

Society for Caribbean Studies (UK) Newsletter



No. 62 Winter 2013

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Message from the Chair

It has been another busy year for the Society. The main activity was of course the conference, which this year returned to the University of Warwick (3-5 July 2013). It was a bumper year with twenty panels, three plenary sessions, and over ninety delegates attending over the course of the three days. This year the conference opened with a thought-provoking keynote by the renowned literary scholar Professor Neil Lazarus on 'The Caribbean in World Literature' (see panel reports in this newsletter). The visual artist Kit-Ling Tjon Pian Gi, recipient of the 2013 Bridget Jones Award, gave a dynamic presentation on art and the 'spaces in between' in her native Suriname. We were also pleased to host the launch of Professor David Dabydeen's latest literary work, *Johnson's Dictionary* (2013), which was brought alive in a delightful reading by Dorothea Smartt. I'd like to thank Peepal Tree Press and the Yesu Persaud Centre for Caribbean Studies for sponsoring this welcome addition to the conference programme. The conference ended with a round table on Caribbean Studies, Past, Present and Future – the ensuing discussion providing plenty of food for thought as the Society looks towards marking its fortieth year.

As a result of these discussions, we are now extending our conference bursary scheme to include scholars based in the Caribbean. This means that in addition to the regular postgraduate bursaries (application for which is open to all postgraduates wherever they are located), there will now also be a limited number of bursaries available to cover the conference registration fees of Caribbean-based scholars who are presenting at the conference. We also aim to take on more active fund-raising in order to continue the Bridget Jones Award scheme through which Caribbean arts practitioners are invited to present their work at the annual conference. The Bridget Jones presentation has become an integral part of the conference programme, but more funding is needed to secure its future. We welcome members' suggestions – and, of course, donations, however modest, towards this goal.

We are now looking forward to conference 2014, which will be held in the magnificent surroundings of Glasgow University, 2-4 July 2014. In addition to our usual wide range of panels, the conference will also explore the many connections – past and present – between Glasgow and the Caribbean, not least, but not only, its connections with slavery and the slave trade. The year 2014 also calls to mind a number of anniversaries with significance for the Caribbean we hope to explore at the conference, including the centennial of the Great War, and the founding of the Universal Negro Improvement Association by Marcus and Amy Ashwood Garvey. The call for papers and the full range of panel themes for the conference are included in this newsletter. I hope we will welcome many of you there this summer.

Kate Quinn
London, November 2013

Committee Members, 2013-2014

Chair

Kate Quinn, Lecturer in Caribbean History, UCL Institute of the Americas

Vice Chair

Pat Noxolo, Lecturer in Human Geography, University of Birmingham

Secretary

Gemma Robinson, Senior Lecturer in English Studies, University of Stirling

Treasurer

David Lambert, Reader of Caribbean History, University of Warwick

Committee Members

Adunni Adams, Membership Secretary

Eva Sansavior (Bridget Jones Sub-committee Chair), Lecturer in French, University of Limerick

Jak Peake, Department of Literature, Film & Theatre Studies, University of Essex

Janelle Rodriques (Newsletter Editor), PhD Candidate, Newcastle University

Jonathan Pugh, Senior Academic Fellow, Newcastle University

Lorna Burns (Conference Coordinator), Lecturer in Postcolonial Literatures, University of St Andrews

Rachel Thompson (Postgraduate Representative), PhD Candidate, Goldsmiths, University of London

Steve Cushion, Website and Technology Sub-committee Chair

Summary of Annual Accounts

LATEST BALANCES (27 June 2013)

Current	£14,257.08
Reserve	£12,011.22
Capital (Bridget Jones fund)	£4, 100.72
<i>Total Assets</i>	<i>£30,369.02</i>

BALANCES FOR THE FINANCIAL YEAR ENDING 31 MARCH 2013

Current	£11,282.17
Reserve	£12,011.22
Capital (Bridget Jones fund)	£4,000.72
<i>Total Assets</i>	<i>£27,294.11</i>

Income

2012 conference	£15,727.79
2013 conference	£0.00
Bridget Jones	£677.00
Interest	£6.39
Membership (separate from conf. income)	£330.49
Charity Gift Aid	£355.44
NatWest compensation	£50.00
<i>Total income</i>	<i>£17,147.11</i>

Expenditure

2012 conference	£7582.84
2013 conference	£1281.20
Bridget Jones	£1241.36
Committee admin.	£477.85
CRSN Manchester	£1424.53
CRSN Preston	£391.62
Newsletter	£425.00
<i>Total Expenditure</i>	<i>£12,824.00</i>

Oxford 2012 reaped a surplus, which was unusual as the Society conference's aim is to break even.

Committee Elections, 2013

AGM, 2013

Seven nominations for Ordinary Members were received, and all were approved. The AGM approved the appointment of the following Ordinary Members to the Committee: Janelle Rodriques, Steve Cushion, Eva Sansavior, Jak Peake, Adunni Adams, Rachel Thompson, and Jonathan Pugh.

Members are reminded that, in 2014, elections will be held for the Executive Members of the committee, as well as for Ordinary Members.

**38th Annual Conference of the Society for Caribbean Studies
University of Glasgow, 2-4 July 2014**

Call for Papers

The Society for Caribbean Studies invites submissions of abstracts of no more than 250 words for research papers on the Hispanic, Francophone, Dutch and Anglophone Caribbean and their diasporas for this annual international conference. Papers are welcomed from all disciplines and can address the themes outlined below.

We also welcome abstracts for papers that fall outside this list of topics, and we particularly welcome proposals for complete panels, which should consist of a minimum of 3 and a maximum of 4 presenters.

Those selected for the conference will be invited to give a 20 minute presentation. Abstracts should be submitted along with a short bio of no more than 150 words by 13th January 2014. Proposals received after the deadline will not be considered.

See below for Provisional Themes, Abstract Submission, and Bursaries.

PROVISIONAL THEMES

Caribbean Labour

Music, Dance, Song, Performance

Public Transport

The Caribbean and the Great War

Garvey and Garveyism

Caribbean Women's Writing

Indigenous Caribbean

Utopian/Dystopian Visions

Gender and Economic Development

Caribbean Languages

Sport

The Migrated (FCO) Archives

In keeping with the location of the conference, we will also have a plenary session exploring the relations between Glasgow and the Caribbean.

ABSTRACT SUBMISSION

To submit an abstract online, go to <http://www.caribbeanstudies.org.uk>

The link for abstract submission is on the home page.

BURSARIES

The Society will provide a limited number of bursaries for (a) postgraduate students, and (b) postgraduates or scholars based in the Caribbean, to assist with registration costs. Please indicate when submitting the abstract whether you wish to be considered for a bursary. Please note that travel costs cannot be funded.

For further queries, please contact the Conference Coordinator, Lorna Burns, at societyforcaribbeanstudies@gmail.com

DAVID NICHOLLS MEMORIAL PRIZE 2015

The David Nicholls Memorial Prize for Postgraduate Students

The David Nicholls Memorial Prize is awarded every two years to the author of the best postgraduate paper delivered to the Society for Caribbean Studies annual conferences. It is open to all postgraduate researchers who present papers in any discipline or topic associated with the Caribbean.

Since 2013, the prize has been sponsored by the David Nicholls Memorial Trust, which offers £200 in book tokens.

Entry details for the 2015 David Nicholls Prize:

- * Only papers presented by postgraduates at the **2013** and **2014** Society for Caribbean Studies Conferences will be eligible
- * Entrants must submit an electronic version of their conference paper before 1 October in the year the paper is presented
- * The paper should be properly referenced and not exceed 6,000 words, including references.
- * Entries should have the same title as the paper delivered to the conference
- * Entrants may only submit one paper in any single year. However, presenters who give papers at the conference in two years (i.e. in 2013 and in 2014) may enter both of their papers for the prize
- * Papers may be redrafted after the conference before being entered for the prize
- * The judging panel will consist of members drawn from the Society's Committee and will evaluate the originality of the research and the standard of scholarship

Papers may be submitted by email to: Katherine.quinn@ucl.ac.uk

For more details on the prize and former winners see:

<http://www.caribbeanstudies.org.uk/conference/bursariesPrizes.htm>

BRIDGET JONES TRAVEL AWARD 2014: CALL FOR APPLICATIONS

Arts researchers or practitioners living and working in the Caribbean are eligible to apply for the **Bridget Jones Travel Award**, the deadline for which is the **15th January 2014**. The winner of the award will present their work at the Society for Caribbean Studies Annual Conference, which will be held at the University of Glasgow from the 2nd-4th July 2014.

Eligibility

If you are an arts practitioner or researcher (postgraduate, postdoctoral or professional) living and working in any region of the Anglophone, Hispanic, Francophone or Dutch speaking Caribbean, you may apply for the Award. The successful recipient will receive **£650** towards travel expenses and, in addition, a full bursary to cover conference fees and accommodation. Applications are especially welcome from individuals with no institutional affiliations. We encourage applications from across the arts: from visual artists, performers, creative writers, film-makers, folklorists, playwrights etc.

How To Apply

To apply for the Award you must submit the following:

A covering letter

Curriculum vitae (no more than 4 sides of A4)

Statements from 2 referees who are able to comment on your work

AND either:

(a) A proposal for a presentation of your work in the areas of film, literature, visual or performing arts.

(b) A proposal for a reading of original creative work.

Presentations normally last for up to one hour, including time for questions from the audience. The most important part of your application will therefore be a full description of the proposed presentation detailing the themes and rationale behind the presentation, as well as how the presentation will be organised and any props required (eg. if intending to screen clips of films; show slides of artwork; incorporate live performance etc).

Applications and enquiries should be sent by e-mail to Kate Quinn, Chair of the Bridget Jones Award Sub-Committee on katherine.quinn@ucl.ac.uk Completed applications must be received by **15th January 2013**. A decision will be made by the committee in late January.

For more information on the Bridget Jones Travel Award and the Society for Caribbean Studies, visit the Society website on www.caribbeanstudies.org.uk

Panel Reports

- **Opening Keynote by Professor Neil Lazarus (University of Warwick), 'The Caribbean in World Literature' (Chair: Kate Quinn)**

This year's keynote was delivered by the renowned literary scholar, Professor Neil Lazarus, University of Warwick. Professor Lazarus's presentation highlighted the work of the Warwick Research Collective, a group of scholars based at the English Department, whose work seeks to re-examine ideas of 'world literature' by exploring the literary implications of the theory of combined and uneven development. In a complex paper that ranged across centuries, continents, and theories of knowledge, Professor Lazarus made the case for a single world-literary system, that of capitalist modernity, a system that "produces unevenness, systematically, and as a matter of course". The paper called for a new type of literary comparativism, not of the individual literary texts, but of the different situations from which they spring. An excellent and provocative keynote, the paper generated animated discussion from the floor – a wonderful opener for the 2013 conference.

- **Migration and Identity (Migration and Identity (Chair: Pat Noxolo)**

Karina Smith (Victoria University, Melbourne) 'We didn't want to be the pioneers': Caribbean migration and the effects of the White Australia Policy in Victoria, Australia

Gemma Roman and Caroline Bresse (University College London) Jamaican, migratory and queer identity in the letters of Patrick Nelson, 1930s to 1960s

Ifeona Fulani (New York University) 'Colonisation in reverse'? West Indians in London 1848-2001

This session brought together three detailed and interesting case studies on the historical experiences of migrants from the Caribbean. Karina Smith recounted the little-known experiences of Caribbean migrants to Australia during the 1960s. Small in number, these migrants found themselves in a context that was shaped both by the 'White Australia Policy', but also by the presence of Australia's Aboriginal communities, leading to a range of alliances, connections and disconnections that often differed according to their skin colour. The talk was illustrated by a range of fascinating photographs from an exhibition called 'Callaloo: the Caribbean mix in Victoria', which was displayed in Melbourne, Australia 2009/10. Caroline Bresse briefly introduced the 'Drawing over the Colour Lines' project, and its linked archives and databases of historical material revealing the historical presence of black artists in London. Gemma Romain then went on to give a beautifully-illustrated in-depth reflection on the life of Patrick Nelson, and his relationship with the artist Duncan Grant. Nelson's life reveals the intricacies and details of the lived experience not only of a

Black man in 1930s London, but also of his sexual identity, his connections with the Bloomsbury group, and his time as a prisoner of war. Ifeona Fulani's paper focused on the post-war period, noting the increasing visibility of West Indian migrants in Britain's cities from 1948 onwards, as well as the creolisation of Britain's urban populations as they went through processes of forming relationships and settling. The papers were followed by an engaged and focused discussion, with much interest in the richness of the archival materials displayed during the talks.

- **Urban Culture and the Performance of Difference (Chair: Holly Snyder)**

James C. Robertson (University of the West Indies, Mona), 'Jamaica's ambivalent urban enlightenment'

Kameika Murphy (Clark University), "'[Im]passive to the spirit of the times": Black Pioneers and their transformations in Kingston, 1782---1823'

Linda Sturtz (Beloit College), "'Concentric dancing": the development of the sett-girls in pre-emancipation Jamaica'

The session highlighted three inter-related papers on urban culture in eighteenth-century Jamaica. Dr. James Robertson, of the University of West Indies at Mona, provided an overview of Jamaica's intellectual life, highlighting the societies, clubs, ordinaries, private libraries and transatlantic contacts that lent it vitality and stimulated scientific development. Nevertheless, such social venues for intellectual engagement as had appeared on the island by mid-century began to disintegrate after 1774, initially as the transatlantic debate on reforming slavery took serious form, then accelerating as the island adapted to shifting social realities in its racial system. Jamaica had, at best, an ambivalent relationship with the cosmopolitan ideas fomented by the European Enlightenment, he concluded. Dr. Linda Sturtz, of Beloit College, discussed her ongoing work on presentation strategies of the female performing groups called "Sett-Girls," who dominated street performances during the annual John Canoe celebrations at Christmas. She explored how the experiences of various groups of Sett Girls shed light on a subculture of public expression particular to Jamaica's women of color, and suggested ways in which these groups successfully manipulated the existing social order in the process. The third presenter, Kameika Murphy - currently completing her Ph.D. at Clark University -- was unable to attend the conference due to aftereffects of a recent automobile accident but, with the kind permission of the conference organizers, submitted her paper on the Black loyalist emigres to Jamaica in the wake of the American Revolution, which was read by the session chair on her behalf. Ms. Murphy's paper traced the difficult trajectories faced by these men, who can be called Black pioneers, in adapting to life in Jamaica, having to assert new identities in the wake of the island's strict class and racial barriers. A lively discussion ensued with Drs. Robertson and

Sturtz, focusing on participants in Jamaica's intellectual life, as well as the relationship of the Sett Girls to the later evolution of dance hall culture on the island. Ms. Murphy's paper, in her absence, attracted no questions, but one or two of the audience did mention that they appreciated the opportunity to hear her work.

- **Walter Adolphe-Roberts and imperial border crossing (Chair: Anyaa Anim-Addo)**

Peter Hulme, (University of Essex), 'The Jamaican Sea of W. Adolphe-Roberts'

Faith Smith (Brandeis University), 'A revolutionary planter class: Jamaica's Cuba in *The Single Star*

Hulme's paper, 'The Jamaican Sea of Walter Adolphe Roberts' highlighted that Roberts' relationship with Cuba was extensive and that the activities of May 1898 actively piqued his interest in Cuba. In 1929 and 1930 Roberts began to visit Havana frequently and had friends amongst the Republican aristocracy as well as a circle of artists and journalist acquaintances. In addition to being a novelist, Roberts was a serious researcher of Jamaican-Cuban links and Hulme stressed Roberts' 1946 comment that Jamaicans should study the experiences of their neighbours because they would think more like Cubans than Englishmen. Hulme argued that Roberts was careful to detail the Cuban preparation for the US landing and to offer a Cuban perspective and corrective to a narrative of single-handed US heroism in *The Single Star*. As Hulme underscored, Roberts carefully researched Cuban history during the 1940s and learned his lessons there well.

In her paper on Jamaica's Cuba in *The Single Star*, Smith argued that while nationalism allowed for a celebration and romanticisation of rural black working-class figures, Roberts resists this kind of celebration whilst also castigating the complacency of the white Jamaican plantocracy in his writing. Smith contended that with some exceptions, Roberts casually de-politicizes black claims. For Roberts, the plantation is familial and intimate but as Smith stressed, Roberts' novels present burned out plantations reminiscent of Michelle Cliff's notion of the ruinate landscape. Smith developed the idea of strong parallels with Michelle Cliff's work, but throughout her paper stressed her argument that Cuba enabled Roberts to perpetuate a plantation / post-plantation romance.

Questions from the floor opened up a lively and lengthy discussion about the significance of Roberts for the Jamaican national story, Roberts' ideas about his own identity and his view of figures such as Garvey, as well as Roberts' understanding and representation of the gentry.

- **Health (Chair: Mandy Banton)**

Leonard Smith (University of Birmingham), 'Labour and order in the lunatic asylums of the British Caribbean, 1860-1910'

Meleisa Ono-George (University of Warwick), 'The Contagious Diseases Act and the legislation of black bodies in post-emancipation Jamaica'

Leonard Smith outlined the 19th century development in the UK of a coherent system of 'moral management' within public lunatic asylums and its dissemination to the asylums of the British Caribbean where scandals, particularly within the Jamaican system, had led to demands for reform. With its focus on organised labour, leisure, and religious observance, and a move away from the use of physical restraints, the system, it was believed, promoted a tranquillity amongst patients which might enable their return to their families. Supervisory officials recruited from the UK introduced a range of innovations in Jamaica, Guyana and Trinidad. In Jamaica patients improved the asylum grounds, made clothing, fished (profitably) and raised cattle, but practices became routinised with an emphasis on saving money rather than treating patients. In Guyana activities included agriculture, carpentry, shoe making, and even chocolate making, but it was difficult to find work for everyone, especially the women. The Trinidad asylum, built in 1858 with accommodation for a mere 40 patients, was supervised by an official from a huge English asylum who campaigned for a new building, increased the range of employment available, and hoped to make the asylum self-supporting. In reply to questions Leonard stressed that work was seen as the main form of treatment, rather than, for example, the use of drugs, and that 'diagnosis' was generally based on the claims of families that they could no longer cope with violent, irrational or suicidal behaviour, or by complaints of extreme public behaviour.

In the second paper Meleisa Ono-George discussed the control of black female sexuality, seen as synonymous with prostitution, in the post-emancipation Caribbean. Although there was little call within Jamaica for contagious diseases legislation, pressure from the Army led to the introduction of the essentially un-amended UK Act of 1866. As in the UK, the law was applied to specific areas such as the military camps at Newcastle and Up Park. Meleisa noted that black female bodies were perceived as a threat, not only to the white regiments and 'respectable' society, but also to the ability of the colonial government to control the island. Aimed at the so-called 'established' prostitutes who were believed to be responsible for the spread of sexually transmitted diseases, the legislation provided for the physical examination of women and, if they were found to be suffering from such diseases, their imprisonment for periods of up to six months. It was believed that venereal diseases had less serious effects on women, although they were carriers. The paper discussed notions, and fears, of black female sexuality, but also the creative ways in which women resisted and negotiated the provisions of the law. The Jamaican Act was repealed in 1887.

- **US-Caribbean Relations (Chair: Steve Cushion)**

Alessandro Badella (University of Genoa), 'The role of the Cuban and Haitian diaspora in shaping US foreign policy: a comparative perspective'

Jak Peake (University of Essex), 'Claude McKay: Jamaican---American writer? US and Caribbean connections'

Kristine Wilson (Purdue University), 'Whose memories are these?' (Neo)imperialism and Jamaican political violence in *The True History of Paradise*

At first sight a mixed bag of papers, one overtly political, another a biographical study of a Caribbean poet, the third a critical analysis of a novel. However they worked well together as different approaches to the problem of US - Caribbean relations.

Alessandro Badella spoke of the Haitian and Cuban diasporas have had a contrasting effect on United States foreign policy, arising from the different origins of the two communities. The high proportion of Cuban immigrants who came for counter-revolutionary reasons has inevitably deeply affected the politics of that community; the fact that those politics fitted neatly with the US foreign policy agenda has allowed their self-appointed leaders to exercise considerable influence and escape prosecution for their criminal activities. Haitian migrants have, on the other hand, been far less politically determinant in both relations with their country of origin and US domestic politics. Haitians have, nevertheless had an effect on amending immigration policy and providing support for the various US-led interventions. This was a useful comparison of two communities from neighbouring islands which enabled us to better understand the nature of each through the differences between them.

One of the questions which emerged from Jak Peake's paper on Claude McKay paper was to ask why this Jamaican has been known as an American writer as a result of his long residence in that country, but never as a French writer despite his stay in Paris. This led to a discussion of the nature of relations between the cultural relations between the Caribbean and the USA. The figure of McKay that emerged was much more rounded, with some previously underestimated influences coming to the surface. McKay's involvement with Sylvia Pankhurst's socialist newspaper, the Workers' Dreadnaught, cast new light on the political development of both these much neglected characters.

The United States involvement in the defeat of Michael Manley's reforming government in 1980 has been the subject of much debate by political scientists. Kristine Wilson's critical analysis of Margaret Cezair-Thompson's novel, *The True History of Paradise*, allowed us to view this contentious period from a different perspective. As much of the US deployment of "dirty-tricks" is, of its very nature, done in the shadows, a literary exploration of the times is useful as it gives greater scope for conjecture and pushing back the boundaries. Thus, the relationship between economic destabilisation, political violence and destabilising

propaganda can be inserted into the "normal" operations of globalised imperialism, while at the same time investigating the relationships between local elites and foreign capital.

Three papers which then provoked an interesting debate on the relationship between the US and the Caribbean with useful considerations of the similarities and differences in the varied parts of the region.

- **The Life and Work of António Benítez Rojo (Chair: Janelle Rodriques)**

Lorna Burns (University of St Andrews), 'Of meta-machines: António Benítez Rojo's Deleuze and Guattari'

Fabienne Viala (University of Warwick), 'Chaos, desire and Columbus: António Benítez Rojo and the Caribbean machine of memory'

The first of this panel's two papers offered a re-reading of Benítez Rojo's introduction to *The Repeating Island*, highlighting the author's references to Gilles Deleuze and Felix Guattari, particularly in relation to the Caribbean's constant coding and decoding processes. While the Caribbean is given coherence through these codings, Dr Burns argued, there is always something furtive about it as well, which resists coding. The Caribbean, therefore, can be seen as a chaotic, disruptive machine, operating on two planes – the actual and the virtual. Glissant's critique of *creolité* was not merely linguistic, but of the cultural process of creolisation – one that assumed a fixed, ontological product. While Benítez Rojo focused on the cultural product of the Caribbean, Glissant, Deleuze and Wilson Harris focused on pure process. Dr Burns suggested a new reading of the history of the New World as a series of complex *machines*, each interrupting the flow of the previous, and disrupting dialectic readings of fixed identities. These machines, she continued, can synthesise as well as rupture, and this schizophrenic processes, which are indifferent to product, are wholly inclusive, and constantly integrating. Dr Burns then extended Benítez Rojo's arguments about coding and decoding to the question of capitalism: is the Caribbean capitalist? Capitalism produces surplus, which it internalises by recoding it as consumption. This machine, produced in the Caribbean, defines the modern world, and repeats it. This chaos is the endlessly proliferating island, which has the potential to eventually appropriate the colonial machine. The Caribbean rejects binaries, and, in focusing on the marginal, reveals itself and the colonial machine to be two sides of the same coin. The result is a "soup of signs," a proliferation of difference, in which the process matters more than the product.

Fabienne Viala began her paper with an exploration of the cult nationalisms that resulted from 1990s remembrances of Columbus' arrival in the Caribbean. She argued that perhaps the recitation of this 'discovery myth' was a strategy for protection of social anamnesis. Examining Benítez Rojo's theoretical analyses of Cuban fiction in contrast to Edward Kamau Brathwaite's and Édouard Glissant's, Dr Viala argued that postmodern theory and chaos

theory obscured debates about commemoration and cultural remembering. With the gradual collapsing of the East/West dichotomy, post-industrial society navigates Caribbean society with the same intention as the colonisers. António Benítez Rojo, she suggested, proposed a reading of the Caribbean un-blinded by neo-colonial scholarship; not postmodern theory, but Caribbean theory. António Benítez Rojo manipulated and deconstructed Columbus' first machine, figuring the Caribbean as a "medieval vacuum cleaner," the first *bricolage* of exploitation, subsequently repeated. António Benítez Rojo, a Cuban exile, sought to reintegrate Cuba into the Caribbean by configuring the region as a feedback machine – in response to the colonial machine of flow and interruption. The Caribbean, through this process, can transform trauma into something creative, and find a new way to remember without any new Columbuses.

Questions elaborated on Dr Viala's position that António Benítez Rojo may have been advertised as postmodern, but only as a strategy for literary analysis; he himself was not really concerned with industrialist/capitalist reality, but with technique, and saw the Caribbean as both pre- and post-modern. She compared António Benítez Rojo to Brathwaite and Glissant as the three 'main' theorists of the Caribbean because of their concern with systems of memory; other theorists (including Jamaica Kincaid) have not systematised cultural memory in their critiques of Columbus. Discussion also highlighted António Benítez Rojo's own tendency to ontologise, and suggested a formulation of the Caribbean machine as one not necessarily of repetition, but perhaps more of recycling, to justify, perhaps, the urgency (or pretence thereof) to feed collective memory – itself a selective process. It was suggested that more regionally-oriented voices were needed, as individual nationalism is to tight a focus when theorising memory. Translation may go some way to realising this.

- **Bodies: Corporeality and Encounter (Chair: Pat Noxolo)**

Abigail Ward (University of Nottingham) Violence and the Indian indentured body: Harold Ladoo's *No Pain Like This Body*

Gloria Maestriperi (Brunel University) Caribbean lives and the discourse of love: Rosario Ferre's *Flight of the Swan* and Mayra Montero's *The Messenger*

These two papers knitted together in very interesting ways, with a number of shared themes that were brought out very clearly during the discussion. Abigail Ward's paper focused on a novel that gives a rather bleak and unrelenting vision of violence and grotesque corporeality, one that has been made more stark by the violent death of its author, Harold Ladoo. Its setting within Trinidad's Indian community in the late twentieth century made for some fascinating connections and contrasts with a range of religious views, and the paper also reflected on the complex relationships between the body, violence, landscape and language explored in the novel. Gloria Maestriperi's paper, by

contrast, reflected on the hopeful agency of Caribbean characters in the two novels, contrasting the idealised discourses of romantic love portrayed in European opera and ballet with the pragmatic and heavily embodied creolisation of love brought to these fictional encounters with Anna Pavlova/Enrico Caruso by their Caribbean lovers. The discussion made a number of interesting connections between the papers, making for a nicely coherent and hugely enjoyable panel.

- **Print Cultures (Chair: Kate Quinn)**

David Clover (Institute of Commonwealth Studies), 'The British Anti-Abolition Movement and print culture'

Claire Irving (Newcastle University), 'Caribbean little magazines: problematising, challenging and expanding the literary canon'

Emily Zobel Marshall (Leeds Metropolitan University), "'Dans cette immensité tumultueuse'" (In this Vast Tumult): Joseph Zobel's migration letters

The panel opened with David Clover's paper, which explored the work of eighteenth century activist, printer and bookseller, James Phillips. Though overlooked in the historiography, Phillips played a critical role in the promotion of the abolitionist cause, not only as a printer, but as a key contact with abolitionists in Britain and France. Claire Irving's paper argued that the 'big 4' literary magazines that have dominated the scholarship were in fact part of a much wider movement. Highlighting the many other journals, magazines and newspapers in which Caribbean writers published their work, the paper uncovered a significant network of connections between writers, editors, and titles across the Caribbean region in the early 20th century. The final paper, by Emily Zobel Marshall, offered a fascinating account of the letters written by her grandfather, Martiniquan writer Joseph Zobel, during his time in post-war France. The paper explored the significance of the letters not only as a record of relations between Martinique and France in the post-war period, but also as a means of understanding migrant identity in the process of formation. A lively discussion on the definition and limits of Caribbean print culture ensued.

- **Environment and Development (Chair: David Lambert)**

Donna Greene (University of Warwick), 'The sustainability of the Barbados development model (a review of the 1980s)'

Idelia Ferdinand (Northumbria University), 'Contrariness and contradictions in the Caribbean – the case of disaster risk reduction in the Windward Islands'

Karen Wilkes (independent scholar), 'From the landscape to the body'

This session brought together three papers working at the intersection of economy, culture, society and environment. DONNA GREENE, a final year PhD student in Sociology at the University of Warwick, was broadly concerned with the sustainability of the welfare state in the context of neo-liberalism, a question with particular urgency for an open, dependent economy like Barbados. Focusing on the island's education sector, Greene considered the introduction of reforms during the economic recession of the 1980s and how the Barbados Union of Teachers was able to resist the imposition of World Bank-promoted austerity measures. IDELIA FERDINAND, who is also close to completing a PhD in Engineering and Environment at Northumbria University, discussed the vulnerability of small-island states to disasters and their impact on local livelihoods and broader patterns of development. The paper addressed the English-speaking Windward Islands collectively, not only because of their similar physical geographies and histories, but also due to the potential for sharing resources and expertise. After reviewing the number and type of disasters that have occurred in the Windwards, the paper argued that community-based strategies were the key means of reducing disaster risk. The final paper by KAREN WILKES, an independent scholar with a PhD in Media and Cultural Studies from Nottingham Trent, drew on work from a forthcoming book chapter. She analysed the images associated with the brochures and web-site of Sandals, focusing especially on the representation of the white pleased subject. Drawing on Postcolonial Theory, themes discussed included tropes of pampering, romance and leisure, and thus how the region was constructed as an available paradise. The paper ended with an extended discussion of the visual and textual representation of the black servile subject through discourses of tourism. These three excellent papers generated a lively discussion.

- **Digital Humanities (Chair: Lorna Burns)**

Steve Cushion (University of London), 'The British in Cuba 1762-1763: using the Transatlantic Slave Database to shed light on a historiographical debate'

Keith McClelland (University College, London), 'Documenting slave-owners in 19th century Britain'

Steve Cushion focused on the eleven-month British occupation of Havana during the seven-years' war, and specifically on the debate as to the exact number of enslaved persons brought into Cuba by the British during the first five months, citing reported figures ranging from under 2000 to almost 11000. Using documentation held in the National Archives of Cuba and the UK, and in the Archives of the Indies at Seville, supported by evidence from the Transatlantic Slave Database, Steve has concluded that the lower figures noted in secondary sources are most convincing and that the British imported about 2200 slaves. However, the results of the British occupation led directly to increased importation by the Spanish authorities in the succeeding period to work on the rebuilding of defences destroyed by the British. The findings contribute to a new assessment of the full economic impact of the occupation. Steve's paper demonstrated the dangers of relying unquestionably on secondary sources or, indeed, on a single official source. As one participant stressed, the exercise would provide a valuable case study for students embarking on historical research.

In the second presentation Keith McClelland described the Legacies of British Slave-ownership (LBS) project at University College London, and the database launched in February 2013. As well as documenting all slave-owners who received financial compensation following the British abolition of slavery the project has concentrated on the engagement of absentee slave-holders with six 'legacies': political, commercial, physical, cultural, imperial and historical. The overall purpose is to assess the significance of slave-ownership for the formation of modern Britain. The focus on former slave-owners resident in the UK shows their disproportionate share of the compensation pot: about 3000 individuals of a total of about 47,000 received 40% of the total funds. The member of Parliament John Stewart received the huge sum of £22,485. The illegitimate son of a West Indian plantation owner, Stewart may have been a man of colour, although this is not certain. Keith noted that the database throws light on the numbers of absentees living outside London – 354 in Scotland for example. He also discussed claimants within the Caribbean, noting that in Jamaica 5494 claims were made by women, and that in the Caribbean as a whole about 45% of slave-owners were female. In conclusion Keith stressed that the database is a public resource and that contributions of supporting material are welcome.

- **Labour and Economy (Chair: Mandy Banton)**

Randy Browne (Xavier University), “‘The driver is too great a man’”: slavery and authority in the British Caribbean, 1780-1834’

William Tantam (Goldsmiths), ‘Market Bureaucracy: the reaction of higglers to the construction of a new market in Black River’

Gad Heuman (University of Warwick), ‘Slavery, Emancipation and Unfree Labour in the Caribbean’

Jovan Scott Lewis (LSE), “‘Sufferation” ontology: Caribbean life as labour’

With four papers this exciting panel allowed little time for a full examination of the topics presented but speakers kept admirably to time and there was an opportunity for a lively debate. The first speaker, Randy Browne, presented one aspect of his larger research project on Berbice, focusing on slave drivers in their roles as the go-betweens who made slave plantations possible. Although they out-numbered white supervisors everywhere their role is little known and poorly understood. Using records of fiscals and protectors of slaves Randy has teased out the complex inter-relationships between drivers and the European managers and supervisors on the one hand, and drivers and their enslaved subordinates on the other. He gave examples of the strategies used by drivers to juggle conflicting demands, from violence and coercion to representation of slave interests, and their varying roles in some slave revolts. The condition of the drivers was explored. They tended to live longer, less materially difficult lives than other enslaved people. They could avoid harsher work; they were marriageable and had more children. In reply to a question about possible differences between African-born and creole drivers Randy noted evidence that some African-born drivers had been in positions of authority in Africa.

In the second paper William Tantam introduced us to a contemporary story of the responses of market higglers at Black River to increased bureaucratisation of their working lives when a new covered market was constructed as part of government attempts to standardise, or ‘clean up’, market provision across Jamaica. He described competition between established and newer higglers, and tensions between higglers and officials. The situation of the new market was considered less convenient, particularly as customers could no longer shop from their cars. No assistance had been provided for the move, and although ‘senior’ higglers tended to occupy more favourable pitches in the old system it was unclear how the new stalls would be allocated. William described the experiences of one woman – Juliette – who had persisted in staying in her original place at an optimal trading position, and spoke of her additional involvement in the market as an informal ‘banker’.

Gad Heuman described a work in progress examining aspects of the period of apprenticeship following the Emancipation Act of 1833. Although often dismissed, by

contemporary observers as well as historians, as simply a new form of slavery, the system offered apprentices considerably more possibilities than formal slavery. Both planters and apprentices sought to make use of the system. For planters it was part of the compensation paid to them, while apprentices resisted it in a variety of ways. Some refused to work, while others were able to free themselves entirely. An examination of 'discharges' from apprenticeship – i.e. manumissions – in Barbados showed that more females than males were discharged. A high proportion was discharged voluntarily, that is, without payment. Some parents were particularly anxious for the discharge of their children in order to ensure that they might be educated. Other apprentices primarily wished to be able to join families. A report from St Vincent stated that apprentices wanted to buy their freedom rather than to be freed by the law, fearing that the period of apprenticeship might be extended.

In the last paper Jovan Lewis argued that Caribbean corporeality has historically been, and continues to be, tied up in an existence of economic production. Applying the theory of 'sufferation' as an alternative to 'creolisation' his paper focused on a little known Jamaican community – that of recently migrated Sindhi Indian merchants as wholesalers and retailers in Jamaica's tourist souvenir industry. He described an employment structure in which young men are brought to Jamaica by other Sindhi business owners on three to six-year contracts, a system reminiscent of 19th century indentureship which gives little opportunity for leisure pursuits or integration within the wider community. He argued that the system serves as an example 'of how Caribbean life and Caribbean bodies are still beholden to a history of invidious economic activity'.

- **Religion (Chair: Anyaa Anim-Addo)**

Janelle Rodriques (Newcastle University), "'Is not wha' yuh wan fe do": the Caribbean existential crisis in Orlando Patterson's *The Children of Sisyphus*'

Hilary Sparkes, (University of Warwick), 'African and authentic or 'pseudo---obeah'? Early twentieth---century anthropologists' concerns with origins and change in Jamaican folk religion'

Roberto Strongman (University of California, Santa Barbara), 'Transcorporeality in Afro-Cuban diasporic religion'

Ennis Edmonds (Kenyon College), 'Rastafarian iconography and visual culture'

As Janelle Rodriques indicated, Albert Camus' *The Myth of Sisyphus* influenced Patterson and upon returning home, Patterson was struck by the marginality of his society. For Rodriques, the character Dinah, a fallen woman, can be read as a failed state. Dinah dies on a rubbish heap as a figure of pre-independence Jamaica in the familiar casting of woman as nation and man as nation-builder. However Dinah does not accept the futility of her struggle

until she is literally rent to pieces, with neither religion nor the state offering any alternative but self-destruction. Rodrigues stressed that Patterson removes Dinah's agency, leaving the character to act in spite of herself. Patterson presents the Dungle dwellers as having only suicide as escape in this Caribbean existential novel.

Hilary Sparkes discussed early twentieth century anthropologists' concerns with origins and change in Jamaican folk religion and focused particularly on Martha Warren Beckwith and Joseph John Williams.

Sparkes highlighted that Joseph John Williams held African religions in some regard and held nostalgic ideas of Africa as hermetically sealed and protected from the past. Williams was looking for 'pure' Jamaican culture, not culture influenced by Europe. Beckwith, on the other hand, believed that folk culture was a living form and was interested in African-Caribbean rather than African culture. In considering the work of the two anthropologists, Sparkes suggested that Beckwith deemed aspects of revival to be tasteful and wrote more favourably of the Christian end of the religion spectrum. Nevertheless as Sparkes asserted, anthropologists' work meant that certain faiths and spiritual beliefs were denied a validity of their own.

Roberto Strongman and Ennis Edmonds both gave visually engaging presentations. Strongman discussed transcorporeality in Cuban Lucumí religion and drew on key arguments from his book project to suggest that the performance of cross-gender possession allows for an alternative manifestation of same-sex desire. Strongman contended that cross-gender possession is underpinned by an Afro-diasporic experience of the body as an open vessel and an alternative to the Cartesian notion of the hermetically sealed body. Considering trance possession, when initiates are mounted and ridden by deities, Strongman drew on ethnographic work with a Lucumí initiate in Cuba and tied this discussion to consideration of the body in the work of artist Wifredo Lam. Strongman underscored that Lam was not only a student of the Caribbean but utilised the mythology of the Caribbean to produce some important motifs and artistic representations of the phenomenon of trans-possession. For Strongman, Lam's work shows a radical departure from the representation of the hermetically closed body.

Ennis Edmonds eschewed a traditional paper and presented his argument on 'Rastafarian Iconography in Jamaica's visual art' through a narrative of images. Edmonds stressed that Rastafari has gradually penetrated visual culture in Jamaica, so that while Rastafari initially received scant treatment, Edna Manley's 'Dispossessed' can be interpreted as a Rastafari image. By the 1960s and early 1970s, painters who supported the idea of Black consciousness used Rastafari images to convey this. Edmonds traced this history of visual culture up to the recent commodification of Rastafarian images, with Rasta heads being sold to tourists in craft markets as representations of Jamaican culture. Edmonds sketched his argument with reference to a range of artists including David Miller Senior, Carl Abrahams, Osmond Watson, Everal Brown, and Ras Daniel Heartman.

- **Education (Chair: Pat Noxolo)**

Adunni Adams (University of Warwick), 'A conflict of interests? The establishment of the University of the West Indies, 1945'

John Terrence Gilmore (University of Warwick), 'The transatlantic empire of a sign: Latin in Barbados'

Ruth Minott Eggleston (Edinburgh University), 'What has Shakespeare got to say about dat? Finding Shakespeare's Jamaican voice in the British classroom'

Adunni Adams began a very full and interesting session with a detailed exposition of the politics behind the establishment of the University of the West Indies in the immediate post-war period. Drawing on detailed archival work, the paper drew out the ambivalence of the British government as they prepared for an institution that was seen as essential to the development of self-government, as well as the critical reactions of key Caribbean intellectuals at the time, including Dr Eric Williams. John Terrence Gilmore reflected on his own experiences of learning Latin in the Caribbean, and he examined archival records from Harrison College, in Barbados, about the significance and justifications of teaching and learning Latin in the Caribbean. The paper reflected on the role of Latin as a sign of white male privilege, of a certain kind of educated cultured man, but the paper also pointed to the vibrancy of Latin writing within the Caribbean, with advocates and practitioners like Frank Holder, Abel Greenwich, CLR James and Darcus Howe. Ultimately the paper brought out the ways in which Latin became part of Caribbean culture, and similarly the final paper of the session reflected on the adaptability of Shakespearean language and its ability to cross cultures and generations. In a visually-stimulating presentation, Ruth Minott-Eggleston presented the video work of a class of young people with whom she has worked as a teacher in the UK. She showed how they were able to respond creatively to Hamlet, taking on board its 'reggae aesthetic' (Kwame Dawes). The discussions following all three papers were wide-ranging and engaged.

- **Ethnicity in Comparative Perspective (Chair: Kate Quinn)**

Dylan Vernon (University College London), 'Belizean Exceptionalism? Avoiding ethnic-based party politics in an ethnically heterogeneous Caribbean state'

Iris Marchand (University of Edinburgh), 'Ethnic Identification and National Ideology in Suriname and Guyana'

Kimberly Robinson Walcott (University of the West Indies, Mona), 'In Borrowed Suffering: Middle Class Political Suffering in John Hearne's *Voices under the Window* and Brian Meeks' *Paint the Town Red*'

This panel explored different dimensions of ethnicity and politics in the contexts of Belize, Suriname and Jamaica. Dylan Vernon's paper asked why Belizean politics had not become ethnically divided in the same way as in other Caribbean states such as Trinidad and Guyana. It argued that adopting a national rather than an ethnic approach had political benefits for both parties. This approach was sufficiently entrenched in the post-independence period that it was able to withstand the significant demographic changes of the 1980s. Iris Marchand's paper explored how dominant political slogans ('One People, One Nation, One Destiny' in Guyana; 'Unity in Diversity' in Suriname) compare to the lived experiences of people on the ground. Based on ethnographic research, the paper showed how despite the different approaches to nation-building, people in rural Guyana and Suriname understood ethnicity and nationhood in remarkably similar ways. Finally, in a change to the published programme, Kimberly Robinson Walcott's paper explored the limitations of the 'borrowed suffering' of the novels' light-skinned upper middle class protagonists, linking this to the broader issue of middle class detachment from, or misreading of, the "pulse of the masses" in Jamaican politics. The panel generated a lively discussion on the significance of ethnicity and identity in a range of Caribbean contexts.

- **Landscape and Ecology (Chair: Steve Cushion)**

Maria Cristina Fumagalli (University of Essex), 'Structural violence and ecological disaster in Hispaniola: Jean-Noell Pancrazi's *Montecristi*'

Lizbeth Paravisini-Gebert (Vassar College), 'Troubled waters: ecology and history in 21st Century Caribbean literature and art'

Here were two papers that took an artistic approach to the ecology of the Caribbean and revealed insights of a different nature to a more socio-political approach. Maria Christina Fumagalli used Jean-Noell Pancrazi's book *Montecristi* to discuss the pollution caused by the dumping of coal ash in the sea above Hispaniola. North American companies are causing an environmental nightmare by dumping this toxic waste, while Haitian refugees are coming to the area to seek illegal passage to the USA, just across the straits in Puerto Rico. Both situations fuel a level of "structural violence", described as the existence of a situation "where suffering is avoidable", but where it happens anyway. What is significant in the two major industries of the town of Montecristi, dumping waste material and people trafficking, is the high level of corruption involved in both. The elite in Santo Domingo flourish while the people in this northern backwater suffer and die to ensure the continued enrichment of those who are already well off. This paper expressed an anger at this situation, an emotion that the audience came to share.

At first sight, Liza Paravisini-Gebert's paper was much calmer, with a discussion of the poetry of Derek Walcott backed by a slide show of visual art by artists working on the environment

of the Caribbean, particularly its fragile coastline. It was nevertheless disturbing and thought provoking as paintings and installations evoked both the destructive power of nature and the changes wrought by human action in both colonial and post-colonial times. In particular, Liset Castillo's sand sculptures display both the transitory nature of human endeavour, while Jason deCaires Taylor's underwater structures are both beautiful and promote the growth of coral. Equally those who labour on the shoreline, making a living from the sea are seen as real people interacting with their environment.

Both these papers presented us with a view of the Caribbean coastline very far removed from the sunny tourist beach on the Sandals tourist brochure or the Bacardi Rum advertisement.

- **Performance (Chair: Pat Noxolo)**

Everard Philips (University of Trinidad and Tobago) Calypso music as an intersection of phenomenology, conflict transformation and mass communication

Hazra Medica (Oxford University) 'You have smadee': the struggle for personhood within the Antiguan calypso

In the event there were only two papers in this panel, rather than the expected three, but this made for a relaxed and deeply engaging session. Both speakers played a range of relevant excerpts from the calypso to illustrate their talks, and there were many knowledgeable members of the audience who brought out an even wider range, so that the panel gave a good sense of the depth and range of calypso discourse and its vibrant political roles within the Caribbean. Everard Philips's paper focused on the roles of Trinidadian Calypsonians in engaging the public in socio-political and economic issues, drawing on popular narratives and bringing their audiences to reflect more deeply on their own place in the society and in the wider world. Hazra Medica focused on Antiguan calypsonians, showing that they operate within an ethos of 'smadditization' (Charles W. Mills), which highlights Antiguan's sense of belonging and ownership within their society. The papers worked together very well, sharing themes and approaches, which made for a highly enjoyable and thought-provoking session.

- **Plenary discussion – Caribbean Studies: Past, Present and Future (Chair: David Lambert)**

Gad Heuman (University of Warwick)

Fabienne Viala (University of Warwick)

Pat Noxolo (University of Sheffield)

Kate Quinn (University College London)

This closing plenary session afforded an opportunity to reflect on the state of Caribbean Studies, as well as how the SCS could and should respond to this. Four panellists, at various career-stages and working in different fields, were asked to respond to a series of pre-circulated questions. The central question, however, was ‘Are the best days of Caribbean Studies behind us or still to come?’ GAD HEUMAN reflected on the foundation of the SCS itself as well as the broader shift in public awareness of the Caribbean. Despite little public awareness in Britain of the region, he remained confident that the Society and the field would continue to grow. FABIENNE VIALA provided a comparative perspective and argued that Caribbean Studies in the UK was in far healthier state than in France. Continuing progress would require willingness to cross linguistic boundaries, however. PAT NOXOLO turned a critical eye to the constitution of Caribbean Studies itself as an area studies specialism and an interdisciplinary field, and reflected on its stake holders both current and potential. Finally, KATE QUINN addressed the politics of Caribbean Studies, bemoaning the marginalisation of current affairs within the field and stressing the importance of the Caribbean for political studies. A lively debate followed, with various questions and comments from the audience. Overall, this was a lively and informative panel that gave the SCS many issues to consider and may provide a model for similar sessions in the future.

Events/Announcements

Popularising a diversity of Caribbean research

Erin B. Taylor

ICS-UL

From Reggae and Rastafari, to poverty, to tourism, the Caribbean has captured the global imagination, and not always positively. As researchers, we struggle against popular images as we try to communicate a more nuanced view of the diversity the region.

What can we do to get our views across? As researchers we can write articles, make films, and run workshops that will reach people. In fact, given that most academic publications live behind prohibitive paywalls, I believe we have a duty to produce open-source content that is jargon-free and accessible to general publics.

Although plenty of researchers are publishing for media corporations and other popular news blogs, for example with considerable impact, several academics who would like to write for the public, do not know how to get started. This is partially because few academics are even aware of what the possibilities are, as the work of their colleagues is somewhat invisible. There are also relatively few venues in which people can experiment with this kind of writing. If you've never blogged before, it can be daunting to submit an article to a newspaper.

This was a major reason why Gawain Lynch, John McCreery and I began the website **PopAnth: Hot Buttered Humanity** [<http://popanth.com>]. In just over a year, the site has grown surprisingly fast, and last month we got 90,000 hits. This is a pretty impressive feat for a non-profit website that relies on a small crew of committed editors. We like to think that it confirms our initial hunch: that there are plenty of readers out there who are looking for something different.

We provide a mentoring service to new writers, helping them polish their articles for PopAnth and gain confidence to submit their work to other venues. One of the best things about our site is the diversity of our authors' experiences. Our authors are just as likely to be undergraduates as they are to be seasoned writers who publish in places like The Huffington Post or Psychology Today. All you need is enthusiasm about your topic and a desire to communicate it more broadly.

We'd like to encourage all Caribbeanists to publish with us. You can check out our Contributions page [<http://popanth.com/about/contribute/>] and join the conversation in about popular writing in the PopAnth group at the Open Anthropology Cooperative [<http://openanthcoop.ning.com/group/popanth>]. By collaborating we can collectively open new windows into a diversity of Caribbean research.

Visiting Scholar Programme
Institute of Caribbean Studies
Faculty of Social Sciences
University of Puerto Rico, Rio Piedras

The Institute of Caribbean Studies (ICS), Faculty of Social Sciences, University of Puerto Rico-Rio Piedras(UPR-RP), is pleased to announce its call for the Visiting Scholar programme. In the past three years more than 15 researchers and scholars have participated in the programme. For details please access the following link: http://iec-ics.uprrp.edu/?page_id=239.

The mission of the programme is to develop relationships with and provide assistance to graduate students and scholars from universities outside Puerto Rico in their research projects about the Greater Caribbean region.

The goals of the program are as follows:

- To support graduate students enrolled in their thesis or dissertation projects dealing with the Caribbean region;
- To develop a circuit of mobility among visiting professors of accredited universities in their research projects about the Caribbean;
- To promote relationships of graduate students with UPR professors who may serve as mentors.

The ICS will provide office or desk space (as available), access to the collections of the UPR Library System, desktop computer and connection to UPR-RP wireless service, and a limited number of photocopies.

Please note: The stay must be longer than three weeks. The ICS does not provide any financial assistance and cannot assist with the granting of a visa. The program is available the entire year with the exceptions of July, December and mid-January.

For further information please write to Dr. Humberto García-Muñiz, ICS Director, to the following email: iec.ics@upr.edu

Gender, Religion and the Atlantic World

Newcastle University

May 15, 2014

The relationship between religious experience and gender remains underexplored in academic scholarship. While it is largely held that the 'victims' of religion, in all its manifestations, are female, and the 'perpetrators' male, the reality is clearly less straightforward. This assumption does, however, beg further investigation into the dynamics attendant upon religious experience and/or practice, and gender.

Religion, generally, as a mode of identity production, is currently understudied in postcolonial studies (not least in its intersection with gender), and is richly varied in its manifestations in the formerly colonised – and colonising – Atlantic World. This symposium seeks to address this critical lacuna.

In 1937, Jamaican feminist journalist, poet and playwright Una Marson argued that religion appealed more to women than to men; at the same time, a male colleague lamented that Jamaican manhood was "not progressing as it should." This symposium will ask: is there a connection between a perceived 'crisis of masculinity,' 'feminisation of culture,' and religion? What is the nature of the intersection between religious practice and gender identification? Furthermore, this symposium hopes to explore how religion has been and continues to be used in processes of masculinisation and feminisation, and in discourses of intimacy, sexuality and affectivity, which have gained critical currency in recent postcolonial scholarship.

The dynamic between men and women, gender and sexuality, is often fluid and unstable in religious expression. Often, praxis and doctrine are not equally aligned. This symposium will explore the religiosity of everyday public and private life by re-evaluating the role religion (in all its forms, canonical or otherwise) has in cultural discourses of the once-colonised world, particularly highlighting its role in gender identity production. It will encourage researchers from all disciplines and levels to discuss questions raised by their own research in an informal atmosphere, suggest best practices and foster networks of communication for further research.

Researchers are invited to present papers, not to exceed 20 minutes, on (but not limited to) the following topics:

- Masculinity and/or femininity and religion
- Religion and postcoloniality
- Religious syncretism
- Evolution of religious doctrine
- 'Cult' vs. 'Religion'
- Histories of particular religious practices

- Afro-religions/religious practices
- Religion and gender(ed) identity
- Religious affiliation and sexual expression
- Queer religiosity/ies.

Please send short abstracts of no more than 250 words, plus a short bio of no more than 100 words to Janelle Rodriques at j.rodriques@newcastle.ac.uk by **February 17, 2014**.

For more information, please see <http://genderreligionatlantic.wordpress.com/>

Formation of a New Organisation

The International Auto/Biography Association has formed the new Chapter of the Americas, inclusive of Canada, the United States, the Caribbean, and Latin America. This organization supports collaborative research projects and publications relating to all forms of narrative identity construction, including oral, written, digital, visual, musical, performance-based, multimodal, etc. Formed at the 2013 conference, "Auto/Biography across the Americas," this organization will have its second conference in 2015. The international organization's website is theiaba.org and the chapter's website is iaba-americas.org. More information regarding membership, publications, and collaboration opportunities will be forthcoming. Contact the Steering Committee Chair, Ricia Anne Chansky, with any questions at ricia.chansky@upr.edu.

Membership

As of January 2014, Janelle Rodrigues will have stepped down as Membership Secretary, to be replaced by Adunni Adams. For all membership enquiries, please contact Adunni Adams at adunni.adams@raceintheamericas.com.

A copy of the membership form can be downloaded from the Society's website, at <http://www.caribbeanstudies.org.uk/join.htm>

We are a charitable society, so your membership fees are eligible for gift aid, if you are a UK taxpayer. Annual subscription fees are:

Individuals: £15.00

Institutions: £20.00

Membership includes:

- 1 newsletter a year
- Discount at regional research seminars
- Regular e-newsletter

UK individuals/institutions can pay by:

- cheque payable to Society for Caribbean Studies

Overseas individuals/institutions can pay by:

- international money order

- for other options, including ibacs, contact the treasurer Dr David Lambert at D.Lambert@warwick.ac.uk

- Return the completed form, cheque and gift aid declaration (if applicable) to:

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