

# **Society for Caribbean Studies Newsletter 2012**

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Books received  
Society membership  
71

70

## **Message from the Chair**

I am delighted to be writing my first newsletter message as Chair of the Society. As many of you know, Christer Petley ended his term as Chair last summer. During his term in office the Society brought to fruition three successful conferences in Southampton (2010), Liverpool (2011) and Oxford (2012), continued to support the flourishing Caribbean Research Seminar in the North, and represented the interests of Caribbean Studies on a number of national bodies. On behalf of the Society, I would like to thank Christer for all his hard work as Chair and as committee member over the years, and to congratulate him and his wife Jesse on the birth of their son Josef, who arrived in the autumn. Christer will continue to work with the Committee as a co-opted member.

Panel reports on our most recent conference, held in Oxford in July, can be found in this newsletter. With panels on everything from Education and Identity, Cultural Politics and Aesthetics, and Reggae and Dancehall, to Violence and Security, Life Writing in the Era of Abolition and Caribbean Anti-Colonialism, the reports are testament to what was, as ever, a lively and varied conference.

The conference opened with a riveting presentation by Gertrud Aub-Buscher, who has been made Honorary Life Member of the SCS. Touching on the hunger and deprivations of Nazi Germany, her childhood impressions of arrival in Jamaica, and the linguistic research she undertook across the Caribbean during the course of a long and varied academic career, the talk provided a fascinating insight into the making of a pioneering linguist and scholar of the Caribbean.

Sadly, this year the recipient of the 2012 Bridget Jones Award, Cuban writer, researcher and historian Daisy Rubiera Castillo,

was unable to present at the conference. Born in Santiago de Cuba in 1939, Daisy is perhaps best known for her ground-breaking testimonial biography recording the remarkable life of her mother, published as *Reyita: The Life of a Black Cuban Woman in the Twentieth Century* (1997). Daisy has continued to work on important oral history projects, recording the lives of ordinary Cubans living through the Revolution. Her work has explored in particular what it means to be black and female in Cuba, and she has published widely on aspects of Afro-Cuban culture, gender, and memory.

The Bridget Jones presentation has become an integral part of the conference since the inaugural presentation by Elizabeth Watson in 2001. The Award is unique in providing funding for arts practitioners living and working in the Caribbean to present their work at the conference. Over the years, winners have come from as far afield as Barbados, Guyana, Jamaica, Haiti, Puerto Rico and St Lucia, and have included such Caribbean luminaries as Stanley Greaves, Olive Lewin and Erna Brodber as well as outstanding voices from a new generation of Caribbean arts practitioners, including Kei Miller and Annalee Davis. While the Award has benefited from generous personal donations and funding from JISLAC, the latter has now run to the end of its term. We would ask that, in order to keep the presentation as an integral part of the conference and the Society's wider outreach into the Caribbean, members consider making a donation, however small, to the fund. This can be done by ticking the donation box on the online conference registration form, or by contacting the Bridget Jones Chair, Eva Sansavior, on [eva.sansavior@ul.ie](mailto:eva.sansavior@ul.ie).

Our next conference will be held at Warwick University, from the 3<sup>rd</sup> to the 5<sup>th</sup> July 2013. The last time the conference was held in Warwick was in 2002 (check out some of the familiar faces who were there on our online archive of conference photos!

[http://www.caribbeanstudies.org.uk/conference/confPhotos\\_2002.htm](http://www.caribbeanstudies.org.uk/conference/confPhotos_2002.htm)).

We are delighted to return to a campus which has been so closely associated both with the development of Caribbean Studies in the UK and with the history of the Society.

I am also very pleased to welcome a healthy number of new members onto the Committee this year, including Patricia Noxolo (Vice Chair), Gemma Robinson (Secretary), David Lambert (Treasurer), Steve Cushion, Wendy Knepper, Janelle Rodriques and Eva Sansavior. We look forward to a productive year ahead and to welcoming you to the Warwick conference in July. More information on all our events and activities can be found on [www.caribbeanstudies.org.uk](http://www.caribbeanstudies.org.uk)

Kate Quinn  
London, September 2012

# **Society for Caribbean Studies Committee Members 2012-13**

## **Officers**

### **Chair**

Kate Quinn, University College London

### **Vice Chair**

Patricia Noxolo, University of Sheffield

### **Secretary**

Gemma Robinson, University of Stirling

### **Treasurer**

David Lambert, University of Warwick

### **Conference Co-ordinator**

Lorna Burns, University of St Andrews

## **Committee members**

Anyaa Anim-Addo, University of Sheffield

Mandy Banton, Institute of Commonwealth Studies

Steve Cushion, Institute for the Study of the Americas

Wendy Knepper, Brunel University

Emily Morris, University College London

Janelle Rodrigues, University of Newcastle

Eva Sansavior, University of Limerick

## **Co-opted members**

Clare Newstead, Nottingham Trent University

Christer Petley, University of Southampton

## **SCS Committee Elections, 2013**

Committee elections will take place at the Society's Annual General Meeting at the 2013 conference at Warwick. The dates of the conference are 3<sup>rd</sup>-5<sup>th</sup> July. The date and time of the AGM will be announced with the conference programme.

Committee elections take place each year, and all members of the SCS are eligible to stand for election. In 2013 we will be seeking nominations for Ordinary Members of the committee only.

The Committee meets twice per year in September and January. Its main work is to organise the annual conference and to oversee the running of the Society. The Chair takes overall responsibility for the running of the Society, supported by the Vice Chair. The Treasurer looks after all of the Society's finances, and the Secretary keeps records of its meetings and keeps in touch with the members. The Conference Co-ordinator looks after administrative affairs connected with the annual conference. Ordinary Members are an important part of the Committee and are expected to take on roles such as membership secretary, editor of the Society's newsletter, postgraduate representative, and website editor. They also help to organise the annual conference. For more information on any of these roles or the work of the Committee more generally, please contact the current Chair, Kate Quinn ([katherine.quinn@ucl.ac.uk](mailto:katherine.quinn@ucl.ac.uk)).

Nominations are therefore requested from Members of the Society to serve on the Committee from July 2013 onwards. Ordinary Members are elected for one year in the first instance. Please use the form below, or a copy thereof.

## **Society for Caribbean Studies**

### **Election for Ordinary Members of the Committee, 2013**

Name of Nominee

Signature

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Name of Proposer

Signature

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Name of Seconder

Signature

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Please submit completed and signed nominations to the Secretary, Gemma Robinson, by 5pm on 3<sup>rd</sup> July, 2013.



(Dr Gemma Robinson, Pathfoot A18a, School of Arts and Humanities, Division of Literature and Languages, University of Stirling, Stirling, FK9 4LA, Scotland, UK)

**Society for Caribbean Studies**  
**ACCOUNTS**  
**Presented as the Annual General Meeting on 5<sup>th</sup>**  
**July 2012**

**CURRENT BALANCES (30<sup>th</sup> June 2012)**

|              |             |
|--------------|-------------|
| Current      | £ 16,310.63 |
| Reserve      | £ 12,007.64 |
| Capital      | £ 3,322.53  |
| <br>         |             |
| Total Assets | £ 31,640.80 |

**BALANCES FOR THE FINANCIAL YEAR ENDING 31<sup>st</sup>**  
**MARCH 2012**

|         |             |
|---------|-------------|
| Current | £ 6,998.04  |
| Reserve | £ 12,006.44 |
| Capital | £ 4,563.47  |
| <br>    |             |
| Total   | £ 23,567.95 |

**Income**

|                     |                    |
|---------------------|--------------------|
| Conference 2011     | £ 14,902.23        |
| Conference 2012     | £ 39.26            |
| Interest            | £ 6.28             |
| JISLAC              | £ 9,556.05         |
| Membership          | £ 228.80           |
| <b>Total income</b> | <b>£ 24,732.62</b> |

**Expenses**

|                |          |
|----------------|----------|
| Administration | £ 407.18 |
| Bridget Jones  | £ 992.76 |

|                       |          |                 |
|-----------------------|----------|-----------------|
| Committee Travel      | £        | 358.70          |
| Conference 2011       | £        | 8,926.80        |
| Conference 2012       | £        | 2,405.38        |
| CRSN Durham           | £        | 1,104.16        |
| CRSN Edinburgh        | £        | 1,037.23        |
| CRSN NTU              | £        | 1,410.27        |
| CRSN York             | £        | 580.37          |
| Newsletter            | £        | 183.65          |
| <b>Total expenses</b> | <b>£</b> | <b>7,202.72</b> |

## **CALL FOR PAPERS**

### **37<sup>th</sup> Annual Conference of the Society for Caribbean Studies University of Warwick Wednesday 3<sup>rd</sup> to Friday 5<sup>th</sup> July 2013**

The Society for Caribbean Studies invites submissions of short 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 welcome abstracts for papers that fall outside this list of topics, and we particularly welcome proposals for complete panels, which should consist of three papers.

Those selected for the conference will be invited to give a 20-minute presentation. Abstracts should be submitted along with a short CV by 7<sup>th</sup> January, 2013. Proposals received after the deadline will not be considered.

#### **PROVISIONAL THEMES**

Caribbean Literature in World Ecological Perspective

Caribbean Studies: Past, Present and Future

Digital Humanities

Caribbean Lives

Life and Work of Antonio Benitez-Rojo

US-Caribbean Relations

Grenada Remembered

Challenges to Caribbean Democracy

NGOs and Civil Society

Education

Ethnicity in Comparative Perspective

Economic Development  
Bodies: Labouring and at Leisure

To submit an abstract online, go to:

[http://www.gellius.net/paper\\_submit.php?course\\_run\\_id=108](http://www.gellius.net/paper_submit.php?course_run_id=108)

The online paper registration system opens on 1<sup>st</sup> November.

The Society and the University of Warwick will provide a limited number of postgraduate bursaries for presenters to assist with registration and accommodation costs. Postgraduate researchers should indicate that they are seeking a bursary when submitting their abstract, but please note that travel costs cannot be funded.

For further queries please contact the Conference Co-ordinator, Lorna Burns, at [societyforcaribbeanstudies@gmail.com](mailto:societyforcaribbeanstudies@gmail.com).

Arts researchers or practitioners living and working in the Caribbean are eligible to apply for the Bridget Jones Award, the deadline for which is 14<sup>th</sup> January, 2013. For more information on the Bridget Jones Award see the following pages, contact Eva Sansavio at [Eva.Sansavio@ul.ie](mailto:Eva.Sansavio@ul.ie), or visit the website:

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

## **Bridget Jones Travel Award: 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 14<sup>th</sup> January 2013. The winner of the award will present their work at the 37<sup>th</sup> Society for Caribbean Studies Annual Conference, which is scheduled to be held at the University of Warwick from the 3<sup>rd</sup>-5<sup>th</sup> July 2013.

### **Eligibility**

If you are an arts practitioner 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 four sides of A4)
- \* Statements from two 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, or
- (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 (e.g. 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 Eva Sansavior  
at [Eva.Sansavior@ul.ie](mailto:Eva.Sansavior@ul.ie)

Completed applications must be received by 14<sup>th</sup> 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](http://www.caribbeanstudies.org.uk)

## DAVID NICHOLLS MEMORIAL PRIZE



David Nicholls was an extraordinary and inspirational intellectual, activist, priest and friend to all who knew him. His modesty covered the vast scope of his successes and interests. After he died suddenly on 13<sup>th</sup> June, 1996, it was only at his funeral service in the parish of Littlemore near Oxford, where he had been the pastor since 1978, that many parishioners, Caribbeanists, political scientists and theologians fully realised the full breadth and brilliance of David's work.

Involved with the Society for Caribbean Studies since its inception, and chair between 1991 and 1993, David was perhaps best known among Caribbean researchers for his internationally acclaimed work on Haiti. *From Dessalines to Duvalier: race, colour and national independence* (1979, 1988, 1996) has become a classic text, admirably supported by *Economic Dependence and Political Autonomy: the Haitian Experience* (1974) and *Haiti in the Caribbean Context: Ethnicity, Economy and Revolt* (1985). Having graduated from the London School of Economics with the Laski and Gladstone Prizes, David's interest in the Caribbean was firmly established as a lecturer in Government at the University of the West Indies, St Augustine campus, between 1966 and 1973. He arrived via scholarships at Yale and Cambridge Universities, while pursuing lifelong interests in politics and



theology. This intellectual mix often rightly ruffled the feathers of both the academy and the Church.

While his expertise on Haiti and the region's Levantine communities is well known to many Caribbeanists, his academic writings moved well beyond any disciplinary cloisters. As a political scientist, his substantial works have influenced Bernard Crick and Paul Hirst. He helped to pioneer a restatement of pluralism, critiquing theories of state, democracy and power. *Three Varieties of Pluralism* (1974) and *The Pluralist State* (1994) became landmark texts. Beside political philosophy, his work on theology was similarly profound and among the most significant of his generation. He edited nine volumes of *Faith and the Future* (1983) and produced two further outstanding and challenging works, the first given as the Hulsean lectures in Cambridge: *Deity and Domination: Images of God and the State in the 19<sup>th</sup> and 20<sup>th</sup> Centuries* (1989) and *God and Government in an Age of Reason* (1995). The third part of this trilogy, *Despotism and Doubt*, remains unfinished.

A committed and active grassroots socialist and internationalist, he constantly welcomed a range of friends to the home he shared with Gillian in Littlemore. He was a charismatic and much loved figure, cutting a dash whether hurtling through Trinidad on his motorbike, or pacing the quads of Oxford kitted with poncho, sandals, Marxesque beard and the day's cigar ration.

### **The David Nicholls Memorial Prize for Postgraduate Students**

In honour of David's life and work, 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.

The winner of the 2013 prize will be announced at the 37<sup>th</sup> Annual Conference of the Society at Warwick University, 3<sup>rd</sup>-5<sup>th</sup> July 2013. The winner will receive £100 in book tokens from the David Nicholls Memorial Trust. The next prize will be awarded in 2015.

## **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<sup>st</sup> 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 submit only 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 Kate Quinn:  
[katherine.quinn@ucl.ac.uk](mailto:katherine.quinn@ucl.ac.uk)

For more details on the prize and former winners see:  
<http://www.caribbeanstudies.org.uk/conference/bursariesPrizes.htm>



# **Society for Caribbean Studies Annual Conference 2012 Panel Reports<sup>1</sup>**

## **Education and Identity (Chair: Christer Petley)**

**David Clover**, 'Special Relations: The University of London and the University College of the West Indies'

**Bruce Campbell**, 'Caribbean Students' Assimilation to a Culture at a Small, Liberal Arts College: Citizenship, borders, and intraregional migration'

This panel consisted of two papers, the first, by David Clover of the Institute of Commonwealth Studies Library was entitled 'Special Relations: The University of London and the University College of the West Indies'. The paper was based on the University of London's archives and records of the relationship between British and West Indian universities, looking at how, between 1947 and 1970, the University of London assisted eight institutions in Africa and the Caribbean to become independent universities. It was an enterprise closely connected to the movement towards decolonisation and the creation of new independent nations. The second paper, by Bruce Campbell of Arcadia University, Philadelphia, was entitled 'Caribbean Students' Assimilation to a Culture at a Small, Liberal Arts College: Citizenship, borders, and intraregional migration'. It was based on in-depth interviews with Caribbean and non-Caribbean students, faculty, administrators, and college employees, as well as informal

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<sup>1</sup> Reports were compiled by the chairs of panels in which the papers were presented. In the few cases where such reports are not available edited versions of the abstracts provided by speakers are substituted.

survey sheets, and a focus group with Caribbean participants. The paper explored the integration of Caribbean students into American college life. The papers were well received and sparked a lengthy and productive discussion.

## **Cultural Politics and Aesthetics (edited abstracts)**

**Eva Sansavio**, 'Between Diaspora Literacy, Cultural Politics and Aesthetics: Debating the Role of Art in the Work of Maryse Condé and Edouard Glissant'

While the Caribbean cultural field has long been a rich site of interchange between literary and visual artists, this process has become increasingly international. In spite of the shared cultural contexts of production and reception of Caribbean literary and art works, the critical discourses that have emerged have traditionally approached art and literature as distinct disciplines. In contrast, this paper adopts a syncretic approach: it places a selection of established and emerging debates on Caribbean art and visual cultures in dialogue with literary and critical representations of these themes in the work of two Francophone intellectuals. Drawing together two literary texts by Maryse Condé featuring diasporic Guadeloupean artist-protagonists (*Les derniers rois mages* and *Histoire de la femme cannibale*) and two essays by Edouard Glissant in his collections *L'intention poétique* and *Le discours antillais*, I offer a reading of the texts as an evolving set of reflections on established representations of Caribbean art and artists as necessarily politically committed, and engaged in a relationship with their local and international audiences that is to some degree pedagogical. Against the backdrop of a discussion of the themes of 'diaspora literacy', 'cultural politics' and 'aesthetics', I account for the divergent responses that Condé's and Glissant's writings present to such ideological views of the role of Caribbean art and artists.

**Carol Dixon**, 'The politics and poetics of Liberation 1838: curating 19<sup>th</sup>-century Caribbean heritage for 21<sup>st</sup>-century museum audiences in Britain'

Windrush Foundation's forthcoming project, Liberation 1838, will research and present information about the socio-economic, political, legislative and cultural transitions that took place throughout the circum-Caribbean region in the wake of the 1<sup>st</sup> August emancipation proclamation. Focusing on acts of collective resistance and resilience in response to enslavement, apprenticeship and indentureship, it

will consider historical experiences and contemporary legacies arising from this period in relation to Caribbean Diaspora communities in Britain today. Work will culminate in a major museum exhibition in 2013 to commemorate the 175<sup>th</sup> anniversary of 1<sup>st</sup> August 1838. Drawing on the work of cultural commentators, educationalists and museologists this paper explores impacts of the 'educational turn' in curatorship through observation and evaluation of the emerging curatorial approaches developed by the project's teacher consultants and commissioned installationists to frame and construct thematic and multi-sensory exhibition narratives. Some reflections on emerging stakeholder engagements and teaching and learning strategies will be addressed, alongside more foundational theoretical analysis relating to Derridean 'parergonality' and Gayatri Spivak's postcolonial perspectives on culture and alterity.

**Rosie Gordon-Wallace, 'The Art of Identity: Confronting/Dismantling the Politics of Otherness'**

Under the leadership of Rosie Gordon-Wallace and Dr Marva McClean, Diaspora Vibe Cultural Arts Incubator asserts the work of dispossessed artists and challenges society to open its mind to new ideas concerning art, positioning the work of the diasporic artist as a pivotal force in disrupting and restricted creative expressions. Embedded within the theoretical framework of post-colonial, border, and identity theories, a case study is presented, highlighting the work of mixed media artist Erman Gonzalez, who explores issues of exile, spirituality, and identity. Gonzalez' eclectic creations are asserted as both sensitive and disconcerting, pushing the viewer to consider how cultural and political forces continue to converge and impact the work of the artist, who continues to fight new injustices, in spite of geographical [re]location. Invoking West Indian/Caribbean archetypal freedom fighters, the presentation explores 'artistic site' in all its complexities and asserts the powerful role the critical imagination plays in the decolonisation of the mind and agency for action. It investigates the moral imperative of the maverick curator and community activist who must confront the inherent contradictions that emerge to constrain as well as inspire action as the organisation struggles to become and remain financially viable.

## **Stories of Violence and Fear (Chairs: Julia Borst and Rebecca Fuchs)**

**Fatima Mujcinovic**, 'Racial Geopolitics and Violence in Michelle Cliff's *No Telephone to Heaven*'

**Julia Borst**, 'Beyond Cadavers and Cocoa Trees: Re-appropriating Violence in Haitian Literature'

**Rebecca Fuchs**, 'Resignifying Wounds through Silences in Edwidge Danticat's *The Dew Breaker*'

Julia Borst (University of Hamburg) and Rebecca Fuchs (University of Mannheim), and Fatima Mujinovic, Ph.D. (Westminster College, Salt Lake City, USA) proposed a panel about trauma and violence at the 36<sup>th</sup> conference of the Society for Caribbean Studies (SCS) in Oxford, Great Britain. The panel title 'Stories of Violence and Fear' thematically connects the topics of the three presentations that examined how the Caribbean writers Michelle Cliff (Jamaica), Yanick Lahens (Haiti), and Edwidge Danticat (Haiti/USA) try to come to terms with trauma and violence. Fatima's presentation with the title 'Racial Geopolitics and Violence in Michelle Cliff's *No Telephone to Heaven*' analysed Cliff's criticism on dominant racial ideologies in Jamaica, England, and the US with respect to the protagonist Clare Savage's search for identity. Confronted with the racial hierarchies that have been dominant since colonial times, Clare joined a movement of armed resistance that constitutes the only solution for her, but which perpetuates the vicious circle of racial violence. Julia's paper 'Beyond Cadavers and Cocoa Trees: Re-appropriating Violence in Haitian Literature' was concerned with the Western stereotype of Haiti as a place of violence, which reproduces violence against Haiti on an epistemic level. By reclaiming the discourse on violence, Haitian writers re-inscribe violence into their narratives, while simultaneously criticising it. She examined the representation of violence in Yanick Lahens' novel *La couleur de l'aube* and showed how the victim whose absence in the texts reveals the traumatic



loss caused by violence is constituted as a grievable subject by narrative discourse. In her presentation 'Resignifying Wounds through Silences in Edwidge Danticat's *The Dew Breaker*,' Rebecca examined the complex interaction of silence and speech in order to enable a trauma to heal. By transcending their oppositional character, silence becomes a means of communication in order to express the unspeakability of pain. The interlingual, interdisciplinary dialogue about violence and trauma in literature has led to inspiring conversations and new perspectives on the topic.

### **Archives, Landscapes, and Material Culture (Chair: Henrice Altink)**

**David Lambert**, 'Mobility, race and power in the Caribbean, c.1780-c.1880: Interrogating the visual archive'

**Joanna Johnson**, 'Entering the "Archive of Imperial Depictions of Landscape": Caribbean Writing and English "Muffling Inclusiveness"'

**Alex Robinson**, 'Rehabilitating the West Indian Great House in the Caribbean Now'

Each of the papers in this panel explored the theme of landscape from a different angle. The historical geographer David Lambert analysed visual images of urban and rural landscapes from across the Caribbean to address the larger issue of slave mobility. Informed by the new field of mobility studies, his paper moved away from macro studies of slave mobility that focus on the Atlantic slave trade. By examining slave mobility at the micro level and moving beyond the common images of slave violence and plantation labour, Lambert tried to convey that slavery, and the resistance to it, operated through everyday acts. Lambert's paper raised many questions about the nature of his sources. As there are few visual sources of slavery which were not produced by white men, to what extent can they enable scholars to shed

light on the slaves' experience of their mobility and/or immobility?

The second paper by Joanna Johnson focused on the construction of the English landscape in the writings of Caribbean-born or second-generation novelists, such as V.S. Naipaul's *The Enigma of Arrival* and Charlotte Williams' *Sugar and Slate*. She showed that while some novelists use Caribbean terminology and language to construct the English landscape, others have done little to destabilise dominant (i.e. white, English and middle class) constructions of the English landscape.

And the last paper by Alex Robinson looked at the transformation of the landscape. Alex was involved in the reconstruction of Fairview Great House in St Kitts, which is now a museum. In her paper, she not only explored the history of the house and its owners over the years but also raised some important questions. Should there be Great Houses in the Caribbean and what do local people make of them? Alex's questions raised much discussion, in particular a debate about the extent to which the local population had been involved in the reconstruction process.

## **Religion (Chair: Emily Morris)**

**Hilary Sparkes**, 'The pioneer and the prophets: Martha Warren Beckwith and the folk religions of Jamaica, 1919-1929'  
**Jean Antoine-Dunne**, 'Spirit Issues'

These two papers looked at the idea of Caribbean 'spirit' beliefs and practices from two very different perspectives: the first reflecting on the portrayal of folk practices in Jamaica by an outsider in the early 20<sup>th</sup> century, and the second tracing spirit matters in cultural expression of Caribbean intellectuals a century later.

Hilary Sparkes, who is working on a PhD at Warwick University, presented a taste of her research on the method and significance of Beckwith's work on Jamaican folk religion. She argued that Beckwith, an American anthropologist and folklorist, has to be understood in the context of her time. When she was writing, Jamaican folk culture was being denigrated and repressed by the Jamaican and British authorities, while being reassessed by Jamaicans themselves as part of their national identity. Sparkes finds that Beckwith's approach represented a bold challenge to the authorities' characterisation of folk culture: whereas they used terms such as 'filthy', 'bestial', and 'absurd' to describe it, Beckwith's account described rituals as 'orderly', 'dignified', 'moving', 'honest' and 'tasteful'. In this sense, Beckwith was a pioneer who took care to try to record practices and showed greater respect for folk traditions. However, her record is flawed. As an outsider (her writings on the subject are based on four visits to Jamaica, from 1919 to 1924), she often misunderstands or misrepresents what she observes; and she cannot escape the condescending assumptions of her time.

Jean Antoine-Dunne, who lectures in Literatures in English at The University of the West Indies, explored the infiltration of spirit matters in the works of Caribbean writers and filmmakers. Distinguishing clearly between 'spirit' issues and the narrower category of religion, she considers works ranging from Derek Walcott to Kamau Brathwaite, Dionne Brand, Yao Ramesar and Felix de Rooy. She finds that these writers and filmmakers map resilient elements of spirit belief that have percolated over time and been transformed through 'movement, migration, cyclical suffering, displacement and dispossession' - through reference to myth, omens, limbo, and the power of landscapes. She suggests that by investing in, or finding expression from, the domain of the 'spirit', they are able to create a new means of expression that springs from their particular cultures. From the loss of identity

associated with scattering, they are therefore 'reclaiming intentionality' through the evocation of 'spirit'.

## **Reggae and Dancehall (Chair: Clare Newstead)**

**'H' Patten** 'Dancehall: a Spiritual, Corporeal Jamaican Dance Practice'

**Petra Robinson** 'Dancehall as Coloniser: Skin Bleaching in Jamaica'

**Abdoulaye Gaye** 'Reggae and Cultural Circulation in the Guianas'

Each of the papers in this session took reggae and dancehall as a point of departure for analysing the cultural resonance of dance and dance cultures within contemporary Caribbean societies. Abdoulaye Gaye began by distinguished between different ways of writing and speaking reggae. While Jamaican reggae has been associated with cultures of resistance, Gaye's study of reggae in the western part of French Guiana and across the Maroni River into Suriname, suggested a distinct politics of mobility routed through the circulation of cultures in the region. Reggae, according to Gaye, creates a 'comfort zone' for contact between different cultures of mobility. While Gaye's paper emphasised mobility and diasporic connection, it also highlighted the presence of the natural environment in the rhythms and musical texts of reggae music from the Guianas.

Petra Robinson's paper presented ongoing research examining skin bleaching in Jamaica. Using video footage of young men and women explaining why they choose to whiten their skin, Robinson connected skin-whitening to colonial knowledge systems. However, her paper drew attention to the perpetuation of light-skin preferences through local popular culture, in sites such as the dance hall, which had, conversely, often been considered as a space of opposition to

colonial value systems. 'H' Patten's paper examined the connections between contemporary dancehall and Jamaican religious and spiritual cosmologies. Patten offered a decoding of dancehall that moved away from a common concern with dress and lyrics, and the tropes of slackness and violence, to emphasise the movements and symbolic gestures of the corporeal dancing body. Using video footage of audiences and performers in some of Kingston's dancehalls, Patten illustrated a continuum of spiritual dance practices, such as the Myal state, present in Jamaica from slavery to the present-day.

## **Revolutionary History and Identity in Cuba (Chair: Emily Morris)**

**Steve Cushion**, 'Fidel Castro and the Communists, 1952-59'  
**Diana Battaglia**, 'Memory and Generational Perception in Leonardo Padura Fuentes' Representation of Cuban Identities'  
**Elizabeth Dore**, 'Cubans' Caribbean Dilemmas: Life Stories inside the Revolution'

This panel looked at Cuba's recent history through different sources: in the first presentation, contemporary publications and archival material are used to throw light on one of the most contentious debates in the study of Cuban politics in the 1950s; in the second, works of detective fiction provide insight into one generation's identity shifts in post-Soviet Cuba; and the third draws on recent extended interviews to explore Cubans' relationship with the Caribbean.

Steve Cushion, who is completing his PhD thesis at the University of London's Institute for the Study of the Americas, explained the political importance of the debate surrounding the relationship between Fidel Castro's July 26<sup>th</sup> (J26) guerrilla movement and the Partido Socialista Popular (PSP, the Cuban communist party), and the competing accounts of that

relationship. On the basis of his research, he has found that the orthodox narrative of a revolution led by the J26 underplays the contribution of labour rebellion to the progress of the campaign. Vigorous and often spontaneous labour activism brought PSP and trade union members into conflict with their party and union leaderships, building a process of 'bottom-up rapprochement' between the J26 and the PSP. Informal activist co-operation therefore paved the way for the institutionalised organisational relationship that followed.

Diana Battaglia, who is doing a PhD in the department of Spanish, Portuguese and Latin American Studies (SMLC) at the University of Leeds, discussed the representation of Cuban identity, time and space in Leonardo Padura Fuentes' detective fiction. She described the way in which Padura portrays his generation's identity as 'never completed, always in process'. Padura shows how hardships of the 1990s had engendered deep identity crisis, with a sense of the 'positive past and negative present' and doubt, disillusionment, frustration, blankness and loss of direction.

Liz Dore, Associate Professor at London University's Institute of the Americas, presented findings from interviews conducted with 110 'randomly-chosen' Cubans, in terms of their self-identified 'Caribbean-ness'. She described these in the context of the official emphasis on Cuba's place in Latin America, which can downplay the idea of belonging in the Caribbean and create a sense of unease among Cubans about their African heritage. The interviews found differences in perceptions of the relationships between race, colour and class between Communist Party members and others, but also contradictory attitudes and definitions. There are also some signs of a shift towards embracing a Caribbean identity, which can be linked with social changes over the past two decades.

## **Cultural Crossings (edited abstracts)**

**Amorella Lamount, 'Literary Representations of Chinese Migration and Ambivalent Citizenship in Jamaica'**

Gaps in the story of the Chinese presence convey a need for further study of Chinese migratory patterns and settlement. This paper argues that the literary provides a platform for re-visiting and revising the story of nineteenth century Chinese indentureship, thus unearthing ignored narratives and complications of Chinese citizenship in Jamaica. Both Patricia Powell's novel *The Pagoda* and Margaret Cezair-Thompson's novel *The True History of Paradise* transcend the stereotypical 'Mr Chin' – the dominant image of a Chinese shopkeeper – with previously untold stories of Chinese whose ethnic and gender identities are called into question. Drawing on Anne-Marie Lee-Loy's conceptualisation of Chinese ambivalence in *Searching for Mr Chin: Constructions of Nation and the Chinese in West Indian Literature*, the paper examines the complications of Chinese identity as present and familiar to Jamaican society, yet separate and mysterious.

**Concepcion Mengibar-Rico, 'From El Dorado to Sitting in Limbo'**

The myth of El Dorado was seized upon by the European imagination, but 'all that glitters is not gold'. Currently it is the Western World's apparently golden society that glitters, with others 'looking for a visa to a dream'. The Caribbean, already fragmented, has broken into more pieces by spreading into a wider and more complex diaspora in the search for a dream. The continuous search for belonging has provoked a sense of unrootedness, sometimes expressed through violence and indignation as ways to destroy a neglectful limbo. The paper analyses plays in which the journey from El Dorado to limbo takes the shape of a foretold chronicle and characters get into 'no way out' situations. In Fred D'Aguiar's *A Jamaican Airman Foresees His Death* (1995) or Felix Cross's *Passports to the Promised Land* (2001), El Dorado is represented by the promise of a better life outside the Caribbean. In the musical *The Harder They Come* (2006) and in Kwame Kwei-Armah's *Elmina's Kitchen* (2003) the search for El Dorado is settled in the place the characters inhabit as a mirage of a better world. The result is the same; after the colliding a shattering of the characters' world delivering them into limbo without purgatory.

**Myriam Moïse, 'Edwidge Danticat and Nalo Hopkinson: Diasporic Caribbean Women Mapping New Transcultural Borders'**

This paper investigates the transgression of geographical, physical and spiritual borders in Nalo Hopkinson's *Midnight Robber*

and Edwidge Danticat's *Breath, Eyes, Memory*. The novels recount the apprenticeship of two Caribbean female characters who are confronted with the dilemma between their familial ties and their actual desires. Discontinuity and fragmentation are constant features in *Midnight Robber* as Tan-Tan, the female protagonist, displaces home and away, here and there, inside and outside, thus constantly negotiating spaces and transgressing boundaries. Confronted with patriarchy, Tan-Tan becomes aware of her inner self, the paradoxes of her schizophrenic identity and the necessity to resist. Danticat's protagonist, Sophie Caco, is required to move to New York by her mother who not only deprives her of a sheltered life in Haiti but also reproduces the burden of Haitian moral traditions. Like Tan-Tan, Sophie strives to resist her familial ties as well as the heritage of tradition. The paper analyses the extent to which Danticat and Hopkinson author(ise) their feminist protagonists to survive and to transcend the chaotic worlds where they are relocated. In order to assert their specific hybrid female identities against familial and mental ties, they must reconnect their fragmented selves, remap new transcultural spaces and construct safe spaces of expression beyond bodily speeches. The link between diaspora, displacement and dislocation as well as the consequent reconstruction of the borders in relation to gender and identity appear as fundamental in analysing the two novels.

### **Leon Wainwright, 'Atlantic Movement in Art of the Indo-Caribbean: Casting Shadows and Throwing Light in Suriname and the Netherlands'**

This paper traces some distinctions between two urban contexts in Caribbean countries with a roughly similar ethnic makeup and a shared colonial past, and yet notably differently constituted fields of contemporary art. It draws on interviews conducted in 2010/2011, focusing on Trinidad and Guyana, which investigated how practitioners, curators and organisers of art understand their circumstances, the scale of their concerns, connections and networks, and their patterns of movement. Particular attention is given to explaining the impact of money – and the ability to attract it – on forms of organisation among artists and in relation to art production. It offers an analysis of how capital is a normative force in generating the field of contemporary art, showing that it has a readable influence in place-making and meaning-making activities in given local contexts. Capital shapes attitudes toward collaboration and artist's groupings, as well as the increasing links with the commercial sector (as in the 'cultural industries'), international travel, and the movement of artists and art works within and beyond the Caribbean. The comparison between Trinidad and Guyana provides a keener sense of how artists, curators and arts organisers envision and



'frame' creativity and innovation in the local art environment, and how they cope when capital is scarce and opportunities are precarious. At root the aim is to show how contextual study of this sort is instructive for troubling the assumed links between creativity, capital and collaboration.

## **Caribbean Careers (edited abstracts)**

### **Peter Hulme, 'W. Adolphe Roberts: A Caribbean Life'**

W. Adolphe Roberts (1886-1962) had a distinguished career as a writer and intellectual. After working for the *Gleaner* in Kingston, Jamaica, he left for New York in 1902, writing for a number of literary and cultural periodicals. He published poetry, fiction, biography, history and travel writing, quickly compiling a considerable corpus of work. He retained an interest in his homeland, co-founding in 1936 (with W.A. Domingo) the Jamaica Progressive League. He moved back permanently to Jamaica in 1949 and died in September 1962, a few weeks after Jamaican independence.

Roberts was a writer and journalist of great breadth. His published work includes detective novels, books of poems, and several travel books. However, his most lasting work is likely to consist of two substantial works of history, *The Caribbean: The Story of Our Sea of Destiny* (1940) and *The French in the West Indies* (1942), and four of his historical novels. A few of his poems appear in *The Penguin Book of Caribbean Verse in English*, but his other writings are out of print. Roberts' archive consists of 25 boxes of papers in the National Library of Jamaica. This paper reports the results of a first trawl through this material—exactly fifty years after Roberts' death.

### **Henrice Altink, 'From maverick to mainstream: the political career of Dr. Oswald E. Anderson'**

Shortly after he returned to Jamaica upon completion of his medical degree in the U.S., Dr Oswald E. Anderson joined organisations that demanded far-reaching reforms, including the Universal Negro Improvement Association. From 1919 till 1923, he sat on the St Andrew parochial board. In 1931, he was co-opted onto the Kingston and St Andrew Corporation (KSAC) as alderman. Six years later, he was elected onto the KSAC as councillor and was chosen as its Mayor. From 1940 till 1944, Anderson sat on the Legislative Council. This paper examines the key issues raised by Anderson and assesses the extent to which his views were shared. It shows that before the 1938 labour riots Anderson was a maverick in Jamaican

politics, raising issues which most of his colleagues did not dare to address such as racial discrimination but that after the riots more black politicians were willing to criticise government. The paper illustrates this by examining in detail his views on self-government and decision to stand as an independent rather than party candidate in the first elections under universal suffrage (1944). It concludes with an explanation of the reasons behind Anderson's political concerns and his shift from maverick to mainstream as he [failed to keep step with the changing political landscape.](#)

### **Amzat Boukari Yabara, 'Walter Rodney and the definition of the Caribbean identity'**

From his natal Guyana to Eastern Africa via London and then back to Guyana where he brutally died, the historian Walter Rodney (1942-80) left fruitful works on the colonial and postcolonial African, American and Caribbean societies. Based on his memoirs and personal archives, this paper focuses on the works and thoughts delivered by Rodney on Caribbean historical and political issues as they emerged during his academic exile as a doctoral student of the London School of Oriental and African Studies and as a lecturer and a professor at the University of Dar-es-Salaam.

Looking at the life of a Caribbean scholar engaged in the production and circulation of knowledge in the post-independent era, my presentation highlights the meaningful of exile and the cohesive force of the Caribbean Diaspora that enriched Rodney's reflections on Caribbean citizenship. Rodney read or knew the key Caribbean intellectuals of the twentieth century: Garvey, Padmore, CLR James, Eric Williams, Fidel Castro and Aimé Césaire. However, as a Pan-African ideology was born in the African Diaspora, did Rodney develop a Pan-Caribbean conscience during the years he spent abroad? What were his political positions on Jamaica, Cuba and the French West Indies concerning the conception of a Caribbean identity? For Rodney, whose return in Guyana [led to the loss of his life,](#) what does a return to the Caribbean mean?

### **Voices in the Diaspora (Chair: Anyaa Anim Addo)**

**Darrell Newton, 'We See Britain: West Indian Perspectives and Presence on the BBC'**

**Karen Hunte**, 'Britannia, Empire, Diaspora: The "Other" Tourist Industry'

Dr Darrell Newton's paper, 'We See Britain: West Indian Perspectives and Presence on the BBC', offered an archival journey through the BBC's West Indian broadcasting history, with a focus on the mid-twentieth century. Newton highlighted the possibilities opened up by the BBC's broadcasting practices, and provided an account of the role of key figures such as Una Marson in exploiting these opportunities. Whilst stressing that Marson in particular enjoyed a wide remit in her programming decisions, Newton offered an insight into the debates that took place over broadcasting content. He argued that BBC programming in the late 1940s and 1950s provided an opportunity for West Indians to discuss the everyday socio-economic realities of life in Britain, such as finding a place to live. Newton's examination of the development of 'Calling the West Indies' indicates that programming also provided an opportunity for promotion of Caribbean culture and language.

Karen Hunte's paper, 'Britannia, Empire, Diaspora: The "Other" Tourist Industry', explored Caribbean diaspora heritage tourism. Hunte stressed the economic imperatives for Caribbean islands to engage their diasporic communities. She considered the role of new communication technologies in shaping diasporic community interactions, as well as recent emphases on notions of belonging associated with cultural heritage, rather than one's country of birth. Hunte analysed the integration of heritage tourism into cruise ship itineraries, relating these developments to demands from members of the Caribbean diaspora, particularly those resident in the United States. More broadly, Hunte called into question notions of authenticity, and the ability of the tourism industry to narrate complex histories.

Newton's and Hunte's papers opened up a lively debate from the floor on the subjects of migration and mobility, authenticity, representations of place, and, most notably, questions of identity.

## **Violence and Security (Chair: Kate Quinn)**

**Clifford E Griffin**, 'Criminal Violence, Governance and Social Order in the Caribbean'

**Rivke Jaffe**, 'From Maroons to Dons: Fragmented Sovereignty, Space and Security in Jamaica'

**Lucy Evans**, 'Writing Kingston: Violence, Security and Community Dynamics in Kwame Dawes' *A Place to Hide and Other Stories*'

This panel brought together three papers exploring different dimensions of violence and security in the Caribbean. Both the papers by Clifford Griffin ('Criminal Violence, Governance and Social Disorder in the Caribbean') and Rivke Jaffe ('From Maroons to Dons: Fragmented Sovereignty, Space and Security in Jamaica') explored the complex relations between criminal gangs and the state. Both Griffin's paper on Trinidad and Jaffe's on Jamaica raised crucial issues of citizenship, sovereignty, and the 'collaborative or collusive relations between the state and the dons'. Lucy Evan's paper 'Writing Kingston: Violence, Security and Community Dynamics in Kwame Dawes' *A Place to Hide and Other Stories*' complemented the previous contributions with an analysis of the 'uptown/downtown dichotomy which fragments late twentieth century Kingston into a collection of gated communities'. The paper reflected on the 'geography of fear' the polarisation of these urban spaces produces, and showed how such concerns have been reflected in Dawes' stories. These excellent papers produced a lively discussion, with questions on the key brokers in the government-gang relationship, historical reflections on maroon communities and

their negotiations with the state, and whether there was any ethnic dimension to the gangs in Trinidad.

### **Caribbean Life Writing in the Era of Abolition (Chair: Henrice Altink)**

**Christer Petley**, 'Mala tempora currunt (bad times are upon us): West Indian planters in adversity, 1783-1807'

**Katie Donington**, 'Redrawing the "Sketch": deconstructing the biography of George Hibbert, "an eminent West India merchant"'

The first paper in this panel, by Christer Petley, used the life of Simon Taylor, one of the wealthiest Jamaican planters, to shed new light on the so-called Williams' thesis. In his *Capitalism and Slavery*, Eric Williams argued that the decline in the profitability of slavery following the American Revolution facilitated the abolition of the Atlantic slave trade and later slavery. Petley's paper confirmed Williams' thesis that decline set in earlier than 1807. He showed that the American Revolution changed Taylor's outlook about the place of the Caribbean plantations in the Imperial order of things. Contrary to some of his contemporaries, he was less optimistic about the future. He adopted a bleak tone in his letters even in the 1790s when Jamaica witnessed a short boom.

The second paper focused not on a planter but on a West India merchant: George Hibbert. Kate Donington provided a brief biography of this merchant, who was a member of the Jamaican Assembly even though he had never set foot in the island. Donington was particularly concerned with the biography that was written some 175 years ago by Hibbert's nephew, which glossed over Hibbert's West India trade and focused instead on his role as a benefactor of the arts. Donington revealed that even today there are attempts by Hibbert's descendants to provide a particular image of the

man. For example, Donington was given access to the diaries of Hibbert's father by Nick Hibbert Steele but on the condition that he would have to scrutinise any studies of hers based on this material. This fact raised much debate. Questions were also asked about members of the Hibbert family, who contrary to George had lived in Jamaica, and in particular whether they had any offspring with slaves.

## **Environment and Nature (edited abstracts)**

### **Piya Pangsapa, 'Environment and Citizenship in the Caribbean'**

In the study of Latin America, the Caribbean is often subsumed within wider concerns, especially when considering environmental issues and broader questions of sustainable development. This paper explores the connections between questions of social and environmental injustice in the context of several small island-nation states in this rapidly changing region with a focus on the kinds of resistance networks emerging throughout the region and an analysis of the effectiveness of the work of social movements and civil society groups. It highlights the specific character of Caribbean environments both in terms of the kinds of environmental issues they raise and the particular conditions generating environmental activism. In cases of environmental injustice, the focus is on island-based issues and coastlines as 'borderlands' and an exploration of the connections for instance between the environmental and social impacts of the oil and tourism industries on fisheries, pollution, biodiversity.

### **Duncan Taylor, 'Circulating Tropical Nature'**

Botanical gardens are increasingly understood as spaces in which representation of science, empire, culture and the biogeographical go hand in hand. Archival material relating to the botanical gardens of Jamaica (1774-1907) has been viewed with the aim of interpreting the historical geographies

of such spaces. The gardens are examined with an eye to understanding the natural history networks of ‘overlapping and contested material, cultural and political flows...’ (Featherstone et al., 2007: 386). These networks show the knowledge production and knowledge circulation of tropical nature. The botanical gardens are thus caught up in (and, indeed, set in motion) circuits of tropicity (Arnold, 1996). I show how a particular set of knowledges, in a specific island setting, constructed within a Caribbean tradition of knowledge production are created, twisted and represented. I draw together a range of archival material providing a way into understanding the circulation of tropical nature.

## **Sport and Identity (Chair: Patricia Noxolo)**

**Marcella Daye**, (Coventry University) ‘Brand It Like Bolt? Media Discourses of Sports and Jamaica’s brand image’  
**William Tantam**, (Goldsmiths College) “‘Brownie, Darkie, Whiteman”: the embodiment of race in Jamaican football’

The two papers in this panel contrasted in very interesting ways one with another, and each sparked lively and engaged discussion. Marcella Daye’s paper was a timely intervention in the year when the Olympics was to be staged in London, and when Jamaica was set to break records in the track events. This paper traced the development of ‘Brand Bolt’, discussing how sponsorship and publicity surrounding Usain Bolt have framed the gold-winning Jamaican athlete as a global brand, with a range of stakeholders in his success. Through content analysis of newspaper coverage the paper considered the selectivity and forms of racialisation within the branding of Bolt. William Tantam’s paper focused on more popular forms of sporting practice, with a methodology that involved the researcher playing regular games of amateur football with a group of men in rural Jamaica. The paper reflected less on the issues of racialisation suggested in the

title, and more on subtle negotiations of masculinity and social status that took place on and off the field. The paper argued that a range of levelling mechanisms available on the field, such as mutual challenge and ridicule, did not necessarily have a long term effect off the field, though the sporting encounters did offer economic possibilities for networking that could be of benefit to underemployed members of the team.

## **Caribbean Anti-Colonialism (Chair: Kate Quinn)**

**Malachi McIntosh**, 'The Exile as Author and the Masses as Text in Césaire's '39 *Cahier*'

**Hugh McDonnell**, 'Aimé Césaire, Post-War Martinican Politics, and the French-Algeria War, 1954-1962'

**Saran Stewart**, 'Paradoxically Still Dependent: Applying Dependency Theory to Jamaica's Current Economy'

This panel comprised two papers: Malachi McIntosh on 'The Exile as Author and the Masses as Text in Césaire's 1939 *Cahier*' and Saran Stewart on 'Paradoxically Still Dependent: Applying Dependency Theory to Jamaica's Current Economy'. Hugh McDonnell, who was due to speak on 'Aimé Césaire, Post-Martinican Politics, and the French-Algeria War', was a no-show. McIntosh's paper offered a convincing argument for a return to the 1939 version of Césaire's most famous text. The paper highlighted the differences between the 1939 and the 1956 texts and the different contexts in which they were produced, and showed how the emphasis on the latter version in critical analyses of Césaire's work has produced some biographical anachronisms. Stewart's paper examined another key current of Caribbean intellectual anti-colonialism, dependency theory, and asked whether this might be used to explain Jamaica's high level of income inequality over the last three decades. In particular, the paper focused on educational inequalities in Jamaica, with some 32 per cent of grade 4



children in Jamaica judged to be 'at risk' for illiteracy in 2008. Both papers were a reminder of the utility of returning to the original text, whether Césaire's original poem, or the key texts of dependency theory.

## **Citizenship, Borders, and Migration (Chair: David Lambert)**

**Karst De Jong**, 'The Irish lawyer-group in Jamaica (1692-1729)'

**Amitava Chowdhury**, 'Freedom across the border: Marronage in the Danish Virgin Islands and the limits of free soil in the 19<sup>th</sup> century Caribbean'

**Angela Whale**, 'Symbolic Spaces: Identity, Borders and Migration in the Novels of Pauline Melville'

This panel consisted of three papers addressing the broad themes of the movement of people and discourses across borders, and to and from the Caribbean. The paper of Karst de Jong (Queen's University Belfast, Northern Ireland) was concerned with the imperial careers of a cohort of Irish lawyers. Through patronage, political connections and with training in English law (unlike their Scottish counterparts), they rose to prominence in late seventeenth- and early eighteenth-century Jamaica. Amitava Chowdhury (Queen's University, Canada) discussed the flight of enslaved people from the Danish Virgin Islands following the ending of slavery in the British West Indies. A particular concern was the notion of 'free soil' – that Danish maroons would no longer be enslaved if they could reach British territory – and the limitations to this, as evident in the fate of those individuals who were sent back. Finally, Angela Whale (University of Konstanz, Germany) discussed the novels of the Guyanese-born writer, Pauline Melville, including *The Ventriloquist's Tale* (1997). In particular, she addressed Melville's use of counter-hegemonic writing strategies as evident, for example, in the movement and comparison of symbolic landscape imagery between the British Isles and Guyana. Ranging from the seventeenth century to the present and from history to literature, this was varied panel, but no less intellectually stimulating for that.

## **Quests and the Search for Home (Chair: Patricia Noxolo)**

**Maria Cristina Fumagalli**, (University of Essex) 'A Small Place – Jean Gentil and the Search for a Home'

**Anne Collett**, (University of Tokyo) 'Olive Senior's *canto histórico*'

This panel offered two very different but equally compelling and evocative papers, engaging with issues around home and identity. Maria Christina Fumagalli's paper began with a screening of an excerpt from a film called 'Jean Gentil', which is the story of a Haitian migrant in Dominica. The paper explored the links between the film's portrayal of an individual's search for home and for connection, and the larger structural forms of violence that he has to confront within Haitian society and within urban and rural landscapes. Anne Collett's paper explored Olive Senior's poetry collection *Shell*, and its search for histories of community that have been buried and forgotten over time. The ensuing discussion covered a fascinating range of ideas around archaeology and re-discovery, landscape and memory, home and belonging.

## **Environment, Citizenship and Protest (Chair: Emily Morris)**

**Celine Theodose**, 'Framing Collective Identities in Martinique in the Context of the 2009 Social Movement'

**Evelyn O'Callaghan**, 'Ambivalent Citizenship: Elma Napier and Dominican Ecological Consciousness'

**Malcom Djama Ferdinand**, 'Free access to the littoral and colonial history in the discourse of ecological activists in Martinique'

The papers on this panel all concern the ideas and actions of citizens of the often-neglected small islands of Martinique and Dominica. The first examines the significance of a major political event: the 2009 general strike in Martinique; the second rediscovers the work of an early ecological writer and campaigner in Dominica; and the third returns to the theme of political action in Martinique, examining the significance of an environmental and 'anti-colonial' campaign for access to the littoral. In these cases, activism has encouraged questioning of post-colonial relations of power and demands for environmental justice, and in so doing has encouraged the sense of belonging.

Celine Theodose, whose PhD research at the University of Edinburgh involves a postcolonial analysis of the contemporary pro-independence movements in Martinique and Guadeloupe, described the causes, effects and significance of Martinique's 2009 general strike. The initial grievance that led to the strike was the rising cost of living, but protests broadened so that the rallying slogan became: 'Martinique is ours, not theirs'. This reflects individual and collective experience and identities that created a 'unique unity' in that 'transitory moment'. The understanding of the significance of that moment provides insight into the continually contested collective identity of the people of Martinique.

Evelyn O'Callaghan, Professor of West Indian fiction at the University of the West Indies, presented an analysis of *A Flying Fish Whispered* and other works by Elma Napier (writing as Elizabeth Garner). She explained how Napier, who was born in England and settled in Dominica, worked to protect the environment and the access rights of Dominican citizens, both through writings and her actions as a politician. Her ecological orientation includes ethical considerations and her contributions suggest the need to revise traditional understandings of citizenship and belonging in the region.

Malcom Djama Ferdinand, who is based at the Université Paris Diderot, explained the importance of the campaign for free access to the littoral in Martinique. The illegal constructions of hotels and homes along the coast, part of the public domain, has not only prevented public access, but also endangered fragile ecosystems. In 2007, a local campaign, which linked the appropriation of the littoral with the history of colonialism and slavery, used direct action to remove fences. Ferdinand argues that this form of demonstration, in which local inhabitants collectively take on an ecological and political responsibility for the island, represents the reclaiming of land and assertion of identity, essential conditions of emancipation in this postcolonial society.

## **Performance (edited abstracts)**

**Ana Rodríguez Navas, “A Dozen Different Stories”:**  
Knowledge, Gossip and Constraint in Maryse Condé’s *Célanire cou-coupé*

Studying 19<sup>th</sup> century British literature, Patricia Spacks describes gossip as ‘primarily benign’: a negotiated form of social construction that is ‘unifying, reassuring, more often inclusive than exclusive’. A reading of gossip in Caribbean literature, however, suggests a more fraught perspective. Recent novels by Junot Díaz, Rosario Ferré and Guillermo Cabrera Infante, among others, present gossip as a battlefield upon which communities strive to render public those truths obscured by official accounts. But if Caribbean communities use gossip to resist externally imposed narratives, they also deploy the practice to suppress internal dissent. The paper reads Maryse Condé’s 2000 novel *Célanire cou-coupé* as an exploration of gossip’s role in mediating an individual’s relationship with her community. The narrative in Condé’s novel is driven by its characters’ lurid, censorious desire to uncover, through webs of gossip, the mystery surrounding Célanire’s identity. Gossip is used to engage with and test the possibilities of the region’s social and political systems, and the legacy of its colonial and post-colonial history. It serves as a commentary through which the text stages the social and political boundaries that regulate everyday life. But where many Caribbean writers use gossip to challenge official discourses, Condé portrays the practice as fundamentally conservative: a method whereby communities self-police, and a means to censure individuals who threaten the status quo.

**Ruth Minott Egglestone, ‘Signposting National Values through Jamaican Pantomime’**

The paper maps the signposting purpose of the Little Theatre Movement National Pantomime of Jamaica. The shape of the plays embodying the 70-year-old dramatic tradition has been determined by an educated, public-spirited, progressive middle-class perspective. At the same time, the content of each new production is predictably working-class in its focus; and an important aspect of the performance is to make the political elite aware of the need for accountability to their fellow citizens. Moreover, the enterprise of sign-painting lends itself to a comedy of errors in everyday life, which is used sardonically to separate intelligent goats from foolish sheep. However, a serendipitous 'mistake' in spelling or syntax has the potential to empower ingenuity in both artist and viewer as long as the change can be recognized as a valid expression of versioning. Social signposting highlights the importance of ritual in gesture - body language and manners - as a means of avoiding or managing conflict. Issues like equality and justice count but everybody knows that 'life is not fair'. So the challenge is to learn how to accept this received wisdom and move on with a spirit of goodwill in the present, and hope for the future. In essence, Jamaican Pantomime is an exercise in mapping 'the Christmas spirit' within a package of song, dance and Patwa designed to carry a social message that stretches beyond the festive season.

**Patricia Noxolo**, 'Moving Maps: the individual dance practitioner and embodied mapping'

This paper re-focuses and extends a paper given at the SCS Annual Conference 2010, when I presented a proposal for mapping British African Caribbean (BAC) dance experience. Working with Wilson Harris's and Stuart Hall's spatial and temporal (respectively) notions of 'moments' in black art forms, I sought to push beyond linear narratives of development and degeneration, towards a more multi-directional notion of critical cartography, in which BAC dance practice could be understood as 'stretching', 'freezing' or repetitive patterning over time and space. This paper

explores in more detail the notion of dance as itself a form of embodied mapping, elaborating embodied mapping as a materially and spatially-informed understanding of what African-Caribbean dance practice does. It presents an in-depth analysis of dance performance pieces by 'H' Patten, interpreting and discussing them as demonstrations of African-Caribbean dance as embodied mapping. 'H' Patten is a leading UK-based transnational practitioner in African and Caribbean dance, with almost three decades of performance, choreography and dance-for-camera experience, both independently and with major dance ensembles in the UK, Jamaica, and Ghana. Based on recordings of performances, and interviews, the paper ultimately pushes towards developing a more embodied and critical form of cartography than has been hegemonic in western mapping, one that might better represent the complex spatialities of African-Caribbean experience.

## **Communication and Social Formation (Chair: Christer Petley)**

**Christine Chivallon**, 'Circulation of knowledge on slavery: the descendants of the 1870 Martinican insurgents and their memories'

**Francesco Morriello**, 'Communication Networks between St Domingue and Jamaica during the Haitian Revolution, 1791-1804'

**Gordon Gill**, 'Rituals and Social Formation among enslaved Africans in nineteenth century Guyana'

This panel consisted of three papers. The first, by Gordon Gill, of Oberlin College, Ohio, was entitled 'Rituals and Social Formation among enslaved Africans in nineteenth century Guyana'. It looked at ritualistic ceremonies among newly arrived enslaved Africans in Demerara, Essequibo, and Berbice, examining the ways in which African and local influences combined to create a new New World social system, using evidence drawn primarily from court records in the National Archives of Guyana. The second, by Francesco Morriello, of McMaster University, was called 'Communication Networks between St Domingue and Jamaica during the Haitian Revolution, 1791-1804'. It looked at how news circulated around the Atlantic world, focusing in particular on the ways stories about the revolution in Saint Domingue reached Jamaica and on the lengths to which planters went to prevent the circulation or publication of news that might inspire an uprising among enslaved people in Jamaica. The final paper, by Christine Chivallon was entitled 'The circulation of knowledge on slavery: the descendants of the 1870 Martinican insurgents and their memories'. It asked whether there is an inter-generational dissemination and circulation of slavery memory, examining how memories of the 1870 insurrection in Martinique passed down through successive generations. There was a large audience for the panel, and



the papers sparked a number of questions and a productive discussion.

## **Future Conferences and Seminars**

### **ASOCIACIÓN DE HISTORIADORES LATINOAMERICANOS y DEL CARIBE (ADHILAC)**

#### **Coloquio Internacional “Bicentenario de las primeras constituciones latinoamericanas” (Del 11 al 14 de diciembre de 2012)**

La Sección Cubana de la Asociación de Historiadores Latinoamericanos y del Caribe (ADHILAC), convoca al **Coloquio Internacional “Bicentenario de las primeras constituciones latinoamericanas”**, en el año en que se conmemoran los doscientos años de las primeras constituciones de los países latinoamericanos. En 1812 se aprobaron las cartas magnas fundacionales de las actuales repúblicas de Ecuador (Quito), Colombia (Cartagena) y Chile, lo que indicó la creciente consolidación institucional de los nuevos estados como parte de la lucha por la independencia. Ese mismo año, en Buenos Aires, las tropas de San Martín exigían “Independencia y Constitución”. Este proceso había sido abierto en Caracas, a fines de 1811, con la Constitución de la República de Venezuela, la primera de Hispanoamérica. Además, en 1812 fue proclamada la Constitución de Cádiz (España), con la presencia de números diputados hispanoamericanos. También en 1812 fue impresa en Caracas, el primer proyecto de Constitución para la isla de Cuba. El movimiento constitucional desarrollado

en los territorios hispanoamericanos a partir de 1812 estuvo precedido por la puesta en vigor de las constituciones de Haití, en 1801 y 1805, esta última sustento del primer estado independiente de Nuestra América.

El **Coloquio Internacional “Bicentenario de las primeras constituciones latinoamericanas”** cuenta con el coauspicio del Grupo Nacional Cubano del Bicentenario, adscrito al Ministerio de Cultura, el Fondo Cultural de los países del Alianza Bolivariana para los Pueblos de Nuestra América (ALBA) y la Casa del ALBA Cultural de La Habana, la Unión Nacional de Juristas, la Universidad de La Habana y la Oficina del Historiador de la Ciudad de La Habana. Entre sus objetivos está reflexionar sobre las constituciones y su papel en la historia posterior de América Latina, así como sus contextos nacionales, pues pretende no sólo analizar el significado de las cartas magnas primigenias de nuestros pueblos, sino también valorar las que vinieron después, a lo largo de más de 200 años, incluyendo las que hoy sostienen los procesos de cambios abiertos en varios países de Nuestra América.

El **Coloquio Internacional “Bicentenario de las primeras constituciones latinoamericanas”** se efectuará entre los días 11 y 14 de diciembre de 2012 y será inaugurado en la Casa del ALBA Cultural, mientras las sesiones de trabajo se desarrollarán en la Casa del Benemérito de las Américas “Benito Juárez”, ambas en la ciudad de La Habana.

El temario contempla los siguientes temas y mesas de trabajo:

- Génesis del constitucionalismo en América Latina y el Caribe.*
- Las constituciones en el proceso independentista latinoamericano y caribeño.*
- Influencias europeas y norteamericanas en las cartas magnas de América Latina y el Caribe.*
- La Revolución Haitiana y sus constituciones.*

- Las constituciones y la formación de los estados latinoamericanos.
- El proyecto de constitución para Cuba de 1812.
- Proyectos constitucionales en América Latina y el Caribe .
- Las primeras constituciones hispanoamericanas: el debate entre monarquía y república.
- La constitución de Cádiz y su impacto en el constitucionalismo y la independencia de la América Meridional.
- Estudios comparados sobre las primeras constituciones.
- Constitucionalismo, ideario independentista y liberalismo.
- La igualdad y el problema social en las constituciones latinoamericanas.
- Federalismo y centralismo en las cartas magnas de América Latina.
- La constitución bolivariana y su significación.
- El debate historiográfico sobre las constituciones y su papel en la historia de América Latina.
- Fetichismo e imaginario constitucional.
- Constituciones paradigmáticas en la historia de América Latina.
- El constitucionalismo y su papel en la historia latinoamericana y caribeña.

Para formalizar su inscripción, los interesados deberán enviar por *e. mail*, a los organizadores del coloquio, antes del 30 de noviembre de 2012, sus datos personales y un breve resumen de su ponencia, de uno o dos párrafos de extensión, en formato electrónico.

La cuota de inscripción para los ponentes extranjeros será de 50.00 (CUC). (moneda convertible cubana), y para los estudiantes y observadores regirá una tarifa especial de 25.00 (CUC); mientras que para los nacionales será de 50.00 pesos moneda nacional (CUP) y la mitad para las otras categorías. Para los miembros de la ADHILAC rige una cuota especial del

50%. La acreditación, tanto de ponentes como de observadores, se hará en el propio evento.

Durante el Coloquio Internacional **“Bicentenario de las primeras constituciones latinoamericanas”**, los ponentes deberán entregar en forma impresa y electrónica el texto íntegro de sus trabajos, el cual no deberá exceder de 10 páginas, pues los expositores solo dispondrán de 15 minutos para la presentación de sus trabajos. El evento sesionará con mesas de trabajo organizadas por afinidad temática, aunque tendrán lugar también sesiones plenarias y conferencias.

El acceso a Cuba puede realizarse a través de las agencias de turismo que habitualmente realizan viajes a Cuba.

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<http://WWW.COPAAIR.COM>

Para cualquier información adicional puede consultarse la pag. web de la ADHILAC ([www.adhilac.com.ar](http://www.adhilac.com.ar)) o comunicarse con el Dr. Sergio Guerra Vilaboy, presidente del Comité Organizador del Coloquio:  
[serguev@ffh.uh.cu](mailto:serguev@ffh.uh.cu) o [serguev@ach.ohc.cu](mailto:serguev@ach.ohc.cu)  
y el Dr. Oscar Loyola Vega, Secretario de Actividades Científicas de la Sección Cubana de la ADHILAC: ([maximo@ffh.uh.cu](mailto:maximo@ffh.uh.cu))

# Caribbean Research Seminar in the North

10<sup>th</sup> May 2013, Newcastle University

## Draft Programme

Jonathan Pugh (Newcastle University): 'Voice, the everyday and postcolonial institutional development.'

Jean Besson (Goldsmiths) 'Transformations of Freedom in the Land of the Maroons: Creolisation in the Cockpits, Jamaica.'

Camilia Cowling (Edinburgh University): 'Rival geographies? Space and human movement in the development of nineteenth-century Cuban slave society.'

Lucy Evans (University of Leicester): 'Olive Senior's "anthropology of the inside:" families and households in *Summer Lightning and Other Stories*.'

Further details will be made available at:  
[www.caribbeanstudies.org.uk/](http://www.caribbeanstudies.org.uk/)

**Call for Papers: 'Sugar and Beyond' A  
multidisciplinary conference sponsored by the  
John Carter Brown Library, Providence, RI  
October 25<sup>th</sup>-26<sup>th</sup>, 2013**

Organisers: Christopher P. Iannini (Rutgers), Julie Chun Kim (Fordham), K. Dian Kriz (Brown)

The John Carter Brown Library seeks proposals for a conference entitled 'Sugar and Beyond,' to be held on October 25-26, 2013, and in conjunction with the Library's Fall 2013 exhibition on sugar in the early modern period, especially its bibliographical and visual legacies. The centrality of sugar to the development of the Atlantic world is now well known. Sugar was the 'green gold' that planters across the Americas staked their fortunes on, and it was the commodity that became linked in bittersweet fashion to the rise of the Atlantic slave trade. Producing unprecedented quantities of sugar through their enforced labour, Africans on plantations helped transform life not only in the colonies but also in Europe, where consumers incorporated the luxury commodity into their everyday rituals and routines.

'Sugar and Beyond' seeks to evaluate the current state of scholarship on sugar, as well as to move beyond it by considering related or

alternative consumer cultures and economies. Given its importance, sugar as a topic still pervades scholarship on the Americas and has been treated in many recent works about the Caribbean, Brazil, and other regions. This conference thus aims to serve as an occasion where new directions in the study of sugar can be assessed. At the same time, the connection of sugar to such broader topics as the plantation system, slavery and abolition, consumption and production, food, commodity exchange, natural history, and ecology has pointed the way to related but distinct areas of inquiry. Although sugar was one of the most profitable crops of the tropical Americas, it was not the only plant being cultivated. Furthermore, although the plantation system dominated the lives of African and other enslaved peoples, they focused much of their efforts at resistance around the search for ways to mitigate or escape the regime of sugar planting. We thus welcome scholars from all disciplines and national traditions interested in exploring both the power and limits of sugar in the early Atlantic world.

Topics that papers might consider include, but are not limited to, the following:

--The development of sugar in comparative context

- The rise of sugar and new conceptions of aesthetics, taste, and cultural refinement
- Atlantic cultures of consumption
- Coffee, cacao, and other non-sugar crops and commodities
- Natural history and related genres of colonial description and promotion
- Imperial botany and scientific programmes of agricultural expansion and experimentation
- Alternative ecologies to the sugar plantation
- Plant transfer and cultivation by indigenous and African agents
- Provision grounds and informal marketing
- Economies of subsistence, survival, and resistance
- Reimagining the Caribbean archive beyond sugar: new texts and methodological approaches

In order to be considered for the programme, please send a paper proposal of 500 words and CV to [jcsugarandbeyond@gmail.com](mailto:jcsugarandbeyond@gmail.com). The deadline for submitting proposals is December 15, 2012.

Presenters will likely have some travel and accommodation subvention available to them.

For more information: <http://blogs.brown.edu/sugarandbeyond/> or email Margot Nishimura, Deputy Director and Librarian ([margot\\_nishimura@gmail.com](mailto:margot_nishimura@gmail.com)).

## NEWS ITEMS



## Launch of the UCL Institute of the Americas

University College London (UCL) is delighted to announce the creation of an **Institute of the Americas** (UCL-IA) which will act as a focus for research, teaching and public debate on all aspects of Latin America, the United States, Canada and the Caribbean.

The Director of the new Institute is Professor Maxine Molyneux who has left the School of Advanced Study at London University, where she served as Director of the Institute for the Study of the Americas (2008-2012). Professor Molyneux is joined by her academic colleagues from ISA: Iwan Morgan, Professor of United States Studies; Kevin Middlebrook, Professor of Latin American Politics; Paulo Drinot, Senior Lecturer in Latin American History; Par Engstrom, Lecturer in Human Rights; Kate Quinn, Lecturer in Caribbean History; and Graham Woodgate, Senior Teaching Fellow in Environmental Sociology. This strong and established team will be complemented by collaboration with the forty plus scholars of the Americas already at UCL. Professor Victor Bulmer-Thomas, former Director of the Institute for Latin American Studies and author of the recently published *Economic History of the Caribbean Since The Napoleonic Wars* (CUP: 2012) joins the Institute as Honorary Professor, alongside Colin Lewis as Professorial Fellow, and Tony McCulloch as Senior Fellow in Canadian Studies.

The UCL Institute of the Americas offers five **Master's degrees**:

MA Caribbean and Latin American Studies

MSc Globalization and Latin American Development

MA Latin American Studies

MA Latin American Politics

MA US Studies: History and Politics

Students can choose from a wide range of options across the social sciences and humanities including: history, politics, international relations, development, human rights, economics, sociology, environmental sociology, archaeology, anthropology, and literary and cultural studies.

UCL-IA offers a lively programme of **conferences and events** on the Americas. Highlights of the Caribbean programme in the autumn term include a 3-part lecture series by Professor Victor Bulmer-Thomas on the Caribbean in the Age of Free Trade (17<sup>th</sup> October), the Caribbean in the Age of Preferences (14<sup>th</sup> November) and the Caribbean in the Age of Globalisation (5<sup>th</sup> December); a film-screening of *Golden Scars* with Q&A with the director, Alexandrine Boudreault-Fournier (25<sup>th</sup> October); Professor Paget Henry on Women and Afro-Caribbean Philosophy (8<sup>th</sup> November); and a seminar on Women and the Abolition of Slavery in Havana and Rio de Janeiro (27<sup>th</sup> November).

The Institute of the Americas was officially launched by Provost and President of UCL, Professor Malcolm Grant, on 3<sup>rd</sup> October 2012. The launch featured a keynote address by the distinguished scholar of the Americas and Provost of Columbia University, Professor John Coatsworth, on 'The Integration and Dis-integration of the Western Hemisphere'.

For further details, and information about how to apply, please see: <https://www.ucl.ac.uk/americas>

## **Westminster in the Caribbean: History, Legacies, Challenges Research Network**

### **Rationale**

Between 1962 and 1983, the majority of Britain's Caribbean colonies gained independence. Yet while the colonial power had formally departed, it left in place political institutions and norms based on Britain's Westminster model of government. Scholarship on the Westminster model in the Caribbean conducted in the late 1980s and early 1990s focused primarily on the formal dimensions of democracy and drew mainly positive conclusions about the model's effectiveness in producing stable democratic states in the region (Payne, 1993; Domínguez, 1993). Yet since then the Caribbean has undergone radical changes which bring into question the more optimistic assessments of the early scholarship. Globalisation, the international drugs trade, rising crime levels and the economic downturn are undermining the power of the state in the region. Liberal democracy, which the Westminster model was assumed to produce, is now under 'existential threat' (Girvan, 2011).

The Westminster in the Caribbean network seeks to address the urgent need for an expanded and updated analysis of the experience of Westminster in the Caribbean. The network will consider how the political model inherited from Britain was adapted to the conditions of the Caribbean, its impact on Caribbean democracy and the challenges the model has faced over the period of independence.

The network will develop several research strands broadly grouped under the following headings: adaptations; critiques; and regeneration of the Westminster model.

*Adaptations:* The Westminster model was transplanted to twelve countries of the Caribbean, each with different histories of colonisation, dates of independence, size, populations and ethnic demographics. How have these factors influenced the nature and impact of the Westminster model in the different countries? Why, for example, has the model been seen as fomenting ethnic divisions in Guyana and Trinidad

when it has not produced the same divisions in multi-ethnic Belize? How has the model been 'Caribbeanised'? Here we address recent criticisms of the limits of the Westminster model in the Caribbean context. These include divisive 'winner takes all' politics; long periods of one-party domination; rubber-stamp parliaments; and the entrenchment of patronage systems. What role has the Westminster model played in these distortions of democracy?

*Critiques:* The 1979 Grenada Revolution's rejection of 'Westminster hypocrisy' represents one of the most radical challenges to the Westminster system in the post-independence period. Others include Guyana's period of 'co-operative socialism', the region-wide Black Power movement and Trinidad's 1990 radical Islamist coup. Influential Caribbean intellectual movements (such as the New World Group) and the region's rich body of post-independence literature also questioned the prevailing political system. This strand examines political theories, movements and practices in the Caribbean that directly challenged its Westminster system of government. What alternatives did they offer? Does the failure of these alternatives testify to the legitimacy and robustness of the Westminster system in the Caribbean?

*Regeneration:* Contemporary anxieties about democratic decay in the region have re-opened debates about reforming the Westminster system, including radical proposals for a regional federal state. What substantive political reforms are being proposed and what is the future of Westminster in the Caribbean? In the light of serious concerns about 'existential threats' to the state, can the Westminster system withstand these new pressures and survive? Is the region moving to a post-Westminster era?

This international research network engages both academic and non-academic sectors to examine a key problematic in post-independence Caribbean history and how it has shaped

the present. The network will both reflect on and contribute to critical debate in the region at a time of renewed discussion of the achievements and failures of Caribbean independence.

Three conferences will be held as part of the network:

- Westminster in the Caribbean: History and Legacies (UCL, May 2013)
- Caribbean Alternatives to the Westminster Model in Theory and in Practice (UWI, Mona, November 2013)
- Westminster in the Caribbean: Assessing the Record, Assessing the Future (UCL, May 2014)

***This network is funded by an AHRC International Research Networks Grant. To enquire about participating in the network please contact [katherine.quinn@ucl.ac.uk](mailto:katherine.quinn@ucl.ac.uk)***

## ***International Journal of Cuban Studies***

The ***International Journal of Cuban Studies***, in its new Pluto Press published format, is actively seeking subscriptions. It needs specialists to subscribe for it to survive and flourish. Paper and/or digital subscription rates and online ordering are at:

<http://cubanstudies.plutojournals.org/Home/Subscriptions.aspx>

We are also seeking submissions for publication, including articles, research notes, postgraduate student contributions etc. The journal is refereed, and is a great place to publish material from conference papers and ongoing research. The guidelines and email are at:

<http://cubastudies.org/the-international-journal-of-cuban-studies/guidelines/>

The journal remains free to Cuban individuals and institutions, so subscribing helps maintain that wider Cuban access to our work, not least that of Cuban contributors.

Steve Ludlam

Senior Lecturer

Department of Politics, University of Sheffield

<http://www.shef.ac.uk/politics/>

## **‘Caribbean through a lens’: opening up photographic collections at The National Archives of the UK**

‘Caribbean through a lens’ has been designed to engage with communities nationally using The National Archives collection of Caribbean images from the Ministry of Information and Foreign and Commonwealth Office.

Starting with early photography in the 1860’s the images span nearly 100 years of Caribbean history recorded from a colonial perspective. Following conservation work to ensure the future preservation of the images, the series have now been digitised to provide online access to a global audience. The more people we encourage to look at these photographs, the more we can observe the images from different angles and perspectives to encourage debate challenging the true purpose behind them – were they merely ‘observational’ or were they taken for other agendas?

Our approach with ‘Caribbean through a lens’ is to use outreach to get our resources out of reading rooms, and to support community groups in using the Caribbean records for exhibitions, talks, events, and educational workshops.

We encourage the use of blog posts to these records via The National Archives main website. In particular, from academic and research audiences to comment and debate and help contextualise the interpretation of these records where there is little or no information. We hope that our emphasis towards that of community will add value to these records and open them up with stories that are equally as vital, valuable and necessary as traditional history research methods.

Projects coming up for 2013 include:

**Leeds:** 'Trinidadian Postcards Album'

Leeds Museum Discovery Centre plans to work with Leeds West Indian Centre and Leeds Black Elders, to get input and comments on a selection of these postcards, during joint workshops next year (2013) when photographs from The National Archives project will also be shown. Meanwhile the museum will hopes to be able to scan the Leeds album postcards individually, compare them with those already available on line, and do some in-depth research, where possible, on the places and people shown.

<http://secretlivesofobjects.blogspot.co.uk/>.

**Birmingham:** 'From Ireland to the Caribbean'. Irish in Birmingham, in partnership with Ashram Housing Association and Bosworth Community Centre, is using the images to explore the transportation of Irish to the Caribbean. An exhibition is in the pipeline as part of the wider St Patrick's Festival celebrations in March 2013, including cultural events in the Birmingham and Solihull areas.

You can view and share the images online by searching 'Caribbean through a lens' on Flickr, or visit our website: [nationalarchives.gov.uk/Caribbean](http://nationalarchives.gov.uk/Caribbean). For further information please contact: Sandra Shakespeare, Community Project

Officer, The National Archives at  
[outreach@nationalarchives.gsi.gov.uk](mailto:outreach@nationalarchives.gsi.gov.uk)



## Book Reviews

**Celia Sorhaindo and Polly Pattullo. 2009. *Home Again: Stories of migration and return*. London: Papillote Press. 232 pp. ISBN: 978-0-9532224-5-2. £9.99.**

**Reviewed by: Elaine Bauer, London South Bank University**

[bauere@lsbu.ac.uk](mailto:bauere@lsbu.ac.uk)

This book charts the journeys and experiences of 22 Dominican returnees who emigrated from the 1950s onwards to the UK primarily for economic reasons, and later to the US, Canada and other regions for higher education and work, and have now returned to Dominica to live and work. These are stories of first migrants and second generation migrants, some of whom were born in the UK. They highlight the joys and the pains of resettlement, the challenges they face upon return and the different strategies people use to adapt. The book also highlights some important policy concerns for both the migrating country and the returning country. But most importantly, in my view, are the very important human lessons that these pioneer returnees have learnt from their challenging experiences, and which could become valuable for other returnees and those contemplating returning in their transition and readjustment into their 'homeland', thereby lessening possible negative impacts of resettlement.

On the whole, these stories are not unique to Dominica. These are common experiences for many return migrants from underdeveloped and developing regions of the world, and illustrate very common themes of migration and return. Themes such as sacrifices made for the sake of 'a better life' in the processes of migration; culture shock upon arrival in the host country; challenges in settlement and the dream of return; experiences of racism and discrimination and the

strategies they use for coping; the feeling of difference and not belonging (especially for those who settled in Britain); their economic and social contributions both to the host country and to their homeland; the hope of accumulating enough capital to return in five to ten years and the disappointment of not realising this; and the disenchantment upon return, due to changes both in those who return and those who remained behind and in the social structure.

One of the main features which I find particularly insightful in this book of Dominican returnees is the contrast between the experiences of those who settled in the UK and those who settled in North America (Canada and the US). Also intriguing is the thoughtful analyses some returnees have given about their experiences upon return, and their explanations for the ways they perceive they are received and treated by the locals who never migrated.

For example, themes of identity and belonging loom large in the consciousness of most individuals, and they appear to be among some of the major underlying elements affecting many of the issues they face in resettlement. All the returnees speak of Dominica as 'home' despite how long they had been away, and as a place to which they always desired to return. For many who migrated to the UK, Britain was viewed as the 'mother country' and for them, the anticipation and expectation of going there evoked a feeling of 'going home'. For many, however, upon arriving in the UK, the often harsh realities of life which they encountered - racism, discrimination and culture shock - created in them a sense of identity as an outsider, and a constant feeling of not belonging to British society.

Paradoxically, for many, upon return to Dominica, the place which they've always identified as 'home', they find that they are treated as outsiders by the locals who never left. Some of them were told to 'go back to England' where they belonged.

These experiences are compounded even more by the sharp contrast in the locals' attitudes towards returning migrants from England in contrast to those returning from North America - with those returning from England seen more as outsiders than those from North America. Many varied and complex reasons are given for this differential treatment, such as differences in accents, issues to do with Britain's colonial past, and the more obvious ostentatious behaviour and practices of some returnees from England. Whatever the reasons, I believe that what is of more importance here are the significant lessons that the returnees themselves have learned from their experiences, and the advice they offer to others which could help in facilitating their decision to return, resettle and readjust.

Lessons such as reducing the length of time away from 'home' country and between visits, maintaining contact with family and friends, and planning for the future in order to reduce the psychological impact for themselves and family are very valuable lessons. Very important also are the adaptive strategies which these returnees have very thoughtfully expressed and carefully analysed based on their experiences. These include tolerance and open mindedness, and these are strategies which can only be realised by the will and agency of the individual.

Here the issue of returnees' attitudes is essential. Their behaviour towards the locals and their expectations beyond what is physically possible to obtain in their returning countries could determine the degree to which they are made to feel alienated. Nurse Frederick, who reintegrated without any difficulties, has this advice for others:

Those who come anticipating their life will be just like England it can never ever be. If you come down here and you still want to keep eating baked beans and all that. No. The life is so different, everything's different

from England- you have to come with a mind that you make do with what you can get. In England you buy what you want but you can't do that in Dominica. You mustn't ... show off on the people... You know where you came from, you know what life was about.... Talk to them, help them out. [If] They think you showing off on them... they retaliate (p.101).

Thus, it appears that flexibility, tolerance and treating the locals as equals and with respect could be key lessons for inclusion and acceptance back into the returning country.

It appears, also, that returnees' social practices in terms of how and where they choose to live could be factors contributing to their experience of a 'them' and 'us' reaction from the locals. And it appears that a less ostentatious and segregated way of living might also aid them in their successful reintegration. Francis Edwards, for example, moved back to the live in the local community where he grew up, and from his accounts, he hasn't had 'any problems settling back in'. He attributes this to his choice to 'lives like a native' and 'mix with everybody' (p. 132).

The accounts in *Home Again* illustrate a number of themes and lessons that provide valuable insights for other returnees and for those contemplating returning. Themes of identity and belonging are prominent in the returnees' accounts in this book. They illustrate the complex nature of identity, not only in terms of the individuals' own sense of how they see themselves, but also in terms of how others see them. These accounts also bring into question the concept of 'home' and what this means for people who move between their places of birth and the places where they have lived for a long time – for many, most of their lives. For many returnees there appears to be ongoing tension about the place they feel most at 'home' and their need to identify both with Dominica and with England. As Janet Heath states, 'I do find it hard to relate

to some Dominicans though: we think differently about certain things. Sometimes I hear an English accent and I feel like I'm at home... and then I get a little confused because I don't know which is home' (p.59).

As well as providing valuable lessons for other returnees and those contemplating returning to their countries of origin, the stories in *Home Again* could also be used as resource material for students and scholars, as they raise important issues that could encourage useful debates around international migration, culture and identity.

**Wilson Harris: The Eye of the Scarecrow, Introduction by Michael Mitchell, Leeds: Peepal Tree Press, 2011 (first published by Faber and Faber, 1965) 112 pp. ISBN 9781845231644. £8.99**  
**Reviewed by Patricia Noxolo, University of Sheffield, UK**

This re-publication of Wilson Harris's early novel *The Eye of the Scarecrow* (first published 1965), is part of a Caribbean Modern Classics series being published by Peepal Tree Press in association with their 25<sup>th</sup> year. All of this is important, because the novel appears in a reverential context, as an icon of Caribbean literature, set as it were in a glass-fronted cabinet alongside other treasured Caribbean novels and writers. Pristine, intimidating.

At the same time, as Michael Mitchell points out at the beginning of his very helpful and informative introduction, Wilson Harris has earned a reputation of being a difficult writer, unconventional, not deploying the realist signposts that help the reader to feel they know what's going on, such as linear plot or coherent characterisation. Bewildering, frightening.

I have to confess though that I first encountered Harris in blissful ignorance of all this weight of reputation, a student of geography rather than literature, interested in space and identity. I first read *Tradition, the Writer and Society*, a series of critical essays written by Harris and published in 1967 (soon after *The Eye of the Scarecrow* was first published). Excited by his radical vision in terms of form and politics, I read *The Ghost of Memory* (his most recent novel, published in 2006) without knowing I should be afraid.

I'm saying all of this, both because it bears on the themes of *The Eye of the Scarecrow* (of which more in a moment), and because a book review is at least in part about understanding

whether, why and how a reader might approach a book. Sometimes of course the reviewer has the dirty job of reading a bad book (or even a 'classic' book) so you don't have to. In this case though, I want you to read this book, to sit with it and encounter it for yourself, not because someone says it's a classic, or because, like exercise, it's hard work so it must be good for you. I want you to enjoy it as you would a ride or a journey, with your senses and mind open, with a sense of surrender to the moment of the words you're reading, without always checking that you fully understand what the writer is saying, but with your mind active within the experience. Open yourself to an intelligent and sensual dialogue with this book.

This is an attitude that I've found helpful in relation to all the Wilson Harris novels and essays I've now read, but it's particularly important in this case because this is a book that is about how to be open to creative inspiration. Taking a range of forms and styles – diary, letter, dream, story – the novel progresses through a series of three books, in which the writer engages both with large political and material events – the 1948 strike in what was then British Guiana, and the surveying/physical development of landscape – and with intimate moments of interpersonal interaction and connection – pushing his friend into a canal on a whim, and making mud pies. What fascinates and engages me about the novel is how it works with and *connects* not only these very different scales, but also the inner landscape, the sensual and intuitive scale, without compromising or subsuming any of them.

Along the way there is, or perhaps there isn't (neither we nor the narrator are completely sure), a crash in the jungle, months of survival alone in the bush, a murder, and the discovery of a lost city. This 'free construction of events' (p. 31) is crafted together into a prolonged reflection on creative inspiration: how language relates to materiality; whether it is possible for people really to encounter and understand, much less articulate, the 'concrete poetry' (p. 105) of physical

objects; or whether real creative freedom is in language itself. Ultimately then the question is about how to really engage with other people and with other things, how to get past the discrete self: 'the lost One, the unrealized One, the inarticulate One' (p. 116).

And this is why it's important to approach this book yourself and to find your own way through, past its classic status and its difficult reputation, because it is a novel that I believe has real capacity to make us all *think* about relationships and *feel* connections a little more deeply. Don't take my word for it – read it yourself.

**Peter Clegg & David Killingray (eds.), *The non-independent territories of the Caribbean and Pacific: Continuity or change?* London: Institute of Commonwealth Studies, 2012. ISBN 9780956954602. £25.**

**Reviewed by Kristy Warren, University of Warwick.**

This collection of essays, edited by Peter Clegg and David Killingray, focuses on continuity and change in the Overseas Territories in the Caribbean and Pacific. Half of the chapters were originally presented at a conference entitled 'The United Kingdom Overseas Territories: Continuity and Change' held by the Institute of Commonwealth Studies at the University of London in May 2011. Although centred on the experiences of the UK Overseas Territories, the conference also considered the experiences of islands with connections to the Netherlands and France. The conference brought together academics, across disciplinary lines, government administrators, and other practitioners. The papers from the conference, along with five additional chapters by writers working on similar themes, feature in this volume. The different viewpoints of the authors provide both critical analysis of the political and economic developments over time as well as insight into recent policy decisions. The book is a



welcome addition to the literature concerning governance in small non-independent island territories.

In their introduction to the text, Clegg and Killingray outline the themes engaged with throughout the book. They survey the tension that exists between the overseas territories and the European nation states as constitutional boundaries are challenged in the desire for increased autonomy – short of full sovereignty. These tensions exist not simply in binary opposition between the islands and metropolises, but also with neighbouring islands and among different factions within the various jurisdictions. Also addressed in the volume is how balancing this relationship is further complicated by the demands and outlook of the European Union and United Nations concerning governance and fiscal responsibility. Clegg and Killingray suggest that the territories are vulnerable due to weak administrative structures and poor government, isolation, and natural disasters. The volume therefore is said to be a means to explore the ‘complexities, contradictions, challenges and opportunities’ that are found in the non-independent territories of the Caribbean and Pacific and how these relate to their connections with various European metropolises.

The first four chapters focus on the UK overseas territories. They provide a chronological survey, from the end of World War Two to the present day, of the political and economic developments which have occurred in these islands. The impact of EU policies concerning Overseas Territories and Countries, the impact of changes in global finance and problems of self-governance are also addressed. The authors all have an in-depth understanding of the workings of government and/or finance as found in the Overseas Territories and the impact of continued connections with European nation states. A wide range of perspectives are covered in these chapters which are written by historians,

political scientists and Foreign and Commonwealth Office (FCO) representatives.

In chapter 1 Killingray observes the changes that occurred during five distinct time periods beginning in 1947. He shows how small territories, previously seen as unsuitable for independence, moved away from considerations of federation towards associated statehood in the 1960s and early 1970s, before independence was encouraged as the only route from the mid-1970s. This was followed by a period of neglect by the administering powers until the early 1990s when there was an increase in aid and investment for Dependent Territories after the Maastricht treaty became effective in 1993. After 1997, and the handing of Hong Kong back to China, the possibility of new policies for the remaining territories opened up. Despite policies such as the extension of British citizenship, Killingray notes that the United Kingdom Overseas Territories (UKOTs) 'probably have little weight in the corridors of Whitehall' (Killingray 2012, 14).

Chapter 2, by Clegg and Peter Gold, was originally published in *Commonwealth and Comparative Politics*. The authors examine the impact of the 1999 White Paper on the relationship between the UKOTs and the UK especially with regards to 'governance ... and economic growth and stability' (Clegg and Gold 2012, 19). Using the Turks and Caicos Islands (TCI) as a case study Clegg and Gold argue that 'weaknesses in governance' exist in the relationship between the UK and the OTs despite the action plan outlined in the 1999 White Paper, due in part to the limits on the powers of the governor as well as to a reluctance to intervene in the affairs of territories even when the UK's interests are at risk. They recommend that the positions of the UK government and governors need to be strengthened together with the provision of people and resources in the UK dedicated to insuring that good governance is maintained in the OTs. Also, in order to maintain economic growth and stability Clegg and

Gold suggest that a 'stronger culture of integrity in the OTs is a necessity' (2012, 36).

In Chapter 3 Ian Bailey of the Overseas Territories Directorate at the FCO, outlines the coalition government's policy towards the OTs as consisting of a renewed focus on relationships with them. He explained that this fell in line with the ideology of a 'one world conservatism' as laid out in a Green Paper which identified those living in OTs as 'proudly retaining their British identity' (Bailey 2012, 41). The issues in TCI also feature in this chapter with Bailey explaining that although the decisions concerning TCI were made under the previous government, there was no hint that the process in and of itself could be faulted. He emphasised that the UK government was resolved that what happened in TCI must not be repeated, there or elsewhere. Accompanying this chapter is a transcript of a speech given by William Hague, Secretary of State for Foreign and Commonwealth Affairs, in March 2011 reaffirming the UK government's commitment to the territories and announcing that additional funding would be provided for grants to the British Indian Ocean Territory, South Georgia and South Sandwich Islands, and that a White Paper would be produced in 2012 outlining the present government's policy.

Chapter 4 is the last to focus mainly on the UKOT's. Ian Hendry, Constitutional Adviser to the FCO, surveys the constitutional changes which occurred in the OTs between 2006 and 2010 in response to policies outlined in the 1999 Partnership for Progress White Paper. He notes that there were three main aims in the updated constitutions: an increase of local autonomy and reduced governor's role – a revised balance of power that he said 'better suited modern conditions'; the need for the new constitutions to include human rights provisions, which eight territories met, half for the first time; the regulation of public finances and symbolic changes to the names of government bodies and ministers. Hendry also outlines the process occurring in TCI to draft a

new constitution. He optimistically concludes by suggesting that TCI's case was unique, with most islands creating constitutions that were 'stronger and more suited to modern conditions, and show every sign of working well' (Hendry 2012, 60). However, as Clegg and Gold note in chapter 2, the problems in TCI only serve to highlight deeper problems in the relationship between the UK and the OTs.

In chapters 5, Lammert de Jong and Ron van der Veer continue the analysis of constitutional developments, but move away from the UKOTs to look at the issue as found in the Dutch Caribbean. They analyse the changes that occurred on 10 October 2010 with the disintegration of the Netherland Antilles, the move by some states to greater autonomy, and the decision by others to be absorbed into the Kingdom. They explore the implications for the relationship between The Netherlands and the Dutch Caribbean setting out the roles that needed to be played by both sides.

The Caribbean counterparts themselves must uphold democratic law and financial order in their respective countries. These countries must rigorously live by these public standards, not because of a stand-by Kingdom as a supervising guard, but because of their own focus and direction. ...the Kingdom must not be identified as a European superintendent in the Caribbean Region (de Jong and van der Veer 2012, 75-76).

They also suggest that the Kingdom has a duty to uphold good governance in these islands as long as the islanders have Dutch citizenship, despite an absence of Dutch 'economic or strategic interest' in the region. They conclude that this calls for a more 'hands on approach' from the Kingdom in order to ensure that democracy is upheld. And yet they also acknowledge that tensions would remain due to competing interests.

Chapter 6 offers insight into the constitutional and institutional changes that occurred during the mid-2000s in the various French Overseas Territories (FOTs) with some islands becoming more ingrained within the French state and others seeking further autonomy. Nathalie Mrgudovic provides a detailed survey of the impact of various changes in French law as well as conditions in the FOTs, such as the socio-economic crisis in the *Départements d'Outre-Mer* (DOMs). She reflects on the specific cases of New Caledonia, where independence is being considered, and Mayotte, where further integration was desired, to show the variant paths being taken by FOTs. Mrgudovic shows that like the UKOTs, despite variations, those in the FOTs desire to maintain the status quo.

Sutton outlines the EU's changing relationship with the Overseas Countries and Territories (OCTs) in chapter 7. He traces the negotiations and consultations that have occurred since the European Community (EC) drafted a 2008 Green Paper, concerning the need for a new kind of relationship between the EU and the OCTs, until the summer of 2011. Sutton explores the role played by the Overseas Territories and Countries Association in communicating the need of the OCTs to the EU. He argues that although they now have more say in Brussels than they did 10 years ago, the OCTs are restricted by their lack of sovereignty. The balance that needs to be struck is between those who see the OCTs as the main responsibility of member states versus those who feel the EU should take a more prominent role.

In Chapter 8 Mark Hampton and John Christensen ask what the future holds for offshore financial centres with pressure being put on 'Tax Havens' by the US Obama administration, the Organisation for Economic Co-operation (OECD), and the European Union. A case study of Jersey is undertaken to show how path ('localised practices and operational routines') and

place ('physical proximity to major financial centres') dependencies restrict the ability of such states to formulate a plan-B. Hampton and Christensen conclude that for overseas territories this means a future of increased control by the UK.

Continuing the theme of economic responsibility, in Chapter 9 William Vleck uses The Cayman Islands as a case study to explore the extent to which the UK would be held responsible by the global community for fiscal failures in Overseas Territories. He explains that the UK government's definition of contingent liability differed from that used in the business world as it means that if an OT is in difficulty the UK has a *moral* obligation to step in and pay the debt. This is despite that fact that *legally*, the OT is not responsible for the debt and rather stems from the possibility that the UK might come under pressure from other governments to provide such assistance. Associated with this position is that OTs may take risks they might not otherwise take, with the knowledge that they have the UK to fall back on. He concludes by suggesting that the problem of UK contingent liability is a global issue, as it is bound up with international finance, but that no solution appears to be at hand.

In chapter 10 Carlyle Corbin provides a detailed analysis concerning the levels of self-determination found in Non Self-Governing Territories (NSGTs) as compared to that found in Self-Governing Autonomous Countries (SGCs), and Integrated Jurisdictions (IJs). He focuses mainly on states located in the Caribbean; special emphasis is given to those NSGT's connected with UK, but islands which are administered by the United States, Netherlands, and France are also examined. Corbin explores the role played by the UN Charter and various international covenants and conventions in setting standards for self-determination and self-government in these various islands. He argues for the need for a minimum standard by which to measure levels of

self-government in each case in an effort to move increase democratic governance.

This volume offers a reminder of the issues facing the small island jurisdictions which represent the remnants of European Empires. Scattered around the globe, they must contend with demands that exist at a local, metropolitan, European Union and global level. In each case, those who live in these islands are attempting to find a balance that allows them to maintain connections that are felt by many to offer a safeguard against political and economic uncertainties, while also agitating for greater autonomy and constitutional advancement (or, conversely, closer association). Movement to increased sovereignty is linked to greater uncertainty and is avoided. However attachment to the *status quo* appears to be a political and economic cul-de-sac which inverts the aims of maintaining prosperity due to the threat presented by metropolitan and global regulations and expectation.

**Guy Grannum, *Tracing your Caribbean Ancestors: a National Archives Guide*. London: Bloomsbury, 2012. 220pp. ISBN 978-1-4081-7569-9. £16.99**  
**Reviewed by: Mandy Banton, Institute of Commonwealth Studies.**

This is the third edition of Guy Grannum's guide to tracing Caribbean ancestry; the first two having been published by the Public Record Office, now The National Archives (TNA) of the UK, in 1995 and 2002, and out of print for some time. Whereas the overall arrangement and basic content of this edition replicates that of the second, Grannum has comprehensively updated his material to reflect the increased number of published and online resources made available in recent years, and he also discusses the use and effectiveness of DNA testing. In a particularly welcome departure he has undertaken to provide updates and complementary resources

via the web site [www.caribbeanroots.co.uk](http://www.caribbeanroots.co.uk). He assumes no prior knowledge of family history techniques amongst his readers, but briefly discusses the more basic sources for any genealogical study, together with more complex collections, before examining the Caribbean-related material available at TNA and elsewhere.

*Tracing your Caribbean Ancestors* provides a useful corrective to the notion peddled by so many television programmes that family history research is easy. The impression tends to be given that the information you seek will definitely have been recorded, and survives to this day, and that relevant documents will come readily to hand. The hard work behind the scenes is largely hidden. In fact, of course, it is no different from any other type of archival research, ranging from the fairly straightforward via the 'needle in a haystack' type of search to the virtually, if not totally, impossible. In many cases the records may simply not exist. The information required may never have been captured, or, if it was, the written record may have been destroyed – whether accidentally or deliberately – over the years. Or it may survive, and in theory be available, but not be listed or catalogued in a way that makes a search for an individual manageable, or even feasible; comparatively few sources include nominal indexes.

Grannum is not afraid to spell out the potential difficulties. He reminds us that surnames and their spellings may change and that family memories may fade or simply not be reliable. I am reminded of a researcher at TNA whose sole information was that the West Indian ancestor she sought 'had served on a ship with the Prince of Wales'. She was in the UK briefly on business, had turned up late in the afternoon, and, to put it mildly, I was not confident of success. But on an impulse I suggested that he may have served on a ship named the *Prince of Wales*, rather than with a holder of that title, a much more straightforward search. Even with only the vaguest



notion of a possible date (which was in any case way out) she found her man, and was pleased to find him described in his detailed nineteenth-century Royal Navy service record as a 'man of colour' rather than with one of the other terms commonly used in the records but not now always considered acceptable. Grannum discusses some of the more common of these terms in a glossary, noting that officials were fairly consistent in their use of terms for colour and ethnicity, since, in the Caribbean, they had social and legal meaning.

Grannum handles the question of tracing enslaved ancestors with sensitivity. He notes that they were not only separated from family, heritage, culture, language and customs, but were treated as personal property. Consequently, 'they were not recorded on shipping manifests, they could not possess property, and in some British colonies they were actively discouraged from attending church.' Until the introduction of slave registers in the second decade of the 19<sup>th</sup> century any information which does survive is likely to be in private and estate papers (only a very few of which are held at TNA) rather than in official records. 'This loss of personal and family identity and lack of official records means that researching enslaved people is more challenging than tracing most other ethnic groups.'

For me the book, in its various editions, has not been primarily a tool for the family historian, but one with a much wider application which is invaluable for other students of the Caribbean, particularly biographers and local historians. Personally I have had some reason to regret its title. As one of Grannum's colleagues at TNA I had some difficulty persuading academic historians and geographers, postgraduate students, and many other researchers that a guide apparently aimed exclusively at the genealogist could be of use to them. But the guide covers a huge range of material held at TNA; not only those such as military service records and wills, clearly relating directly to individuals, but

also land grants, maps and plans, the miscellaneous plantation records included in records of the courts of Chancery and Exchequer and of the West Indian Incumbered Estates Commission, and the voluminous records of the Colonial Office, among many others. Grannum discusses migration both to and from the Caribbean, and outlines methods of tracing colonial civil servants. Furthermore, he gives a good idea of the type of information to be found in the various record series, rather than simply outlining their arrangement as is sometimes true of other archival guides. Each section concludes with suggestions for further background reading on the various topics, and details of published guides to the specific sources described.

While the guide is concerned primarily with records held at TNA, chapter 10, 'British West Indies Sources', gives details of record offices and related government departments, libraries, and historical societies in the islands and mainland territories, and references to published or online guides to their collections (where these exist), national historical studies, and relevant web sites such as that of the Dominica Genealogical Web Project or the online copies of the *Jamaica Gleaner*, available from 1834. An extensive bibliography completes the volume. Overall the guide is highly recommended both to new researchers planning to use TNA for studies of the Caribbean and to seasoned scholars who may find new insights and new sources.

## **Books received:**

- Wayne Brown, *The Scent of the Past: stories and remembrances* (Peepal Tree Press, 2011)
- Merle Collins, *The Ladies are Upstairs* (Peepal Tree Press, 2011)
- Lucy Evans, Mark McWatt & Emma Smith eds., *The Caribbean Short Story: critical perspectives* (Peepal Tree Press, 2011)
- Alecia McKenzie, *Sweet Heart* (Peepal Tree Press, 2011)
- Opal Palmer Adisa, *Painting Away Regrets* (Peepal Tree Press, 2011)
- Austin C. Clarke, *The Survivors of the Crossing* (Peepal Tree Press, 2011)
- Shara McCallum, *The Face of Water: new and selected poems* (Peepal Tree Press, 2011)
- Keith Jardim, *Near Open Water* (Peepal Tree Press, 2011)
- Geoffrey Philp, *Dub Wise* (Peepal Tree Press, 2010)
- Nii Ayikwei Parkes, *The Making of You* (Peepal Tree Press, 2010)
- Kwame Dawes, *Bivouac* (Peepal Tree Press, 2010)
- Kwame Dawes, *Back of Mount Peace* (Peepal Tree Press, 2010)
- Frances-Marie Coke, *Intersections* (Peepal Tree Press, 2010)
- Roger Bonair-Agard, *Gully* (Peepal Tree Press, 2010)
- Brian Chan, *Scratches on the Air* (Peepal Tree Press, 2010)
- Diana McCaulay, *Dog-Heart* (Peepal Tree Press, 2010)
- Mahadai Das, *A leaf in his ear* (Peepal Tree Press, 2010)
- Jan Carew, *The Wild Coast* (Peepal Tree Press, 2009)
- Jan Carew, *Black Midas* (Peepal Tree Press, 2009)
- Raymond Ramcharitar, *The Island Quintet: a sequence* (Peepal Tree Press, 2009)
- Colin Channer, *The Girl with the Golden Shoes* (Macmillan Caribbean, 2008)
- David Dabydeen (ed.), *Selected Poems of Egbert Martin* (Derek Walcott Press, 2007)

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If you have any queries, please contact the membership secretary, Janelle Rodrigues, on [j.rodrigues@newcastle.ac.uk](mailto:j.rodrigues@newcastle.ac.uk)