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Caribbean Constellations and Mobility Justice

1 Introduction

Over the past decade a new approach to the Study of Mobilities has emerged across the Social Sciences involving research on the combined movements of people, objects, and information – including commodities, cultures, texts, data, and images – in all of their complex relational dynamics. I shall argue in this article that it is often overlooked how deeply this new social science paradigm is grounded in theoretical questions that first arose within the fields of Caribbean Studies and African Diaspora Studies. While the field of 'mobilities research' is usually understood and presented as 'global,' a field like Caribbean Studies is often understood by outsiders as 'local' or regional, as something mainly of interest to people from that region. In contrast, I want to suggest that the theorization and study of Caribbean and other mobilities constitutes an interconnected field in which the local and the global, the immobile and the mobile, the indigenous and the migrant are not binary opposites but must be theorized together. Following readings of the Caribbean theorist Sylvia Wynter by Katherine McKittrick, Nandita Sharma and others, I want to underline the "*transversal* character of the Columbian exchange" that initiated the 'New World' and underwrites the founding discourses of local versus global, territoriality versus migration – discourses that still shape our problematic understandings of mobility and belonging, the native and nonnative (Sharma 2015: 167).

Mobilities Research focuses on the constitutive role of movement within the workings of most social institutions and social practices and focuses on the organization of power around systems of governing mobility and immobility at various scales. Such systems are culturally shaped and politically governed by mobility regimes that control who and what can move (or stay put) when, where, how, and under what conditions. Mobilities Research focuses not simply on movement per se but on the power of discourses, practices, institutions, and

infrastructures of mobility in creating the effects of both movement and stasis (Sheller/Urry 2006). This 'new mobilities paradigm' has influenced and spread across many adjacent fields, inspiring new kinds of social science questions and lively approaches that intersect with more applied areas such as urban planning, public art, design, and policy (Büscher/Tyfield/Sheller 2016; Sheller/Urry 2016; Sheller 2011, 2014b). Yet in many cases, it has confined its focus to the Global North, or 'the developed world,' without enough attention to its worldwide implications or its relation to fields of study and critical perspectives that have been associated with 'non-Western' regions and scholarship (such as Caribbean Studies, African Diaspora Studies, or more generally Postcolonial Studies). Here, I seek to reposition the 'Caribbean' and the 'Global' within mobilities theorizing.

Mobilities Research brings together studies of transportation, spatiality, and infrastructure whether on land, sea, or air; tourism, transnationalism, and imaginative travel; migration (including circular and return migration); mobile communications, digital connectivity, and virtual travel. Thus, it certainly has the potential to contribute to more transversal perspectives on global processes and relations. By combining different dimensions of understanding uneven circulation, mobility regimes, and (im)mobilities, this field is especially able to highlight the relation between local and global "power-geometries" (Massey 1991). Hence, it should be ideally suited to investigate (g)local processes that transcend, combine, and jump scales and regions. It calls for a multi-scalar and multi-sited approach that acknowledges the relation between bodily encounters (race, gender, class, age, ability, etc.), urban space and transport infrastructures (automobility, public transit, biking, ride sharing, aviation, etc.), national scale infrastructures (land use, inter-city transport networks, communication networks), and global relations of power shaping mobilities and dwelling (air travel, tourism, borders, migration).

Most importantly, though, and sometimes overlooked, is the fact that this 'mobile' approach draws on insights from Caribbean Studies and Postcolonial Theory to highlight the 'cartographies of power' (Hall 2003, cf. Brah 1996 on 'cartographies of diaspora') at multiple scales that inform all kinds of movement and dwelling. Mobilities research draws on traditions in Caribbean Postcolonial Studies and, simultaneously, has new perspectives to offer to Caribbean Studies. The Caribbean region has often been imagined through mobilities, alternatively theorized as a 'rhizomatic' mobile region (e.g., Benitez-Rojo 1996), a complex site for dynamic processes of creolization with far-reaching 'tidalectic' and 'diasporic' island currents (DeLoughrey 2007). Thus, it is a place of complex spatial dynamics and fractal geographies (as discussed in Sheller 2003, 2007, 2009a, 2009b). The notion of '(g)local dynamics' that informs this volume suggests that global flows are incorporated into the local; hence,

localized processes shape, direct, or tame global mobilities. We might ask: How have Caribbean mobility meanings, practices, representations, and infrastructures been (re)structured by (g)local dynamics? And how have Caribbean theorists and writers re-imagined the situated practice of these (g)local mobilities and spatialities?

In this chapter, I wish to contribute to a deeper appreciation of the role of Caribbean Studies and more broadly African Diaspora Studies by thinking through questions of mobilities/immobilities, local/global, and mobility justice/injustice. I will first consider the transatlantic history of im/mobility as an unfolding racial project and then turn to the Caribbean dimensions of mobility justice. My aim is to show how a located Caribbean theorization of the histories and political struggles over (im)mobilities can contribute to an improved understanding of the multiple scales, dimensions, and intersections of global mobility justice.

2 Mobilities and Immobilities as Racial/Spatial Projects

Theoretical perspectives within Caribbean Studies, African Diaspora Studies, and the conceptualization of the Black Atlantic as a dynamic zone of migration, communication, and cultural formation (Gilroy 1993) first highlighted the interconnections between settler colonialism, African diasporic culture, and transatlantic racial formations. Indeed, these formations were built upon various kinds of mobilities and immobilities. Most historical studies of the Atlantic world involve in some way the movements of ships, plants, people, foodstuffs, technologies, texts, travel narratives, visual images, and venture capital. All of these mobilities contributed to the assemblage of "race" in the Americas through the "racial projects" of settler colonialism, the plantation-slavery system, and the resistance against slavery (Omi/Winant 1986).

That is to say, Caribbean, transatlantic, and diasporic histories combine both: the material histories of the circulation of people, commodities, and capital in "the plantation complex" (Curtin 1998) and the cultural histories of the circulation of meanings, practices, moral orders, and representations in the making of 'creole societies' (Brathwaite 1971). Together, such material and cultural relations of uprooting/re-grounding, mobilization/demobilization, and creolization/indigenization were crucial to the making of the modern world as a 'global' and 'mobile' construct in the first place (Ahmed/Castañeda/Fortier/Sheller 2003; Sharma 2015; Nicholson/Sheller 2016). Racial projects are always spatial projects based on controlling mobilities, and spatial projects such as colonization and nationalism are always racial projects.

My own work on mobilities was deeply influenced by the work of Caribbean theorists and writers including Edouard Glissant (1989), Antonio Benitez-Rojo (1996), Kamau Brathwaite (1971, 2005), Michel-Rolph Trouillot (2003), and especially black and African diaspora feminist theorists such as Audre Lorde (1984), M. Jacqui Alexander (2005), and more recently Katherine McKittrick (2006) and Sylvia Wynter (2003; cf. McKittrick 2015). Equally significant were Caribbean literary, poetic, and artistic works, which also engage deeply with ideas of mobility and dwelling. Their thinking informed my interest in Caribbean and global mobilities, race, space, and citizenship. After completing my dissertation, which became the book *Democracy After Slavery: Black Publics and Peasant Radicalism in Haiti and Jamaica* (2000), my own trajectory led to the publication of *Consuming the Caribbean: From Arawaks to Zombies* (2003), which considers the relational mobilities and immobilities of people, commodities, plants, capital, and culture that formed the transatlantic world. And in the same year, my co-edited volume *Uprootings/Regroundings: Questions of Home and Migration*, with feminist theorists Sara Ahmed, Claudia Castañeda, and Anne-Marie Fortier, suggested our emphasis on roots, grounds, locality, and home, as much as mobilities, migration, and global processes. My chapter on creolization in global culture in that volume is in many ways the origin of my thinking for this chapter (Sheller 2003).

There are complex assemblies of movements *and* moorings within mobility forms, and it is never simply a matter of the world being more mobile now. Mobilities are organized in and through mobility regimes and infrastructure spaces, and such mobility systems presuppose 'immobile infrastructures' (Graham/Marvin 2001) as well as immobile 'others.' These infrastructural and social moorings are not only physical but also involve embedded regulations, legal and juridical systems, bureaucracies, codes and violations, and social practices; they are also generative of distinct dispositions and dynamic topologies with uneven multipliers, switches, and governors (Easterling 2015). Mobilities are never free but are in various ways channeled, tracked, controlled, governed, under surveillance, and always unequal – striated by gender, race, ethnicity, class, caste, color, nationality, age, sexuality, disability etc. Mobility is therefore relative, with different historical contexts being organized through specific constellations of uneven mobilities that may include migration, tourism, commuting, educational travel, medical travel, return visits, temporary work, smuggling, military deployments, offshoring, sex work, or emergency evacuation amongst others.

The right to mobility exists in relation to exclusions from national citizenship and from dominant racial positions, controlled via policing, borders, gates, passes, and surveillance systems. It further relates to architecture, urban design, and everyday practices that limit the right to the city and to the protection of

the state. Even for those within the gates, fragmented public services, hostile policing, and gentrified city centers push the poor and the racialized "other" to the margins. These uneven terrains bring socio-technical infrastructures to the social and political foreground, for they depend not only on the design of the built environment but also on the social practices in which delay, exclusion, turbulence, blockage, and disruption are an everyday experience, especially for those who must dwell in and move through marginalized spaces, policed borders, disrupted cities, or extrastate spaces seeking livelihoods, passage, or asylum (Mountz 2010; Graham 2009).

These barriers to access and controls over mobility are implemented broadly through citizenship regimes, racial projects, border controls, and the shaping of infrastructure space to serve elite interests; they are also enforced more locally via formal and informal policing, gates, passes, clothing, regulation of public space, and surveillance systems that limit the right to move, filter entry and exit, and selectively apply the protection of the state (Cresswell 2006, 2010; Adey 2010; Adey/Bissell/Hannam/Merriman/Sheller 2014). Indeed, the politics of (im)mobilities is fundamental to the making of classed, racial, sexual, able-bodied, gendered, citizen and non-citizen subjects through governing (or resisting) which 'moves' (and which resting places) are allowed or denied to particular bodies (McKittrick 2006; Cresswell 2016).

This politics of mobility/immobility is especially apparent in the Caribbean and the Black Atlantic world, as so many Caribbean and African Diaspora writers, theorists, and artists have observed in their work. These 'black moves' are also inseparable from their gendered and sexualized bodily relations and meanings. Katherine McKittrick also crucially calls attention to black women's geographies not only as spaces of resistance and negotiation of these moves but also as "areas of working toward more just conceptualizations of space and place" (McKittrick 2006: xxvi). She pays attention to a range of 'sites' that contribute to a discussion of "the connections between justness and place, difference and geography, and new spatial possibilities" including the "space between her legs," the slave auction block, and the attic garret as hiding place for runaway slaves. This radical geography offers "a different way of knowing and imagining the world" (McKittrick 2006: xxvi) – and a different way of imagining movement through it.

Mobility, race, and sexuality have intersected historically, and they intersect today in unequal relations of power that make mobility racially/sexually loaded and contested through embodied encounters in particular moments and places (Sheller 2012). All racial processes, racialized spaces, and racialized identities (including whiteness) are deeply contingent on differential mobilities. Despite the attention paid to how multiple and disparate mobilities shape 'mobility politics,' surprisingly little scholarship currently focuses on intersec-

tions of mobility and race/sex/gender. How can a deeper historicization of colonial and postcolonial paradigms of racialized/gendered/sexualized mobilities inform how we understand race, citizenship, nationality, and contested unequal mobilities today? And how might a postcolonial and Caribbean theoretical perspective help us better understand the entangled scales of the bodily, local, regional, national, and global?

Questions of slavery, emancipation, freedom, and citizenship can be understood in relation to these racial histories of (im)mobility (Sheller 2012). Wider histories of liberal citizenship suggest that the right to unhindered mobility of the white, male, citizen helped to produce the nation-state, even while it required others whose mobility is "constantly hindered," including in the contemporary US context: "Arab Americans stopped at airport immigration, Hispanic Americans in the fields of American agri-business or African Americans 'driving while black'" (Cresswell 2006: 161). As Hagar Kotef elaborates in *Movement and the Ordering of Freedom*: "Liberal democracies have always operated in tandem with regimes of deportation, expulsion, and expropriation, as well as confinement and enclosure, implementing different rationalities of rule to which colonized poor, gendered and racialized subjects were subjected." (Kotef 2015: 10–11)

McKittrick further notes that "black Atlantic Cultures have always had an intimate relationship with geography" including "the naturalization of identity and place, the spatialization of racial hierarchies, the displacement of difference, ghettos, prisons, crossed borders, and sites of resistance and community." (McKittrick 2006: xxi) Thus, she deftly links the historical patterns of mobility politics to those of the contemporary moment. All of these, I would add, are also sites of uneven mobilities and struggles for mobility justice; and the Caribbean has been a central location in the theory and praxis of a politics of mobility.

By beginning with the system of transatlantic slavery, and in particular with an interest in women and slavery, one can see that there is a corporeal and inter-personal politics of mobility and immobility that articulates with the macro-scale mobilities of transnational migration, citizenship, and belonging (Sheller 2012). Mobility must be conceived in relation to experiences of spatio-temporal fixities such as stillness, waiting, friction, and even being stuck (Cresswell 2012, 2014a, 2014b). It further stands in relation to negative figures of mobility such as the runaway slave, the vagabond, the hobo, the refugee, the homeless, the street walker, and the rootless. And we might add the figure of the 'respectable woman' as one who is not free to move in many social contexts, who moves under constrained conditions whether due to notions of honor and domesticity, restrictive modes of dress, legal restrictions, or outright threats and acts of violence against women.

Who is able to 'appropriate' the potential for mobility is both a political question (what rights to mobility exist in a particular context and how are they exercised and protected?) and an ethical question (what capabilities of mobility are valued, defended, and extended to all?). Thomas Nail's recent study *The figure of the migrant* develops the relation of Mobility Studies to Migration Studies across longer time scales going back to the Neolithic period and the earliest human migrations. He traces the political meanings of mobility through the figures of the nomad, the barbarian, the vagabond, and the proletariat (Nail 2015). He then analyzes contemporary migration across the US-Mexican border. Focusing on 'expansion by expulsion' (Sassen 2014), he shows how 'land grabs' for purposes of agriculture, mining, or taking water resources have driven migration flows and complex circulations in what he calls a 'kinopolitics.'

Thus, mobility justice must be considered both at a local scale, an urban and national scale, and at a more transnational and even planetary scales, which are not neatly nested but are simultaneous and entangled. Not only does kinopolitics entangle local and global scales, but it also must necessarily entangle racial, gender, and sexual formations. It is through these embodiments that mobility is practiced, contested, appropriated, and negotiated. Kinopolitics is suggestive of a multi-scalar politics of mobilization and demobilization of differentiated bodies through uneven infrastructure spaces and mobility regimes, which I address in the next section in terms of 'mobility justice.'

3 Caribbean Dimensions of Mobility Justice

A comprehensive theory of mobility justice would need to draw on and combine ideas of distributive justice, deliberative justice, procedural justice, environmental justice, climate justice, spatial justice, and the capabilities approach (Sheller, 2018). While I cannot fully outline this framework here, I want to ask a more circumscribed question: What can we learn from Caribbean critical theory in thinking through questions of justice in relation to the politics of mobility outlined in the previous section? Questions of *mobility justice* are crucial to a number of key issues facing Caribbean societies today, ranging from migration, deportation, diaspora and borders, to tourism, ecology, and land use planning, to communication infrastructure, digital access, and cultural circulation. At different historical conjunctures in the forming of Caribbean relations, how has "mobility" been deployed as a form of colonization, exercised as a right of citizens, controlled as a privilege of elites, or contested from below for its exclusions? And how does this politics of mobility relate to multiple dimensions of justice?

Angelique Nixon argues that Caribbean writers and artists have been able to dismantle the silences of globalization by "engaging in and representing movement, migration, and mobility/immobility in the face of tourism and neo-colonialism" (Nixon 2015: 17). Thinking about the problem of mobility justice, this view offers some important starting points to begin to ask the following questions:

— Who is able to exercise rights to mobility and who is not capable of mobility within particular situations?
— How do bodily, local, regional, urban, national, and global systems of control over space, territory, communication and speed produce differential (im)mobilities?
— How have sovereign and disciplinary systems historically produced differently marked bodies as unequal mobile subjects, with what shifts toward algorithmic and automated control societies today?
— And what modes of counter power and "subversive mobilities" might inform the kinds of *moves* (Cresswell 2016) that can be made to resist, overturn, or escape these *governmobilities* (Baerenholdt 2013)?

Just as McKittrick begins with the scale of the body to unpick these questions and imagine new geographies, Nixon also focuses on struggles at the scale of the body, sexuality, and their place within the Caribbean tourism industry. She shows how Caribbean writers, artists, and tourism workers have wrested alternative identities and asserted local spatialities against global currents of neoimperialism. Citing my own work in *Citizenship from Below*, she reinforces these positive dimensions:

> We can see emerging out of trans-Caribbean theorizations of sexual citizenship, embodied freedom, and erotic agency a broad terrain of political struggle that encompasses the national, regional, and transnational scales yet locates agency and activism in the body, in the spaces of collective 'work' and in the quotidian interactions between bodies in those erotically charged spaces of work, dance, sex, and sacred service. (Sheller 2012: 277–278)

Here in the tourism labor market of sexual-economic exchanges, we can see struggles for mobility justice that reiterate those that happened on the slave auction block, or, as McKittrick writes of black women's geographies, in the resistance to violent domination over the "space between her legs." (McKittrick 2006: 46–47) This violence echoes in US presidential candidate Donald Trump's crude suggestion "Grab them by the pussy," reminding us that such violent spatial domination continues to be exercised at *that* location.

Other accounts of the geographies of mobility justice turn to transnational migration and its relation to carceral states (another favorite topic of Trump,

whose fantasy of wall-building to keep out 'Mexican rapists' illustrates the white patriarchal conflation of ethnic, national, and sexual domination). Alison Mountz, Jenna Loyd, and their collaborators have argued in an important series of articles that the militarization and carceralization of immigration 'enforcement' (whether through militarized border enforcement, non-citizen detention and deportation, or migrant incarceration) increasingly erodes human rights (Loyd/Mountz 2014; Mountz/Loyd 2014; Mountz/Coddington/Catania/Loyd 2012). They argue that there is a "long-standing connection between US military operations abroad and US immigration at home," with military bases such as Guantanamo in Cuba, long being used "to police the mobility of migrants and asylum-seekers." (Loyd/Mitchel-Eaton/Mountz 2015: 1) The blurring of war powers and domestic policy in the USA connects back to everyday issues of mobility, racial profiling, stop and frisk, and the Black Lives Matter movement. Undocumented migrants are increasingly at risk during everyday encounters with police, especially in contexts of transportation, where minor traffic stops can lead to detention and deportation. Caribbean and Latin American migrants have been especially subjected to this kind of racialized policing, wherein local spaces of mobility injustice (traffic policing) jump scales to become global spaces of mobility injustice (deportation).

A full theory of mobility justice would need to address a) injustices relating to race, gender, age, disability, sexuality, etc. which inform uneven freedom of movement and unequal rights to the city and to national space; b) injustices relating to borders, migration, and other kinds of transnational mobility – slavery, human trafficking, deportation, refugees, etc.; and ultimately also c) injustices relating to the circulation of goods, resources, energy, etc. in a global capitalist system that lacks procedural justice in the deliberation over distribution of planetary matter and the local impacts of the logistics infrastructures that move that stuff. Thus, there are multiple scales to conceive of mobility justice:

— Bodily encounters: social practices shaped by and shaping race, class, gender, age, disability, sexuality, etc. which inform uneven biopolitical (im)mobilities
— Urban space and transport infrastructures of everyday automobility, public transit, biking, walkability, ride sharing, complete streets, access, right to the city
— National territoriality relating to land use, physical and digital networks, surveillance, tracking, and the general governance of mobility regimes
— Global mobility regimes shaping mobility capabilities through control of borders, migration, human trafficking, asylum rules, securitization, militarization

I have also sought to incorporate non-human mobilities into my perspective, looking not only at the mobilities and immobilities of enslavement, migration, or tourism but also at those associated with the accompanying transport of commodities, plants, animals, landscapes, texts, and cultural representations. This has led to my recent work on bauxite mining in the Caribbean and aluminum smelting as part of a planetary urbanism that moves metals and energy around the world, displacing people and ecologies as it does so (Sheller 2014a). Resource extraction and ecological destruction are one of the ways in which uneven global mobility systems construct spatio-temporalities of modern speed and peripheral backwardness, with their associated migrant trajectories. 'Advances' in transportation and communication over the last century were dependent on the extraction of oil, hydrocarbons, and light metals such as copper and aluminium (and more recently rare earth metals) to make and power cars, trains, computers, cell phones, energy grids, and satellites. Energy itself must be mobilized around the world, and mines, drilling sites pipelines, ports, and 'offshore' are all part of the infrastructure spaces of energy flow, including in the Caribbean.

To give just one example of the way that infrastructure space relies on both local and global geographies of unequal mobilities we may regard Haiti. After the earthquake in Haiti, one of the few major projects undertaken by the Interim Haiti Reconstruction Commission (IHRC) was the expansion of the Caracol Industrial Park, an 'offshore' export-processing zone for Korean textile assembly plants. In 2012, President Martelly announced this 'free trade' zone, which was to be accompanied by the construction of a (US funded) deep sea port at nearby Fort-Liberté. This port would especially benefit multinational mining companies with interests in gold and copper mines in the nearby Massif du Nord and would have led to the degradation of the Caracol Bay, an area of important biodiversity, mangroves, and corals (cf. Chery 2012). The point of this example is to show how the disruption of the earthquake was used as a premise for restructuring an offshore 'free trade' zone and expanding logistics geographies that would benefit companies outside of Haiti, give them access to its precious metals, and do nothing to reconnect local infrastructures in the earthquake-affected region. Haitian grassroots movements and bloggers such as Dady Chery were able to mobilize opposition to this project and continue to track its reverberations (including criticism of the role of the Clinton Foundation in brokering such deals, which have become an issue in the US election especially amongst Haitian-American voters in Florida). Thus, uneven geographies of race, class, and capital reproduce an infrastructure space that violates principles of distributive, deliberative, procedural, environmental, and spatial justice.

The Caribbean exemplifies one of the prime global locations for analyzing such complexes of mobility injustice, from colonization and plantation slavery until today. I argue that we need both a deeper historicizing of mobilities research in terms of colonial histories, global geographies, and neo-imperialism, as well as a deeper ecologizing of the material resource bases of mobility in extractive industries. All kinds of mobilities – whether corporeal, communicative, imaginative, virtual, or the physical transit of objects (Urry 2007: 47–48) – are always grounded in earthly materialities which do calamitous damage to the natural environment and to settled ways of life. Such damages often drive warfare, which in turn drives migration flows. Thus, I advocate for a deeper planetary and geo-ecological perspective on mobilities and migration, showing how human and non-human mobilities are deeply interconnected and part of complex extensive systems of planetary urbanization (Brenner/Schmid 2015), which is also importantly a system of racial formation, gendered/sexualized bodily domination, and state carceralization.

This has brought me to argue for bringing in Foucauldian perspectives to mobilities research (Sheller 2016). We need both 'genealogical' attention to histories of the colonial, imperial, and military apparatus that forms a *sovereign terrain for movement* in which there are divergent pathways and differential access, forming the dualities of inside/outside, local/global, and migrant/citizen. We further require 'archaeological' attention to the deeper geo-ecologies of resource extraction and energy use that support the splintered infrastructure spaces and uneven materialities of mobility and immobility and of dwelling and dispossession. Such sovereign terrains and their forces of resource extraction lie at the basis of uneven mobilities, differential racializations, and the reproduction of global and local social inequality.

Sylvia Wynter refers to these spatializations of difference as "archipelagos of poverty" (as discussed in McKittrick 2006: 131–133), linking struggles over race, class, gender, sexual orientation, and ethnicity with struggles over the environment, global warming, severe climate change, and the "sharply unequal distribution of the earth's resources." (Wynter 2003) These geographies, she writes, are "defined at the global level by refugees/economic migrants stranded outside the gates of the rich countries, as the post-colonial variant of Fanon's category of *les damnés*." It is significant that she includes in this group not only "the criminalized majority of Black and dark-skinned Latino inner-city males now made to man the rapidly expanding prison-industrial complex," but also "a global archipelago, constituted by the Third- and Fourth-World peoples of the so-called 'underdeveloped' areas of the world," including Africa, the Black Diaspora, and Haiti (Wynter 2003: 260–261; cf. McKittrick 2006: 131–132). How do we move between these archipelagos and reconnect humanity to each other? How do we become human "After Man," as Wynter asks; or, as Frantz Fanon so

eloquently put it: "Pour l'Europe, pour nous-mêmes et pour l'humanité [...] il faut faire peau neuve, développer une pensée neuve, tenter de mettre sur pied un homme neuf."[1] (Fanon 1961: 238)

4 Conclusion

Increasingly, the project of Caribbean studies is to build more positive imaginings of just futures, "reimagining sites of resistance" and "resisting paradise" as Nixon says (Nixon 2015: 25, 32), or what McKittrick (following Wynter's work) calls the imagining and making of "more humanly workable geographies" and "new modes of humanness" imagined as "interhuman geographies." (2015: 130, 133) This project builds on the longstanding (g)local actions of Caribbean cultural production that creates a new poetics of landscape, alternative soundscapes, more positive sexualities, and transgressive erotic agencies of knowledge, creativity, work, and spirituality. It also suggests a new imagining of mobilities at multiple scales, from the liberation of the body to the unmaking of borders.

In this chapter, I have argued that the contemporary theorization of mobilities within the new mobilities paradigm arises out of the insights of Caribbean and African Diaspora theorists. Theorization in general should better recognize these (g)local origins of the project of deconstructing and reconstructing the politics of mobility. First, I traced the history of transatlantic mobilities as racial projects and the ways in which such racialized, gendered, and sexualized formations have been theorized within Caribbean perspectives. It remains to be further considered how Indian, Asian, Jewish, Middle Eastern, and other mobile diasporic identities come into play within these Caribbean trajectories, adding further layers of complexity to the story told here.

Secondly, I traced the Caribbean dimensions of mobility justice, including the various kinds of questions and political struggles that Caribbean theory and praxis have raised. Ultimately, I conclude that Caribbean constellations of thought and political praxis will help to produce greater mobility justice in the world. In this (g)local context, one can see in prismatic form all the dimensions and scales of the politics of mobility that we are called upon to address today: the tensions around national borders and migration rights; the urban crises around poverty, violence, eviction, and incarceration; the global crisis of environmental sustainability and its relation to transportation, energy, and resource exploitation. By locating our theorization of mobility justice in the Caribbean, I

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1 For Europe, for ourselves, and for humanity [...] one must make a new skin, develop a new thinking, try to stand up a new man. (Translation M.S.).

have sought to demonstrate the multiple scales, dimensions, and intersections of struggles for global mobility justice.

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