

Society for Caribbean Studies

Newsletter

2015

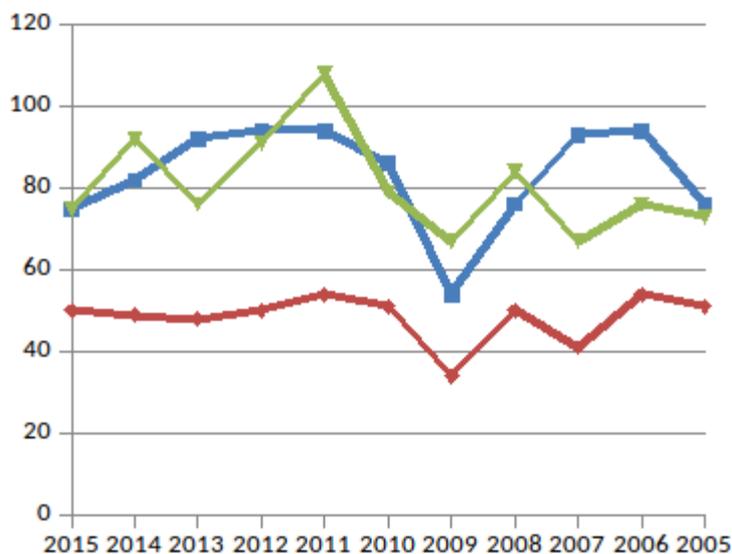


Chair's report

The society has had a great year, mainly due to the support of our members.

The high point was the conference, which this year was held at the Drum Intercultural Arts Centre, in Birmingham. The conference attracted a good crop of papers, maintaining the average of previous years:

It was also great to see a good crop of papers from Caribbean academics, and from people who have not attended the conference for a while, as well as from postgraduates, as well as familiar faces. As well as panels covering subjects as varied as the Morant Bay Uprising and noir genre literature, we were pleased to give two awards at the conference. The Bridget Jones Award went to Kishan Munroe, a visual artist from the Bahamas. The David Nicholls Prize went to Iris Marchand, with an essay entitled: 'Ethnic Identification and National Ideology in Suriname and



Guyana, a Comparative Perspective'. The conference was also preceded by a screening of 'The Stuart Hall Project' and a panel discussion, an event designed to commemorate the life and contribution of Professor Stuart Hall, who sadly passed away this year.

The conference was not the only highlight this year. I was proud to be keynote at the first postgraduate conference, organised by our postgraduate representatives, Dana Selassie and Kimberley Thomas, and kindly supported by Warwick's Centre for Caribbean Studies. The day was a great success, with some excellent presentations. Our new postgraduate representative, Laetitia St-Loubert, is already planning for the 2016 SCS postgraduate conference, as well as organising a postgraduate reading group.

Outside of conferences, SCS continues to collaborate with other societies, including the United Kingdom Council for Area Studies Associations (UKCASA), the Regional Studies Association, Standing Committee of Directors/Heads of Latin American and Caribbean centres. We were also represented at the learned societies meetings of the Economic and Social Research Council, and of the Arts and Humanities Research Council.

SCS relies on its membership, and we're making every effort to encourage more involvement from the wider membership. So keep using the email list to let everyone know what you're organising; let us know about your publications and projects, which we can add to our website; and let us know about any great teaching resources around Caribbean Studies. And of course, you can find us on twitter and facebook.

Next year is SCS's 40th Annual Conference! It will be held at Newcastle University, 6-8 July. Have a look at the website to see the call for papers. We hope to see you there!

Pat Noxolo

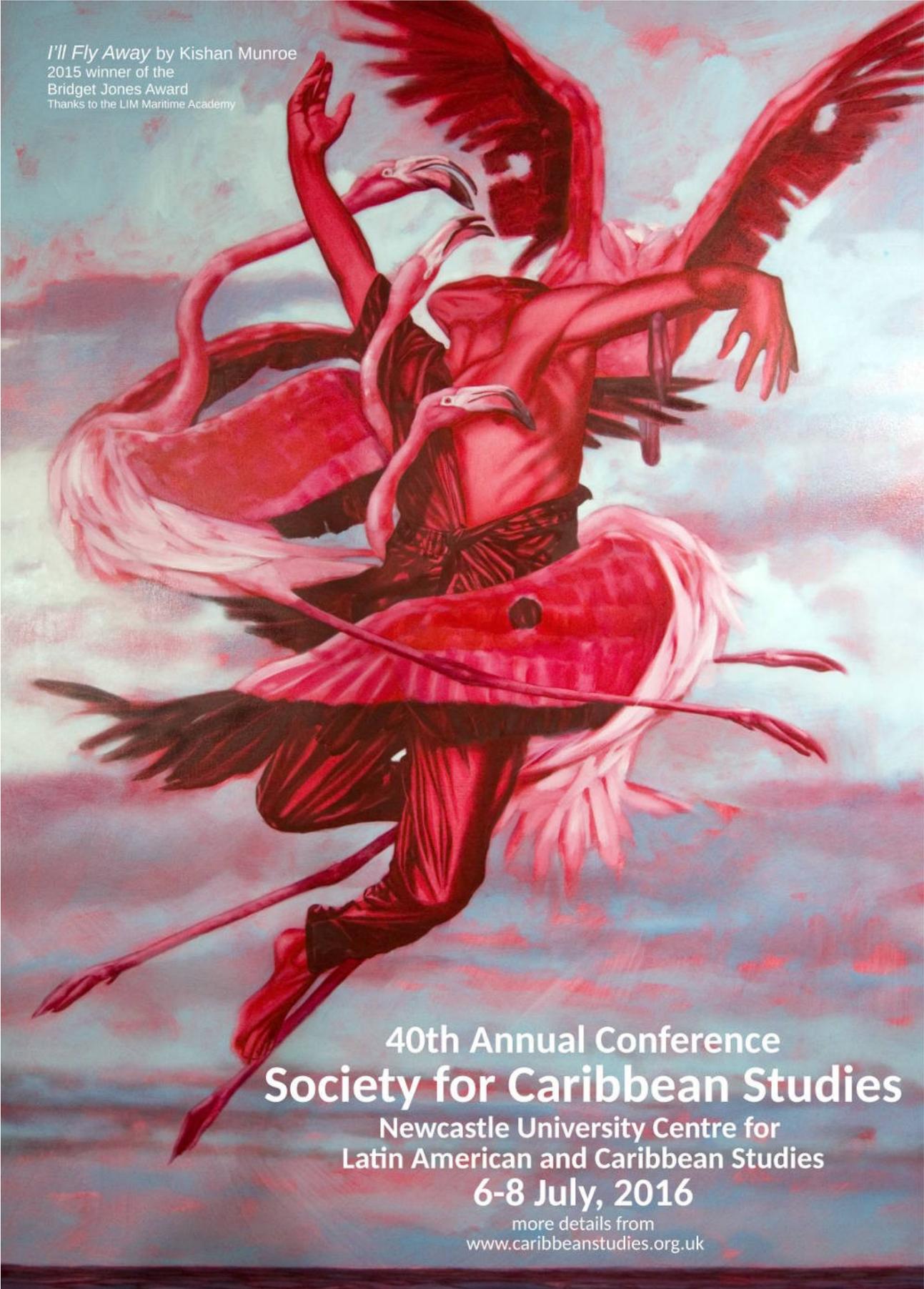
Chair of the Society for Caribbean Studies.

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I'll Fly Away by Kishan Munroe
2015 winner of the
Bridget Jones Award
Thanks to the LIM Maritime Academy

40th Annual Conference
Society for Caribbean Studies

Newcastle University Centre for
Latin American and Caribbean Studies

6-8 July, 2016

more details from
www.caribbeanstudies.org.uk

Call for Papers 2016

40th Annual Conference of the Society for Caribbean Studies

Newcastle University Centre for Latin American and Caribbean Studies, 6-8 July, 2016

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

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

Those selected for the conference will be invited to give a 20 minute presentation. Abstracts should be submitted along with a short bio of no more than 150 words by 11th January 2016. Proposals received after the deadline will not be considered.

Provisional themes emerged from the AGM and committee meeting and are suggestions: relevant papers not addressing these themes are also welcome.

PROVISIONAL THEMES

- 200th Anniversary 1816 Rebellion
- Barbados and Guyana Independence
- Politics and Production of Knowledge
- Archives
- Language and Translation in the Caribbean and Beyond
- LGBTQ Sexualities in the Caribbean
- Film, Broadcast and Media
- Visual and Performance Art
- Indentured Communities
- Natural Sciences
- Migration and the Environment
- 1966: New Beacon Books and the Caribbean Arts Movement
- Materialities, publication and manuscripts in Caribbean literature

We particularly welcome papers that deal with Cuba, Haiti, Guadeloupe, Martinique, Surinam and the countries of the Caribbean rim.

Statement on the situation in the Dominican Republic

The Society for Caribbean Studies in the UK (SCS) condemns the threat by the Dominican Republic to expel thousands of its citizens of Haitian heritage.

The Constitutional Court of the Dominican Republic made a ruling in September 2013, which retroactively stripped the birthright citizenship from tens of thousands of people whose families have lived in the country for



generations. The ruling covers Dominican citizens resident in the Republic since 1929 and their descendants, rendering them not only stateless but unable to attend school or make a living while becoming even more vulnerable to all kinds of hostilities.

Researchers have already noted the impact of the ruling. A recent report by US trade unions concluded that “the deliberate creation of a stateless underclass increases the already formidable risks of exploitation”. It warned that the ruling could worsen poverty among those affected, because without an identity card people are relegated to informal jobs and have little bargaining power in relations with employers.

The last time there was a major governmental crackdown against people of Haitian descent in the Dominican Republic, during the 1937 “Parsley Massacre” by the forces of Dominican state, over 20,000 men, women and children were rounded up, then beaten or hacked to death for just being Haitian or simply looking as if they were because they were of African heritage.

The SCS therefore calls upon governments, international and regional organisations, as well as human rights, and trade union organisations to put all available pressure on the government of the Dominican Republic to reverse this injustice.

No ethnic cleansing in the Caribbean.

SCS Committee 2015-16

Pat Noxolo (Chair)

Lorna Burns (Vice-Chair)

Anyaa Anim-Addo (Conference Co-ordinator)

Jak Peake (Treasurer)

Gemma Robinson (Secretary)

Steve Cushion

Richard McGuire

Eva Sansavior

Karen Wilkes

Dana Selassie

Laetitia Saint-Loubert

Meleisa Ono-George

Members' Recent Publications

This will be a regular feature in the Society for Caribbean Studies Newsletter. If we missed your publication this year, let us know and we can include it in future editions.

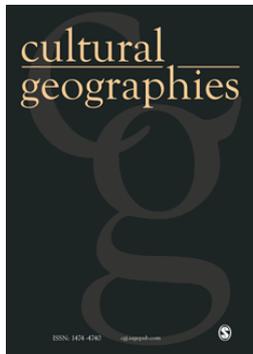
There is also a Members' Publications section on the SCS website, which we would like to keep updated, so send us details of any of your publications as they come out.

Write to scs@community-languages.org.uk

Pat Noxolo

A shape which represents an eternity of riddles

fractals and scale in the work of Wilson Harris



This article undertakes a geographical investigation of the potential application of the concept of fractals to Wilson Harris' understanding of the relationships between language and landscape. Alan Riach, briefly describing a fractal as 'an irregular action or shape, such as a cloud or a coastline ...', has famously argued that Harris' poetry and prose (his work notoriously blurs this boundary) '... is caught up by the shifting fractals of political energy on a global stage...' Retracing this essentially metaphorical use of the term fractal back through its physical geography routes, the article begins by briefly exploring the complex meanings of the term as it is used to describe dynamic geomorphological processes, particularly the changing shapes of coastlines and rivers. Bringing this into relationship with Wilson Harris' most recent work *The Ghost of Memory*, as well as his own commentaries on his work as a whole, the article argues that the application of the adjective 'fractal' specifically to landscape as it is described in Harris' work is not purely metaphorical, but usefully describes the conditions for the relationships between language and landscape that Harris has spent a lifetime expressing.

Co-producing Caribbean geographies of in/security



This commentary is a friendly response to Chris Philo's *Boundary Crossing* article on the relevance of security as a theme for that year's RGS Annual Conference. The article did the important preliminary work of unfixing the meanings of security, and in particular introduced a fertile heuristic distinction between big-S and small-s security. This article seeks to bring this useful distinction into relationship with this year's (2014) RGS conference theme, the co-production of knowledge, through a located focus on the co-production of Caribbean big-S and small-s securities. It argues ultimately that co-production is a concept that needs to be used critically, and that engagement with Caribbean and other postcolonial theorists would be an excellent starting point.

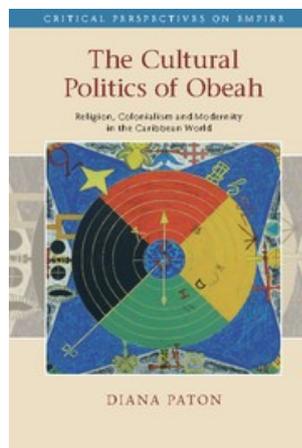
Moving Maps: African-Caribbean Dance as Embodied Mapping

In recent years, it has become established understanding in cultural geography that bodies do not just move to, from and through pre-existing locations, but that places and spaces are produced through human activity, including their mobility. In other words, bodies are productive of place and space. However, despite this, black bodies are often conjured in popular discourse as out of place in the European landscape, their blackness produced always in and by other places, their bodies emptied of the agency to produce European space. This article asks what moves can be made to establish the productive capacity of black bodies in Europe, and proposes that one such move could be to re-imagine African-Caribbean dance as a form of mapping...

Diana Paton

The Cultural Politics of Obeah

Religion, Colonialism and Modernity in the Caribbean World

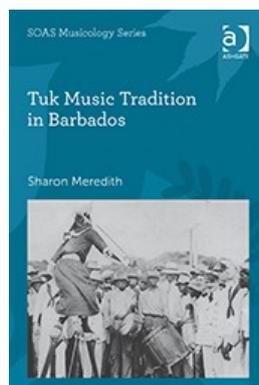


An innovative history of the politics and practice of the Caribbean spiritual healing techniques known as obeah and their place in everyday life in the region. Spanning two centuries, the book results from extensive research on the development and implementation of anti-obeah legislation. It includes analysis of hundreds of prosecutions for obeah, and an account of the complex and multiple political meanings of obeah in Caribbean societies. Diana Paton moves beyond attempts to define and describe what obeah was, instead showing the political imperatives that often drove interpretations and discussions of it. She shows that representations of obeah were entangled with key moments in Caribbean history, from eighteenth-century slave rebellions to the formation of new nations after

independence. Obeah was at the same time a crucial symbol of the Caribbean's alleged lack of modernity, a site of fear and anxiety, and a thoroughly modern and transnational practice of healing itself.

Sharon Meredith

Tuk Music Tradition in Barbados



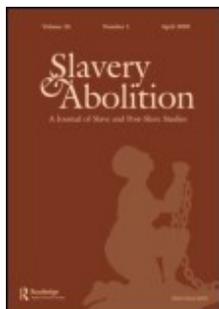
Barbados is a small Caribbean island better known as a tourist destination rather than for its culture. The island was first claimed in 1627 for the English King and remained a British colony until independence was gained in 1966. This firmly entrenched British culture in the Barbadian way of life, although most of the population are descended from enslaved Africans taken to Barbados to work on the sugar plantations. After independence, an official desire to promulgate the country's African heritage led to the revival and recontextualisation of cultural traditions.

Barbadian tuk music, a type of fife and drum music, has been transformed in the post-independence period from a working class music associated with plantations and rum shops to a signifier of national culture, played at official functions and showcased to tourists. Based on ethnographic and archival research, Sharon Meredith considers the social, political and cultural developments in Barbados that led to the evolution, development and revival of tuk as well as cultural traditions associated with it. She places tuk in the context of other music in the country, and examines similar musics elsewhere that, whilst sharing some elements with tuk, have their own individual identities.

Christer Petley

Material Cultures of Slavery and Abolition

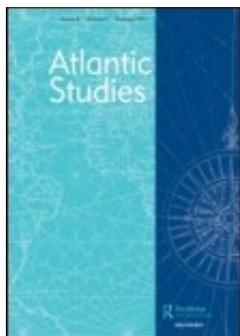
Slavery & Abolition 35/3, 2014 (Editor of Special Issue)



A special issue of the journal *Slavery and Abolition*, which gathered together articles by historians and archaeologists seeking to shed new light on the system of slavery, and on the processes of abolition and emancipation, in the British Caribbean. This work, some of it based on archaeological field work, some of it on the reading of texts, enables us to pay close attention to the complex fabric of daily existence during slavery. The politics of slavery and abolition related to the most mundane but essential parts of daily life. Taking a material approach allows us to connect this to wider transatlantic, imperial and global themes. This article argues that we can only really study the politics of slavery if we accept that the meanings attached to objects and to physical locations were of fundamental importance to the institution as it was lived by its perpetrators and victims

Rethinking the Fall of the Planter Class

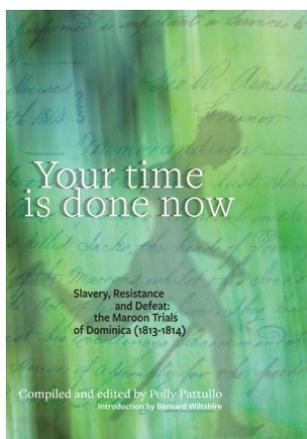
Atlantic Studies 9/1, 2012



This issue of *Atlantic Studies* began life as a one-day conference held at Chawton House Library in Hampshire, UK, and funded by the University of Southampton. The conference aimed, like this issue, to bring together scholars currently working on the history of the British West Indian planter class in the eighteenth and nineteenth centuries and to discuss how, when, and why the fortunes of the planters went into decline. As this introduction notes, the difficulties faced by the planter class in the British West Indies from the 1780s onwards were an early episode in a wider drama of decline for New World plantation economies. The American historian Lowell Ragatz published the first detailed historical account of their fall. His work helped to inform the influential arguments of Eric Williams, which were later challenged by Seymour Drescher. Recent research has begun to offer fresh perspectives on the debate about the decline of the planters, and this collection brings together articles taking a variety of new approaches to the topic, encompassing economic, political, cultural, and social history.

Polly Pattullo

Your Time Is Done Now, Slavery, Resistance and Defeat: the Maroon Trials of Dominica (1813-1814)

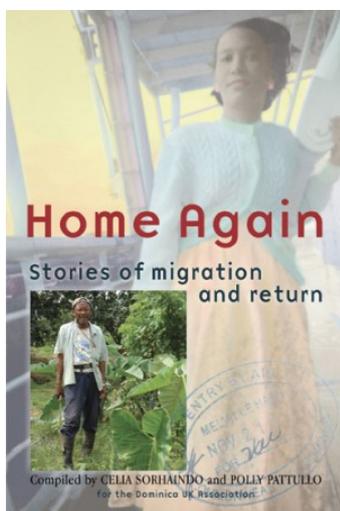


When the Maroons of Dominica challenged the British Empire 200 years ago, they were captured and put on trial. Here, for the first time, you can read their evidence and, unusually, hear their voices — in resistance and defeat. ‘Your Time Is Done Now’ tells the story of Dominica’s Maroons through the transcripts of trials held in 1813 and 1814 at the end of the Second Maroon War.

Using the evidence to explain how the Maroons waged war against slave society, the book reveals fascinating details about how they survived in the forest and of their relationships with their allies, the enslaved on the plantations. It also, again through the historical record, examines the key role of the British governor, George Ainslie, who succeeded in suppressing the Maroons, and how the Colonial Office in London reacted to his punitive conduct.

Home Again

Stories of migration and return - Celia Sorhaindo and Polly Pattullo (editors)



What happens when people return to the land of their birth after decades away? The migrants’ journey is a well-told story but much less is known about those who return. Why do they go back? What is it like to be back home?

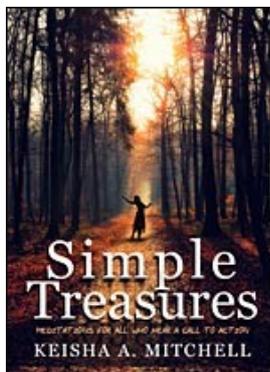
Home Again is a collection of contemporary real-life stories by men and women who have returned to Dominica. Their feelings and experiences, expressed in their own words, link the challenges of the past to both the positive aspects of return – a sense of belonging and well-being – and also to its difficulties – of rejection and frustration.

Compelling, moving and intensely personal, Home Again, compiled for the Dominica UK Association, is a revealing insight into the lives of these pioneering migrants. Home Again was featured on BBC Radio 4, while the Guardian’s Gary Younge wrote a long article based on the contributors’ stories for the newspaper’s Saturday magazine.

Keisha A. Mitchell

Simple Treasures

Meditations for All Who Hear a Call to Action



While sailing on a ship tossed by stormy seas, John Wesley marvelled at the faith of the Moravians as they sang their hymns to God in praise. Later he asked their leader, Peter Bohler, how did they have such faith. His response to Wesley was to "Preach faith until you have it, and when you have it, preach it." I needed faith to believe that my season would change. As I walked through months of sorrow at the loss of loved ones, recovered from various injuries, and cared for a chronically ill father, I found peace in the simple things—scriptures, movies, nature, worship, and conversation.

"Do not be afraid of change. God uses the silences to force us to draw closer to Him and for us to get His plan for our lives." This is one of the steps identified as you face the giants in your life. Change is difficult. The wilderness is difficult. However, the meditations in *Simple Treasures* will help you to navigate the wilderness as you reach toward your destiny. The word of God and the people of faith can be your support as God leads you to a new vocation

Transforming Communities through Vocational Training and Entrepreneurship

A Case Study of the Transforming Lives Training Center



Vocational Training offers youth in developing countries the opportunity to receive skills training while experiencing the work environment through job placement. Mitchell (2002) argued that "Vocational opportunities need to be expanded and the curricula coverage extended to new areas such as software application, hotel and tourism management, graphic arts and fashion designing, among others.". Recently, HEART Trust/NTA has been training youth in entrepreneurship to reduce unemployment and stimulate business development. This paper presents a case study of one of the leading

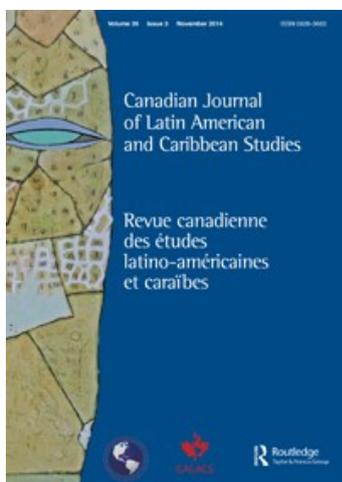
training centres in Jamaica, the Transforming Lives Training Center established in 2005

Building Human Capital Through Education

Educational resilience is "the heightened likelihood of success in school and other life accomplishments despite environmental adversities brought about by early traits, conditions, and experiences" (Wang, Haertel, & Walberg, 1994, p. 46). Using the Social Affirmation Framework and Eriksonian development theory, this article explores education in the Caribbean. This paper attempts to answer 4 questions: What is Social Affirmation? What is the relationship between psychosocial development and educational resilience? What is under performance in Caribbean education?; and, How can social affirmation explain the educational resilience demonstrated in high performing students?

Hilbourne A. Watson

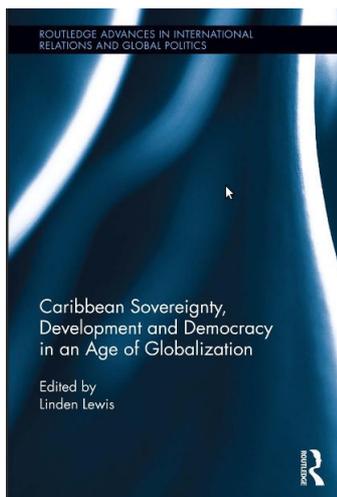
Oliver Cromwell Cox's understanding of capitalism and the problem of his materialist perspective



Oliver Cromwell Cox rejected the Marxist label his critics appended for political-ideological reasons. As a sociologist with dependency/world system sympathies Cox emphasized economic and political relations between “leading nations” and “backward countries”. This article focuses mainly on his contribution to political economy, with special reference to Marx’s Contribution to the Critique of Political Economy. Cox showed sympathy for neo-Keynesianism and social democracy, traced capitalism’s origin to the thirteenth-century Italian city states, asserted that primitive accumulation and feudalism via Marx are aspects of capitalism, made foreign trade (not commodity production for private capital accumulation) the driving force in capitalism, rejected the Marxist theory of class struggles, socialist revolution, and imperialism, and relied on Henri Pirenne and Fernand Braudel for theoretical guidance. The absence of any materialist praxis in his highly academic scholarship, which left no discernible impact in terms of intellectual or political following, hardly qualifies him as a Marxist.

Transnational Capitalist Globalization and the Limits of Sovereignty: Security, Order, Violence and the Caribbean

in Caribbean Sovereignty, Development, and Democracy in an Age of Globalization, edited by Linden Lewis

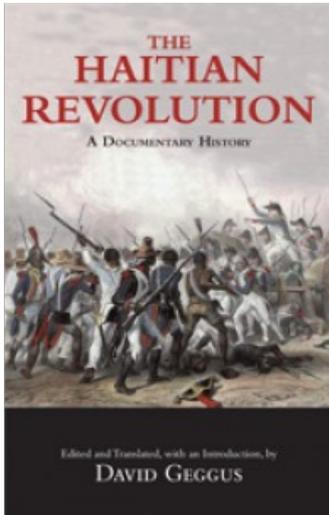


Many of the nations of the Caribbean that have become independent states have maintained as a central, organizing, nationalist principle the importance in the beliefs of the ideals of sovereignty, democracy, and development. Yet in recent years, political instability, the relative size of these nations, and the increasing economic vulnerabilities of the region have generated much popular and policy discussions over the attainability of these goals. The geopolitical significance of the region, its growing importance as a major transshipment gateway for illegal drugs coming from Latin America to the United States, issues of national security, vulnerability to corruption, and increases in the level of violence and social disorder have all raised serious questions not only about the notions of sovereignty, democracy, and development but also about the long-term viability of these nations

David Geggus

The Haitian Revolution

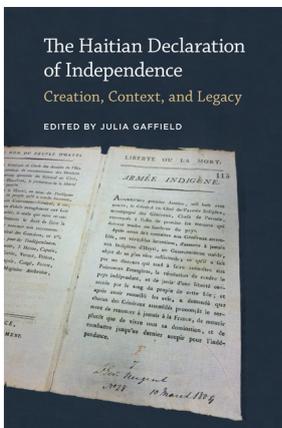
A Documentary History



Over the past decade, US scholars' burgeoning interest in the Haitian Revolution (1791-1804) has led to a flurry of publications in English as well as both undergraduate and graduate class offerings at U.S. universities. . . . The challenge for educators is to convey to their students the scholarship's sophistication without hopelessly losing or confusing them. Adding to this problem is the fact that archival resources are rich but are spread far and wide and are often written in French or Spanish. Geggus's collection is the answer to these concerns. At once clear, concise, affordable, and comprehensive, it will likely become the standard reader at U.S. universities for years to come, serving at the same time as a useful reference source for many scholars wishing to enter the field.

Haiti's Declaration of Independence.

In *"The Haitian Declaration of Independence: Creation, Context, and Legacy"*. ed., Julia Gaffield.



While the Age of Revolution has long been associated with the French and American Revolutions, increasing attention is being paid to the Haitian Revolution as the third great event in the making of the modern world. A product of the only successful slave revolution in history, Haiti's Declaration of Independence in 1804 stands at a major turning point in the trajectory of social, economic, and political relations in the modern world. This declaration created the second independent country in the Americas and certified a new genre of political writing. Despite Haiti's global significance, however, scholars are only now beginning to understand the context, content, and implications of the Haitian Declaration of

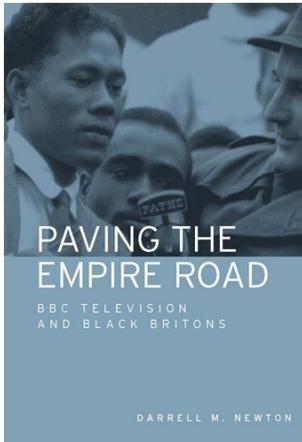
Independence.

The authors offer new research about the key figures involved in the writing and styling of the document, its publication and dissemination, the significance of the declaration in the creation of a new nation-state, and its implications for neighbouring islands. The contributors also use diverse sources to understand the lasting impact of the declaration on the country more broadly, its annual celebration and importance in the formation of a national identity, and its memory and celebration in Haitian Vodou song and ceremony. Taken together, these essays offer a clearer and more thorough understanding of the intricacies and complexities of the world's second declaration of independence to create a lasting nation-state.

Darrell Mottley Newton

Paving the Empire Road

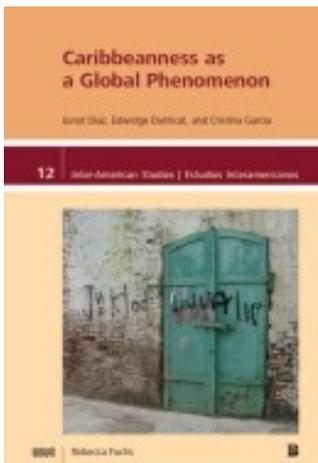
BBC television and black Britons



Beginning in the 1930s and moving into the post millennium, Newton provides a historical analysis of policies invoked, and practices undertaken as the Service attempted to assist white Britons in understanding the impact of African-Caribbeans, and their assimilation into constructs of Britishness. Management soon approved talks and scientific studies as a means of examining racial tensions, as ITV challenged the discourses of British broadcasting. Soon, BBC2 began broadcasting; and more issues of race appeared on the screens, each reflecting sometimes comedic, somewhat dystopic, often problematic circumstances of integration. In the years that followed however, social tensions such as the Nottingham and Notting Hill riots led to transmissions that included a series of news specials on Britain's Colour Bar, and docudramas such as *A Man From the Sun* that attempted to frame the immigrant experience for British television audiences, but from the African-Caribbean point of view. Subsequent chapters include an extensive analysis of television programming, along with personal interviews.

Rebecca Fuchs

Caribbeanness as a Global Phenomenon



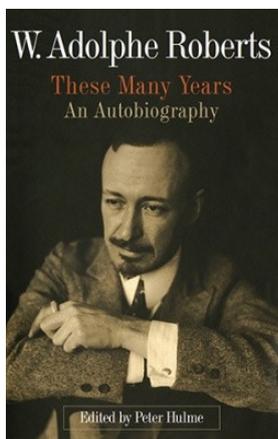
In their fictional works, the Caribbean diaspora writers Junot Díaz, Edwidge Danticat, and Cristina García, who live and write in the United States, grapple with the continuing impact that coloniality, the ideology behind colonialism, has in the Caribbean. In dialogue with Caribbean theory and Walter Mignolo's border thinking, this study examines how texts by Díaz, Danticat, and García render coloniality visible and how they offer strategies of plurality and border crossings as a means of liberation and epistemic decolonization, contesting absolute and universal positions of power. This book demonstrates that Caribbean and Western knowledge systems can be read in dialogue, which yields new strategies for solving complex problems such as intercultural conflicts and asymmetric power relations.

In its potential application to other contexts, Caribbeanness gains global relevance. In a well-crafted and balanced argument (focusing on Cuba, the Dominican Republic and Haiti) Rebecca Fuchs makes a signal decolonial-ethical move in scholarship: aware of the pitfalls of "area studies," according to which First World scholars "studied" Third World Cultures, she aims instead "to contour Caribbeanness rather than defining or speaking for it."

Peter Hulme

W. Adolphe Roberts

These Many Years: An Autobiography



W. Adolphe Roberts (1886-1962) was a prolific writer – poet, novelist, journalist, historian. As a political activist he also laid the groundwork for Jamaican independence. Finally published, fifty-two years after his death, his autobiography, *These Many Years*, offers a representative Caribbean life: rural upbringing, precocious talent, travel to United States, literary success, adventures across the world, involvement in politics, return to Jamaica.

In New York Roberts worked as a journalist and editor. However, in the mid-1930s, he made contact with Jamaican activists in Harlem and launched the Jamaica Progressive League, pioneering the movement for self-government. Moving back to Jamaica, Roberts decided against a political career, dedicating himself to studying the region and writing books such as *The Caribbean: The Story of Our Sea of Destiny* and *Six Great Jamaicans: Biographical Sketches*.

Emily Morris

Unexpected Cuba



New Left Review, 88

Alone among the ex-Comecon countries, Cuba has forged a distinctive path since 1991 - not transition to capitalism but careful adjustment to external change, safeguarding its gains in social provision and national sovereignty. Emily Morris challenges the view that Havana will have to embrace the market and submit to foreign capital if it is to survive.

How Will U.S.-Cuban Normalization Affect Economic Policy in Cuba?

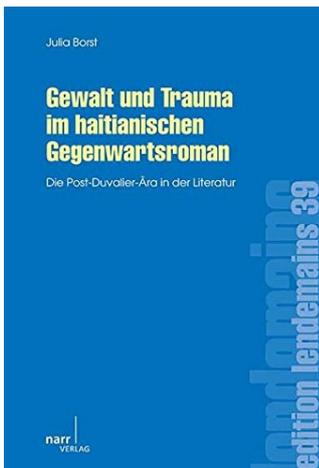
IMPLICATIONS OF NORMALIZATION SCHOLARLY PERSPECTIVES ON U.S.-CUBAN RELATIONS

The U.S.-Cuban rapprochement announced on December 17, 2014 will have profound effects on the Cuban economy and, therefore, also on economic policy. To begin to understand how policy is likely to change, and the probable timing and sequence of any adjustments, we need to look at both the direct effects of measures announced so far, and the repercussions and likely developments over the longer term.

Julia Borst

Gewalt und Trauma im haitianischen Gegenwartsroman: Die Post-Duvalier-Ära in der Literatur

Title in English: *Violence and Trauma in contemporary Haitian Novels. The Post-Duvalier-Era in Literature*

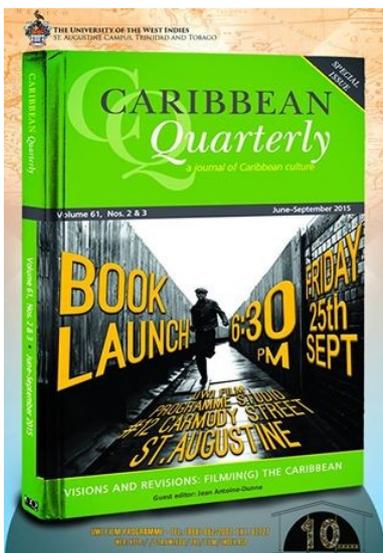


Auch wenn die Hoffnungen nach dem Sturz der repressiven Duvalier-Diktatur 1986 groß waren, versank Haiti in der Post-Duvalier-Ära erneut in Gewalt und die politisch-gesellschaftlichen Auseinandersetzungen hielten an. Trotz einer beachtlichen Zahl an Romanen zur Thematik wurde der haitianischen Literatur als Ort der kulturellen Verhandlung dieser Erfahrung von der Forschung bislang kaum Aufmerksamkeit zuteil. Als eine der wenigen bestehenden Monografien zum zeitgenössischen haitianischen Roman schließt die Studie diese Lücke. Vor der Folie einer kritischen Bestandsaufnahme der Diskurse über Gewalt in Haiti wird erörtert, wie die verstörende Erfahrung von Gewalt in *Rue des pas-perdus* (1996) von Lyonel Trouillot und *La couleur de l'aube* (2008) von Yanick Lahens narrativ inszeniert wird. Die Studie arbeitet die erinnerungsstiftende Funktion von Literatur heraus, die die

ausufernde Gewalt im symbolischen Raum der Fiktion über ein Narrativ des Traumas erfahrbar macht und sie so im kollektiven Gedächtnis bereithält. Zudem wird aufgezeigt, wie über die Literatur zum einen gesellschaftliche Aufarbeitungsprozess angeregt und zum anderen aus der Perspektive einer marginalisierten Kultur einseitige Stigmatisierungen subversiv aufgebrochen werden können.

Jean Antoine-Dunne

Visions and Revisions. Film/in(g) the Caribbean



Caribbean Quarterly 61 Nos 2-3 is the first collection of essays in English on Caribbean film since 1992.

Entitled *Visions and Revisions: Film / In[g] the Caribbean*, the collection includes a substantial introduction to film in the Caribbean by its editor, Jean Antoine-Dunne, Senior Lecturer, UWI, St. Augustine and co-designer of its Film Programme.

Jean Antoine-Dunne also writes on Felix de Rooy and Norman de Palm and Dutch Antillean cinema

Karen Salt

Ecological Chains of Unfreedom: The Challenges of Black Sovereignty in the Atlantic World

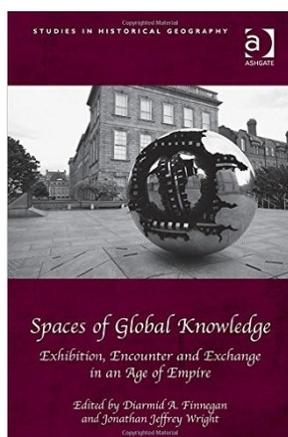
Journal of American Studies (Special Issue: Acts of Emancipation) 49.2 (2015): 267-86.



Black sovereignty in the Atlantic world pivots, as in the case of Haiti, from a haunting apparition to a haunting recognition, never quite forming a tangible, and legal, sovereignty unto itself. Haiti's tangled and complicated geopolitical positioning within the Atlantic world gives this spectral state of being meaning. Sovereignty, or, as I will suggest, the processes of recognizing sovereignty and the material shape of its appearance, imbues Haiti's sovereign claims with a specific racialized threshold. Reading along Haiti's racio-national edge also illuminates the tenuous position on the international stage of Liberia and Abyssinia – two nations, along with Haiti, that represented the only nation-states in the Atlantic world by the end of the nineteenth century with a majority black population and independence. Although a small representative group, these sites deserve far more scrutiny within the fields of race and sovereignty studies by legal scholars and scholars of transnational American studies, especially because of the ways the nations battled for recognition and respect amongst other nation-states who may have attached derogatory notions of humanity onto the political work and rights of these self-avowed black nations. Haiti is an important example of this phenomenon.

Brokering Knowledge in an Age of Mis-recognition and Ignorance; or, Displaying Haiti to the Masses

in *Spaces of Global Knowledge*, Jonathan Wright and Diarmid Finnegan

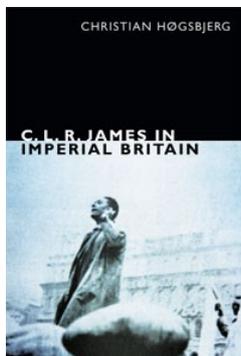


Introduction

In 1870, *Ballou's Monthly Magazine*, a Boston area popular magazine and pictorial digest, carried an article on the last emperor of Haiti, Faustin I (1849–1859) titled 'An Emperor's Toothpick'.¹ It included information about Faustin I's life and reign, referring to him near the beginning of the piece as 'a tyrant that his people deposed and sent wandering in the world, a dark specimen among the uncrowned vagabonds'.² Although characterised as despotic, Faustin I is also sketched as a richly pompous ruler who managed to charm his people into tolerating his tyrannical rule. Within a few lines, though, the article shifts from describing Faustin I's policies to tracing the objects associated with his imperial empire.

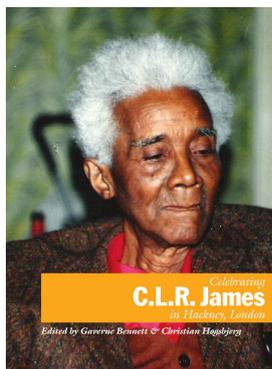
Christian Høgsbjerg

C.L.R. James in Imperial Britain



C. L. R. James in Imperial Britain chronicles the life and work of the Trinidadian intellectual and writer C. L. R. James during his first extended stay in Britain, from 1932 to 1938. It reveals the radicalizing effect of this critical period on James's intellectual and political trajectory. During this time, James turned from liberal humanism to revolutionary socialism. Rejecting the "imperial Britishness" he had absorbed growing up in a crown colony in the British West Indies, he became a leading anti-colonial activist and Pan-Africanist thinker. Christian Høgsbjerg reconstructs the circumstances and milieus in which James wrote works including his magisterial study *The Black Jacobins*. First published in 1938, James's examination of the dynamics of anticolonial revolution in Haiti continues to influence scholarship on Atlantic slavery and abolition. Høgsbjerg contends that during the Depression C. L. R. James advanced public understanding of the African diaspora and emerged as one of the most significant and creative revolutionary Marxists in Britain.

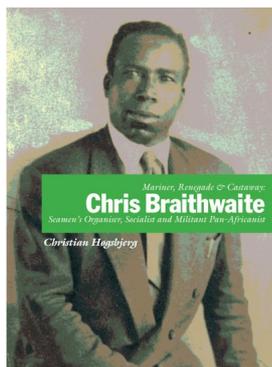
Celebrating C.L.R. James in Hackney



This book celebrates an important symbolic event for anti-racism in Britain. In 1985, the Dalston Library in Hackney, north-east London, was renamed the C.L.R. James Library. Behind the decision to name the library after the great Trinidadian Marxist and Pan-Africanist lies an inspiring hidden history of resistance to racism. With rare interviews and contributions from the activists who made it happen, the book commemorates a key moment when black self-organisation, municipal socialism and wider anti-racist campaigning came together and won. It also includes a previously unpublished speech given by C.L.R. James in 1983 to Hackney Black Alliance. The speech still has

great resonance for us today as attacks on our multicultural society see old arguments take on new forms and we continue to struggle for 'an equal society, egalitarian in everything – education, social life, social behaviour and everything.'

Chris Braithwaite: Mariner, Renegade and Castaway

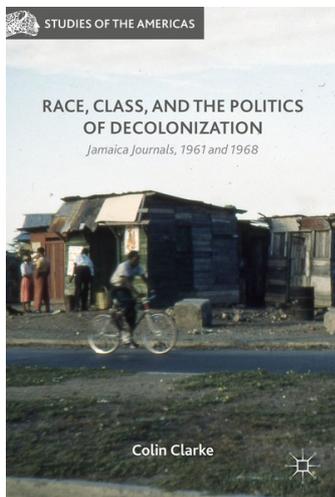


Chris Braithwaite (aka 'Chris Jones') was a black Barbadian seaman who became a leading organiser of colonial seamen in inter-war Britain. He played a critical role in the Pan-Africanist and wider anti-colonial movement alongside figures such as C.L.R. James and George Padmore. Christian Høgsbjerg recovers Braithwaite's long over-looked life as a black radical and political trade-unionist, and suggests his determined struggle for working class unity in the face of racism and austerity retains relevance for us today.

Colin Clarke

Race, Class, and the Politics of Decolonization:

Jamaica Journals, 1961 and 1968

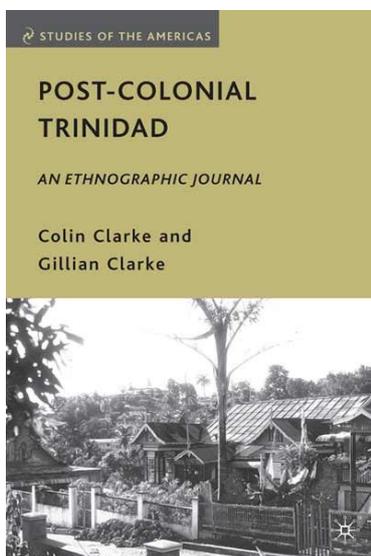


This book consists of two journals kept while the author was carrying out fieldwork in Jamaica. 1961 research in Kingston and visits to rural communities are detailed, before the reader is taken into the 1961 political underworld of black racism and Marxism, where the machinations of the various political groups involved lead up to the Federal Referendum.

The 1968 journal explains the impact of independence and the intervening elections of 1962 and 1967 on the dissolution of the dissident forces of black racism. It also identifies the beginnings of the misuse of patronage by politicians, and the deployment at election times of violence by gangs allied to the political parties.

Post-Colonial Trinidad

An Ethnographic Journal - Colin Clarke, Gillian Clarke



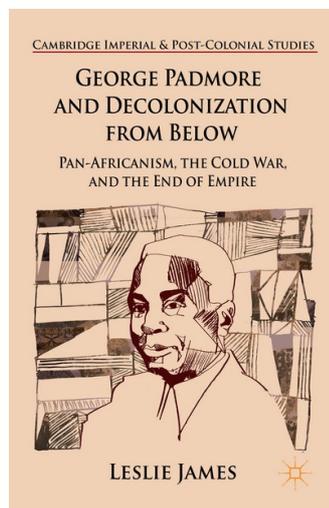
Clarke and Clarke have created a journal that provides an ethnographic record of the East Indians and Creoles of San Fernando - and the entire sugar belt south of the town known as Naparima. They record socio-political relations during the second year of Trinidad's independence (1964), and provide first-hand evidence for the workings of a complex, plural society in which race, religion, and politics had become, and have remained, deeply intertwined.

Entries occur whenever there is evidence of social scientific importance to the project, and these range from descriptions of weddings and pujas (prayer ceremonies devoted to a Hindu deity) to interviews with religious leaders, politicians and members of the south Trinidad elite.

Leslie James

George Padmore and Decolonization from Below

Pan-Africanism, the Cold War, and the End of Empire

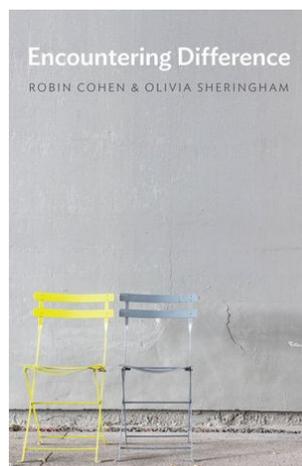


From his base in London, the Trinidad-born Marxist, George Padmore, was a central figure of mid-twentieth century pan-Africanism who became critically involved in debates about the nature and practice of European imperialism. Focusing on Padmore's political manoeuvring, Leslie James traces his politics through the ongoing influence of the Caribbean and the legacy of the Garvey movement; the international communist movement and Soviet decolonization; debates about fascism and colonialism; the new 'reform' rhetoric apparent in World War II; the beginnings of the Cold War; and, pivotally, post-war African politics that confronted a wealth of new dynamics including independent Ghana, apartheid South Africa, and the Mau Mau Emergency in Kenya. Within the ideas and political practice of this forthright man lie a number of

common questions about the circulation of ideas, the shape of black radical thought, and the weight of Cold War politics within the modern history of European imperialism and the end of empire.

Robin Cohen and Olivia Sheringham

Encountering Difference



In the face of the destructive possibilities of resurgent nationalisms, unyielding ethnicities and fundamentalist religious affinities, there is hardly a more urgent task than understanding how humans can learn to live alongside one another. This fascinating book shows how people from various societies learn to live with social diversity and cultural difference, and considers how the concepts of identity formation, diaspora and creolization shed light on the processes and geographies of encounter.

Robin Cohen and Olivia Sheringham reveal how early historical encounters created colonial hierarchies, but also how conflict has been creatively resisted through shared social practices in particular contact zones including islands, port cities and the 'super-diverse' cities formed by enhanced international migration and globalization. Drawing on research experience from across the world, including new fieldwork in Louisiana, Martinique, Mauritius and Cape Verde, their account provides a balance between rich description and insightful analysis showing, in particular, how identities emerge and merge 'from below'.

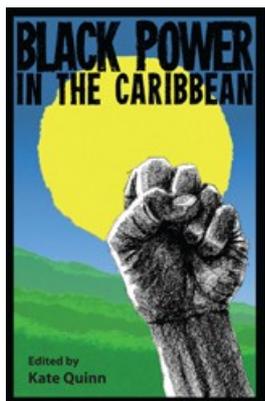
Kate Quinn

Commonwealth & Comparative Politics Volume 53, Issue 1, 2015 Special Issue:

Westminster in the Caribbean Revisited

Scholarship on the Westminster model in the Caribbean conducted in the late 1980s and 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. Since then, however, the Caribbean has undergone radical changes which bring into question the more optimistic assessments of some of the early scholarship. This collection revisits debates about the history, legacies and contemporary implications of the Westminster model of governance in the Caribbean, covering the period from the last decades of British colonial rule to calls for political reform in the present day. The contributors consider how the Westminster political model has been adapted to the conditions of the Caribbean, its impact on Caribbean democracy, and the challenges the model has faced over the period of independence.

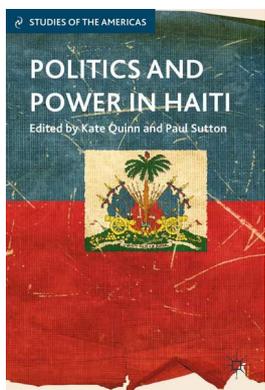
Black Power in the Caribbean



Black Power studies have been dominated by the North American story, but after decades of scholarly neglect, the growth of "New Black Power Studies" has revitalized the field. Central to the current agenda are a critique of the narrow domestic lens through which U.S. Black Power has been viewed and a call for greater attention to international and transnational dimensions of the movement. *Black Power in the Caribbean* highlights the unique origins and causes of Black Power mobilization in the Caribbean and its relationship to Black Power in the United States, ultimately situating the historical roots and modern legacies of the movement in a wider, international context.

Politics and Power in Haiti

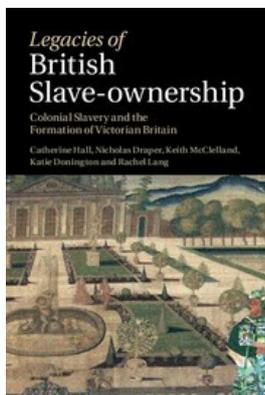
Edited by Kate Quinn, Paul Sutton



Haiti's history is one of revolution, intervention, and persistent underdevelopment. This book seeks to make sense of these challenging experiences through an examination of the political legacies of the Duvalier period and after. Revisiting the work of the late David Nicholls, widely acknowledged as a leading authority on Haiti, the chapters examine crucial questions of politics and power in Haiti, touching on issues of race and ethnicity, foreign intervention, economic development, and the impact of the devastating earthquake of January 2010. Leading academics and experts in Caribbean and Haitian Studies provide some of the keys to understanding the turbulent world of Haitian politics and the persistent challenges at home and from abroad which have distorted the country's development.

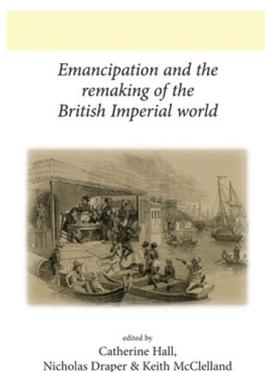
Catherine Hall, Keith McClelland, Nick Draper, Kate Donington, Rachel Lang

Legacies of British Slave-ownership.



This book re-examines the relationship between Britain and colonial slavery in a crucial period in the birth of modern Britain. Drawing on a comprehensive analysis of British slave-owners and mortgagees who received compensation from the state for the end of slavery, and tracing their trajectories in British life, the volume explores the commercial, political, cultural, social, intellectual, physical and imperial legacies of slave-ownership. It transcends conventional divisions in history-writing to provide an integrated account of one powerful way in which Empire came home to Victorian Britain, and to reassess narratives of West Indian 'decline'. It will be of value to scholars not only of British economic and social history, but also of the histories of the Atlantic world, of the Caribbean and of slavery, as well as to those concerned with the evolution of ideas of race and difference and with the relationship between past and present.

Emancipation and the remaking of the British Imperial world



Introduction - *Catherine Hall, Nicholas Draper and Keith McClelland*

1. The scope of accumulation and the reach of moral perception: slavery, market revolution and Atlantic capitalism - *Robin Blackburn*
2. Slavery, the slave trade and economic growth: a contribution to the debate - *Pat Hudson*
3. Slavery and Welsh industry before and after emancipation - *Chris Evans*
4. From slavery to indenture: scripts for slavery's endings - *Anita Rupprecht*
5. Re-examining the labour matrix in the British Caribbean, 1750-1850 - *Heather Cateau*
6. After emancipation: empires and imperial formations - *Clare Anderson*
7. Imperial complicity: indigenous dispossession in British history and history

writing - *Zoë Laidlaw*

8. Concepts of liberty: freedom, laissez faire and the state after Britain's abolition of slavery - *Richard Huzzey*

9. Family history: history's poor relation? - *Alison Light*

10. Writing Sugar in the Blood - *Andrea Stuart*

11. Legacy and lineage: family histories in the Caribbean - *Mary Chamberlain*

12. The Mauritius Truth and Justice Commission: 'eyewash', 'storm in a teacup' or promise of a new future for Mauritians? - *Vijaya Teelock*

13. Jamaica and the debate over reparation for slavery: an overview - *Verene A. Shepherd*

Faith Smith

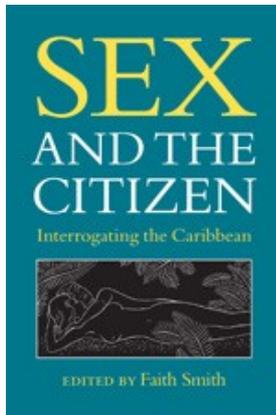
Good Enough for Booker T to Kiss: Hampton, Tuskegee, and Caribbean Self-Fashioning.

the journal of
transnational
american studies

This article examines the raced and gendered investments of early twentieth-century Caribbean subjects in Booker T. Washington, who was perhaps the most powerful African American in the late nineteenth and early twentieth centuries, and the two educational institutions with which he was associated, the Tuskegee and Hampton Institutes.

Sex and the Citizen

Interrogating the Caribbean, edited by Faith Smith



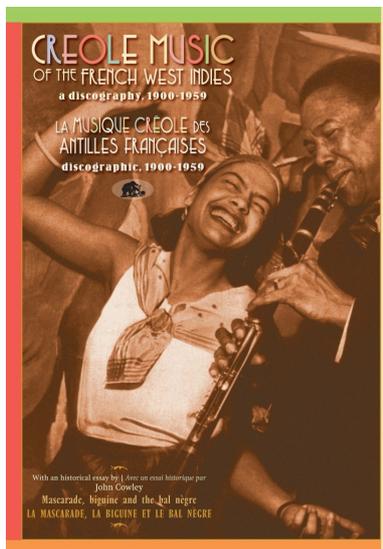
Sex and the Citizen is a multidisciplinary collection of essays that draws on current anxieties about "legitimate" sexual identities and practices across the Caribbean to explore both the impact of globalization and the legacy of the region's history of sexual exploitation during colonialism, slavery, and indentureship. Speaking from within but also challenging the assumptions of feminism, literary and cultural studies, and queer studies, this volume questions prevailing oppositions between the backward, homophobic nation-state and the laid-back, service-with-a-smile paradise or between giving in ignominiously to the autocratic demands of the global north and equating postcolonial sovereignty with a "wholesome" heterosexual citizenry.

The contributors use parliamentary legislation, novels, film, and other texts to examine Martinique's relationship to France; the diasporic relationships between the Dominican Republic and New York City, between India and Trinidad, and between Mexico's capital city and its Caribbean coast; "indigenous" names for sexual practices and desires in Suriname and the Eastern Caribbean; and other topics. This volume will appeal to readers interested in how sex has become an important register for considerations of citizenship, personal and political autonomy, and identity in the Caribbean and the global south.

Alain Boulanger, John Cowley and Marc Monneraye

Creole Music of the French West Indies, A Discography, 1900-1959,

With an historical essay 'Mascarade, biguine and the bal nègre' by John Cowley



Biguine is strongly associated with Carnival and dancing: activities that enjoyed wide popularity in Saint-Pierre, Martinique, prior to the town's lightning destruction in 1902 as a result of the eruption of Mont Pelée, its overshadowing volcano. The settlement was sometimes known as the 'Paris of the Caribbean' and recognised as Martinique's cultural capital.

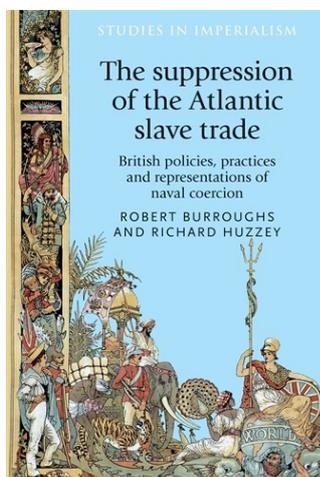
Black Creole performance traditions and other cultural characteristics developed in the islands of the Antilles from the period of enslavement. Often these cultural practices were tied to language affinities, drawing on African and European sources in varied combination. They were further enriched by interchange between territories with differing administrative principles. A key measure of this creativity is festive occasions, with Christmas-New

Year celebrations and Shrovetide Carnival being special instances of the dynamism of social diversity that leads to constructive originality. For the Commonwealth Caribbean the Trinidad Carnival is the prime example of this phenomenon.

David Lambert

Slave-trade suppression and the image of West Africa in nineteenth-century Britain

in *The suppression of the Atlantic slave trade: British policies, practices and representations of naval coercion*, Edited by Robert Burroughs and Richard Huzzey



The suppression of the Atlantic slave trade has puzzled nineteenth-century contemporaries and historians since, as the British Empire turned naval power and moral outrage against a branch of commerce it had done so much to promote. The assembled authors bridge the gap between ship and shore to reveal the motives, effects, and legacies of this campaign. As the first academic history of Britain's campaign to suppress the Atlantic slave trade in more than thirty years, the book gathers experts in history, literature, historical geography, museum studies, and the history of medicine to analyse naval suppression in light of recent work on slavery and empire.

Projects and Websites

Landscapes and Lifescapes



Landscapes and Lifescapes is a project of collaboration between academic researchers, third sector practitioners and community participants to consider the broader impact of the Scottish Highlands' links with the Caribbean. Over the past years we've organised a number of activities and we're currently working on a special issue of Northern Scotland. We also have exciting plans for the project's next phase which will involve Nova Scotia. If you are interested in learning more, please check us out on Facebook (www.facebook.com/landscapesandlifescapes) or have on the project's website (www.highlifehighland.com/landscapes-and-lifescapes-symposium/).

We're particularly keen to hear from anyone in the Caribbean who would like to get involved. Please contact **Karly Kehoe** (karly.kehoe@gcu.ac.uk)



Walking along the river that had been straightened with peat banks. Many alterations to the landscape - such as changing the natural path of this river - were enabled by the money being made in the Caribbean.



Global Cotton Connections

The Global Cotton Connections project seeks to examine the global histories and legacies of cotton in the Derbyshire Peak District, through active engagement with local communities, including those of BME heritage. Through examination of historical archives it will provide new information on cotton supplies and product use, including links to slavery.



It will use this new historical information to inform collaborative work with three local community-based groups from different heritage backgrounds: members of local history and heritage societies in Glossop, a Sheffield Hindu cultural group and an inner-city Nottingham group of African Caribbean heritage. The project is also supported by the Derwent Valley Mills World Heritage Site, which saw the birth of the modern factory system in the late 18th century.

Much more at: slavelegacies.wordpress.com

THE COLOUR OF MONEY – SLAVE TRADE LEGACIES

Information sheet, Newstead Abbey visit, 11th Sept 2014

Introduction to Newstead

Newstead Abbey and estate have a number of connections with slavery and the slave trade. The house was substantially rebuilt and the estate 'improved' in the early 19th century using the fortune of the Wildman family based on plantation slavery in Jamaica.

Under new owners in the later 19th century Newstead had connections with African colonial exploration, missionary activity and anti-slavery movements.



Newstead Abbey c. 1779 engraving from drawing by Paul Sandby

The Wildman family and fortune

Lieutenant-Colonel Thomas Wildman (1787-1859) bought Newstead Abbey from the poet Lord Byron in 1817, paying £97,972 for the 3,226 acre estate. Byron was seriously in debt and the property run down. Wildman drew on a fortune built up by his father based on plantation slavery in Jamaica to finance the purchase and the subsequent investment of around £100,000 in house and estate improvements. Thomas Wildman senior (1740-95) left Lancashire to make his fortune in London where he became a lawyer, agent and advisor, in 1770, to the immensely wealthy William Beckford, whose money came mainly from Jamaican plantations worked by enslaved Africans. While Wildman senior was based in London, his brother James became an overseer on one of the many Beckford plantations. Both became plantation owners in their own right, under controversial circumstances.

The Quebec estate, Jamaica

In 1790, Thomas Wildman senior acquired from William Beckford a property in St Marys, Jamaica which became Quebec sugar plantation. Wildman junior inherited this following his father's death in 1795. By 1810 Quebec had an enslaved workforce of 886, which had reduced to 366 in 1818. When slavery was abolished in the British Caribbean colonies under the 1833 Act, there were 241 enslaved people on the Quebec estate and Wildman received £4,588 15s 11d payment in 'compensation' for them. Without the produce and money generated by the enslaved African people of Quebec plantation, Col Wildman would not have been able to buy and restore Newstead. The property was sold after Col Wildman died in 1859 and the house is now in private hands.

Right Here Nottingham
The University of Nottingham
and U2J honor the past



The Wildman family and fortune

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Tom Molineaux (n.d.)

R Allen & Sons, 1874. Courtesy of the Royal Geographical Society with IBG

The visit of Chuma and Susi

After Col Wildman's death Newstead was purchased in 1861 by Wm Frederick Webb, friend and supporter of the missionary, explorer and anti-slavery campaigner, David Livingstone. When Livingstone died in Africa, James Chuma (c.1850-82) and Abdullah Susi (c.1856-91), African members of several British East African expeditions, accompanied his body back to Britain. They visited Newstead in 1874 with another missionary abolitionist, Rev Horace Waller, to assist in the preparation of Livingstone's journals for publication.



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and 95.3 percent in present



Runaway Slaves in Britain: bondage, freedom and race in the eighteenth century



Historians know relatively little about the enslaved people who lived, worked and died in eighteenth century Britain. This project will create a database of searchable information about those who sought to escape their bondage. Not all of the the people who ran away from their masters in Georgian Britain were of African descent, and a small number were Native Americans or were from the Indian sub-continent. While some were not slaves, many were described by their masters in terms of slavery.

The men, women and children who ran away in an attempt to free themselves inadvertently generated records of themselves, their lives and their motives. To the enslaved flight represented one of the greatest acts of self-determination, and some historians have argued that runaways challenged the slave system from within and contributed to their own and others' emancipation. However, to slave-owners running away was one of the most significant threats to property, productivity and profit. Eager to recapture their valuable human property, slave-owners placed advertisements in newspapers, describing the physical characteristics, mannerisms, habits, skills and inclinations of people who are otherwise all but completely absent from historical records that treat them as property. The result is that runaway slave advertisements (and sometimes court records related to the capture of runaways) yield an unexpectedly rich source of information about the enslaved and slavery, and these sources have been collated and utilised to very good effect by historians of North American and Caribbean slavery.

The principal sources for this project will be the advertisements placed in newspapers by slave-owners. The project will also locate and make available related newspaper, legal and other materials. At the heart of the project will be a searchable database of runaway slave advertisements from eighteenth-century English and Scottish newspapers.

This project will feature a database of related sources about the enslaved in eighteenth-century Britain, as well as resources for school teachers and learners.

This project has been made possible by support from the Leverhulme Trust, and from the School of Humanities and the College of Arts of the University of Glasgow

www.runaways.gla.ac.uk

Project Team

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Slavery and Revolution

Jamaica and Slavery in the Age of Revolution



This site uses a blogging format to showcase excerpts from letters written by Simon Taylor (1739-1813), a slaveholder and plantation owner who lived in Jamaica at a time when the institution of slavery dominated the economy and daily life on the island. This was also a period characterised by revolution, war, and imperial reform.

‘Slavery and Revolution’ is a free resource and open to anyone. The material on the site is intended for use by academics, students, and others to use in their research, teaching, and learning. In particular, the resources here might be of interest to:

- A-level students preparing for the Extended Project Qualification (EPQ)
- School or university teachers convening modules on slavery and abolition
- University students preparing essays or dissertations
- A-level students working on aspects of the history of slavery

The original copies of the Simon Taylor letters are held in the UK at Cambridge University Library and the Institute of Commonwealth Studies Library. The transcriptions appear here with the kind permission of the Syndics of Cambridge University Library and of the Institute of Commonwealth Studies Library. Each excerpt is accompanied by the full reference to the item from which it has been drawn in the Vanneck-Arcedeckne collection in Cambridge University Library or the Taylor Family Papers in the Institute of Commonwealth Studies Library.

The letters have been transcribed as accurately as possible, with few corrections made to style and presentation, preserving the often rough-and-ready punctuation and spelling of the eighteenth-century originals. Each excerpt is accompanied by a short paragraph placing it in its historical context, and there are occasional notes within the excerpts, given in square brackets, to explain specific words, terms, and references from the letters

blog.soton.ac.uk/slaveryandrevolution/about

Site editor: **Christer Petley**

Legacies of British Slave-ownership

Legacies of British Slave-ownership is the umbrella for two projects based at UCL tracing the impact of slave-ownership on the formation of modern Britain: the ESRC-funded Legacies of British Slave-ownership project, now complete, and the ESRC and AHRC-funded Structure and significance of British Caribbean slave-ownership 1763-1833, running from 2013-2015.

Colonial slavery shaped modern Britain and we all still live with its legacies. The slave-owners were one very important means by which the fruits of slavery were transmitted to metropolitan Britain. We believe that research and analysis of this group are key to understanding the extent and the limits of slavery's role in shaping British history and leaving lasting legacies that reach into the present. The stories of enslaved men and women, however, are no less important than those of slave-owners, and we hope that the encyclopaedia produced in the first phase of the project, while at present primarily a resource for studying slave-owners, will also provide information of value to those researching enslaved people.



We consulted with the BBC on two new TV programmes entitled *Britain's Forgotten Slave-owners* which have won the **Royal Historical Society Public History Prize Winner for Broadcasting, 2015**.

At the core of the completed project is this online Encyclopaedia of British Slave-ownership containing information about every slave-owner in the British Caribbean, Mauritius or the Cape at the moment of abolition in 1833. Entries include information about the activities, affiliations and legacies of these men and women, with a particular emphasis on the "absentee" owners based in Britain.

The records of the Slave Compensation Commission, set up to manage the distribution of the £20 million compensation, provide a more or less complete census of slave-ownership in the British Empire in the 1830s. The individuals named in these records form the starting point of the Encyclopaedia.

Project Staff

Catherine Hall, Nick Draper, Keith McClelland, Rachel Lang, Ben Mechen, Kate Donington, Kristy Warren, Eric Graham, James Dawkins, Hannah Young.

www.ucl.ac.uk/lbs/

Africa's Sons Under Arms



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 first two components have [associated PhD projects](#).

ASUA is a collaboration based on well-established relationships between the three main investigators ([David Lambert](#), [Tim Lockley](#) and [Elizabeth Cooper](#) and the two partner research institutions (Warwick's [Department of History](#) and the [British Library](#)), and drawing on the scholarly and outreach expertise of both. At Warwick, this scholarly expertise includes a School of Comparative American Studies, with three academics who work on race and slavery; a Centre for the History of Medicine; a Global History and Culture Centre, which contains experts on African history; and interdisciplinary [Yesu Persaud Centre for Caribbean Studies](#). The British Library, meanwhile, has a dedicated team of curators associated with its Americas Collections.



www2.warwick.ac.uk/fac/arts/history/research/projects/asua/

Conference 2015

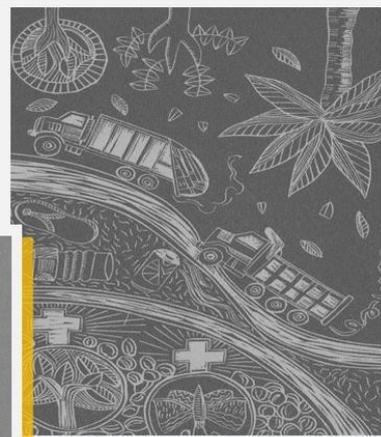
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July 1-3, 2015

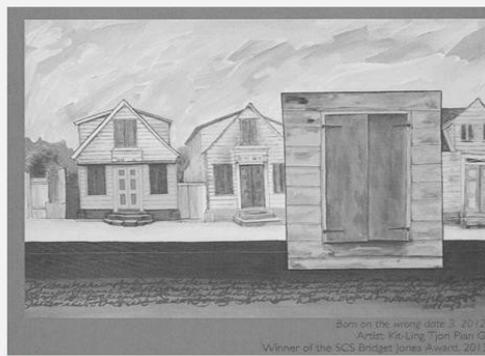
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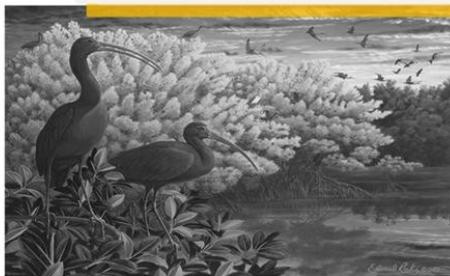
International, multidisciplinary conference on the Caribbean region and its diasporas. Calling scholars from across the arts, humanities, and social sciences.



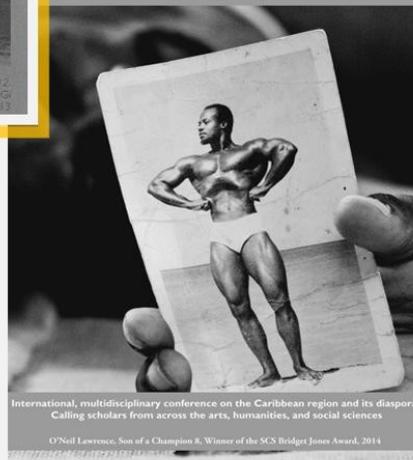
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www.caribbeanstudies.org.uk



Born on the wrong side 3, 2012
Artist: Kai Ling Tjen Puan G
Winner of the SCS Bridget Jones Award, 2013



Courtesy of Edward Rooks



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

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

Keynote Address

Jamaican Hidden Histories in Caribbean Context: Maroons, Free Villages and “Squatter” Settlements

Jean Besson

Emeritus Professor of Anthropology
Goldsmiths, University of London



Caribbean societies and cultures were traditionally ‘hidden histories’ — even in the discipline of social anthropology, which was supposed to address the diversity of human societies. The Caribbean region was neglected by colonial anthropology, which focused on so-called ‘other cultures’ untouched by history and change. The Caribbean did not fit into that perspective because, as the earliest and most devastated area of European expansion, it was entirely changed by the Conquest and cannot be understood without its history of intensive colonialism, plantation slavery and indenture.

However, this neglect is being rectified, with the uncovering of Caribbean hidden histories by anthropologists, historians, archaeologists, geographers, political scientists, literary scholars and linguists — endeavours that have been supported by this Society for Caribbean Studies, which is now holding its 39th annual conference in the UK.

My anthropological fieldwork in the parishes of St Elizabeth, St James and Trelawny in western Jamaica (which was an area of pronounced plantation slavery), over a period of more than forty years (from 1968 to 2012), reinforced by historical research, has been a part of this wider interdisciplinary project of uncovering Caribbean hidden histories. Illustrated with visual images from my fieldwork, my talk will explore hidden histories in the *Accompong* maroon society and its neighbouring free village of Aberdeen in St Elizabeth, Maroon Town in St James, and free villages and so-called ‘squatter settlements’ (new communities established by informal occupiers) in Trelawny.

These Jamaican hidden histories reflect wider Caribbean regional themes, being rooted in a process of Caribbean creolization, involving both cultural continuity and transformation, in which identities, kin groups and communities have become embedded in Caribbean land (especially ‘family land’, common land and ‘captured land’) in contexts of global and local capitalist class relations, migration and social change. Such creole tenures linked to kinship and community (including transnational social networks spreading to diaspora communities in North America and Europe) and interweaving with Caribbean narratives and religions, have transformed European colonial cultures and plantation systems and are transforming official legal codes, thereby contributing to Caribbean nation-building.

Bridget Jones Award for Caribbean Studies

Kishan Munroe

Kishan Munroe is a Bahamian Visual Artist. Recently he was asked, in The Nassau Guardian's Arts & Culture's 20 Questions, what he considered to be the artist's role in society.

“The artist's role in society is to, at times, represent the reality of their landscapes (social, political, spiritual etc), to act as catalysts to change those environments by addressing pertinent issues, to create other worlds, to escape these realities, to spiritually heal the broken and downtrodden, to awaken the latent consciousness of the people and to help thrust them into the future.”



The Sinking of HMBS Flamingo by Kishan Munroe

Panel reports

Crime Fiction

The crime fiction session began with a detailed and fascinating inquiry into masculinities and gendered violence in the short story collection 'Kingston Noir'. Suzanne Scafe's analysis of 'heteropatriarchy' in these stories revealed that they can perpetuate gender violence because masculinities continue to depend on the subordination of women.

By contrast, Lucy Evans's paper read Agatha Christie's writing as a site for the construction of thoroughly English identities whose confrontations with alterity in Caribbean locations, only reaffirm their Englishness. She related this to the recent British television series 'Death in Paradise', and this sparked an interesting discussion about whether the extent to which this popular drama broke some of these conventions.

Finally, Paul Humphrey's paper examined explored the role of African-derived religions in contemporary Cuban and Haitian detective fiction, focusing in particular on the detective protagonists as figures who are embedded in Cuba and Haiti, and who are able to blur the lines of the archetypal hyper-rational detective, with their grounding in the legitimacy of Santeria, Vodou and other African-derived religious traditions in the Caribbean.

The session ended with an engaged and wide-ranging discussion, focusing in particular on the importance of conventions in crime fiction, and the extent to which these are shifting and changing in Caribbean-focused writing.

Hybrid Identities in Caribbean Literature

At the beginning of the session, the session chair, Pat Noxolo, gave a paper about the embodied geographies of Earl Lovelace's novel 'Is Just a movie?' She explored in particular bodily in/securities in the novel, proposing the idea that community is a question of de facto embodiment, so that people's presence and embodied performance mark out their role within the community, and constitute the community as negotiated on a day-to-day basis.

Pietra Palazzolo's paper focused more on migration, and on the altered states of mind that displacement brings for characters in 'In the Falling Snow' and 'The Last Warner Woman'. In so doing, the paper linked with recent writings on personal displacement and community, as well as with prominent themes of madness/mental health.

Yuka Iwase Hasegawa's paper began with a fascinating comparison between the Ananse figure and spider-man hybrid figures in Japanese mythology. From this start she proceeded to unpack the shifting and hybrid character of Ananse, and how this fluidity is deployed in Erna Brodber's novel 'Jane and Louisa will soon come home'.

Hyacinth Simpson's close reading of Samuel Selvon's 'Turning Christian' reflected on Selvon's concerns with East Indian identity in Trinidad, and the negotiation of creolized society. Tracing the

complex positions of several different characters in the novel, Simpson unpacked these unresolved questions, and pointed to their continued salience for contemporary Caribbean societies.

The session sparked engaged and lively debate.

Race and Cultural Studies in Diasporic Contexts

This session had an intimate and very personal feel, with each of the papers dwelling on the lives of individuals who express different aspects of the lived Caribbean and diaspora. Karen Wilkes's paper looked at the colonial visual culture portraying mixed race women in the Caribbean. Alongside familiar images, there was also analysis of newer scholarship, and the paper sparked an interesting discussion of the concept of agency in relation to enslaved women.

The second paper gave a more biographical approach to the formation of Stuart Hall at Jamaica College. Drawing on new interviews with his contemporaries as well as with those who now attend the college, the paper located the young Stuart Hall in an educational context that would inevitably inform his later work on politics and postcolonial theory.

Ruth Minott Egglestone's intensely personal paper took this theory into her own pedagogical and political practice, working through the concept of the 'ever-unfinished conversation' in order to reflect on her career in school teaching in the UK, as a white woman with a Jamaican accent and outlook, and on the philosophies that continue to flow from that conjunction.

The Caribbean and the Environment

Paula Saunders presented on 'The Plantation Landscape and Industrial Heritage of Grenada'. The paper was based on a study of forty plantations, many of which were situated in the north of the island, and a consideration of the historical structures, the historical machinery and the general landscape of these spaces. Analyzing the use of machinery, Saunders explained the patterns of machinery importation from Britain but also considered how material could be re-used on the plantation. Saunders highlighted the importance of cocoa production after emancipation and noted that the project has found cocoa drying trays on plantations. In terms of dwelling spaces, Saunders outlined the difficulties in finding labourers' dwellings above ground and stressed the shift away from wattle and daub after the era of slavery.

Kimberley Thomas presented 'Forging empire from the margins: Bermudian merchants and their Turks Island ties'. Thomas engaged with David Hancock's work in order to explore how empire was worked out on the margins. Thomas critiqued traditional histories of the islands as failing to reflect initiatives and developments in situ and stressed that Turks Islands settlement was a result of the entrepreneurial efforts of seafarers. Thomas used the case study of William Astwood and John Lightbourne to analyse the experiences of middling merchants and explore how power functioned at the local scale. In this way, Thomas argued for the need to consider experiences in some of the smallest islands in the region.

Maria Cristina Fumagalli presented a paper exploring the work of ornithological artist John James

Audubon titled ““These birds keep modeling for Audubon””: White Egrets and Derek Walcott’s *Ornithological Imagination*’. Fumagalli analysed Audubon’s images as dynamic and carefully calibrated spatial arrangements chiming with Walcott’s poems. While Audubon’s work might be considered a negotiation between life and death and the animal and human world, as Fumagalli highlighted, Walcott reconsiders the ethics of aesthetic representation. In Fumagalli’s analysis, Walcott sustains a dialogue with the non-human world rather than treating the animal world as something to be possessed. As Fumagalli’s argued, Walcott questions those who see the non-human world as silent or disposable possessions.

Religion

In ‘Minds overwrought by religious orgies: African-Jamaican folk religions and mental illness in Martha Warren Beckwith’s “Black Roadways”’, Hilary Sparkes interrogated the portrayal of certain aspects of religious behavior as madness in anthropological writing of the early twentieth century. In this analysis, Martha Beckwith used the calm tone of a detached observer and viewed possession as integrated within a set of beliefs in Jamaica, although in other writing Beckwith attributed some of this behavior to senility. Sparkes stressed the contrast between Beckwith’s writing on beliefs in Jamaica and in Hawaii and noted that critiques of Hawaiian religion appear in Beckwith’s writing in the mouths of informants. Accounting for these different perspectives, Sparkes argued that Beckwith’s childhood experiences in Maui meant that she arguably viewed Hawaiians as less ‘other’ than Jamaicans.

Carlton Turner called for an interrogation of what should inform the concept of sin in the Caribbean context in ‘Sin as Dichotomy: A Caribbean Contribution to the Concept of Sin’. Turner stressed that sin is that which diminishes the dignity of the human person, and emphasized that this might be seen through the dichotomizing nature of colonialism. Underscoring the way in which sin in the colonial context condemned African people and accorded sinfulness to Africans and to their beliefs, Turner critiqued the predominant focus on the sinner and the lack of consideration of those who are sinned against, arguing that for oppressed people, sin is not an abstract concept but is instead rooted in everyday life.

In ‘Liberated Africans in Nineteenth-century Grenada: Ethnic Heterogeneity, Religion, Identity and Memory’, Shantelle George suggested the need to consider the experiences of liberated Africans on smaller islands and used an analysis of records at The National Archives and the Trans-Atlantic Slave Trade Database to offer a revisionist view. Focusing on the backgrounds of those on board vessels such as the *Clarendon* from Sierra Leone and the *Ceres* from St Helena, George demonstrated ethnic diversity amongst individuals arriving in Grenada. George argued that the survival of Orisha traditions in Grenada is remarkable in light of the diverse backgrounds of those arriving on the island and suggested that since they were not necessarily numerically dominant, the Yoruba may have exerted a disproportionate cultural influence.

Caribbean Creoles

GILLMAN, SUSAN 'Creolistics according to Hugo and Humboldt'

MCGUIRE, RICHARD THOMAS IVAN "'A curious hiatus'?: Consciousness in Alfred Mendes's Black Fauns'

SAINT-LOUBERT, LAETITIA 'Thresholds of creolisation in David Dabydeen's *The Counting House* (1996) and its French translation, *Terres Maudites* (2000) by Ananda Devi'

Addressing aspects of un/translatibility, three papers by Susan Gillman, Richard McGuire and Laetitia Saint-Loubert on the 'Caribbean Creoles' panel brought together diverse literary perspectives on the politics of creole aesthetics. Behind each paper lay a historiographic approach to Caribbean writers that sought to place particular authors distinctly in their historical contexts while drawing attention to the ideological implications of the linguistic manoeuvres of their texts. Implicitly responding to recent critical moves which stress the value of philological approaches to literary and intellectual histories, as well as those who stress the economic problems of untranslatability on the global stage, in distinctive ways, Gillman, McGuire and Saint-Loubert repositioned the figure of the author/translator as a source of a counter-hegemonic stance.

The panel began with Gillman's 'Creolistics according to Hugo and Humboldt', a comparative reading of Humboldt's and Hugo's philological representations of the cultures and peoples of the New World. Hugo's novel *Bug-Jargal* (1826), in particular, was identified as an example of the translational novel: exposing the problems of translatability, while enacting a polyvocal exploration of the Haitian Revolution. McGuire's "'A curious hiatus'?: Consciousness in Alfred Mendes's *Black Fauns*", offered a different approach to translatability – exploring the role of the writer as translator of individual lives and experiences. Alongside C. L. R. James, Alfred Mendes formed part of a nascent Trinidadian literary movement which sought to accurately represent the daily lives and hardships of the island's poor. Mendes' representation of creole dialect and playfulness with the European realist novel in *Black Fauns* (1935) produce a hybrid text that could be seen as a forerunner to later works such as Sam Selvon's *The Lonely Londoners* (1956). Finally, Saint-Loubert returned the discussion to the politics of translation by focusing on a specific example of English-French translation in the case of the work of David Dabydeen. 'Thresholds of creolisation in David Dabydeen's *The Counting House* (1996) and its French translation, *Terres Maudites* (2000) by Ananda Devi' argued that the translator's distinctive approach to translating Dabydeen ought to be considered less as an act of infidelity to the original novel and rather a means of preserving the creole poetics of *The Counting House* to transcend strictly Anglophone contexts. Devi, in turn, attempts to parallel Dabydeen's linguistic hybridity by herself enacting a deconstruction of the dominant French language.

Revolution and Resistance

Steve Cushion, 'James Joseph O'Kelly - an Irish Nationalist contributes to Cuba's Struggle for Independence'

Kate Quinn, 'Conventional Politics or Revolution: The Radical Challenge to the Westminster Model in the Caribbean'

Peter Hulme, 'W. Adolphe Roberts's These Many Years: New Jamaican Perspectives'

The Revolution and Resistance panel offered a range of discussion points, many of which could be roughly categorized under the themes of national, postcolonial and political formation and governance. One might add to this, the local, regional and global aspects of the debate, as the panel touched upon political events in specific Caribbean colonies and postcolonial nations, but often drew upon wider global trends, from decolonization to the Black Power movement.

Steve Cushion's paper was a case in point. In tracing James O'Kelly's petition for the release of Cuban rebels, such as José Maceo, Cushion mapped the comparable anticolonial struggles of Ireland and Cuba against Britain and Spain respectively. In doing so, he also demonstrated the way that the Cuban rebels' treatment at the hands of the British further fuelled O'Kelly's stand against the British Empire.

Peter Hulme's and Kate Quinn's papers drew upon discourse concerning Caribbean nationhood and governance, with Hulme's focus centring on Adolphe Roberts's view of Jamaica's national formation during decolonization, and Quinn's paper examining alternatives to the parliamentary Westminster model mooted in Trinidad and Tobago and Grenada during the Black Power era. As well as discussing political formations which came into fruition in the Caribbean, such as Jamaican independence or the Westminster model adopted in the Anglophone Caribbean, both speakers drew attention to alternative paradigms yet to have been realized in the region. Hulme touched upon Roberts's model of a Caribbean league—distinct from a federation of ex-British colonies, like the West Indian Federation—whereby Caribbean nations would maintain their sovereignty while forming “a loose confederation” or affiliation. Quinn, alternatively, focused on the political visions of Trinidad and Tobago's National Joint Action Committee (NJAC) and the New Beginning Movement (NBM). Formed amid the Black Power upheavals, both organizations aimed to counter the politics of Eric Williams's People's National Movement (PNM). NJAC, for example, envisaged a politics in which decision making operated outside of Whitehall and the Red House, and instead emerged through the social consciousness of the people in the streets and in the 'People's Parliaments'—the label for NJAC political rallies in Woodford Square. Alternatively, NBM, critical of NJAC's reliance on a leadership figure—which bore considerable similarities to the PNM political model—sought a revolutionary alternative in the proposal of 'Assemblies of the People' with local, regional and national branches. From an NBM view, such Assemblies would serve to increase greater local and regional participation in national politics, thereby challenging the Whitehall model of politics adopted in post-independent Trinidad and Tobago.

In many respects, all three papers addressed somewhat hidden or neglected historical narratives. In Cushion's paper, Cuban and Irish nationalism are explicitly linked through the lens of O'Kelly's Irish nationalism, teasing out an intersectional history which is perhaps only partially known. In Quinn's analysis, the political ideologies of Black Power organizations—so often dismissed as

empty or lacking viability—are shown rather as possessing some architecture, however loose, that cannot be so easily written off as null and void. Finally, Hulme’s reflections on Roberts revealed just how significant a role the latter played in establishing Jamaican independence, despite any modern-day amnesia which tends to define the island’s independence as the sole result of wrangling between Norman Manley’s People’s National Party and Alexander Bustamante’s Jamaican Labour Party.

Mobilities, Migration and the Construction of Identity

Karis Campion, ‘The Missing “Wave” of Mixed Race Research’

Patricia Selbert, ‘Mobility and Individuation: An Exploration of the Curaçaoan Psyche’

Identity construction and migration were the key themes running through the panel, with Karis Campion’s paper offering an analysis of census data and social studies on mixed ethnic identities and Patricia Selbert’s paper focusing on the literary and psychological aspects of Curaçaoan identity.

Campion’s discussion centred on sociological studies carried out on mixed-race identity in the 1970s and 1980s, a neglected period in Campion’s summation, set between a first wave, in the early twentieth century, and second wave, in recent decades, of research. Focusing on Birmingham in particular, her analysis explored constructions of mixed-race identity and drew attention to the anxieties, concerns and attachment of those of mixed ancestry in relation to particular racial categories and affiliations. A number of mixed-race respondents in the studies cited appeared to be perceived by black peers as suspect on account of their white, rather than their non-white, ancestry. These views even affected the respondents’ choice of sexual partner, with many claiming that they would prefer a black partner for fear of whitening their children. Campion’s paper in essence reveals how race has remained a pertinent issue, demonstrating that the ways in which people are racialized and categorized, either by themselves, others or through formal means, are hardly ever simply innocent.

Selbert’s paper examined the Caribbean self, taking Curaçaoan identity and its representation in her novel *The House of Six Doors* as key reference points. Jung’s notion of individuation played a significant part in Selbert’s analysis, which tended to position Caribbean identity on the margins in relation to an ostensibly more centred metropolitan identity. While such discourse has often formed the bedrock of imperial rhetoric, Selbert was clearly sensitive to the problematics of social construction and identity in postcolonial nations. Attention was also paid to the distinct ethnic difference between Caribbean and European identities—especially in cases where race or complexion are not obvious markers of differentiation. In drawing attention to the centre-margin debate, Selbert arguably could have developed further a critique of such positioning—which is always a matter of location, geographically and politically speaking, and anything but fixed.

The Road to Morant Bay

This panel brought together two ex-chairs of the Society and a former treasurer to discuss vari-

ous aspects of the Morant Bay rebellion of October 1865, when Paul Bogle led 200 to 300 black men and women into the town of Morant Bay, in the parish of St. Thomas in the East, Jamaica. The 150th anniversary of the events gave us the opportunity to examine this turning point in colonial history from new angles.

Christer Petley compared two men from the Morant Bay area who symbolise the opposing forces, Simon Taylor, who was once the richest man on the island and Paul Bogle, leader of the 1865 Morant Bay rebellion, who is memorialised at the small hillside community of Stoney Gut, from where he led his famous march to the Morant Bay courthouse. They are representatives of the 'two Jamaicas', one of racist oppression and the other of black resistance. Christer led a wide ranging discussion of how should such figures be memorialised, that moved from a consideration of the nature of the Imperial State through to different views of the nature of Magna Carta and how different classes treated the concept of "Freedom".

David Lambert's paper drew on his wider project on the West India Regiments in the Atlantic world and particularly considered the question of loyalty among black troops in the British West Indies. The West India Regiments were British military units originally raised from among enslaved people of African descent at the end of the eighteenth century. Concerns about their loyalty were central to the opposition of white colonists to the establishment of the Regiments, it being feared that the troops would put 'feelings of race' before military discipline and duty, and they intensified when enslaved conspiracies were discovered or revolts occurred. Even after emancipation, doubts remained about the 'trustworthiness' of black soldiers, especially when deployed against black civilians. He examined the efforts made by the military and colonial authorities to promote and safeguard the loyalty of West India Regiment rank-and-file. This juxtaposed the "carrot" of regimental solidarity and loyalty to comrades with the "stick" of the ferocious disciplinary system used in the British Army of the time, with flogging not abolished until 1868. There was also an interesting contrast between the mutiny of 1808 amongst West India Regiment troops who, nevertheless did not make common cause with the rebels and loyally assisted in the repression.

Gad Heuman looked at the Morant Bay rebellion from the point of view of women's involvement. If women in general are often "hidden from history", poor, black women face a triple neglect by many historians. Men have long been regarded as the leaders of the Morant Bay Rebellion and other post-emancipation protests. For example, Paul Bogle and George William Gordon are honoured for their involvement in the Rebellion. But it is also important to remember that women played a prominent role in the outbreak at Morant Bay as well as in other post-emancipation protests. He outlined the important role of women in initiating the rebellion, the first stone was thrown by a female participant, their actions in encouraging the men to fight and in urging them not to retreat. At the same time, there were also women who saved some of the families of white planters from the anger of the crowd.

Three fascinating papers that gave a new perspective on events that many of us thought we knew about.

Historical Legacies of Slavery

The discussion of the historical legacies of slavery inevitably brings the discussion round to the question of reparations for slavery. These three papers made an interesting contribution to that debate.

Jerome Handler's paper *'White Slaves' in the Early English Caribbean: The Case of Barbados*, considered the socio-legal distinctions between servants and slaves, arguing that it is misleading, if not erroneous, to apply the term 'slave' to indentured servants in the early Caribbean. This assessment contrasts with a growing body of popular literature, particularly that dealing with Irish servants, which has claimed the existence of 'white slavery' in Barbados during the seventeenth century. Jerome argued that, for some of its proponents, the 'white slavery' narrative is a response to, as well as an attempt to undermine, the demand for reparations for slavery. The following discussion highlighted many forms of coercion applied in different labour regimes: debt peonage, exploitation of clandestine migrant labour, the building of the world cup stadia in Qatar to name but three current varieties. Inaccurate use of the term slavery only serves to confuse the issue of both reparations and the fight for labour rights in the here and now.

John McNish Weiss, starting from an investigation of his own family history discovered a Trinidad community descended from refugees from American slavery who took their freedom by way of the Royal Navy. Their belief that slaves boarding British ships became free was denied by government lawyers, but applied by some Royal naval Captains in the War of 1812. In particular, Admiral Cockburn in particular interpreted the Somerset case to state that a British ship was part of Britain and refused to return slaves who "wished to emigrate from the United States". Following the end of the war, these refugees were resettled in British colonies, but with careful limitation: in Canada, where slavery had virtually died out, and, alone in the West Indies, in Trinidad, where no enlargement of slavery was permitted. In this incident and other to which John made reference, he highlighted the class differences in attitude between the British Army and the Royal Navy.

The presentation of the project "Slave Trade Legacies - Colour of Money" was, for me, one of the highlights of the conference [no disrespect to anyone else, but sometimes a presentation stands out]. During 2014, members of Nottingham's African-Caribbean community participated in a project that evaluated the way in which heritage sites in the East Midlands interpret the legacies of the slave trade. Funded by the Heritage Lottery Fund, the Colour of Money project particularly focussed on the history of Newstead Abbey which is currently owned by Nottingham City Council. The project worked with a team of around 40 Nottingham volunteers of Black Caribbean Heritage to investigate the role their ancestors played in creating the wealth which funded the development of what are now some of Britain's most popular heritage attractions. The paper examined the current challenges of these sites in engaging communities of Caribbean heritage particularly when there is no clear historical interpretation on the site to specify any connection to Caribbean history.

In the following discussion, I was particularly struck by one delegate who said "we must avoid competitive victimhood".

Struggle and Resistance in Literature and Aesthetics

The first day of the conference opened with a panel on ‘Struggle and Resistance in Literature and Aesthetics’. The three presenters looked at a range of work from the Caribbean and its diaspora, from spoken word, novels and Kamau Brathwaite’s ‘Sycorax video style’. This range reminded the audience to think carefully about expectations about literary ‘resistance’. In her paper, “Poems . . . so honest they slam”. Dissenting Performativity in the Greater Caribbean’, Emilia María Durán-Almarza asked us to consider what a performance is and the relationship between politics and performance art. Durán-Almarza proposed a framework of ‘dissensus’ and dissent, drawing on the work of Staceyann Chin and Josefina Baez, to understand how critical accounts of material life are constructed in the Caribbean and beyond. Leighan Renaud presented a paper titled ‘Kinship and Resistance: The Representation of Matrilocality in the Caribbean NeoSlave Narrative’. During her paper Renaud drew our attention to the continuing importance of the ‘new-slave narrative’ as a popular genre in Caribbean. She argued for the importance of matrifocal communities, both for understanding gendered identity and acts of resistance. Veronica Austen asked us to reflect on Kamau Brathwaite’s visual experimentation in ‘Picturing the Unspeakable: Clip-Art as Haunting in Brathwaite’s Video Style’. Austen noted that critics have seen Brathwaite’s video style as a strategy of resistance against standardising forms of English. Austen asked us to extend our focus and consider his use of pictographic markings, and see how they function as a marker of presence and an absence of voiceable utterance. For Austen, Brathwaite’s visual experimentation are part of resisting strategies and can be seen as ‘a depiction of the haunting presence of loss’ in Brathwaite’s work on the Americas.

Plenary: Caribbean Studies Past, Present and Future

The final plenary session, which was well-attended, began with Pat Noxolo’s short reflections on the recent British Academy/ILAS report on the state of UK-based research on Latin America and the Caribbean. There were concerns about the fact that the report focused more on Latin America than on the Caribbean, and the risk of Caribbean Studies becoming further marginalised was taken up in the discussion, as well as in Peter Hulme and David Lambert’s contributions. The location of the study of the Caribbean within only a very few centres now, as well as changes in research funding and formation occupied the session for about an hour, before a formal ending to the conference, and fond farewells.

For reasons beyond our control we do not have panel reports for the following panels [as they appeared in the programme]. We therefore include the abstracts submitted by the presenters themselves. We apologise for this and will do better next year.

Citizenship and Belonging

MAARIT FORDE

The "Undeserving Poor" and Moralities of Belonging in Urban Trinidad (2624)

In this paper, I look into the cultural construction of space and belonging in the everyday lives of the residents of a disenfranchised neighbourhood in Port of Spain, Trinidad and Tobago, and explore the cosmological and moral aspects of marginalization in an increasingly unequal society. These questions echo wider concerns in my ongoing ethnographic study of citizenship, activism and inequality in urban Trinidad.

Eastern Port of Spain has occupied a special space in the national imaginary. Since the late 19th century, the hillside neighbourhoods of Laventille and Belmont have been associated with crime, but also cultural creativity that continues to inform notions of 'authentic' Trinidadian culture and identity. Beetham Gardens in the southern fringes of Laventille does not share this cultural nationalist mystique, however, and in public discourse it is often represented as a chaotic and unproductive squatter community, gang stronghold, aesthetically offensive and dispensable. In this discourse, Beetham is a homogeneous, bounded community of 'undeserving poor', who have brought poverty and disenfranchisement onto themselves and whose rights as citizens are rightly undermined by their moral depravity and criminality. Such moral arguments intertwine with local cosmological understandings of social stratification.

The everyday trajectories and social relationships of women living in Beetham challenge these tropes and their modernist nationalist, but also older, colonial moralities. I discuss women's livelihoods and kinship networks and their locations in the national space, questioning the imagined community of Trinidad and Tobago from the perspective of the disenfranchised as they negotiate transnational family ties, gendered space, gangs' territories, state and discursive violence as well as economic and political exclusion. The bottom-up view of the national space to which Beetham residents belong through their impaired citizenship invites us to rethink and theorize the moral and cosmological tenets of citizenship and belonging in contemporary, neoliberal Caribbean societies.

EVE HAYES DE KALAF

Making Foreign: Denationalisation in the Contemporary Dominican Republic (2606)

Securitisation concerns, global shifts in migrant movements and improved technologies in the management of populations have renewed debates on how citizenship is conditioned, with some states increasing their powers to denationalise. I examine an actual case of denationalisation in the contemporary Caribbean, namely the 2013 Constitutional Court decision in the Dominican Republic to ratify terminology from its 2010 Constitution into law that any person born after 1929 and deemed

by the authorities to be in transit or residing illegally no longer had a claim to birthright citizenship. The decision was met with outrage by CARICOM and was heavily criticised by Caribbean leaders. Arbitrarily and retroactively stripped of their Dominican nationality, those rendered stateless by this ruling are facing the prospect of permanent exclusion from official protections. Most affected are the children, grandchildren and great-grandchildren of Haitian migrant workers who are now facing Kafkaesque administrative and legal barriers to prove their "Dominicanness" to the state, including requiring some native Dominicans to apply as aliens for naturalisation. The biggest threat to the non-citizen is not just a fear of forcible deportation by soldiers and the migration police but the very real possibility of a reclassification of their nationality from that of Dominican citizen to that of a foreigner (i.e. the Haitian or other) by a civil registry official. This paper will therefore study the procedures and agencies set up by the Dominican state to explore how effective it has been in rendering native Dominicans foreign, thus shedding light on the ever-shifting contours of political membership in the contemporary Caribbean.

Exile and the Global Caribbean / Film Media and Broadcasting

SELASSIE, DANA

Negotiating Black Identity in Bermudian Radio and Television: The Birth of Capitol Broadcasting

In January 18th, 1958, the Bermuda Broadcasting Company televised the opening of the island's first national television station, ZBM-TV. Within the diverse community of native Bermudians, American military personnel and British government officials, Bermuda's entry into international television broadcasting history as the first British colony to have its own fully operational television station, signalled a key period for the island's technological development and fostered a sense of national unification. However, as the privately owned national broadcasting station tried to balance its early television programming to reflect its British colonial identity with the popularity of American broadcasting culture, the island faced further challenges with more internal negotiations of identity with its economically displaced black community.

Within the seemingly unified nation, issues of racial discrimination and economic disparity were becoming more prevalent and even more contested, forcing the island to address the concerns of the black population who had become even more marginalized as the country introduced its national television station. One year after its opening, the Bermuda Broadcasting Company, like the rest of the country, remained segregated and race relations on the island had reached a critical point. As blacks engaged in week-long protests and boycotts against local white-owned businesses and cinemas, the racially divided island was brought to a standstill.

Following the official ending of segregation in Bermuda with the Theatre Boycotts of 1959, this paper will examine how the opening of Capitol Broadcasting Company, Bermuda's first black owned and operated radio and television station, was used as an anti-hegemonic tool in the 1960s. It references work by Stuart Hall and Michele Hilmes as it discusses the emergence of Capitol Broadcasting within the context of constructions and contestations of identity and representation in broadcast-

ing. It will highlight the role that Capitol's black radio disc jockeys and television producers played in the re-construction and articulation of black identity on the island, and discuss the influence that America and the West Indies had in shaping black identity articulated on Capitol's early radio and television programmes. As Bermuda can be described as being caught within a triangle of identity, colonized-British, [but] not English; Americanized, but not American; having deeply rooted ties to the Afro-Caribbean, yet, not a part of the West Indies, this paper presents a unique perspective as to how broadcasting played an essential role in constructions of Black Bermudian identity during a key period in Bermuda's economic, political and social reformation.

ASQUITH, WENDY

Haiti Visualised for Chicago's World Picture: Diaspora, Pan-Americanism, and Francophilia

This paper explores the presence of a Haitian national pavilion at the World's Columbian Fair held in Chicago in 1893. In recent scholarship, influenced by postcolonial paradigms, this World's Fair and others of the late nineteenth century have been predominantly read as embodying empire by encoding the binary relationship of coloniser to colonised in their landscapes. However in 1893 Haiti was neither colonised nor coloniser – how then are we to understand this nation's presence within the landscape of the fair?

To date analysis of the Haitian pavilion at this event has focussed on it as a site of black protest and African diasporic solidarity. Such claims substantially emanate from one decision: then Haitian president, Florvil Hyppolite appointed Frederick Douglass, renowned U.S. African-American abolitionist, to be external commissioner of Haiti's pavilion. Douglass used this opportunity to provide a space for U.S. African-Americans who had otherwise been marginalised at this spectacle. He and friends such as Ida B. Wells and William Edgar Easton used the space within the Haitian pavilion to promote Civil Rights for African-Americans domestically and to recuperate the image of blackness. However it is not clear that these activities corresponded to the vision and intentions of the Haitian politicians involved in shaping Haiti's presence at the World's Columbian Fair.

In this paper I argue that the over-extension of imperially- and racially-defined paradigms onto this event has obscured central motivations behind the Haitian decision to participate in this fair. After deconstructing some of the assumptions overlaid onto Haiti's pavilion through these paradigms I will then go on to highlight what I consider to be the central concerns obscured or left unaddressed by current scholarship. These include, firstly, Pan-American trade and political concerns best exposed by considering Haiti's pavilion in the context of other Latin American representations at the fair. Secondly there is a clear concern to assert and legitimate Haiti's national sovereignty, and thirdly – in contrast to Douglass' focus on Pan-African connections – there is an emphasis on the French aspects of Haiti's cultural and political history.

What I hope to demonstrate through this paper is that we have to peel away layers of expectation currently governing scholarship on nineteenth century World's Fairs, created through the over-extension of certain paradigms, in order to begin the work of considering further dynamics that were at play. Haiti's case allows us to break out of simple imperially- or racially-defined readings of

the World's Columbian Fair and consider what other international relationships were displayed there.

EVA SANSAVIOR

Relating the Americas: Édouard Glissant's Poetics of Chaos and Space

Since the beginning of Édouard Glissant's writing career, literature and the visual arts have played a key role in the ongoing definition of his distinctive poetics informing both his specifically poetic works and his wider body of cross-generic critical essays. In the service of the elaboration of his ceaselessly emergent poetics, Glissant has mapped multiple relationalities between the wide range of artists and writers referenced in his critical writings. But the cartographic energies of Glissant's essays, so to speak, have been deployed most insistently towards juxtapositions of the work of major North American and Latin American writers and artists (namely William Faulkner and Roberto Matta). In the context of a lack of critical engagement with these themes, my paper aims to offer novel perspectives on the interface between generic form (and its absence), theoretical idiom and poetics in Glissant's critical essays. Through readings of key essays spanning a thirty-year period, my paper will seek to account for the specific uses that Glissant makes of these artists' works in his evolving definition of a poetics centred around notions of 'chaos', 'space' and 'relation'.

ANA RODRIGUEZ NAVAS

Revelation, Canon Formation and the Cuban Literary Exile Community

The Cuban exile writer Guillermo Cabrera Infante once described himself as being "as British as muffins" and "the only English writer who writes in Spanish and knows how to spell idiosincracia." The joke hinted at Cabrera Infante's enduring preoccupation with what it meant to be a Cuban in exile, and especially what it meant to be a Cuban writer in exile. In this essay, I will explore the ways in which Cabrera Infante sought to create and insert himself into a Cuban literary exile community – an impetus, I will suggest, that was mediated in large part through acts of literary gossip. Cabrera Infante's writings, circulating in European and Latin American newspapers and magazines, used near-constant gossip to reveal details about the private life of writers such as Calvert Casey, Virgilio Piñera and Reinaldo Arenas to assert a Cuban literary community in exile. This gossip, primarily about writers living in exile, allowed him to publicly maintain the visibility of, and connection among, these exiled writers. It also served to position him at the center of that community: to gossip, after all, is to be "in the know", and to gossip about the literary circles of Cuban exiles is to be pre-eminent among them.

In thus seeking to use these revelations to construct an account of the Cuban exile community – to build a diasporic city of letters – Cabrera Infante framed the image of the exilic community along strongly ideological terms, and in specific opposition to the Castro regime. Those writers of whom Cabrera Infante disapproved ideologically, of whom Gastón Baquero is the most notable instance, were not singled out for particularly spiteful gossip, but were condemned to a worse fate: they were simply ignored. This refusal to engage with or even to acknowledge such writers was to prove a

powerful weapon: the ideological and political rifts between writers on and off the island, with and against the regime, endure in writings that continue to be influential decades later. Similarly, too, Cabrera Infante uses gossip as a narrative form that is by definition subversive, in that gossip revises or annotates pre-existing narratives that circulate publicly. My paper will demonstrate that Cabrera's use of gossip is marked by his awareness that the Castro government, too, made direct use of gossip. Writing in *Mea Cuba*, Cabrera Infante reminds us that after Carlos Franqui, a former *Revolución* editor, fled Cuba, Fidel Castro gave an interview in which he accused Franqui of having committed "among other crimes ... the crime of having abandoned his mother". This, Cabrera Infante notes, is "meros chismes" -- mere gossip (256). Still, these gossipy character attacks issued from Havana are in effect a power struggle, a battle to seize and hold control of an essentially historical narrative. It is with the same will, I suggest, that Cabrera Infante seeks, through gossip, to assert the collective identity of Cuba's literary exiles. The mesh of gossip, in this sense, is one from which neither the dictator nor the exile can escape.

Performance and the Arts

PATTEN, 'H'

Spiritual, Corporeal Practices in Jamaican Dancehall – A Film Installation and Conference Paper

The installation would ideally fit the Drum's downstairs exhibition space or the downstairs conference room [*It did*]. My performative paper can be part of a panel or presented within the exhibition space as a lecture demonstration [*both worked well*].

Dancehall has been argued as emerging out of a deliberate ideological shift from the cultural and spiritual philosophy of the Rastafarian associated 'roots rock reggae,' (Stolzoff, 2000). On the contrary, as a space in which notions of identity are developed and negotiated, dancehall may be read as part of the continuum of Jamaica's religious and spiritual philosophies through its cultural and artistic expression. Genealogically, through its dance vocabulary dancehall historically connects African/Jamaicans beyond the venue spaces of the slave quarters utilized by enslaved African forebears, back to the African continent itself, as this installation and conference paper will argue.

'For the African, Art is life, and the fullest expression of the African Drama is the Dance' according to Albert Mawere Opoku (1970, p.4), former Artistic Director of the Ghana (National) Dance Ensemble. This ethnographic installation highlights the dancing body, encoded with 'cultural knowledge' (Sklar 1991 p.6) that forms the social, religious, spiritual, symbolic, temporal and historical constructs within dance that enables the deconstruction of culture, in constructing 'a portrait of a people' (Sklar, 1991 p.6). The performance of dance therefore becomes the mode through which dancehall participants subvert the hegemonic values of the ruling-class, as the lower socio-economic members of Jamaican society strive to gain what Charles Mills (1997) terms 'smadditization' (personhood), the recognition denied them by race, in becoming somebody of worth.

The installation thereby illustrates the paper's argument that dancehall participants both consciously and/or subconsciously challenge death through the performance of what is perceived as slackness

(lewd/crude) dance movements that serve to declare the human ability to replace and renew any life death may claim (Opoku, 1970; Ryman 2010).

ROMAIN, GEMMA

Robert Adams, Black interwar London, and spaces of cosmopolitan life

This paper explores multi-ethnic artistic and cultural histories of interwar London through the life experiences of Robert Adams, a British Guianese student, musician, actor, and professional wrestler in 1930s London. Adams moved to Britain to study law and music, eventually deciding to focus on law. To raise money to fund his studies he started to wrestle. Robert Adams is pictured in the British cubist artist William Roberts' 1934 oil painting 'Sam Rabin versus Black Eagle', which portrays a match between Sam Rabin and Adams, whose wrestling moniker was Black Eagle. In 1934 The Sunday Graphic reported that 'wrestling enthusiasts all over the country know the Black Eagle. He is guaranteed to pack any hall.' At this time Adams also developed a successful acting career, which included performing as Dessalines in C.L.R. James' 1936 play Toussaint L'Ouverture, and in 1938 M. Gwen Edwards in the Gleaner newspaper reported that 'undoubtedly the outstanding British Negro stage and film actor in England is Robert Adams.' This paper explores Adams' multiple experiences of acting, wrestling, and studying, in the process illuminating wider experiences of being black in interwar London. The paper concludes by comparing his experiences to those of his wrestling partner in the Roberts painting, Sam Rabin, an artist from a Jewish migrant background who had a similar career experience to Adams, by developing a successful wrestling career to pay for his work as an artist.

FRANCIS, JACQUELINE

Jumpin' Up in Foreign: Caribbean Carnivals Abroad (London, NY, Toronto) (2642)

Charting diaspora in the visual arts takes accounts of influence and exchanges. The public celebration of Anglo-Caribbean carnivals--mounted in the US since the 1940s, in the UK since the 1950s, and in Canada since the 1960s--are significant examples of diasporic culture. Influenced by the Carnival traditions in Trinidad, Jamaica, and elsewhere in the West Indies, Caribbean carnivals abroad ("in foreign") also boast new protocols, that play out in social and political geographies, fought for and claimed.

Womens' Lives and Gendered History

ANIM-ADDO, ANYAA

'Miss Jenny That': gendering post-emancipation port town enterprise

Kit Candlin's work on Trinidad, Grenada and Demerara indicates that privileged women in early colonial Caribbean societies were particularly 'enterprising', and that the frontier phase of development provided significant opportunities for transient subjects (Candlin, *The Last Caribbean Frontier*, 2012). Similarly, Pedro Welch's research on colonial Bridgetown suggests that during the high era of slave society, the scale and flexibility of the urban environment offered distinct possibilities

for women's advancement (Welch, *Slave Society in the City*, 2003). However the late nineteenth century was characterised by large enterprise: major steamship lines and hotels expanded in ports such as Kingston and Bridgetown. At the same time, increased trading and tourism interconnections were developed with the United States (Taylor, *To Hell with Paradise*, 1993; Thompson, *An Eye for the Tropics*, 2006). This paper, which interrogates the gendering of enterprise in post-emancipation port towns, also considers how the legacies of urban opportunity translated into the late nineteenth and early twentieth centuries.

Drawing on colonial records, shipping company archives and travellers' accounts, I analyse relationships between big business and small-scale entrepreneurship in port town spaces. The first part of the paper considers large-scale maritime enterprise and examines the labour negotiations of major shippers the Royal Mail Steam Packet Company and the Imperial Direct Line within the broader post-emancipation economic context. The second part of the paper turns to focus on small-scale entrepreneurs, such as those who provided board and lodging for tourists. I stress that attempts to integrate the tourist economy posed an increasing threat to smaller undertakings during this period, whilst paradoxically representations of individual entrepreneurs were mobilised and sold as distinctively flavouring the Caribbean tourist experience. In this way, I seek to complicate contemporary perspectives on questions of globalisation and sustainability in Caribbean tourism.

YOUNG, HANNAH LOUISE

The absentee Duchess: West Indian plantation-ownership and the English country estate

Early nineteenth century representations of the absentee plantation-owner tended to depict a rich, ostentatious and often dissolute figure. This figure was also almost exclusively male. Yet in the 1830s, when slavery was abolished in the British West Indies, Mauritius and the Cape, around 20% of the absentee claimants to the Slavery Compensation Commission were women. These women have remained virtually invisible in the historiography of slavery, absenteeism and the British Empire.

This paper will explore one such woman. Anna Eliza Grenville, Duchess of Buckingham and Chandos inherited from her mother Hope Estate, a Jamaican plantation upon which worked 379 enslaved men, women and children. Yet Anna Eliza never visited Jamaica and her relationship with Hope was entirely an epistolary one. She spent most of her time at her beloved Avington, a country house in Hampshire that she had inherited as part of her father's Chandos estate. Predominantly using Anna Eliza's personal correspondence, contained within the Huntington Library's Grenville Papers, I will explore the relationship between Anna Eliza's country and colonial estates, a connection which became particularly critical in the mid-1830s.

Following the abolition of slavery in 1834, Anna Eliza organised the emigration of several dozen of her Hampshire labourers to work on her Jamaican plantation alongside the formerly enslaved 'negroes' currently still apprenticed on the estate. Having organised the recruitment of volunteers, the acquisition of provisions and their transatlantic voyage, she then continued to monitor the progress of her self-proclaimed 'fine young men.' An expensive and bold undertaking, taking charge of

‘the emigrants’ occupied a great deal of Anna Eliza’s time and effort over a period of several years. A complex transatlantic enterprise, it also demonstrated the varied ways landed individuals like Anna Eliza negotiated their position as women and wives on a daily basis.

Perhaps unsurprisingly, this project was an abject failure. Several of the young men died shortly after arriving in Jamaica, and most of the others struggled in the hot climate, thousands of miles from home. Despite initial encouraging reports, it soon became clear that the emigrants were not proving themselves to be the conscientious and industrious labourers it was hoped they would be and that the plantation was being ‘entirely neglected.’ Anna Eliza’s attempts to sustain Hope’s profitability beyond the period of slavery were ultimately completely unsuccessful. Looking at the Duchess of Buckingham and Chandos’ ill-fated endeavour, however highlights the complex intersections between race, class and gender across both metropole and colony. Delving beyond the stereotype of the absentee planter challenges traditional conceptions of absenteeism as a necessarily male endeavour whilst also highlighting the myriad links between the West Indian colonies and the traditional English country estate.

Mobilities and Migration

TALBURT, TONY

Andrew Watson: The Caribbean Football Genius, Pioneer and Superstar

In recent times there have been much warranted attention given to Arthur Wharton and Walter Tull for their achievements as black football pioneers in Britain. As far as the Caribbean region is concerned, it is not normally associated with the origin, development or proliferation of football superstars and celebrities of high international standards. This paper, however, seeks to examine the remarkable achievements of Andrew Watson, the Guyanese-born football genius, pioneer and superstar. Watson (1856-1921) was not only the world’s first black football administrator, the world’s first black captain of a national team when he captained Scotland in 1881-1882, and the first black player to win the Scottish Cup three times, he was regarded during the 1880s, as one of Britain best footballers. Very importantly, Andrew Watson was also part of the late 19th century pioneering movement which helped to influence the very nature and development of how the game of football in Britain, and subsequently the rest of the world, would come to be played.

Commemorating Slavery

KALADEEN, Maria del Pilar

‘A Native of British Guiana’? White Creole Identity and Barton Premium’s Eight Years in British

For obvious reasons, recent histories of Guyana have largely focused on the former colony’s periods of slavery and indenture. Yet from the early days of Guyana’s settlement, and even under Dutch rule, there has been a white, creole presence in this fascinating part of the Caribbean. Indeed archival material in libraries and in newspaper collections from the nineteenth and early twentieth centuries reveal compelling ruminations on white creole identity and the Creole language written by

Europeans born in the colony. Yet to what extent can we view these texts as early-Guyanese literature and what features do they share with later writing on Guyana and its people?

In this paper I would like to explore what I will argue is an important but neglected text written by a white creole planter born in Guyana before the turn of the 19th century. 'Eight Years in British Guiana: Being the Journal of a Residence in that Province, from 1840 to 1848' (1850) was penned under the pseudonym 'Barton Premium' (the name of a then famous brand of whiskey) and is a journal of a planter's residence in British Guiana during the years following the termination of the apprenticeship system and the commencement of Indian indenture. Premium's work was part of a genre of writing about the economic crisis in the West Indies in the 1840s and 1850s that was fuelled by the desire to influence metropolitan policy in the region, as such these texts were essentially pro-planter and pro-indenture. What then, singles out Premium's work as unique? In this paper I want to argue that Premium's assertion of his own identity as Guyanese and his inclination towards demonstrations of social equality with the indentured East Indians on his estate separate him from the largely absentee planter class who were clamouring to be heard by the British government of the time.

HØGSBJERG, CHRISTIAN

Commemorating Anti-racism: The Origins of the C.L.R. James Library in Dalston, Hackney

On 29 March 1985, the Dalston Library, built in 1959 and located on Dalston Lane in Hackney in north-east London, was renamed after C.L.R. James (1901-1989), the great black Trinidadian Marxist and Pan-Africanist historian and writer, to coincide with Hackney Council's 'Anti-Racist Year'. As part of this Hackney Council supported a 'C.L.R. James Week' which ran from 24-29 March 1985, and produced a booklet to commemorate the naming of C.L.R. James Library (Dalston). As Anthony Kendall, Chair of Leisure Services for Hackney Council, the department which oversaw library service provision and suggested the name change, wrote in this booklet, 'we are proud and honoured that C.L.R. James has agreed to lend his name to a Hackney library. The naming of the Library after an internationally famous historian, writer, philosopher, socialist, Pan-Africanist and cricket enthusiast is most appropriate. This symbolises Hackney Council's Leisure Services commitment to racial equality. We have in recent years ensured that our services serve all the people of Hackney. Our continuing progress to full racial equality will only take place if we are vigilant and strong'. Hackney Council's 'Anti-Racist Year' was part of a broader initiative 'London Against Racism', undertaken by the Greater London Council (G.L.C.) - then under the leadership of Ken Livingstone. This paper will commemorate the 30th anniversary of the C.L.R. James Library, and explore its origins which lie in the development of Hackney as a community of black settlement post war and in the 1980s saw a combination of black self-organisation from below, municipal socialism from above, and wider anti-racist campaigning come together to work to make local libraries more representative of black and ethnic minority communities. As well as recovering the history of the community campaign which lay behind the decision to rename the library, it will also explore James's own life and work in the last decade of his life while living in Brixton, London - and his relationship to local radicals in Hackney, including discussion of a speech James gave to Hackney

Black Alliance in 1983.

ROBINSON, Alex

Edward Rushton: Envisioning The Unthinkable

In the heart of Liverpool's slave trade, blind poet, Edward Rushton, used the whole arsenal of 18th C social media to oppose slavery; for Rushton poetry was direct action and he broke the mould for abolitionist poetry. He avoided the stock model of the petitioning slave, speaking rather in the voice of the enslaved; in the West Indian Eclogues he portrays the overwhelming brutality of the plantation and uses the poetic voice to imagine the unimaginable – the rape of the wife of an enslaved African: he plans his revenge: in Toussaint to his troops he speaks in voice of Toussaint himself – rousing his troops to resist re-enslavement. At a time when the majority of the abolitionist movement in the UK was 'panic-struck with the transactions in St. Domingo' (Wilberforce, I, 340), Rushton argued that the enslaved had not simply the right, but the duty to rebel. In Coromantees he takes this requirement to revolt beyond the specific oppression of slavery to apply to all who are oppressed. In 1796 he wrote the Expostulatory Letter to George Washington, which exposed his hypocrisy as an owner of slaves and the leader of a country which proclaimed liberty for all but the enslaved. It became a landmark in antislavery campaigning on both sides of the Atlantic. Was he attempting to revive the movement in the 1790s by making stronger links with international antislavery?

AGM Minutes

AGM of the Society for Caribbean Studies
The Drum International Arts Centre
Thursday 2 July 2015

1. Apologies for absence

Karen Salt, Diana Paton, Susan Mains, Dana Selassie

2. Minutes of AGM 2014

The Minutes were agreed as correct (Proposed Gad Heuman; Seconded David Lambert)

3. Matters Arising

There were no matters arising

3. Chair's Report

Pat Noxolo invited Claire Pascolini-Campbell from the International office of the British Academy to address the Society. CP-C reported that the BA is looking to engage further with research on the Caribbean. She alerted the Society to the mobility research grants available as part of capacity building initiatives. She reported a 30% success rate. She also noted the Newton International Research Fellowships for postdoctoral researchers. She noted that most applications for the region of Latin America and the Caribbean fall into the area of Latin American research.

PN reported on the conference and noted that there were a good crop of papers – consistent with average of previous years:

PN noted that the SCS were pleased to see a good number of papers from the Caribbean, and from people who had not attended the conference in recent years.

PN reported that the question of conference costs remained an important issue and asked members for ideas to make these fair. Discussion included thinking about higher fees for some and lower fees. There was some discussion about the status of early career researchers without permanent employment and their eligibility for concession rates. It was noted that the postgraduate conference was a very useful way to engage students who either could not attend the conference or to advertise it to potential delegates.

ACTION: Make clearer on the website who is eligible for the bursary (presently Caribbean and postgraduate researchers) and clarify information about the pay structure on the website.

PN reported the following collaborations with other societies:

Renewal of UKCASA membership (Learned Societies and Subject Associations Network)

Attended ESRC Learned Societies meeting (powerpoint available on request): defining priorities (e.g. cities and big data); interdisciplinarity; sharing priorities across providers; demand management (pushing down number of weak applications through greater filtering within institutions and tightening of peer review college); next phase of DTC network

Due to attend AHRC subject association meeting in September

Invitations to attend openings of two new centres: Newcastle, ILAS (proposed), and KQ attended (on our behalf) Standing Committee of Directors/Heads of Latin American and Caribbean centres

PN reported that she did not attend Regional Studies Association, SIDSnet or ISISA, or CSA (but that she intends to go to Haiti in 2016)

PN noted her continued interest in discussing a SCS online journal. Steve Cushion reported that the web infrastructure could be set up, and expressions of interest were invited from members of the Society.

ACTION: follow up interest in journal.

PN reported that efforts to promote greater involvement from the mass of the Caribbean Studies community have been successful, and that there was a particularly good response to the questionnaire and discussion in autumn last year. She noted that it is possible to be much more interactive now with no need to wait for an AGM for members to initiate discussions on the maillist, and social media, such as twitter, being used more.

5. Vice Chair's Report

Nothing to report

6. Treasurer's Report

[Insert figures from Jak]

The Brigid Jones fund was discussed and JP noted that the award costs £1500 and annual donations total about half that cost. It was noted that continued effort is needed to sustain the life of the Brigid Jones Award. The Stuart Hall film fundraiser on Tuesday 30 June did not raise significant funds, but was deemed a success in terms of community outreach. The possibility of producing a volume or publication relating to the Brigid Jones awardees was suggested by H Patten.

7. Secretary's Report

Gemma Robinson thanked members for prompt communication about attending the conference.

8. Newsletter Editor's Report

SC proposed a new deadline for receipt of panel reports: end of August. SCS approved.

SC proposed that members contribute to the newsletter with news of current research and that this could feed into the website. This was approved.

9. Membership review update

Nothing to report.

10. Website report

SC reported that he continues to manage the website and welcomes information and news for it.

11. Postgraduate conference report

Kimberley Thomas reported on the successful postgraduate conference at Warwick on 30 June. This was organised by Dana Selassie (Nottingham) and Kimberley Thomas (Warwick) with contributions from Caribbeanists. A slideshow and report will be uploaded to the society website.

12. Proposed amendment to the constitution

PN reported feedback from an earlier conference about experiencing racism. PN proposed [insert amendment].

PN proposed SC seconded.

ACTION: the amended constitution will be posted on the website.

13. Election of Committee Members

GR thanked Kimberly Thomas, Karen Salt and Susan P. Mains for their work this last year. GR reported that she had received nominations from the following people to become ordinary members:

Steve Cushion
Richard McGuire
Eva Sansavior
Karen Wilkes
Dana Selassie
Laetitia Saint-Loubert
Meleisa Ono-George

The following people continue in their roles in the Executive Committee

Pat Noxolo (Chair)
Lorna Burns (Vice-Chair)
Anyaa Anim-Addo (Conference Co-ordinator)
Jak Peake (Treasurer)
Gemma Robinson (Secretary)

14. Conference arrangements

Feedback so far: Meleisa Ono-George noted that she thought the conference venue was good, and the food was good.

Questions about community engagement - Stuart Hall fundraiser, dance practice

Arrangements for conference 2016

Diana Paton proposed Newcastle to coincide with opening of the Newcastle Institute of Latin American Studies. Members approved this proposal.

Suggested panels for 2016

200th anniversary 1816 rebellion
Barbados and Guyana independence anniversaries
Production of knowledge
Transnational Archives
New Cuba
LGBT sexualities in Caribbean
Film and TV
Indentured communities

Suggestions were offered about how to celebrate the 40th anniversary including:

An Exhibition of SCS past and present
An exhibition of Brigid Jones posters/presentations.

Any Other Business

SC and Eva [***] presented a draft statement condemning the denaturalization and deportation of Dominicans of Haitian Descent from the Dominican Republic. This was supported by the AGM and will be posted to the SCS website for recirculation by members.

Society for Caribbean Studies

Accounts

Presented at the committee meeting, 17 September 2015

LATEST BALANCES (16 September 2015)

Current	£11,403.39
Reserve	£11,022.83
Capital (Bridget Jones fund)	£5,134.83
<i>Total assets</i>	£27,561.05

FINANCIAL SUMMARY FOR THE DRUM 2015

Income

Conference fees	£10,490.00
Bridget Jones donations	£330.00
Bridget Jones matching	£330.00
Membership	£1035.00
<i>Total income</i>	£12,185.00

Expenditure

2015 conference	£11,250.00
Bridget Jones speaker	£ 1,174.94
Bridget Jones match funding	£330.00
<i>Total expenditure</i>	£12,754.94

Notes

- There were a few no shows which affected income.
- We refunded one no show for almost the full conference fee.
- We received no income from the film showing, though neither has the Society been charged for the event.
- As agreed in the AGM, £1000 had been transferred from the reserve account to the current account; this is not factored into the figures above.



BRITISH ACADEMY

for the humanities and social sciences

International Partnership and Mobility Scheme

Aims

The International Partnership and Mobility Scheme aims to support the development of partnerships between the UK and other areas of the world where research excellence would be strengthened by new, innovative initiatives and links.

The Scheme intends to strengthen research capacity/capability, with all partners gaining from the collaboration, and to initiate the development of long-term, links between the UK and overseas scholars whilst also encouraging an intra-regional exchange of expertise and knowledge sharing.

In this round the Scheme is open to three-year and one-year awards for research partnerships between scholars in the UK and scholars in Africa, Latin America and the Caribbean, the Middle East, Eurasia, South Asia, East and South-East Asia.

One-year awards may be viewed as pump priming grants suited to initiate new collaborative partnerships. Three-year awards will develop research further, and involve a more extensive programme of collaboration and exchange.

Awards cover any branch of the humanities or social sciences and are intended to focus on collaborative research on a specific theme of mutual interest, rather than purely on establishing networks.

Partnerships might include a range of related activities, and mobility (in the form of visits in both directions, exchanges, etc.) should form an integral part of proposals. Workshops and seminars should form an integral part of the programme. The main purpose of the funding is to cover travel and maintenance costs, although costs related to other eligible activities will be considered. Partnerships including a training element and involving scholars in the early stages in their career will be looked on favourably.

UK-Taiwan One-Year Partnerships: Under the umbrella of the International Partnership and Mobility Scheme, one-year partnerships between UK scholars and scholars in Taiwan will be co-funded by the British Academy and the Taiwan Ministry of Science and Technology (MOST).

UK-SASS One-Year Partnerships: Under the umbrella of the International Partnership and Mobility Scheme, one-year partnerships between UK scholars and scholars in any of the research institutes at the Shanghai Academy of Social Sciences (SASS) will be co-funded by the British Academy and SASS.

Eligibility Requirements

Applicants must be of postdoctoral or equivalent status. Research must be in the field of the humanities or social sciences.

Both a principal applicant and co-applicant are required for this scheme. The principal applicant must be 'ordinarily resident' in the United Kingdom, the Isle of Man or the Channel Islands and must be able to demonstrate that they will be based at their present employing research-active institution in the UK for the duration of the award.

The co-applicant must be an academic based in a research-active institution in Africa, Latin America and the Caribbean, the Middle East, Eurasia, South Asia, East or South-East Asia and must also be able to demonstrate that they will be based at their present employing institution for the duration of the award.

Value and Duration

Grants are offered up to a maximum of £10,000 per year for a period of one year or three years. Successful awards must start on or after 1 September 2016 and no later than 31 March 2017.

Application Process

The 2016 round is now open.

- Application deadline: 10 February 2016
- Organisation Approval deadline: 11 February 2016
- Referee/HoD deadline: 18 February 2016
- Decisions made: June 2016

www.britac.ac.uk/funding/guide/intl/International_Partnership_and_Mobility.cfm

During the 2015 conference, we shared the Drum with an exhibition about

Asylum Seekers from Zimbabwe.

12 YEARS EXHIBITION

Oral histories and the story of Zimbabwean asylum seekers in the UK from 2001 to 2013

The Drum, 144 Potters Lane, Aston, Birmingham B6 4UU • 0121 333 2400

Wednesday 1st – Friday 10th July 2015

Exhibition also touring to Brighton, Leicester and Manchester

