

on be(com)ing...

excerpts from Jackson-Paton, R. (2012). *Restor(y)ing environmentalism: Decolonizing White settlers in the United States: (Re)placing posttraumatic settler disorder*. San Francisco, CA: Saybrook University.

p. 14 from *Conversation Pieces* (glossary)

*Be(com)ing*: Bigwood's (1993, p. 261) term embodies the both/and nature I wish to convey with phrases such as "(not) being white." Similarly significant is the journey *and* destination that is implied, which will be reflected upon further below.

pp. 82-83

**Initiation.** Ethnoautobiographical inquiry is an entrance into transitional—decolonized and decolonizing—places that move from eurocentered consciousness toward healing personal and cultural disorders. Setting the intention accordingly does several things that are important and significant for decolonizing research, in general, but also specifically relevant to my research question. Ethnoautobiography opens into spaces that encourage recovering participation, transformative identities, unorthodox narratives and reconciliatory renewal. These spaces are fluid, challenging, and open-ended; they are inhabited by the shadow, repressed identities, and unconscious denials. Such a research methodology moves the inquirer into an underworld of transformative possibility.

But, as has been pointed out previously, these places are not an end unto themselves; they are borderlands, where multiple senses of place and identity coexist. Rather than being fixed and certain, my ethnoautobiographical endeavor seeks to create a process of be(com)ing (Bigwood, 1993), and an acknowledgment of thresholds (herising, 2005).

Bigwood, C. (1993). *Earth muse: Feminism, nature and art*. Philadelphia: Temple University Press.

herising, f. (2005). Interrupting positions: Critical thresholds and queer pro/positions. In L. A. Brown & S. Strega (Eds.), *Research as resistance: Critical, indigenous and anti-oppressive approaches* (pp. 127-151). Toronto, Canada: Canadian Scholars' Press.