



Call for Chapters

Demeter Press is seeking submissions for an edited collection tentatively entitled:
**Home(place): Honouring, (Re)membering and (Re)storying the process of
Matriarchal Worlding as Kinship**

Editors: Drs. Jennifer Brant, Whitneé L. Garrett-Walker & Qui Alexander

Please submit (250-500 words) abstracts by **Mar. 15, 2023**

bell hooks' seminal essay "Homeplace: A site of resistance" was recently republished in Demeter's 2nd edition of *Maternal Theory: Essential Readings*. hooks described homeplace as an integral site of Black Motherhood that fostered a safe place of refuge—behind closed doors—amid a harsh world outside the home characterized by white supremacy, capitalism, and patriarchy. Homeplace is also described as a place for envisioning a future of liberation. Although hooks described homeplace as both a physical and transitional site, it can also be theorized as an intellectual and spiritual site within Black and Indigenous literatures. Indeed, hooks' work is not only timeless but also particularly timely within the current political climate and ongoing efforts against anti-Black and anti-Indigenous racism. We extend hooks' work on finding homeplace within Black communities to Indigenous literatures that also theorize and trouble the colonial interferences and genocidal attacks on the home. These narratives write not only of the trauma inflicted on the home by violent histories and contemporary realities, but also of the creative acts of resistance that map out revolutionary ways of being by reimagining home and community, as evident in Beth Brant's "A Long Story" and Leanne Betasamosake Simpson's *Islands of Decolonial Love* (in Brant 1988; Simpson 2015). Eloquently written into these literatures, Homeplace serves as an intellectual site for liberatory practices. The critical junctures of the domain of home are presented in powerful narratives, memoirs, and scholarly material that document a deeply rooted history of genocide, settler colonialism, and racism across Turtle Island. Moreover, such works extend ideas for revolutionary and radical m(other)ing by positioning birth as decolonized pathways through the revitalization of Matriarchal worlding (Simpson 2006; Gumbs 2016). Writer's such as Lee Maracle and Octavia Butler map out a return to matriarchal worlding that present readers with intellectual sites of homeplace.

This collection engages with the idea of Homeplace as a sacred place where movements are given life. Foundational to this idea of Homeplace is work that engages Matriarchal worlding as radical m(other)ing to map out our kinship relations with all who are engaged in the task of raising up our future generations. This collection seeks to extend the possibilities of theorizing with Homeplace by troubling the home as a patriarchal structure and reimagining homeplace as a liberatory space for Black and Indigenous futurities. We are interested in work that calls us to reimagine community safety (Maynard 2017) and arguably reawaken us to a time when, as Maracle shared in *Daughters are Forever*, "Turtle Island women had no reason to fear other humans" (Maracle 2002, 14). Indeed, violence against Black and Indigenous peoples is rooted in a troubling history of colonization and manifests in contemporary acts of white supremacy,

racism, and sexism. It is steady and ongoing, built into our institutions and social structures, and represented in the establishments, buildings, and parks that surround the neighborhoods we call home. The hegemonic conception of home is implicated in this violence as highlighted by Maracle's description of Turtle Island women's homes in *Daughters are Forever*. Maracle intricately weaves a story that expresses the reverberating and intergenerational effects of colonial violence on the home, making it clear why it is necessary to reconceptualize home as homeplace.

As co-editors with shared commitments to critical conversations toward re/imagining the home, community safety and togetherness, our aim is to centre the voices of Black and Indigenous Women including 2Spirit, Trans, Queer, non-binary and gender expansive peoples, families, and communities. The editors are committed to trouble the water of what we currently know about the creation of new worlds and the process of unlearning our current one.

The purpose behind the tentative title of this book is to call on us to (re)imagine the spaces we call home. Home is not always a physical location or an embodied one, but a spiritual one that transcends time, space and what is currently known.

Thus, the goal of this book as an intellectual gathering space are to advance anti-racism education, imagine liberatory possibilities, and ensure this work extends academic spaces and filters into the communities that we call *home*, recognize that naming and dismantling the anti-Black and anti-Indigenous racism that is built into our current institutions will take many interventions, and folx have been engaging in this work for a very long time.

We invite submissions from academics, artists, activists, writers, mothers, and those who support work with/in communities. Submissions might include: personal essay/reflection, academic essay, memoir, creative non-fiction, diary style, poetry, art, photography, and hybrid genre. Tentative sections for this collection are outlined below and you are welcome to identify a section for your submission, but this is not a requirement.

Section 1: Refusing Bodied violence: women, girls, gender expansive peoples (e.g., Surviving violence and intergenerational survivors of MMIWGT2S, Discourse on Genocide)

Section 2: Honouring Homeplace in the schoolhouse: Education & Advocacy (e.g., Homeplace in classrooms and communities)

Section 3: (Re)storying Home: Grief, loss, and trauma (e.g., traditional coping and healing practices, trauma informed care, memories and longing for home)

Section 4: Matriarchal Worlding as Kinship (e.g., Radical Love and Radical Healing, Re-imagining Community Safety, Birth (metaphorical and physical))

Section 5: Gathering of Spirit: Black and Indigenous Kinship as Abolitionist futures. (e.g., Homeplace as a manifestation of abolitionist futures. Liminal Spaces (past, present, future continuums of home))

Submission Guidelines:

Abstract (400-500 words) with a 75-word bio (single document) by March 15, 2023

Acceptance will be made by April 28, 2023.

Completed works (4,000 – 6,500 words double-spaced pages, 12-point font, in MLA reference format) are due Sept. 7, 2023.

Please send inquiries and abstracts to: homeplacebookproject@gmail.com with the subject line **Home(place): Honouring, (Re)membering and (Re)storying the process of Matriarchal Worlding as Kinship.**