to manifest. This process of Gender is what is able to frame trans folks as abominations in the face of biology, because we refuse said process of coercive assignment, and through this trans people become bodies that are justified in violence being taken against them. A process such as this becomes incoherent if there is no sexing of the body that concretizes the genital signifiers that Gender requires.

COMPULSORY HETEROSEXUALITY

I ultimately contend that not only is this process of biologizing life violent, but also that through its justification for Gender, creates the conditions for what Adrienne Rich calls 'compulsory heterosexuality.' It does this because, if Rich is right that compulsory heterosexuality is a regime that is first and foremost structured through the gendered relations of man and women, which I think she is, then the creation of the system of Gender that provides coherence for said gendered relations is necessary (633). To elaborate, if we understand 'sexuality'¹⁴ to describe a specific taxonomy of desire that orients bodies towards politically constructed

forms of relations, then sexuality requires an object for which it is oriented towards (Puar 30). It requires such a complete object because, like Rich articulates, the primary way in which sexuality comes to be understood is through the psychoanalytic frame of Oedipalization¹⁵ (especially compulsory heterosexuality) (638). It requires this because the Oedipal understanding of desire articulates that the direction of desire is always attached to a complete, or determinate, object, which in the context of desire being trapped within the sexuality referent of compulsory heterosexuality looks like desire being oriented towards gendered bodies (Nigianni 170).

COMPULSORY HETEROSEXUALITY OPERATES AS A PROJECT OF MALE DOMINATION BECAUSE... ITS PRIMARY OPERATION IS NOT MERELY TO MARGINALIZE QUEERNESS BUT LESBIANISM

If compulsory heterosexuality functions as not only a force of heteronormativity, but more specifically a re-justification of male dominance it means that Gender is an integral part of compulsory heterosexuality's formation (Rich 640). Compulsory heterosexuality operates as a project of male domination because, as Rich indicates, its primary operation is not merely to marginalize queerness but lesbianism (Rich 640). It targets those disciplined into womanhood, specifically those who refuse to be tethered to maleness (lesbians), because these forms of insurgent womanhood upend the structure compulsory heterosexuality is indebted to.

To elaborate, absent the biologization of life that paves the way for which the project of Gender is able to gain coherence, compulsory heterosexuality is not able to dispense its violence because it does not have any desiring orientation for its sexual taxonomy, and more importantly, does not have a class for which its violence is directed at (womanhood). Additionally, compulsory heterosexuality is first and foremost concerned about reproduction, i.e. due to the fact that women are semiotized as only ever having vaginas, the fact that lesbian sex under this paradigm cannot 'give birth' is one of the justifications used to forward cis lesbian's marginalization (Rich 637). In this sense compulsory heterosexuality should not only be thought of as a system that dispenses solely heteronormative, misogynistic, or lesbophobic violence but transphobic violence as well. Compulsory heterosexuality, in its predication on the project of Gender, forwards the sex-reproduction association and thus the constitution of womanhood and manhood based on imagined dimorphic genitalia. This is important not only because it reveals a dimension of compulsory heterosexuality's violence that is often ignored, but also because it reveals the necessity of the sexed body in the figuration and production of the multitude of structures that dispense compulsory heterosexuality. Not only does compulsory heterosexuality require some configuration of gender, to become the object of its structured desiring orientation, but it specifically requires the Gender that is produced by the sexed body because of its interpolation of bodies as having an intrinsic sex-reproduction connection.

CONCLUSION

"Gender is a war against all of us, and for those who desire freedom, nothing short of the total eradication of gender will suffice" (nokizaru 7). In short, the central point I want to communicate is that if there is any hope for trans liberation (and the liberation of all life) we must turn against Gender. We must turn against Gender not only because of its foundational violence(s), but also because Rich's theories are once again gaining prominence. To be clear I think this recovery is important; Rich was right to identify compulsory heterosexuality as a central vector of violence, but we can never dismantle said violence if we do not recognize that Gender is part and parcel to said vector. If we do not orient our revolutionary politics against compulsory heterosexuality to also be Gender abolitionist it means we will always fail to truly deconstruct the violence of compulsory heterosexuality, and specifically, a re-deployment of violence against trans people (specifically trans women) under the guise of feminism. This move is not only violent in the anti-feminist sense, in that it is inherently transmisogynistic, but is also a reinvestment within the logics of compulsory heterosexuality by way of a reformation of Gender and the sexed body. Moves like this are dangerous because they wear the veneer of revolutionary action as aesthetic while still forwarding the violent material conditions of the status quo, merely allowing for despotic assemblages to rearrange themselves. This could look like Rich forwarding the necessity of deconstructing compulsory heterosexuality while still supporting transmisogynists like Mary Daly,¹⁶ or properly identifying the violence of biologization yet still doubling down on the existence of 'male' and 'female' reproductive systems (644).

To avoid this, yet still necessarily combating the violence of compulsory heterosexuality, our politics must aim to abolish the structure of Gender entirely. This is a revolutionary politic, or more trenchantly an anti-politic, that seeks not inclusion within and/or a positive orientation towards the apparatuses of Gender (Doyle 4). Rather, this is a Gender abolitionism

that recognizes the necessity of insurrection at all fronts, against Gender and Modernity itself (“An Insurrectional Practice Against Gender” 4). This is a revolutionary practice that not only recognizes the necessity of centering trans women, our girl dicks, and our affects within feminist organizing, but in fact participates in the sort of collective negativity that is needed to resolve the condition of our brokenness—an active negativity. A negativity that realizes that the only hope for liberation is not through optimistic engagement with the political, the political itself is a regime of Modernity’s violence (uncivilized, exotic, dangerous 17). In opposition to this, a Gender abolitionism couched within negativity grounds liberation within a thoroughly pessimistic engagement with the world. To be clear, the very grammars for which the world becomes perpetually birthed are ones premised on gratuitous violence (Gillespie 8). Such grammars allow for the nation state and chattel slavery to become the backdrop for which all of life unfolds. If this is the case, it means that the constitutive purpose for which the political deploys itself is as a vector of such violence (Gillespie 7). This semiotic process transforms any agitation from within the political itself into merely new rearticulations of those central grammars. Rejecting this neoliberal impulse, we must refuse the reproduction of the world at every turn. We must seek its complete destruction (Gillespie 10). Framed in such a way, Gender abolitionism would not endorse any sort of organizing within the political as libratory in anyway, instead, the project I am sketching out here forefronts the necessity of launching guerilla war(s) against sociality itself (think Mao’s PPW¹⁷) (uncivilized, exotic, dangerous 19). The world, and thus our phenomenological¹⁸ engagement with it, has become captured by the vigorous semiotization of Gender (and thus settler colonialism and antiblackness), of which biology is a part of. As revolutionaries, we must refuse this cruel impulse to reinvest within such a reality, and pessimistically turn towards Gender abolition.

THIS IS A REVOLUTIONARY PRACTICE THAT NOT ONLY RECOGNIZES THE NECESSITY OF CENTERING TRANS WOMEN, OUR GIRLDICKS, AND OUR AFFECTS WITHIN FEMINIST ORGANIZING, BUT IN FACT PARTICIPATES IN THE SORT OF COLLECTIVE NEGATIVITY THAT IS NEEDED TO RESOLVE THE CONDITION OF OUR BROKENNESS.

Understood in such a way, Gender abolitionism seeks not only to destroy the systems, apparatuses, and enforcers that make Gender a reality, but also necessitates the release of life from its sublimation under biology. An uncompromising affirmation of the relational form of life that has long been forwarded by communities of radical trans women, trans women of color especially (think the STAR house) (Jung). What is at stake here is not only the illumination of radical trans kinships that Gender has attempted to eradicate, but in fact *translife* itself, a trans form of life. Instead of materially, semiotically, and ontologically reproducing the capture of life through bio-logic, we must make an active move towards life as, what my comrade Jessica Jung theorizes as, the ‘ontological closet’ (Jung). Through this, life is not merely one index under the larger taxonomy of biology, and thus as always already a subject of Gender (Jung). Understood as an ontological closet, life becomes realized as a navigational tool that is constantly mutating to fit the realities it becomes situated within (Jung). A form of life, of *translife*, that Marquis Bey has indicated deconstructs the very notion of ontology itself (276-277). A real endorsement of such a conception of life requires not only the material insurrectionary practice described above, but also the total freeing of life from its fascist constraints under biology. In other words, life understood as “the material wanderings/wanderings of nothingness...the ongoing thought experiment that the world performs with itself...an endless exploration of all possible couplings of virtual particles, a ‘scene of wild activities’” (Barad 396).

- ¹Bio-logicization refers to the extension of biology's logic, or 'bio-logic,' as the singular way for which life, relations, and thus existence can manifest. In this context, 'bio-logic' could be understood as the formal organization of the world along a metaphysical project of logos wherein logic becomes that which is outlined by the paradigmatics of biology.
- ²This will be explained in depth later in the essay, but for those unfamiliar with revolutionary trans readings of Gender, Gender refers to an external structure that becomes violently imposed upon everybody that is situated under it. A structure that proposes, and enforces, life as only ever existing within two static gendered-subjectivities; cis man and womanhood.
- ³A taxonomy refers to a scheme, or coherent category, of classification. In this sense then, 'taxonomization' refers to the process by which [x], in this case life, can only ever be understood if it is first indexed within an overarching system of classification. For example, under the paradigm of biology an individual 'human' becomes incoherent if not for the overarching category of the homo sapien.
- ⁴For this essay I am working with Félix Guattari's re-conceptualization of the virtual. The virtual as understood specifically through his conception of abstract machines as the organizing principle for 'reality' rather than logos. Guattari's argument is that the specific material conditions that come to generate the semiotization, or generation of meaning, for which we come to understand as 'reality' create a multiplicity of possibilities that can catalyze as a result of said material conditions. These possibilities are dictated by abstract machines, or those linkages that are made possible by shifting assemblages of enunciation, instead of a universal grammar (logos) for which has been traditionally projected onto existence. For Guattari, those rhizomatic possibilities represent the virtual and the specific material conditions that inform such possible is the actual (To read more about this I would recommend Guattari's book *The Machinic Unconscious: Essays in Schizoanalysis*).
- ⁵If we understand 'ontology' to refer to the creation, or unification, or 'being,' then 'ontologization' refers to the enveloping of life under the domination of ontology. That life can only be understood has having some sort of integral 'being.'
- ⁶While it is true that quantum physics, and specifically quantum field theory (QFT), was developed as a troubling of the determinacy principle, the dominance of determinacy has spilled into developments of quantum physics as well (particularly Heisenbergian QFT). I don't have time to develop this within this paper, but to find incredibly good work on this subject I would recommend Karen Barad's *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*.
- ⁷Teleological refers to a conception of trajectory, typically time, in which something is always traveling towards a pre-determined end point. Here I am saying that due to the indeterminacy principle, particles and waves cannot be understood as teleological. There are a multitude of criticisms as to why teleological understandings of trajectory are bad, but from a decolonial perspective I would recommend Linda Tuhiwai Smith's *Decolonizing Methodologies: Research and Indigenous Peoples*.
- ⁸Deleuzoguattarian refers to the theoretical interventions produced by the collective work of philosophers/militants Gilles Deleuze and Félix Guattari.
- ⁹Originally theorized by Michel Foucault, 'biopolitics' refers to a regime of politics what seeks to manipulate or control life. Think of the way in which access to affirming medical technological is gate-kept from particular trans bodies. In this sense, 'biopower' refers to the specific power that animates, and further is deployed by, instances of biopolitics. For a good explanation, and application of this theory to a field that Foucault ignored, I would recommend Scott Lauria Morgensen's *The Biopolitics of Settler Colonialism: Right Here, Right Now*.
- ¹⁰Intersex folks refer to those who are born with genital arrangements that do not fit within the stable signifiers of 'penis' or 'vagina.'
- ¹¹To be clear, and following the important work of nokizaru and others, I do not mention indigenous forms of gendering as a way to trace a 'history' of transness or to incorporate said genderings within the cis/trans structural positions (although some indigenous peoples may identify as trans, it is not my position as a settler to make prescriptions). Both of these moves are decidedly colonial, rather I do so in order to reveal the way in which Gender renders such indigenous genderings as incoherent, and thus engages in gratuitous violence against those bodies who have been gendered as such.
- ¹²Apart from Gender, a manifestation of the faciality machine could be elaborated through the way in which capital has hijacked the production of subjectivity. Under capitalism, more specifically neoliberalism, the body becomes assembled as nothing but its possibility to be productive within apparatuses of capital. Particular body parts, facets, and capacities are imbued with productive energy which then builds the body within the semiotic realm as nothing but 'productive'—the faciality machine.
- ¹³Without reiterating the entirety of A Thousand Plateau's chapter on faciality, the white wall refers to the space of semiotics whereby abstraction is able to take form. To elaborate, Deleuze and Guattari articulate that the mechanism by which faciality is able to establish itself is through the creation of semiotic black holes, this is only possible if there is a system of semiotics imposed to produce abstraction; a white wall. In this sense, the white wall could be thought of as the product of semiotic deterritorialization.
- ¹⁴Sexuality refers to a paradigm for organizing desire, i.e. that we can only understand the orientation of desire in the direction of coherent 'sexual orientations.'
- ¹⁵The Oedipus complex refers to a psychoanalytic concept that was originally theorized by Sigmund Freud, which referred to the fact that the primary driving force of psychological development was the want to kill the father and have sex with the mother. This was reorganized by Jacques Lacan around the question of the 'castration,' in which the figure of the 'father' becomes less about one's actual father and more so an authority figure. Lacan says that the loss of the father, or 'castration,' is the primary driving force for which the unconscious is able to catalyze. This psychoanalytical precept, and psychoanalysis writ large, is something that Deleuze and Guattari problematize in *Anti-Oedipus* and forwarding that criticism, 'oedipalization' refers to the capture of life as only being explained by the familialism of the Oedipus complex (in its various forms).
- ¹⁶Mary Daly is considered to be one of the central authors that inaugurated trans-exclusionary radical feminism into a coherent political diagrammatic. She is known for her most famous work "Gyn/Ecology."
- ¹⁷'PPW' refers to 'Protracted People's War,' which is the central revolutionary methodological process that was developed out of the Maoist tradition. For an incredibly detailed account of what this looks like, I would recommend reading Mao Tse-tung's "On Protracted War."
- ¹⁸As I am deploying it here, 'phenomenology' refers to the process by which experience and apprehended that which has become marked as 'reality.' In other words, the ways in which life navigates the various semiotic environments for which it becomes situated within. In this context, what I am attempting to articulate here is that due to the way in which semiotics have been entirely sublimated under Modernity (and thus Gender), we come to apprehend the world in such a way that seemingly justifies such semiotic framework.

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