**INDIGENOUS GEOGRAPHIES AND CARIBBEAN FEMINISMS: COMMON STRUGGLES AGAINST GLOBAL CAPITALISM**

**CALL FOR PARTICIPATION**

**EDITED BOOK AND WORKSHOP**

**EDITORS:**

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**DEADLINE:**  
September 30, 2016

**PROPOSALS SHOULD INCLUDE:**

– 250 word abstract  
– List of 4-6 keywords  
– 100 word bio  
*(Mention relationship to the Global South in bio.)*

**NOTICE OF SELECTION:**  
November 1, 2016

Accepted chapters will be included in the publication of the co-edited book.

**THREE-DAY WORKSHOP:**

Tentatively late March 2017  
Trinidad and Tobago.

Aim of the workshop is to collectively and constructively peer review each other’s submissions and attend public fora.

**OVERVIEW AND AIMS**

In discussing the convergence of ongoing colonialism, global capitalism, and racist exploitation, as well as struggles for social justice and gender equity in the Caribbean, feminist scholarship has been on the leading edge of conceptualizing the politics of both identity and alterity across the region. Caribbean feminists, in particular, have been at the forefront of comprehending, historicizing, and enunciating the complex cultural dynamics and social ramifications that continue to resonate from the region’s history of slavery, indentureship, plantation extractivism, and hetero-masculinist governance.

Feminist scholarship in the Anglophone Caribbean, however, has been less attentive to Indigenous people with specific regard to land repatriation, political (non)representation, economic justice, classist/racist exclusion, structural violence, gendered/sexualized oppression, and issues of mental health/(dis)ability. Accordingly, the goal of this edited book and workshop is to foster feminist-driven, praxis-oriented forms of solidarity with Indigenous people, as well as expose and transform the peripheralizing effects being reproduced by contemporary (hetero-masculinist) postcolonial nation-states and present-day practices of “othering.”
In addition, the workshop/book will foreground the gendered experiences and historical trajectories of ontological erasure, cultural genocide, land dispossession, community survival, and collective resistance of Indigenous people in the Caribbean. The political aim is thus to explicitly articulate the responsibility that Caribbean feminisms have to:

1. Recognize and promote Indigenous peoples’ rights to sovereignty and self-determination;

2. Confront, decolonize, and abolish the hierarchical and dehumanizing social relationships that continue to impact Indigenous communities and define the region.

Submissions for the collection should therefore seek to grapple with the dynamics of how Indigenous people in the Caribbean are situated within neoliberalizing postcolonial nation-states, as well as how they are positioned amidst settler-Creole practices of belonging, processes of deterritorialization, systemic denials of political representation, and (false) assertions of extinction – without adopting a politics of blame.

In order to further understand, diagnose, and develop critical interventions into these social phenomena, the workshop will be comprised of sessions in which participants listen to, discuss, and theorize the socio-spatial, political-economic, and cultural-ecological realities of Indigenous communities throughout the Caribbean by expanding upon notions of arrivant colonialism and settler-Creole practices of belonging, which we draw from Shona Jackson’s book, *Creole Indigeneity* (2012).

More specifically, we are requesting that authors take into consideration the following three questions when submitting their chapter proposals:

- How can Caribbean feminist social movements advance Indigenous struggles for sovereignty, self-determination, & autonomy?
- What critiques of, and collective challenges to, the neoliberalizing and hetero-masculinist postcolonial Caribbean nation-state are necessary to dismantle global capitalism?
- What forms of both domination and/or solidarity are produced by (gendered) settler Creole practices of belonging, and what possibilities and opportunities do these provide for decolonizing the region?

To finish, we reiterate that the objective of this project is to further advance an awareness of Indigenous geographies in the Anglophone Caribbean, as well as create both a discursive and material place where Indigenous worldviews can be shared and amplified. Moreover, the book will also underscore how university workers, community organizers, and grassroots activists from, working in, and/or living in the Global South can produce novel, cutting-edge scholarship on the topics of transnational feminist praxis, decolonization, political economy, anti-imperialism, political ecology, Caribbean Studies, and radical/critical/caring geographies.

In wrestling with these topics, contributors are kindly asked to be guided by the principles of cultural safety in their critical analyses/interrogations of the complex and oft-complicated relationships, contradictions, tensions, interdependencies, and harmonies that are (or could be) operating across the region’s differing-yet-interconnected Indigenous geographies.