

Society for Caribbean Studies

Newsletter

2014

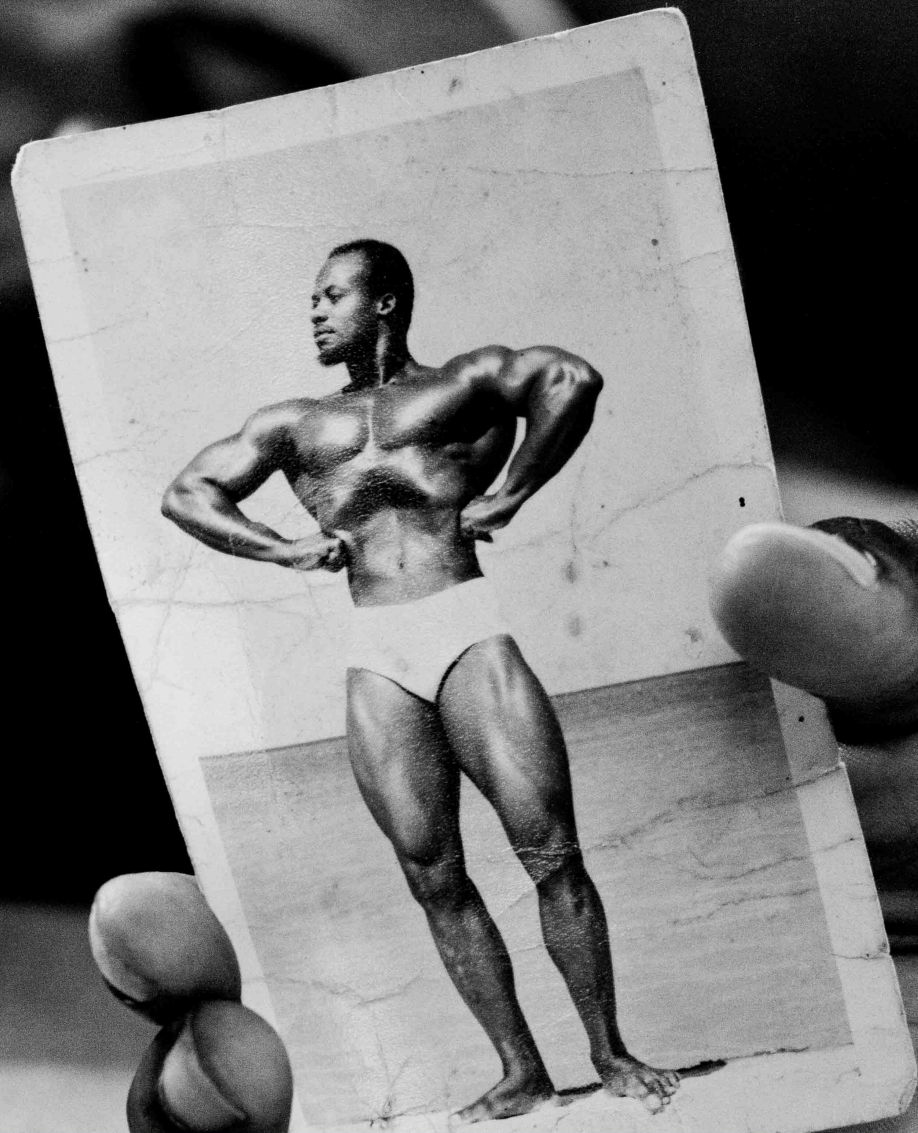


38th Annual Conference of the Society for Caribbean Studies

2-4 July 2014

University of Glasgow

www.caribbeanstudies.org.uk



**International, multidisciplinary conference on the Caribbean region and its diasporas
Calling scholars from across the arts, humanities, and social sciences**

O'Neil Lawrence, Son of a Champion 8, Winner of the SCS Bridget Jones Award, 2014

Society for Caribbean Studies Newsletter 2014

Committee 2014.....	4
Panel Reports.....	5
Keynote address; ‘Revisiting Caribbean Runaways’ by Professor Simon Newman.....	5
Disrupting Colonial Spaces.....	5
Caribbean Migrations.....	6
Religion.....	7
US/Caribbean Connections.....	8
Education.....	9
Gendered Stories.....	10
Plenary panel: Glasgow-Caribbean Connections.....	11
Locating Memory.....	11
Returning Terms: Postcolonial Subjectivities in Caribbean Literature and Culture.....	12
Language and Broadcasting.....	13
Social in/securities.....	14
Gender and Sexuality.....	14
Caribbean Labour.....	15
Music and Performance.....	16
Representing Post-war Caribbean Lives: Families, Communities and Rituals.....	18
Environment:.....	19
Cultural in/securities.....	20
Utopian/Dystopian Visions:.....	21
Annual General Meeting.....	22
39th Annual Conference of the Society for Caribbean Studies.....	27
Africa’s Sons Under Arms.....	29
Caribbean Research Seminar in the North.....	31

Committee 2014

Chair Pat Noxolo

Vice-Chair Lorna Burns

Treasurer Jak Peake

Secretary Gemma Robinson

Conference coordinator Anyaa Anim-Addo

Committee

- Adunni Adams
- Karen Salt
- Steve Cushion
- Kimberley Thomas
- Eva Sansavior
- Melissa Ono-George
- Susan Mains
- Dana Selassie

Panel Reports

Keynote address; 'Revisiting Caribbean Runaways' by Professor Simon Newman

The conference opened with a rich and thought-provoking keynote by Professor Simon Newman (Glasgow University). Professor Newman's paper revisited debates over runaway slaves, who have most often been analysed as 'inherently political actors'.

Drawing on advertisements for runaways from the late eighteenth century British Caribbean, the paper examined the motives for running away (very frequently for family reunification); the circumstances that facilitated running away (including slave rebellions and uprisings, war, and natural disaster); and who supported or were complicit in abetting the runaways (including family, ship-mates, sailors, dockworkers, and even whites who hired them as labour without checking their status).

The paper argued that running away was more complicated than a straight path from slavery to freedom - indeed few runaways in the Caribbean context 'could escape the power of the slave society completely'.

Disrupting Colonial Spaces

These three apparently dissimilar papers were linked by the overwhelming reality of the effect of imperialism on the Caribbean.

Richard Smith's paper entitled "*Loss, longing and fear: emotional responses to West Indian soldiers during the Great War*" gave a useful reminder that the popular view of the First World War, which the official commemoration has portrayed as overwhelmingly white and English, needs to be nuanced by the contribution made by colonial troops and labourers to the eventual Allied victory. This paper showed that the current reluctance to recognise the role of Afro-Caribbean soldiers was matched by an ambiguity in the attitudes of the time.

The West India Regiments had emerged from the days of slavery and, until 1881, were still connected to that condition by the persistence of flogging as a punishment in the Army as a whole. This brings into relief the contradiction inherent in "Military Citizenship". But this is not the only contradiction raised by the use of colonial troops, who were considered by the General Staff to be much more suitable for labour service than for fighting. A contrast with the way in which the French authorities were only too pleased to see their colonial troops fight and die for "*la Patrie*". The discrimination in pay and conditions suffered by these soldiers from the Caribbean, leading to resentment and disillusion with the British Empire, would contribute to the role played by veterans in the subsequent agitation against the injustices of the British West Indies. The Kingston riots of 1919 were just a taste of the way this resentment would boil over in the "Labour rebellions" of the 1930s.

If the French attitude to its colonial troops differed from the British, then so did their view of religious practices with their origins in Africa and the slave trade. Dawn Sherratt-Bado provided an insight into the practice of Quimbois in a paper entitled "Modern-Day Magin in the French Antilles: Quimbois and Creole Garden Space in Gisèle Pineau's *The Drifting of Spirits*". Akin to the Obeah of the anglophone Caribbean, Quimbois is practised in Martinique and Guadeloupe.

Such Afro-Caribbean practices were suppressed by the colonial authorities of all the imperialist powers, primarily because they provided a space where the colonialists could not penetrate and where they suspected resistance was being plotted. However, to this policing motive, the French added a much stronger ideological objection. The official line of the French Empire was that their "civilising mission" would assimilate the colonial subjects into real "French" men and women. Any unofficial religious practices were considered incompatible with being "French", the only acceptable religion being Catholicism and a large portion of the population of metropolitan France hostile even to that in the name of Republican secularism.

It is hardly surprising therefore that Quimbois has received much less attention than Obeah, Santarí or Vodou. This paper was therefore a useful entry point for the non-specialist and led to a discussion of another important difference between French Caribbean colonialism and the imperialism of the other powers. The French are not the only power still colonising territory in the region, we should never forget Puerto Rico, the Cayman Islands and the Virgin Islands, but they are unique in insisting that their possessions are Departments of France. Quimbois lives on as a form of anti-colonial resistance.

If the first two papers highlighted differences in the colonial practice of different empires, Richard McGuire's "Shadow Kings: Lamming's *In the Castle of My Skin* (1953) and Michael Farrell's *Thy Tears Might Cease* (1963)" drew our attention to the similarities between the post-colonial experiences of Barbados and Ireland. In particular the paper drew parallels between the role of the nationalist bourgeoisie in the period following decolonisation. The way in which this class used (or misused) anti-colonial ideology to betray the aspirations of the ordinary citizens of these two islands, separated by the Atlantic, but united by a common experience.

Richard spoke the novels as an expression of the analysis made by Franz Fanon, but in the discussion there were also references to the work of James Connolly and his argument that merely to change the flag from red, white and blue to green, without changing the economic and social base of the country would mean little gain for the working people. The history of the post-colonial experiences on both sides of the Atlantic would seem to justify the analysis of Fanon and Connolly as well as the novels of Lamming and Farrell.

Three papers that produced considerable food for thought and a cross-fertilisation of ideas.

Caribbean Migrations

Maria Kaladeen, 'Letters to the Editor: Indo-Guianese Dissent in British Guiana, 1896-1917'.

Maria Kaladeen's paper considered a defining period of Indian Indentureship in British Guiana through the lens of letters sent the Editor of the British newspaper *The Daily Chronicle* during the

years 1896-1917, the decades that would mark the end of the system. Against a broader backdrop of uprisings on the sugar plantations and the decline of the British sugar industry, Kaladeen highlighted the letters' role in constructing a 'complex discourse of dissent' that was inflected by class and race. In this respect, the paper brought into dialogue (the prolific Bengali scribe) Bechu's letters in defence of indentured labourers with those penned by middle class Indians, reading these epistolary exchanges as 'sites of social equalization'. Through the discussion of the uses made of letters during this period of British Guianese history, the paper presented a complex image of Indo-Guianese engaged in defining themselves as both British Guianese and British citizens.

Kamini Maraj Grahame and Peter Grahame, 'Reconfiguring Identity in a Transnational World: Becoming Indo-Trinidadian'.

Kamini Maraj Grahame and Peter Grahame's paper reported the findings of their sociological study of identity formation and identity management strategies adopted by diasporic Indo-Trinidadians. Centred on an analysis of interviews with a target group drawn from the United States, Canada and Trinidad and supplemented with autobiographical material, the paper offered vivid testimony of the often conflicting identity claims made on participants. Within these interviews, the metropolitan street emerged as a site in which such claims were framed with an everyday regularity as questions by (implicitly white) Canadians and Americans strangers addressed to individual Indo-Trinidadians, questions that required Indo-Trinidadians to define their identity frequently against the backdrop of ethnic misrecognition (questions such as "Are you Hispanic" were typical). One potential response offered by Kamini Maraj Grahame from personal experience would be to make strategic use of professional and personal relationships with Americans and Canadians as contexts for cultural education in which one's identity and experiences as an Indo-Trinidadian are defined on one's own terms. However, given the individualized nature of interactions that the paper brought to light, the question of what it means to be Indo-Trinidadian in an increasingly globalized world remains, perhaps necessarily, one that is open to negotiation.

Questions and discussion focused on comparisons between the system of indentureship in Guyana and Surinam; the relationship between gender, education and religion in both the indentureship and post-indentureship period; the characteristics of Indo-Trinidadian districts in the cities of New York and Toronto and access to 'identity resources'.

Religion

The Religion panel contained three papers on Caribbean cultural and literary practice.

Janelle Rodriques's paper, 'Obeah, 'Local Colour' and the (Anglo)-Caribbean Short Story' explored 'how West Indian writers, since the literature's inception at the end of the nineteenth century, have largely turned to "local colour," an examination of the social mores, languages and practices of the "folk"' (paper abstract). Rodriques explored how debates in the twentieth century about Obeah crossed with those about 'local colour' and argued that 'while authors had begun to reconsider Obeah as part of their mission to give the peasantry a voice, they were still guilty of essentialism and superciliousness towards it' (paper abstract).

Carlton Turner's paper, 'Rhythm, worship and war(rior): colonial myth and the theological methodology of Junkanoo', argued that 'what has been characterised as noise making, as merriment, as frolic and barbaric trance/possession, were actually highly organised means of combating oppression, and of resisting theological and anthropological marginalization and stigmatisation' (paper abstract). In the paper Turner explored how 'Junkanoo serves as a constant reminder that theology, or 'God-talk' is not simply discursive and philosophical ruminations, but creative and concrete praxis'.

Dave Gosse's paper concluded the panel. In 'Marcus Garvey's Black Theology and its Impact on the UNIA', Gosse argued that Garvey's religion has been an underexplored dimension of his philosophy, and that 'Garveyism was a movement which sought to unite all blacks under a unitary umbrella to address their spiritual, religious, social, economic and political needs' (paper abstract). Looking at Garvey's writings (including prison poems) Gosse explored Garvey's belief 'that blacks had to be first critical of the traditional understanding of God, as one's historical context had to be the starting point for the understanding the nature of God' (paper abstract).

After the papers discussion topics included questions of queering in carnival, the relationship between Garvey's politics and religion and Roger Mais's Brother Man, Kumina and Obeah.

US/Caribbean Connections

Peter Hulme, *'Tropical Town: Caribbean Writers in New York, 1915-1920*

Jak Peake, *'Caribbean Contacts: New York Networkd, 1905-1927*

Ifeona Fulani, *'Travel, self-discovery and self-confrontation in Audre Lorde's Zami and Ana Castillo's The Mixquiahuala Letters*

Peter Hulme's paper explored the influences of Hispanic/Caribbean writers in New York in the late nineteenth century, particularly on anticolonial campaigns, and their contribution to "Hispanic modernist culture." The paper also explored the writers' different kinds of writing, and contact with mainstream Anglophone culture.

While traditional histories of modernism use World War I as a watershed, Spanish-language writing in New York began in 1898, and lasted into the 1930s. With what was to become the Trans-America shipping route, writers from Panama, Hispaniola, Cuba and Nicaragua ended up in New York, and found a shared resentment of US intervention and colonialism, and shared ideologies. Writers from across the Spanish-speaking Americas made a living from journalism, or as diplomats, but the vast majority of them were sojourners, not immigrants – which is a marked difference between this pattern of migration and that of English-speaking Caribbean writers.

Jak Peake's paper explored networks of Anglo-Caribbean writers in New York at the turn of the twentieth century. These migrants, some of whom were long-term, some permanent, often used New York as a stop-off point. Nevertheless, New York became part of a Caribbean metropolis. This influx coincides with what has come to be known as the Harlem Renaissance, but Peake's research seeks to contest that term's use, periodisation and geography, particularly in relation to early twentieth century Caribbean writing in New York. This period has also been referred to as the 'New

Negro Movement' and the 'Negro Renaissance,' but it did not necessarily all centre on Harlem. This period of writing and intellectual activity also had internationalist characteristics, particularly ties with Paris. The intellectual production of this period challenges Henry Louis Gates' argument that the literary arts in this period failed in relation to Jazz. The "cultural amnesia" inherent in the tendency to overlook the overlap of the literary and the political during this period, particularly in relation to the contributions of black Caribbean intellectuals, needs to be addressed.

Ifeona Fulani's paper addressed the journeys to Mexico of Audre Lorde and Ana Castillo. Both these journeys were journeys of discovery for these authors, but their experiences were very different. For both these women, who were feminist activists and cultural critics, their journeys to Mexico were imagined as escape from white feminisms which, as children of immigrants, they felt isolated from. Their travels led to new understandings of questions of home, belonging, gender and sexuality.

This return to a "Southern" place was configured as an antidote to US life, a healing and affirmation of identity. The change of locus was to engender a change of person. For Teresa, Castillo's protagonist, the mental image of Mexico as relief from the alienation of New York, and as the fulfilment of emotive desire led to travelling to Mexico as a search for a spiritual home, a connection to earth and ancestors. Teresa's desires were disappointed, however. Lorde, by contrast, felt more comfortable in Mexico than in New York. She found self-affirmation and positive visibility. As part of the postcolonial transnational tradition, she saw this new "home" not necessarily as belonging to a single space. Teresa, despite being Mexican, found that her "Mexicanness" was cancelled by her "Americanness." She also experienced increased unwelcome attention from men, and was forced to reconfigure her understanding of both Mexico and "home," and its dependence on identity and location.

Nevertheless in both these texts, networks of women foster a development, or "flowering" in these women, through which they overcome their fear of difference and find new intimacy and self-awareness. This, argued Fulani, is the "erotic as power." While Teresa's trip is not a homecoming, and Lorde's was a "welcoming," both women reconsider what is meant by the term "home." Mexico, as either "utopic" or "unwelcoming" space, transforms both women's identities. We all have these feelings of "living in the trans-nation," Fulani argued, and inhabit spaces that are hostile to feminists and (other) LGBT people. These texts challenge outdated assumptions of one language, place and sexuality, and configure transgression as formulating contemporary notions of belonging.

Education

Participants in this panel were Jade Catterson, Dr Ruth Minnott Egglestone and Dr Heather Smyth.

Jade Catterson's paper, *The Relational Networks of Street-Connected Young People in Hazard Prone Areas - A Contextualised Discussion on Jamaica*, took delegates through some of the methods and preliminary findings from field work undertaken in Jamaica. Jade explored some of the strategies employed by Jamaican children and young people in coping with the impacts of natural disasters. Questions from delegates encouraged Jade to further reflect on matters of ethics

around the participation of children in research as well as further exploration.

Dr Egglestone gave a multi-media presentation, using film and sound to set the scene for her discursive paper Examining the refractive impact of a Jamaican education perspective through the lens of C.L.R. James' *Beyond a Boundary*. This was a fascinating exploration of Caribbean culture and ideas of knowledge production through the metaphorical lens of cricket, an absolute passion of C.L.R. James'. A complex and thought provoking paper, the discussion that followed, both celebrated and critiqued James', at times, uncompromising approach to intellectualism in the Caribbean.

Dr Heather Smyth completed our panel with the *paper Decolonizing the Eye in Michelle Mohabeer's film 'Blu in You'*. The paper provided narrative to this arguably radical film that seeks to disrupt a cultural history of objectifying the black female body. Centring on well-known examples of black women being regarded as less-than-human-curiosities such as Sara Baartman and Josephine Baker. The discussion that followed explored and decoded the film, delving into the political messages and their effectiveness.

Gendered Stories

LOU DEAR *Sylvia Wynter's decolonial horizons*

FATIMA MUJGINOVIC *At the Frontiers of Nations and Cultures: Reimagining Space and Self in Caribbean Women*

YUTAKA YOSHIDA *Shame, recognition, and the psychic afterlife of colonialism: In the Castle of My Skin and The Pleasures of Exile*

The papers by Lou Dear, Fatima Mujcinovic and Yutaka Yoshida on the 'Gendered Stories' panel offered reflections on the negotiation of gendered identities within the context of differential power structures and hierarchies, particularly those which operate in decolonial contexts. The panel opened with Dear's paper on the often overlooked Caribbean theorist Sylvia Wynter: positing decolonisation as a counter-narrative within modernity and as the possibility of a non-European mode of thinking.

Dear framed Wynter's work as a humanism beyond the singular episteme of an Enlightenment-inspired humanism, and as a rethinking of what it means to be human. In distinct ways, both Mujcinovic and Yoshida picked up on this conceptual problem by reflecting on the tension between the specific and singular – between the need to historicise in the face of universalism and to locate within historical examples, genuinely universalisable concepts.

Mujcinovic's focus on displacement and exile in postcolonial thought and the writings of Judith Ortiz, and Yoshida's discussion of the function of responsibility and shame in the work of George Lamming highlighted different modes of being apart from the determining force of colonial legacies and as constitutive of productive spaces of postcolonial hybridity.

Plenary panel: Glasgow-Caribbean Connections

STEPHEN MULLEN (University of Glasgow), *'Glasgow's West India merchants and planters, 1776-1838: Sic Transit Gloria Mundi?'*

MICHAEL HOPCROFT (Glasgow Caledonian University), *'Discovering Scotland's West India gentry: The economic and social networks of the Cuninghames of Craighends'*

IRENE O'BRIEN (Glasgow City Archives), *'The Glasgow-West India collection in Glasgow City Archives'*

MICHAEL MORRIS (Liverpool John Moores University), *'Glasgow and slavery: Memory and amnesia'*

Holding the SCS conference at the University of Glasgow provided an ideal opportunity to reflect on the links that have existed between the Caribbean and Glasgow, the wider Clydeside region and Scotland as a whole. As such, a four-person plenary panel was convened to examine links associated with the investments and profits tied to slavery, as well as trade, abolition and migration, as well as how these have been occluded within dominant narratives of Glaswegian and Scottish history.

STEPHEN MULLEN, who was then completing his PhD at the University of Glasgow and played a key role in putting the panel together, surveyed the trans-Atlantic links of members of Glasgow's elite during the 'golden age of sugar'.

His paper was well complemented by MICHAEL HOPCROFT, a PhD student at Glasgow Caledonian University, who focused on absentee owners who lived beyond the city, such as the Cuninghames who had long-standing interests in Jamaica.

Such excavations into the city and region's links to the Caribbean are greatly facilitated by the wealth of relevant material held in Glasgow City Archives – as explained by IRENE O'BRIEN, who works at the Mitchell Library.

In the final paper, MICHAEL MORRIS, a Lecturer in English and Cultural History at Liverpool John Moores University, discussed the 'collective amnesia' in Scotland about slavery and how existing historical narratives that dominate particular places – like the construction of Glasgow as a 'working class city' – might be used to address gaps in the collective memory.

Following on from Stephen Mullen's revealing walking tour of the city that took place earlier in the conference and occurring in the context of the vibrant public debates about the past, present and future of Scotland engendered by the Independence Referendum, this plenary session provided an excellent focal point for many discussions during the conference.

Locating Memory

The three papers in this panel all dealt with some aspect of forgotten, suppressed, or 'problematic' pasts. Mandy Banton's fascinating paper 'Secrecy and Disclosure: FCO "Migrated Archives" and "Special Collections"' unearthed the unedifying history of Britain's secret removal

and in some cases destruction of vast collections of documents from 37 former colonies, including many Caribbean territories. The paper also discussed the existence of a mass of unregistered material in FCO ‘Special Collections’ which has still not been released, and argued that FCO explanations for the non-existence of files from Caribbean countries such as Guyana, remain ‘unconvincing’.

Fabienne Viala’s paper ‘Memory and Reparations in the Caribbean Archipelagos: From Competing Memory to Multidirectional Memory’ addressed how debates over reparations in the region are ‘fragmenting the Caribbean islands’. The concept of reparation has different meanings in the Hispanic, Francophone, and Anglophone Caribbean, and there has been no Pan-Caribbean approach to restorative justice that encompasses all the linguistic regions. The paper then discussed the 1993 trial of Columbus held in Martinique which brought together the issue of slavery with the genocide of the Arawaks. This significant attempt to address the past, however, was not reported in the press – even in Aimé Césaire’s *Le Progresiste*.

Rafael Hoermann’s paper, “‘Break up those accursed plantations’: The Continuation of Unfree Labour in Plays about the Haitian Revolution” turned to alternative representations of that most mythologised of Caribbean events, the Haitian Revolution. Arguing that the continuation of unfree labour after the Revolution has also been forgotten, the paper examined struggles for land reform and the continuation of plantation exploitation during and after the Haitian revolutionary struggle. The paper then explored the ‘counter-narratives’ expressed in Caribbean plays about the Revolution, including C.L.R. James’s *Black Jacobins* and Edouard Glissant’s *Monsieur Toussaint*, which both address the failure of the Revolution to change labour relations for the Haitian masses.

These three rich papers prompted much discussion from the floor.

Returning Terms: Postcolonial Subjectivities in Caribbean Literature and Culture

The goal of this panel was to act as something of an interdisciplinary experiment. It emerged out of a year of conversations between the two chairs about the areas of oversight in common conceptions of the Caribbean, its politics and its literature in the fields of geography and literary studies. In particular, both chairs were, and are, concerned with reframing how ideas of ‘independence’, and ‘authenticity’ are commonly understood within their respective fields and how collaborative work between them might advance work within each.

The panel began with the presentation of a piece of joint research by the chairs titled, “At an Impasse: Independence as Cruel Optimism in Caribbean Literature and Politics”. The paper focused on the representation of moments of impasse and representational crisis in writing of Samuel Selvon and how these paralleled the self-representation of Barbadian and St Lucian civil servants interviewed about their pursuit of their professions in a post-colonial era. The paper questioned the extent to which a fixation on the crises of representation in the works and thinking of those living in the wake of independence might lead us to reframe our understanding of ‘independence’ as a concept itself.

The next paper, “‘Concrete Poetry’: Wilson Harris’s *The Eye of the Scarecrow*, Materiality and Language in the Taskscape”, by Pat Noxolo, offered a consideration of human relationship to landscape through the writing and thinking of Wilson Harris. It questioned whether or not language has the capacity to capture human imbrication in environment and how Harris’s work might enable our understanding of the potential of words to render materiality.

The final paper, “Dubbing in the Diaspora: Caribbean Performances in Canadian Spaces”, was presented by Hyacinth Simpson and offered an overview of the theatrical works of D’bi Young. The paper focused in particular on Young’s attempt to transmute the performative features of dub poetry to the stage to both link to Jamaican oral culture and link through it to a Caribbean Canadian diaspora. Young’s works implicitly question ideas of ‘authenticity’ to/in form, genre and content.

The papers were followed by lively discussion, particularly around whether or not our prevailing understanding of ‘Caribbeanness’ needs to be reframed in the face of the changes of the twenty-first century. Several attendees expressed an interest in pursuing these questions further in an ongoing network of researchers and the panel’s chairs are currently in the process of building upon this interest.

Language and Broadcasting

Participants of the panel were Marcia Malcolm, Dana Selassie and Dr Ben Etherington.

Marcia Malcom’s paper, *Language gendering in the Caribbean: The case of Jamaica* interrogated the idea of ‘language gendering’ and the rejection of English, French and Spanish by school age boys in Jamaica. Marcia set out how she intends to carry out her research, drawing on a feminist approach to explore how ‘practises of language effeminacy’ may affect Jamaica in an age of globalisation.

Dana Selassie combined reflections on her media career with her on-going research to present the paper *Negotiating Identity in a British Colony: The Emergence of Broadcasting in Bermuda*. Engaging with the colonial framework within which Bermuda established and developed its broadcasting industry, Dana discussed how politics, race and history combined with the demands of maintaining relationships with both Britain and the United States to give Bermuda the broadcasting industry it has today. The paper went on to ponder the nature of Bermuda’s identity given its historical proximity to Britain and its geographical closeness and economic links to the United States.

Dr Ben Etherington’s *On Scanning Louise Bennett Seriously* drew inspiration from Melvyn Morris’ 1964 essay *On Reading Louise Bennett Seriously*. 2014 being the 50th anniversary of the publication of this essay, Dr Etherington revisits the context of this critique of Louise Bennett’s poetry and interrogated the lens through which Morris perceived the style and delivery of Bennett’s work. Using film clips of Bennett’s legendary performances, Dr Etherington explored some of the literary devices pioneered and used by Bennett in her work.

Social in/securities

This panel, the first of two on Caribbean in/securities, saw three very different and fascinating papers on the negotiation between security and insecurity in the everyday lives of diverse groups of people in the Caribbean. The first two, by Anyaa Anim-Addo (University of Leeds) and Dave Featherstone (University of Glasgow) took a historical perspective, and were interested in maritime identities. They contrasted though, in that the first focused on the lives of people in shipping ports, and the ways in which negotiation of notions of threat and insecurity interweaved with livelihood insecurities.

The second paper took a broader political perspective, focusing on how the political activism of seafarers intersected with the politicisation of soldiers from the British West India Regiment, and contributed to the historical development of black internationalism. The third paper, by Rivke Jaffe (University of Amsterdam) took a more contemporary perspective, looking at the development of forms of 'preventive policing' in downtown Kingston, following the disturbances in 2010.

A lively discussion ensued.

Gender and Sexuality

Daniele Bobb, '*Capitalism, Work and Mothers: Negotiating the Terrain in a Developing Country.*'
Meleisa Ono-George, "'To be despised:' Concubines, Respectability and the Free Community of Colour in Early Nineteenth-century Jamaica'
Lizabeth Paravisini-Gebert, '*Phyllis Shand Allfrey: The Forgotten Poet*'

Capitalism, argued Bobb, makes it harder for individuals to raise families, and infringes on national and personal development. This, combined with male supremacy in Barbados, augments the oppression of women. With increased pace of living, too, come continuing and new inequalities. While there are more women in tertiary education, this is not translated into the world of work. Many women, therefore, opt for unskilled, low-paying jobs, and many women telling their bosses that they are not interested in promotion. Across the region, low-paid mothers have diverse work portfolios, but are vulnerable, particularly to social and sexual judgement by wider society. Moreover, they are not free to pursue education, and also must split their finances between care for their children and care for their parents.

In a recession, Barbados is turning to the IMF, with decreased social welfare. This is coupled with, and resultant of, the "neo-mother" phenomenon, in which mothers are expected to be more "hands-on," and therefore more competitive, seeing their children as "tools" of advancement. Capitalism and patriarchy go hand in hand as institutions and systems, and are being exacerbated by globalisation.

Meleisa Ono-George's paper explored the relationship between concubines and discourses of "respectability" within the free community of colour in Jamaica in the nineteenth century. In 1833, the phrase "common prostitute" entered legislation, and brought concubinage under increased scrutiny. This time marks a shift in attitude. Casual sexual mixed-race relations were demonised,

where once they were even encouraged. Gendered binaries were considered key to the success of the island, and black women with white men placed this ideal in great danger.

Members of the free community, particularly in the Watchman newsletter, demonised concubinage which, for some coloured women, represented social and physical mobility. The Watchman vilified these women as barriers to racial equality, imagining concubines as overly sexual hindrances to morality. Coloured men were recast as respectable and masculine, while these women's public roles were sexual transgression. Women were excluded from political movement and, even when one woman complained of the double standard for women alone being blamed. Essentially, discourse on concubines became praxis for discourse on race.

Lisa Paravisini's paper explored Phyllis Shand Allfrey's poetry, for which she is least known, despite her describing it as "the best part of me." Paravisini explored Allfrey's influences and interlocutors, including Daniel Thaly, the so-called 'Prince of Poetry.' The paper also explored Allfrey's involvement with West Indian RAF pilots and forestry workers, as well as her admiration for Rupert Brooke, with whose poetry she consciously engaged. Allfrey's poetry however, argued Paravisini, was more realistic than Brooke's, and focused on the senselessness of war, and its permanent wrenching from home. While European writers may have considered life "safe" in the islands, she considered what might have happened if Germany had won – the other side of the sunshine and play.

With growing anticolonial feeling, many West Indian soldiers felt they were fighting not for Empire, but for "home:" this was the first step towards independence. Allfrey was involved in helping West Indian immigrants settle, and assuming a space to which they belonged – thus upsetting the Rupert Brooke ideal of English land and English bodies. This too was a process of creolisation, in the metropole, which forced Allfrey to rethink herself as an expatriate.

Caribbean Labour

These three different approaches to Caribbean Labour, statistical analysis, biography and a historical scandal, complemented each other very well.

Henrice Altink looked at the legacy of British colonialism in Jamaica, investigating how discrimination against workers has been based on skin colour, largely reflecting the prejudices of the old colonial masters. Her study looked not only at the more obvious manifestations of this prejudice, with lighter skinned Jamaicans predominating in jobs that are more visible to the public, but also examined how the legacy of the British still affected the situation as educational and cultural requirements for better paid jobs have been less easily met by the darker-skinned.

This discrimination has not gone unchallenged and this paper was a fascinating account of the way in which this inequality has been challenged in some areas but persisted in others. The study was divided into three parts, 1918-44, 1945-62 and 1963-80, reflecting the different regimes under which Jamaica was governed, Crown Colony, Self-Government and Independence. This seems to be

more important than just a sociological survey as campaigners for equality will find themselves armed with useful data to make the arguments today for the necessary further reforms.

On the subject of challenging racial discrimination, Christian Høgsbjerg's paper involved rescuing a forgotten opponent of the "colour bar" against colonial seafarers. Chris Braithwaite was a seaman and trade unionist in Britain during the period before the Second World War. Having emigrated from Barbados, via the United States, Braithwaite founded the Colonial Seaman's Association which found itself not only fighting exploitation of colonial workers by the shipping employers, but frequently also had to confront the racist attitudes of the trade union, the National Union of Seamen.

But Braithwaite was so much more than a trade union organiser, he was active alongside George Padmore and CLR James in the campaigns in solidarity with the Ethiopian struggle against Italian aggression and the fight for justice for the "Scottsboro Boys". A remarkable figure who deserves to be better remembered.

The dangers of being an active trade unionist in Cuba during the early Cold War were brought out in Steve Cushion's paper on the Havana Tramway Scandal of 1950. This is a microcosm of the problems facing ordinary Cubans before the Cuban Revolution. A US businessman, William Pawley, with connections to the intelligence community, took over the Havana tramway system, promising to replace the dilapidated trams with a fleet of modern buses. However it turns out that he did not have the capital to carry out his plan, which showed many aspects of a "pyramid selling" confidence trick. To achieve this get-rich-quick schemes, he relied on the friendship of the Cuban President, Carlos Prío who, in turn, sponsored a gang of cut-throats who murdered honest trade unionists in a successful attempt to take over the drivers' union.

Pawley managed to extract himself from the situation with the aid of his friends in the US and British governments, who ensured that he got his money back. He went on to become one President Eisenhower's advisers during the US intervention in Guatemala. It was not such a happy ending for the Cubans as this scandal ended in a disaster for both the travelling public and the transport workers who had to pay the price of this triangle of corruption involving capital, labour and government.

Music and Performance

Amilcar Sanatan, *'Capitalism, Corporation, and Gender Ideologies in Soca Fetes'*

Drawing on feminist discourse analysis and the work of the ethnomusicologist Jocelyne Guilbault, Amilcar Sanatan's paper offered a critique of the role of capitalism in reproducing normative gender and power relations in soca fetes and the Trinidad Carnival. If as Sanatan argued, capitalism is implicated in the sexualization of both male and female bodies, this sexualization has especially repressive implications for the female body. According to Sanatan, the sexualization of the female body is tied to the propagation of an ideal of female beauty typically represented in the glossy commemorative Carnival magazines as 'ambiguously white'. This process of false idealization is in turn extended to the false utopia enshrined in the popular Carnival refrain, "all ah

we is one”, a utopia that is in fact undermined by the festival’s co-option by a capitalist system that reinforces normative gender and class-based values. Finally, by way of illustrating the pervasive— and ultimately detrimental — influence of capitalism, Sanatan pointed to the conjunction between the rise of global soca stars such as Machel Montano and Bunji Garlin and the ever-increasing corporatization of soca fetes and Carnival, a process reflected in the recourse to the language of capitalism and the associated management structures of corporate branding and sponsorship.

Hannah Durkin, ‘*Pearl Primus, Trinidadian Dance and U.S. Cold War*’

Hannah Durkin’s paper tracked the career of Trinidadian-born dancer-choreographer Pearl Primus against the backdrop of the distinctive cultural and political climate of the U.S. Cold War. Against the grain of a critical tendency to minimize Primus’s dance practice (as ‘savage’ displays of athleticism), Durkin argued for Primus’s important role within the U.S. modernist movement of the early to mid-twentieth century citing Primus’s collaborative relationships with such key figures of U.S. modernist culture as the dancer Martha Graham and the avant-garde composer John Cage. Yet the paper also mapped the perhaps more significant points of divergence between Primus’s career and the U.S. mainstream modernist movement of the day. Drawing on recently discovered footage of and by Primus working in the Belgian Congo, Durkin illustrated Primus’s development of a hybrid vocabulary informed by ethnographic studies of dance traditions in Trinidad and the various African countries that she visited thanks to a Rosenwald Fellowship. As a black dancer and choreographer working in Segregation-era America, dance would serve as a privileged site for Primus’s social activism in support of the rights of black Americans (and through which, for example, she would openly denounce lynchings). Primus’s politics would make her the subject of FBI investigations and her passport was eventually revoked in 1952. Like many other prominent black political figures of the day, Primus was effectively treated as a Marxist threat by a McCarthy-era U.S. government that tended to conflate all forms of black politics with Marxist dissidence. While highlighting the significance of Primus to the U.S. cultural and political context, Durkin ultimately argued for situating Primus’s work within the broader cross-cultural web of solidarities forged in the context of the international radicalism of the period.

Beth Gibbs, ‘*The Influence of Cuban Music on the Genres of the Hispanic Caribbean*’

Beth Gibbs’s paper argued for the generative role of Cuban music in the musical culture of the Hispanic Caribbean. Using a selection of musical clips, Gibbs illustrated the line of continuity that connected three major Cuban forms (the *Guajira*, the *Bolero* and the *Son*) to the *Seís* and the *Salsa* (Puerto Rico), the *Bachata* and the *Merengue* (Dominican Republic). While Gibbs highlighted the formal and thematic commonalities between these forms, the paper was also concerned with bringing to the light the distinctive features of each genre. In this respect, Gibbs pointed to characteristic features of subsets of the genres such as the *trova* (a form of *bolero*) whose influences include the songs of the medieval European troubadours and the ‘*canciones de amarga*’, a ‘passionate’ and ‘sexually-charged’ form of the *bachata*. Ultimately reflecting on the complex mix of African and European influences in these various musical forms, Gibbs’s paper served as a vibrant aural testament to both the expressive unity and diversity of the musical traditions of the

diasporic Hispanic Caribbean.

Questions and discussion centred on the racial and class stratification of Cuban music, the relationship between politics and music; the ‘male gaze’ in filming and broadcasting of the Trinidad Carnival; Primus’s reception in Africa, the role of the audience in the reception of dance and critical approaches to diasporic Afro-Caribbean dance forms.

Representing Post-war Caribbean Lives: Families, Communities and Rituals

Diana Paton, *‘Obeah on the Post-war Caribbean Stage’*

Kennetta Perry, *‘Imaging and Imagining Black Britain: Family Photography and Afro-Caribbean Cultural Practices of Belonging’*

Lara Putnam, *‘T. S. Simey’s Anonymous Interlocutors: Local Intelligentsia and the Transnational Pathologisation of the Black Family’*

Diana’s paper was taken from the manuscript of an upcoming monograph, which traces the politics of Obeah in the Caribbean, from the eighteenth century to the post-independence period. She traces Obeah as a legal category, a social practice and a political category, and its role in debates about rights and citizenship.

After the 1930s, Obeah was still illegal, but efforts to implement the law criminalising it had subsided significantly, and had almost disappeared, until the 1980s. In performance and theatre, however, Obeah was being discussed widely and to popular audiences, beyond politics and practitioners. There were two kinds of theatre: the popular comic theatre, of which there is little trace, but which was more widely seen – including variety, slapstick and man-of-words oration; and the second, “serious” theatre, which led to the formation of cultural nationalism. These plays attracted massive audiences, featured dialogue in patois and reclaimed the stage for “the folk.”

In Jamaica, in particular, the “mock trial” for was popular and prominent. The context was local and amateur, and mimicked a real trial for comic effect. The frequency of Obeah in these plots is telling, and they attracted intense concern and interest. The paper examined excerpts from the *Gleaner*, from 1930 to 1950. These accounts featured exaggeratedly comic names for the “defendants, and often featured Ernest Cupidon, a leading comic. The mockery appealed to the “respectable” middle class, but attracted large audiences across the country. They took pleasure in the downfall of the Obeahman, but their own desires were being portrayed, and thus their anxiety was reduced.

Kennetta Perry’s paper explored the photographic histor(ies) of Black Britain in the 1950s. These photographic representations documented arrivals, but also demonstrated migrants’ conscious awareness of being seen, both by British society and by their friends. These first impressions are conscious self-presentation. Being seen, and photographed, in their *Sunday Best* showed intent to survive and strive. It also expressed intent to become bona fide British citizens. These photographs can be seen as generative points of departure for reimagining the lives of post-war Black Britain, in conjunction with messages on postcards to concerned relatives at home. They showcase style, document aspiration, but also speak to the cultural politics of presence and identity.

There are some explicitly political statements in the movement outside of the home. Femininity and motherhood are often absent in studies, and these family photographs combat the stereotype of the absentee father and predatory black man. Instead, these are celebrations of black family and domestic life, and the remaking of traditions through migration. The intersections of race, gender, class and sexuality play out in these photographs, which do not appear to reflect what the British press and public considered a “colour problem.” Often these photographs reflected black businesswomen, who outnumbered men, and raised questions about black entrepreneurship. This was upward mobility on the terms of the migrants themselves. Portraits of families, in particular, indicated that these migrants were here to stay.

The photograph of Kelso Cochrane was significant in that his murder became a flashpoint for a grassroots campaign. His image was a key component in reporting and recording the aftermath of his murder. Released to the press, his cropped image did not feature his fiancée. His humanity, it was felt, was crucial to the anti-lynching campaign. These mundane, universally aspirational images disrupted popular conceptions of black immigrants. The narrative of Cochrane presented an alternative narrative of black British manhood. It made a powerful case for the place of black men in British society. These were citizens, who belonged.

Lara’s paper explored the importance of 1950s research into the problem of family being fundamental to the problem of West Indian self-government. Even from the 1930s, the internationalist black press often focused on the question of family and the needs of children; child welfare was at the centre of dialogue. This demonstrates that the 1950s discussions were not from nowhere; child upbringing was already a part of a public, progressive international conversation.

She examined the correspondence of Thomas Spensley Simey, between 1945 and 1947. He was a University of Liverpool sociologist, serving as Welfare Advisor for the West Indies Development and Welfare Organization established in 1940, in response to the Moyne Commission’s call for social welfare reform in the West Indian colonies. Simey’s 1946 publication *Welfare and Planning in the West Indies* offered blueprints for future public policy, social work interventions, and social research for the region as a whole, and proved significantly influential.

Simey’s approach, which relied heavily on the effects of economic exclusion and racial hierarchy on both communal life and personality development also looked to the United States, as well as Jamaica’s emerging coloured intelligentsia, who played an extensive role in shaping his views on Caribbean personality and Caribbean families. Indeed, Simey appears to have published work under his own name which, in at least one case, appears to have been written by one such unacknowledged interlocutor.

Environment:

The Environment panel offered a diverse set of themes and subject matters, which included issues of food justice, animal welfare and urban transport policy in the region.

Lee Lee’s paper, ‘*Living in the Shadow of Giants: Food Justice Collisions between Haiti and the US*’, provided an account of the ways in which food in Haiti has often served a highly political, as

well as nutritional and economic, role within the nation. Food ‘aid’ and US foreign policy mask a systemic dismissal of Haitian agricultural practices. Perhaps the most egregious case which Lee Lee drew attention to involved the US Department of Agriculture’s decision to exterminate every single Creole pig in Haiti during an outbreak of swine flu in the 1980s. The culling of these pigs, a source for the national dish of Tchaka, destroyed a pillar of Haiti’s rural agricultural economy. In drawing attention to such injustices, Lee Lee opened up the discussion with some creative flair to the ways in which agriculture, and ultimately the environment, is often shaped by hegemonic forces – typically in the form of superpowers or multinationals.

Karima Pragg’s paper, ‘*Mandela, Melman and Trinidadian Student Attitudes Toward Animal Welfare*’, focused on student reactions to two giraffes – Mandela and Melman – housed in Trinidad and Tobago’s Emperor Valley Zoo. Named after the renowned South African ANC leader and president and the giraffe from the animated film *Madagascar*, these giraffes inspired Karima to undertake her research project, investigating gendered attitudes towards animal welfare. Among other findings, her study revealed that female students were more concerned about animal welfare than their male counterparts – results which arguably prompt further questions about such data. Are male students socialized or educated differently? Are these differences between the sexes specific to this study or are these patterns consistent with general or regional trends? Questions along these lines were raised by audience members who desired further insight into the interpretation of and, indeed, an appropriate response to such findings.

Emily Morris’s paper ‘*Money, power and urban transport policy: the Havana exception*’ examined how the Cuban government’s 2013 decision to abolish the requirement of a licence on imported cars would be likely to shape Cuba’s urban transport systems. Comparing Havana with the often congested Caribbean capitals of Santo Domingo, San Juan and Kingston, Emily highlighted how Havana might well lose a great deal of liveability and sociability in exchange for mobility. Her paper therefore raised issues concerning the environmental impact of development, as well as the kinds of narratives which tend to align progress with notions of mobility and access over paradigms of wellness and sociability.

Cultural in/securities

This panel, the second of two on Caribbean in/securities, suffered from some technical issues that made it difficult to show the video clips that the speakers had prepared. However the speakers each made up for this with very lively presentations, including some live dance movements in some cases: this made it an even more enjoyable and engaging session. Four papers were presented.

Karen Salt (University of Aberdeen) gave a fascinating historical account, exploring Haiti’s presence at the World’s Fair of 1893, and how this related to forms of financial securitization.

Funmi Adeworle (De Montfort University) addressed artistic insecurities, through a narrative presentation of the development of Irie! Dance theatre in the UK, a context of insecure funding and artistic exclusion that the company has had to actively negotiate.

Susan Mains (University of Dundee) explored representations of security and insecurity that

surround the Caribbean as an archipelago.

Finally 'H' Patten's paper explored dancehall identities and practices, demonstrating that, through their location, through their sartorial practices, and through the forms of everyday dangers that they negotiate, dancehall spaces are fascinating examples of the everyday negotiation between security and insecurity.

Even though this was one of the last sessions of the conference, there was a good size of audience, and the discussion was spirited and highly engaged.

Utopian/Dystopian Visions:

This panel had a primarily a literary focus, which ranged from issues of magic and marvellous realism to the notion of the essay as genre particularly suited to and representative of notions of globalisation. In her paper, '*Diasporic Marvellous Realism in Transcultural Caribbean Fiction*', Maria Alonso Alonso argued that much contemporary Caribbean literature which would have traditionally been considered magic realism, might be seen to operate in terms of marvellous realism. Maria also proposed the new term 'Diasporic Marvellous Realism' as an alternative way to understand literature from writers of the Caribbean diaspora – such as Nalo Hopkinson, Cyril Dabydeen, Edwidge Danticat and David Chariandy.

Maria Cristina Fumagalli's paper, '*Borderland Utopia: Hispaniola before the 1937 massacre*', examined the period around and just prior to Trujillo's 1937 massacre. Drawing upon novels set around this timeline and the period in which the current Hispaniola border was established and finalized, between 1929 and 1936, Maria discussed a utopian vision of the pre-1937 borderland, whereby prospective cohabitation and equality is a possibility. Works by Jacques Stephen Alexis, René Philoctète, Edwidge Danticat and Marcio Veloz Maggiolo were all taken into account.

In Eva Sansavior's discussion, '*Mapping New Worlds: The Essay as a Utopian Space of Encounters from Montaigne to Condé*', the essay was considered as a site of global and potential utopic encounter. Comparing Montaigne's and Condé's essays, Eva ranged from the early modern to the modern period, and raised the issue of a critical pre-history of globalisation, to which both essayists point.

Gemma Robinson's paper, '*Revisiting "Atlantic Fire" in Martin Carter, Wilson Harris and Aubrey Williams*', examined representations of fire as a seminal image of twentieth-century Guyanese artists. While Carter's, Harris's and Williams's collaboration across the visual and literary arts was noted, Gemma also speculated on the possible discussions and engagement that may have occurred in spite of large gaps in the archive. Gemma's discussion prompted considerations about the role of the researcher who faces the conundrum of tantalising, partial or even simply non-existent evidence.

Annual General Meeting

Thursday 3 July 2014
Sir Charles Wilson Building
University of Glasgow

Members present:

Gemma Robinson, Pat Noxolo, Anyaa Anim-Addo, Ben Etherington, Jean Stubbs, Gertrude Aub-Buscher, Concepcion Mengibar, Ruth Minott Egglestone, Lorna Burns, Dana Selassie, Peter Hulme, Elizabeth Paravisini-Gebert, Gad Heuman, Diana Paton, Malachi McIntosh, Dave Gosse, Daniele Bobb, Carlton Turner, Pedro Perez Sarduy, Adunni Adams, Karen Salt, Fabienne Viala, Eva Sansavior, Mandy Banton, Karina Williamson, Jean Besson, John Besson, Polly Patullo, Christian Hogsberg, 'H' Patten, Kimberley Thomas, Meleisa Ono-George, Jak Peake, Maria Cristina Fumagalli, David Lambert

1. Apologies Rachel Thompson
2. The Minutes of the AGM 2013 were reported as correct.
3. Matters Arising

Bridget Jones Award

David Lambert reported that the fund is in decline, but that by contributing any surplus from conference back into fund the SCS will still be able to make awards for the next 3 years.

The Chair KQ and the Vice-Chair PN reported that over the last year an informal subcommittee had been formed to look into fundraising and partnerships including:

Corporate sponsors

British Council partnerships

Further public engagements for BJA

Partnerships with [*Caribbean Beat*](#) / [*Caribbean Review of Books*](#)

SCS merchandise (eg bags, mugs)

Fundraising through further events during conference, a BFI screening

It was noted by KQ that some very generous individual donations had been made this year and that these had been matched by the SCS. She stressed that all individual donations were welcomed.

In discussion members suggested that the hosting university contribute to Bridget Jones or that decisions on Bridget Jones might be made earlier so that the awardee could go on a tour or take up a residency - of universities or arts venues. It was agreed that we need to continue thinking of ways to share the costs of this important initiative and to think about long term funding in broad terms. It was noted that a special committee member might be needed to drive forward fundraising.

4. Chair's report

KQ thanked the committee. She reported that arrangements for 2015 conference were progressing. The location of the 2016 conference was discussed. As it will be the 40th anniversary and the first conference was held in York, KQ speculated that this could be a good location. No further suggestions were received and KQ noted that the Chair and committee would pursue this.

5. Vice-Chair's report

PN reported that the Birmingham conference in 2015 will be held at the intercultural arts centre, the Drum. PN showed members the building and spoke about the advantage of the location and space as situated within Birmingham's diverse communities and with access to arts technologies.

PN noted the possibility of a Vanley Burke exhibition and/or a screening of the Stuart Hall film as a public screening, a possible keynote by Stewart Brown, and the possibility of linking to the new library in Birmingham and community histories.

6. Treasurer's report

DL reported a healthy situation. This year the conference included 83 delegates over 3 days. He noted that transferring the profit made from the Oxford conference had improved the BJA fund. He also noted that there had been a surplus at the Warwick conference, although the SCS does not aim to make a profit. In view of the conference income so far he also noted that there could be a possible surplus from the Glasgow conference.

The members at the AGM agreed to put any surplus from conferences into the BJA fund

7. Secretary's report

GR noted that 6 bursaries were awarded, and that if a person could not take up a bursary it was reallocated to another applicant.

8. Newsletter Editor's Report

Janelle Rodrigues reported that the Newsletter was produced. She announced that for reasons of efficiency the newsletter would be communicated electronically, but if members would like a copy they can request one.

9. Membership

Adunni Adams and Kate Quinn reported that membership was healthy and that some people were taking up the option to purchase the 5-year membership.

10. Website report

As instructed Steve Cushion produced a new website for the Society. Updates can be sent to him or the committee.

11. Election of Committee Members

GR reported that the executive committee were open for election this year. The following members were stepping down from their roles:

Kate Quinn as Chair
Pat Noxolo as Vice-Chair
David Lambert as Treasurer
Gemma Robinson as Secretary
Lorna Burns as Conference coordinator

She reported that she had received 5 nominations for the Executive Committee.

Pat Noxolo for Chair
Lorna Burns for Vice-Chair
Jak Peake for Treasurer
Gemma Robinson for Secretary
Anyaa Anim-Addo for Conference coordinator

No one opposed the following nominations. The executive committee was duly elected unanimously.

The following nominations were received for ordinary members:

Adunni Adams
Karen Salt
Steve Cushion
Kimberley Thomas
Eva Sansavior
Melissa Ono-George
Susan Mains
Dana Selassie

The Chair noted that the Committee should have 7 ordinary members and can have up to 2 co-opted members. The Society discussed the option of using the co-opting rule to create an ordinary membership of 8 for this year. This was agreed and 8 ordinary members were duly elected unanimously.

12. Feedback on 2014 conference

It was suggested that the Rum punch reception could be extended to 90 mins and that the punch could be stronger.

Suggested panels 2015:

- Notting Hill carnival 50th anniversary
- Race and cultural studies in UK today
- Stuart Hall
- US Occupation of Haiti - neocolonial interventions
- Cultural representation in film, media and television
- Community organisation (bringing in practitioners)
- Performance, music, theatre
- Caribbean performance and art
- Local history and oral history

- Road to Morant Bay / slavery and emancipation
- CARICOM reparations
- Science and technology
- Struggle and resistance in the arts: The Cave, The Drum
- Present day politics of the Caribbean
-

AOB

Kate Quinn was formally thanked by the members at the AGM for 10 years of fantastic service to the society.

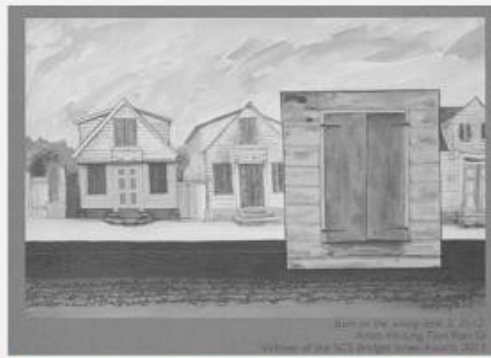
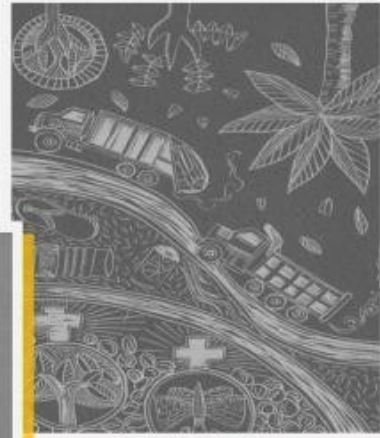
39th Annual Conference of the Society for Caribbean Studies

July 1-3, 2015

The Drum, Birmingham

www.caribbeanstudies.org.uk

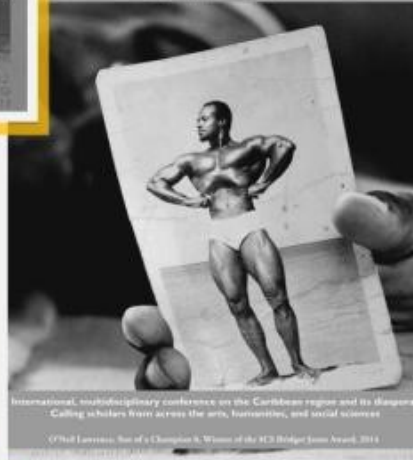
International, multidisciplinary conference on the Caribbean region and its diasporas. Calling scholars from across the arts, humanities, and social sciences.



SCS
SOCIETY FOR
CARIBBEAN STUDIES



Courtesy of Edward Roake



International, multidisciplinary conference on the Caribbean region and its diasporas
Calling scholars from across the arts, humanities, and social sciences

O'Neil Larrison, Rec of a Champion & Winner of the K2 Budget Iron Award, 2014

Call for Papers. Panel topics include: Neocolonialism in Haiti & the Wider Caribbean; The Road to Morant Bay; Reparations for Slavery; Performance, Music, Theatre; Cultural Representation & Identity in Film, Media, Broadcasting; The Notting Hill Carnival; Stuart Hall; Race & Cultural Studies in the UK Today; Struggle & Resistance in the Arts and Literature; Culture & Solidarity; Community Organisation; Local History & Oral History; Science & Technology; The Caribbean & the Environment; Caribbean Creoles; Gender, Sex & Sexualities; Tourism & Consumption; Caribbean Mobilities; Death, Morbidity & Religion

39th Annual Conference of the Society for Caribbean Studies



The Drum Intercultural Arts Centre, Birmingham, 1-3 July 2015

You will be able to register online at <http://www.caribbeanstudies.org.uk/>

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

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

Those selected for the conference will be invited to give a 20 minute presentation. Abstracts should be submitted along with a short bio of no more than 150 words by 14th January 2014. Proposals received after the deadline will not be considered.

See below for Provisional Themes, Abstract Submission, and Bursaries. Provisional themes emerged from the AGM and committee meeting and are suggestions: relevant papers not addressing these themes are also welcome.

PROVISIONAL THEMES

- Neocolonialism in Haiti and the Wider Caribbean
- The Road to Morant Bay
- Reparations for Slavery
- Performance, Music, Theatre
- Cultural Representation and Identity in Film, Media and Broadcasting
- The Notting Hill Carnival
- Stuart Hall
- Race and Cultural Studies in the UK Today
- Struggle and Resistance in the Arts and Literature
- Culture and Solidarity
- Community Organisation
- Local History and Oral History
- Science and Technology
- The Caribbean and the Environment

- Caribbean Creoles
- Gender, Sex and Sexualities
- Tourism and Consumption
- Caribbean mobilities
- Norman Girvan
- Death, Morbidity and Religion

In keeping with the location of the conference, there are also plans to have (at additional cost) a screening of The Stuart Hall project on the Tuesday evening before the conference, as well as an arranged visit to relevant archives at the new Library of Birmingham.



Africa's Sons Under Arms

Race, Military Bodies and the British West India Regiments in the Atlantic World, 1795-1914

Funded by the Arts & Humanities Research Council, 'Africa's Sons Under Arms' (ASUA) is a four-year research project that will start in October 2014. It uses the British West India Regiments (WIR) to explore the relationships between the arming of people of African descent and the changing nature of racial thought from the late 18th to early 20th centuries. It comprises three interrelated components that examine WIR soldiers from different perspectives: as objects of medical scrutiny during their time in the Caribbean; as figures of public interest who served within the wider British army; and as participants in organised sport watched by local and visiting spectators.

The WIR was formed in 1795 from remnants of the Carolina Corps of black soldiers recruited by the British during the southern campaign of the American War of Independence (1778-82). British defeat led the evacuation of c.5000 enslaved and formerly enslaved people, including black troops. The WIR became vital for the defence of the British Caribbean colonies and also served in West Africa. The soldiers of the WIR were objects of scrutiny by doctors, slaveholders, travellers, photographers and others, who depicted and interpreted their bodies in complex, often contradictory ways. The project's components will utilize these viewpoints while not forgetting the agency of the soldiers themselves who were able to shape racialised ideas through their behaviour, dress, abilities and actions (in battle, on parade and while playing sport). These interactions took place against a backdrop of debates about racial capacity and the British imperial 'civilising mission', and the end of slavery in the British Caribbean.

Project summary

The militarisation of the black subject is comparatively under-studied, yet is crucial to our perception of the plastic nature of race as a concept. Whites who feared armed black men were willing, when circumstances dictated, to place them under arms. This project aims to explore such ambivalence, explain how whites 'rediscovered' the black body in the late 18th and early 19th centuries, and how evolving white understanding of the black body from passive slave to armed combatant was crucial to changing ideas about race in the Victorian period.

The time-frame of 1795-1914 encompasses the French Revolutionary and Napoleonic Wars and

War of 1812; the abolition of the British slave trade and slavery; British involvement in West Africa; the Crimean and US Civil Wars; and the later 'Scramble for Africa'. This period saw the WIR involved in intra-imperial conflicts in the Caribbean, suppressing slave revolts (Barbados, 1816) and post-slavery rebellions (Jamaica, 1865), as well as fighting colonial wars in Africa. The project's broader historical context is provided by the Haitian Revolution; public debates about slavery and race in Britain and the USA; the growing importance of science to the medical profession; and emerging ideals of Victorian heroic masculinity. Deliberately, the project does not encompass the First World War. Instead, at a time when the 'Commonwealth' (sic) contribution to that War is being assessed, it is timely to consider the extensive and more varied history of black soldiers in the British Army. The geographical scope of the project is focused on the Atlantic world, including the Caribbean, West Africa and Britain, but also the USA and French Empire.

Public engagement

Public engagement will come via an Online Learning Resource organized with the British Library aimed principally at schools, where the Key Stage 3 History curriculum includes material on the slave trade, abolition of slavery, Britain's 19th-century global impact and empire. We will work with community-led organisations, Warwick's Outreach Team and the British Library's Learning Team to ensure that the topic will be appealing to students, especially those of African and African-Caribbean descent. We will be inviting local teachers in the West Midlands to workshops on the Online Learning Resource, repeating these in London. Follow-up visits will also be offered to schools.

For the wider public, especially Black and Minority Ethnic communities in the Midlands and London, we intend to deliver public talks to coincide with 2014-18, as well as mount an exhibition at the Modern Records Centre at Warwick.

More details from

<http://www2.warwick.ac.uk/fac/arts/history/research/projects/asua/>

Caribbean Research Seminar in the North

In association with the *Society for Caribbean Studies*



Friday 6 March, 2015

Wilberforce Institute for the Study of Slavery and Emancipation

University of Hull

Oriel Chambers

27 High Street

Hull HU1 1NE

Programme

12.30-13:30 Arrival and lunch

13:30-14:20 **Natalie Zacek** (Manchester), 'Holding the Whip-Hand: Gender, Slavery, and the Pornography of Pain in Jamaica and New Orleans'

14:20-15:10 **Jenny Wilson** (Leeds), 'The Return of Liberated Africans from Cuba and Brazil to Africa, 1830-1870'

15:10-15:40 tea and coffee break

15:40-16:30 **Wendy Asquith** (Liverpool), 'Estime's Extravaganza: Haiti's "Little World Fair" of 1949-50'

16:30-17:20 **Jim Walvin** (York), 'Slavery in Small Things'

For details about WISE, including directions and contact details, see

<http://www2.hull.ac.uk/fass/wise.asp>

Registration is free, but compulsory. To register your attendance, please email Beki Bloomfield:

r.bloomfield@hull.ac.uk