Solidarities of Nonalignment: Abolition, Decolonization and Anti-Capitalism

Guest edited by Iyko Day (Mount Holyoke College), Juliana Hu Pegues (University of Minnesota), Dean Saranillio (New York University), & Michael Viola (Saint Mary’s College of California),

- The submission deadline for this Spring 2019 special issue is March 15, 2018
- See submission guidelines below or www.criticalethnicstudiesjournal.org/calls-for-papers
- Please email inquiries to justice@criticalethnicstudies.org

In times of crises, radical solidarities have emerged uniting disparate struggles against racial capitalist and colonial relations of domination. This is the history of ethnic studies with more recent articulations in academic associations (including the Critical Ethnic Studies Association) passing resolutions on Palestinian solidarity; Black feminists immersing themselves with Indigenous activists to challenge resource extraction and dispossession; and the forging of linkages between gay liberation and prison abolition movements (Stanley, Spade, et al. 2011). Within such significant movements the concept of solidarity is often suggested and assumed. Yet, a concerted analysis of the very term within CES has not yet been fully interrogated, resulting in its very conceptualization being synchronously a powerful objective, a romanticized ideal, an active struggle, and an inchoate concept (Davis 2016; Lipman & Bender 2015; Mohanty 2003; Morgensen 2015). It remains unclear, for example, how objectives of solidarity account for—or complicate—the ontological exceptionalism of antiblackness (Wilderson 2003; Sexton 2008). Alternatively, given the controversies over the colonial framing of the “Occupy” movement (Barker 2012), anti-capitalist struggle is often prioritized and rendered discrete from the politics of decolonization or abolition. Identifying how the racial, gendered, and sexualized inclusions and exclusions involved in practicing relational thinking—via solidarity, logics of affinity, kinship, intersectionality, assemblage, articulation, or making accomplices—often evoke
a sense of non-alignment, this special issue builds upon important insights about the difficult yet necessary project of “making solidarity uneasy” (Roediger 2016).

In this special issue, authors will explore and trouble the ways relational thinking have been formed as well as point to new directions as to how solidarities can be further theorized in disrupting racial, capital, and colonial relations. Contributors will investigate questions of enduring and ephemeral solidarities across different political and intergenerational projects as well as geographical regions. We encourage historical examples as well as analyses of contemporary struggles. Of particular interest are the possibilities, particulars, and contradictory formulations of solidarity in challenging settler colonial land and resource dispossession, racialized labor exploitation, anti-Blackness, and gendered ecocide.

Editors are interested in theoretical, reflective, and methodological explorations related “solidarities of non-alignment.” Possible topics might include, yet are not limited to:

- What is Critical Ethnic Studies theorization of solidarity and how is this conceptualization (de)linked to/from the praxis of allyship, coalition-building, intersectionality?
- How are relations of affinity realized across movements of non-alignment? In what ways have decolonial, abolitionist, and/or anti-capitalist conditions nurtured linkages across movements of disparate geographical locations and/or political projects?
- What are the (im)possibilities of solidarity between scholar-activists in the academy and grassroots community-based activism?
- Intergenerational movements. In what ways are social movement formations understanding the connections and contradictions across past, present, and future movements?
- What are the opportunities and limitations of solidarity across contemporary justice movements (e.g. Black Lives Matter, No DAPL, Justice for Palestine) in a period of neofascism in the White House.
- Methodologies of non-aligned solidarity. In what ways can women of color feminism and/or queer of color critique offer relational methodologies?
- Theorizations of misapprehension. How do fundamental concepts such as “land,” “labor,” and “dispossession” hold distinct meaning for different communities and movements, even as they are used in common?
● Traveling theories. What happens when theorizations specific to historically-based oppressions (e.g. “social death,” “decolonization,” “racial capital,” “grounded normativity”) are deployed for different histories and/or social locations?

**Essay Submission Guidelines**

Essays (between 6,000 and 10,000 words) should be prepared according to the most recent edition of the *Chicago Manual of Style* using endnotes and submitted electronically to justice@criticalethnicstudies.org.

Please submit manuscripts in Microsoft Word. Author’s names should not appear on manuscripts. Instead, please include a separate document with the author’s name, email, work address, the title of the article, and abstract (250 words) with your electronic submission. Authors should eliminate any self-identifying information (such as notes or credits). References to the author’s work should be in third person.

**Works Cited**


Davis, Angela. *Freedom is a Constant Struggle: Ferguson, Palestine and the Foundations of a Movement.* (Chicago, Haymarket, 2016).


