

Society for Caribbean Studies

Newsletter

2016-7



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An aerial photograph of a tropical coastline, showing a white sandy beach curving along the edge of turquoise water. The water transitions from a light, foamy white near the shore to a deep, vibrant blue further out. The land is lush and green, with some buildings visible near the beach. The overall scene is serene and picturesque.

41st Annual Conference
**Society for
Caribbean Studies**
University of Essex
5-7 July, 2017

Call for Papers 2017

41st Annual Conference of the Society for Caribbean Studies University of Essex, 5-7 July, 2017

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 from all disciplines of Caribbean Studies are welcomed. They can address any theme or topic focused on the Caribbean extended region. We also welcome proposals for complete panels, which should consist of a minimum of 3 and a maximum of 4 presenters. Those selected for the conference will be invited to give a 20-minute presentation. Abstracts should be submitted along with a short bio of no more than 150 words by **13th of January 2017**. Proposals received after the deadline will not be considered.

Llamada a la participación 41 Conferencia Internacional de la Asociación Británica para los Estudios del Caribe (Society for Caribbean Studies), Universidad de Essex, Inglaterra, 5-7 Julio 2017

La Asociación Británica para los Estudios del Caribe (Society for Caribbean Studies) solicita ponencias y trabajos de investigación sobre el Caribe y sus diásporas, en su espacio hispano, francés, holandés y anglófono. Se pueden proponer ponencias individuales tanto como paneles de 3 a 4 personas, sobre todo tema y campo de investigación dentro de los estudios caribeños. Las personas interesadas deben mandar un abstracto en inglés de 250 palabras junto con una biografía de 150 palabras antes del **13 de Enero 2017**. El idioma de la conferencia será el inglés. Los ponentes seleccionados tendrán 20 minutos para presentar. No aceptaremos proposiciones después de la fecha límite.

Appel à Contribution

L'Association Britannique pour les Etudes de la Caraïbe (Society for Caribbean Studies) lance un appel à candidature pour sa 41ème conférence annuelle qui se tiendra à l'Université d'Essex en Angleterre, du 5 au 7 Juillet 2017. La conférence est ouverte à toutes les disciplines des études caribéennes, et aux contributions dont les thématiques de recherche abordent l'espace caribéen et ses diasporas, tant dans les zones anglophones qu'hispaniques, hollandaises et françaises. Nous vous invitons à soumettre vos propositions sous la forme de résumés de 250 mots en anglais, accompagnés d'une biographie de 150 mots avant le **13 Janvier 2017**. Les propositions envoyées après cette date ne seront pas considérées. Nous acceptons les propositions individuelles ainsi que les panels (min 3 personnes / max 4 personnes). Les participants auront 20 minutes pour présenter leurs travaux.

Society for Caribbean Studies Committee

2016-17

Executive Committee

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Committee Roles

Bridget Jones Award chair: Audley Chambers
David Nicholls Prize subgroup: Chair of SCS plus 2 others
Membership Secretary: Steve Cushion
Newsletter: Steve Cushion
Post-graduate Representative: Diana Josan and Ayshah Johnston
Conference Co-ordinator: Meleisa Ono-George
Webpage and IT: Steve Cushion
Fundraising:
Conference Bursaries: Chair of SCS, Treasurer, + 1
Conference poster: Steve Cushion and Chair

SCS Postgraduate Conference

Call For Papers 2nd Annual Postgraduate Conference

**Centre for Caribbean and Diaspora Studies, Goldsmiths College,
University of London, Date: 22nd May 2017**

The Society for Caribbean Studies Postgraduate Caribbean Network invites submissions of abstracts of not more than 250 words for research papers on the Hispanic, Francophone, Dutch and Anglophone Caribbean and their diasporas for this annual postgraduate conference. We welcome abstracts from postgraduates at various stages of their research, whose research concerns any aspect of Caribbean Studies. We also 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 short presentation. Abstracts should be submitted along with a bio of not more than 150 words by **31st March 2017**. Proposals received after the deadline will not be considered.

We intend this to be an opportunity for delegates to share and receive feedback on their work in a friendly and informal setting.

In addition to paper panels, the conference intends to offer:

- A keynote address (TBA)
- A panel of experts in Caribbean studies sharing tips and personal experiences of building an academic career
- Refreshments, a lunch and a drinks reception to round off the day

This event is free to attend. It has been thought out in the spirit of last year's inaugural postgraduate conference. As Caribbean postgraduates are often dispersed across departments and universities, this event hopes to offer delegates an opportunity to meet with others who share their interests and to discuss their work, fostering ties that will endure throughout their studies. Many postgraduates also felt that the postgraduate conference held last year had provided them with a unique experience that prepared them to present papers to the annual conference of the Society for Caribbean Studies (SCS) that took place later in the year.

Members' Recent Publications and Current Projects

If we missed your publication this year, let us know and we can include it in future editions.

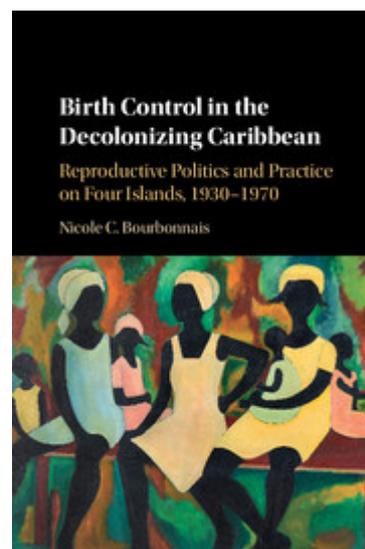
There is also a Members' Publications section on the SCS website, which we would like to keep updated, so send us details of any of your publications as they come out.

Write to scs@community-languages.org.uk

Birth Control in the Decolonizing Caribbean Reproductive Politics and Practice on Four Islands, 1930–1970

Nicole C. Bourbonnais

Over the course of the twentieth century, campaigns to increase access to modern birth control methods spread across the globe and fundamentally altered the way people thought about and mobilized around reproduction. This book explores how a variety of actors translated this movement into practice on four islands (Jamaica, Trinidad, Barbados, and Bermuda) from the 1930s–70s. The process of decolonization during this period led to heightened clashes over imperial and national policy and brought local class, race, and gender tensions to the surface, making debates over reproductive practices particularly evocative and illustrative of broader debates in the history of decolonization and international family planning. Birth Control in the Decolonizing Caribbean is at once a political history, a history of activism, and a social history, exploring the challenges faced by working class women as they tried to negotiate control over their reproductive lives.



'Shuttles in the Rocking Loom' Mapping the Black Diaspora in African American and Caribbean Fiction

Jennifer Terry

Shuttles in the Rocking Loom': Mapping the Black Diaspora in African American and Caribbean Fiction explores the symbolic geographies found within modern black fiction and identifies a significant set of relations between these geographies and communal affiliations, identity politics, and understandings of a diasporic past. Employing a pliant sense of the term 'mapping', it offers analysis of diverse sites, landscapes, journeys, and orientations that address diasporan historical experience and often expose oppressive spatial orders or revise colonial representations. A comparative approach encompasses Anglo- and Francophone novels emergent from North America, the Caribbean, and Europe and spanning the twentieth century. The study draws on postcolonial theories of the transnational, cross-cultural formations initiated by racial slavery, while shaping its own geographical focus. In particular, spatialised aspects within the work of Édouard Glissant and Paul Gilroy provide departure points for new investigation into the prominence of space and place in a powerful black diaspora imaginary. Not only are resistant counter geographies charted but attention to narrative poetics also reveals distinctive mappings of interrelation between the temporal and spatial in diasporic fiction. Chapters examine the meanings of the US North and South; Caribbean definitions of both the plantation and anti-plantation locations; engagements with the Atlantic Middle Passage and other oceanic trajectories; and plotting of stratifications, transformative interactions, and the search for belonging in the diasporic city. Converging geographical visions in African American and Caribbean fiction are found to articulate dislocation and traversal but also connection and emplacement.



Keisha Mitchell

recent articles in the *International Journal of Research in Engineering, IT and Social Sciences*

The Caribbean Psyche: 50 Years after Mr. Biswas.

http://www.indusedu.org/pdfs/IJRESS/IJRESS_821_58601.pdf

The Community Renewal Programme (CRP): The Case of Majesty Gardens.

http://www.indusedu.org/pdfs/IJRESS/IJRESS_823_93276.pdf

The Caribbean Psyche in Work, Wealth and Wealth Creation.

http://www.indusedu.org/pdfs/IJREISS/IJREISS_843_14409.pdf

Politics, Power and Identity in the Caribbean Psyche.

http://www.indusedu.org/pdfs/IJREISS/IJREISS_869_21180.pdf

Anthems of Hope to Ballads of Despair?

http://www.indusedu.org/pdfs/IJRESS/IJRESS_874_31583.pdf

Journey to Gold: The Caribbean Psyche in Sports.

http://www.indusedu.org/pdfs/IJRESS/IJRESS_876_93216.pdf

The Jamaica Social Investment Fund: Contributing to Sustainable Development in Jamaica.

http://www.indusedu.org/pdfs/IJRESS/IJRESS_921_54211.pdf

"Jamaica Community Experiences": Exploring the Jamaica Social Investment Fund and Rural Economic Development Initiatives.

http://indusedu.org/pdfs/IJRESS/IJRESS_978_37810.pdf

JSIF Investing in Community Development through Education.

www.indusedu.org/pdfs/IJRESS/IJRESS_986_23682.pdf

THE PERMEABILITY OF SHAKESPEARE'S PLAYS: TEMPESTS IN THE CARIBBEAN

Concepción Mengibar

In 2016, the 400th anniversary of the death of Shakespeare has provided opportunities for scholars, who have been working for years on performance and the Caribbean, to present a revision of the Bard's view of colonization. Of all his plays, *The Tempest* is the one that has been most frequently restaged in terms of the colonial/postcolonial relationship. I will explore Caribbean visions of the master-slave relationship in George Lamming's *The Pleasures of Exile* (1960) and *Water with Berries* (1971) alongside Aimé Césaire's *Une Têmpete* (1969), and show how these writers reinterpret the political relationships between Prospero and Caliban from a Caribbean Caliban's perspective, as well as the transformation of Prospero into Columbus in the Cuban play *Otra Tempestad* (*Another Tempest*) by Raquel Carrió and Flora Lauten (1997) and their vision of how the concept of island works.

Scripta Uniandrade v. 14, n. 2 (2016)

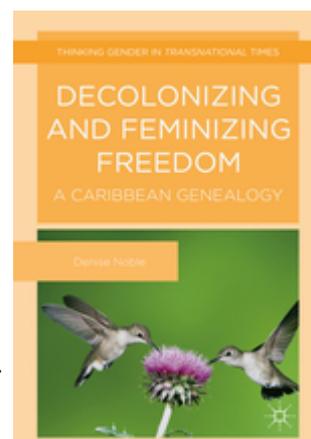


Decolonizing and Feminizing Freedom, A Caribbean Genealogy

Denise Noble

This book traces the powerful discourses and embodied practices through which Black Caribbean women have been imagined and produced as subjects of British liberal rule and modern freedom. It argues that in seeking to escape liberalism's gendered and racialised governmentalities, Black women's everyday self-making practices construct decolonising and feminising epistemologies of freedom. These, in turn, repeatedly interrogate the colonial logics of liberalism and Britishness.

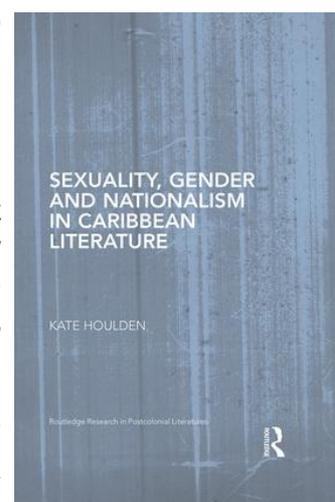
Genealogically structured, the book begins with the narratives of freedom and identity presented by Black British Caribbean women. It then analyses critical moments of crisis in British racial rule at home and abroad in which gender and Caribbean women figure as points of concern. Post-war Caribbean immigration to the UK, decolonisation of the British Caribbean and the post-emancipation reconstruction of the British Caribbean loom large in these considerations. In doing all of this, the author unravels the colonial legacies that continue to underwrite contemporary British multicultural anxieties. This thought-provoking work will appeal to students and scholars of social and cultural history, politics, feminism, race and postcoloniality.



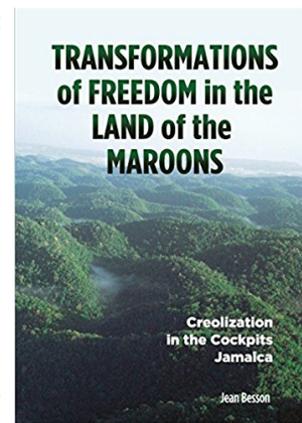
Sexuality, Gender and Nationalism in Caribbean Literature

Kate Houlden

This book is the first to focus exclusively on issues of gender and sexuality in a range of post-war novels from the Anglophone Caribbean. Concentrating on the 1950s to the mid 1970s, it highlights the period's diversity of sexual concerns. New readings of seminal figures like Samuel Selvon and George Lamming are offered, in tandem with discussion of innovative, lesser-studied authors such as Andrew Salkey, Oscar Dathorne and Rosa Guy. Whereas this body of work has tended to be characterised as minimally engaged with sexuality and overly reliant on patriarchal, heteronormative frameworks, the book takes a different approach. First, it unpacks the motivations behind the masculinist bent of much of this writing, emphasising the anxieties underlying such assertion. It exposes both the gendered and sexual imperatives of the nationalist project and the destabilising effects of migration on masculine performance. Second, it brings to life a range of critically neglected same-sex desires. Framing such longing as both narratively and nationally disruptive, it recovers the marginalised erotic relations that challenge fantasies of national cohesion. As a result, the book opens up existing mappings of Caribbean fiction. Drawing on queer theory, feminism and masculinity studies, it highlights the ways in which sex both exceeds and threatens the imagined unity on which the nationalist vision depends.



**Transformations of Freedom in the Land of the Maroons:
Creolization in the Cockpits Jamaica**
by *Jean Besson*

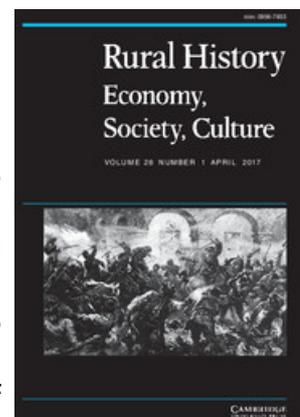


Despite outstanding histories and ethnographies on maroons, there has been little attempt to draw modern maroons into a comparative perspective with the descendants of emancipated slaves who are the majority of African-Americans today. There is therefore a gap in the comparative exploration of creolization in maroon and non-maroon derivations of African-American slave cultures. *Transformations of Freedom in the Land of the Maroons* bridges that gap through a comparative ethnography of three post-slavery transnational communities - Accompong, Aberdeen and Maroon Town - that stand fast in the Jamaican Cockpit Country today. The Cockpit Country, so named after the cock-fighting pits introduced by the Spanish to the Americas, with steep mountains and deep valleys, straddles the interior of adjoining parishes in central Jamaica. During slavery these Cockpits served as a refuge for fighting maroons and the provision grounds of plantation slaves. In the twenty-first century Accompong endures as a corporate maroon society; Aberdeen is a village descended from emancipated slaves; and Maroon Town is a community claiming descent from planters, maroons and slaves. Consolidating over 30 years of research and fieldwork in these communities, Jean Besson provides a sweeping yet all-encompassing examination of comparative creolization and the complexities of ethnicity at the maroon/non-maroon interface. *Available in the UK from Eurospan.*

**Botanical Gardens and their Role in the Political Economy of
Empire: Jamaica (1846–86)**

Duncan Taylor

Volume 28, Issue 1, April 2017, pp. 47-68



A variety of plants were distributed across Jamaica from the island's botanical gardens during the second half of the nineteenth century. This work became increasingly important over the period dating from 1846 to the end of the century when succeeding superintendents (subsequently directors) eagerly promoted the scheme. Yet, each head differed in their reasons to send out this 'useful' flora. In this article I consider the three men in charge of the public gardens from 1846 to 1886 and the context in which they decided that local plant distribution was important to pursue. Diversification of economic crops occurred, despite the plantocracy arguing that sugar and a few other plantation plants were the be all and end all of the Jamaican agricultural economy. By contextualising this activity we can tentatively start to unpick the role of minor officials in colonial life and the development of an aim to enrol the island's petty agriculturalist in particular economies calibrated around ideas of free trade, class and 'race'.

Calibán: Roberto Fernández Retamar's American Intelligence

Peter Hulme

Small Axe, Volume 20, Number 3, November 2016 (No. 51)

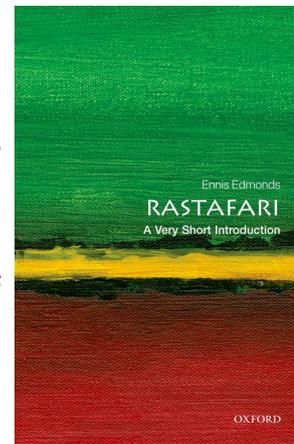
On the forty-fifth anniversary of the publication of Cuban writer Roberto Fernández Retamar's influential polemic *Calibán*, this essay revisits the circumstances in which Fernández Retamar wrote the piece and assesses its continuing significance for the Caribbean as a region. Attention is paid to how Fernández Retamar inserts his argument into the long-running debate about Latin American identity but then relocates the central figure of Caliban to the Caribbean, where other writers such as Aimé Césaire and George Lamming had already begun to address the nature of colonialism via the relationship between the Shakespearean figures of Prospero and Caliban. Also underlined is the importance to *Calibán* of Fernández Retamar's quotations from José Martí and Che Guevara.



Rastafari: A Very Short Introduction

Ennis Barrington Edmonds

From its obscure beginnings in Jamaica in the early 1930s, Rastafari has grown into an international socio-religious movement. It is estimated that 700,000 to 1 million people worldwide have embraced Rastafari, and adherents of the movement can be found in most of the major population centres and many outposts of the world. *Rastafari: A Very Short Introduction* provides an account of this widespread but often poorly understood movement. Ennis B. Edmonds looks at the essential history of Rastafari, including its principles and practices and its internal character and configuration. He examines its global spread, and its far-reaching influence on cultural and artistic production in the Caribbean and beyond.



David Geggus

"Slavery and the Haitian Revolution."

In *Cambridge World History of Slavery, vol. 4*, ed. David Eltis, Stanley Engerman, Seymour Drescher. New York: Cambridge University Press, 2017. pp. 321-343.

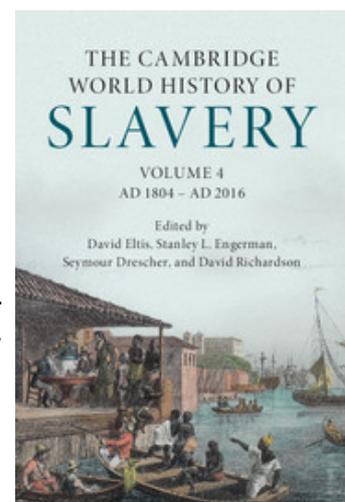
"The Louisiana Purchase and the Haitian Revolution."

In *The Haitian Revolution and the Early U.S.: Histories, Geographies, Textualities*, ed. Elizabeth M. Dillon, Michael Drexler. Philadelphia: University of Pennsylvania Press, 2016. pp. 117-129, 345-348.

"Haiti's Declaration of Independence."

In *The Haitian Declaration of Independence: Creation, Context, and Legacy*. ed., Julia Gaffield. Charlottesville, VA: University of Virginia Press, 2016. pp. 25-41.

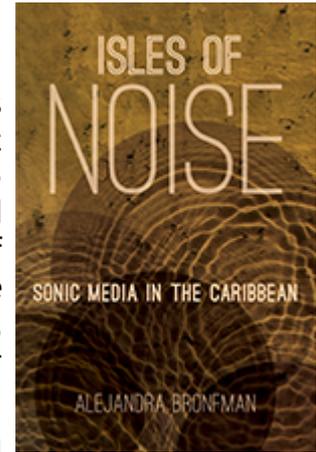
"Saint Domingue, le Marronnage, et la Révolution haïtienne." In *Sociétés marronnes des Amériques. Mémoires, patrimoines, identités et histoire XVIIe au XXe siècles*, ed. Jean Moomou. Matoury (Guyane): Ibis Rouge. 2015. pp. 127-138.



Isles of Noise, Sonic Media in the Caribbean **Alejandra Bronfman**

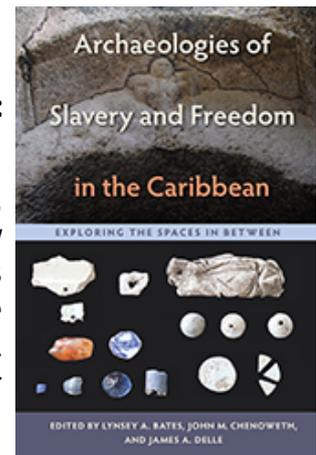
In this media history of the Caribbean, Alejandra Bronfman traces how technology, culture, and politics developed in a region that was "wired" earlier and more widely than many other parts of the Americas. Haiti, Cuba, and Jamaica acquired radio and broadcasting in the early stages of the global expansion of telecommunications technologies. Imperial histories helped forge these material connections through which the United States, Great Britain, and the islands created a virtual laboratory for experiments in audiopolitics and listening practices.

As radio became an established medium worldwide, it burgeoned in the Caribbean because the region was a hub for intense foreign and domestic commercial and military activities. Attending to everyday life, infrastructure, and sounded histories during the waxing of an American empire and the waning of British influence in the Caribbean, Bronfman does not allow the notion of empire to stand solely for domination. By the time of the Cold War, broadcasting had become a ubiquitous phenomenon that rendered sound and voice central to political mobilization in the Caribbean nations throwing off what remained of their imperial tethers.



Lynsey Bates (ed) **Archaeologies of Slavery and Freedom in the Caribbean: Exploring the Spaces in Between**

Caribbean plantations and the forces that shaped them--slavery, sugar, capitalism, and the tropical, sometimes deadly environment--have been studied extensively. This volume turns the focus to the places and times where the rules of the plantation system did not always apply, including the interstitial spaces that linked enslaved Africans with their neighbors at other plantations.

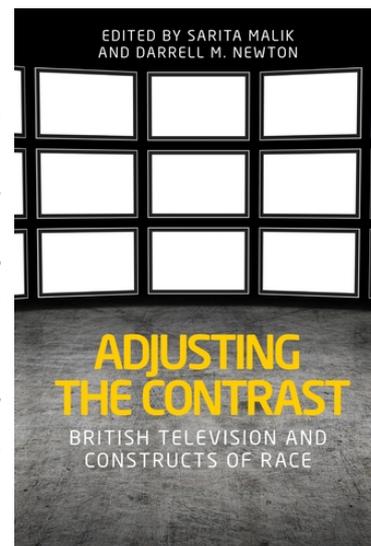


Lynsey Bates
Exploring Enslaved Laborers' Ceramic Investment and Market Access in Jamaica. In *Material Worlds: Archaeology, Consumption, and the Road to Modernity*, edited by Barbara J. Heath, Eleanor E. Breen, and Lori A. Lee. Routledge, 2017.

Adjusting the contrast, British television and constructs of race

Edited by Sarita Malik and Darrell M. Newton

Through contextual and textual analyses, this title explores a range of texts and practices that address the ongoing phenomenon of race and its relationship to television. Chapters explore policies and the management of race; transnationalism and racial diversity; historical questions of representation; the myth of a multicultural England, and more. Included are textual analyses of programmes such as Doctor Who, Shoot the Messenger, Desi DNA, Top Boy, and the broadcast environments that helped to create them. Other chapters scrutinise the 1950s and how immigration is reframed on contemporary television screens on programmes like Call the Midwife; the continuing myth of a multicultural England through Luther, and how comedies such as Till Death Us Do Part, cautiously framed racial tensions as laughing matters.



Paving the Empire Road: BBC television and black Britons

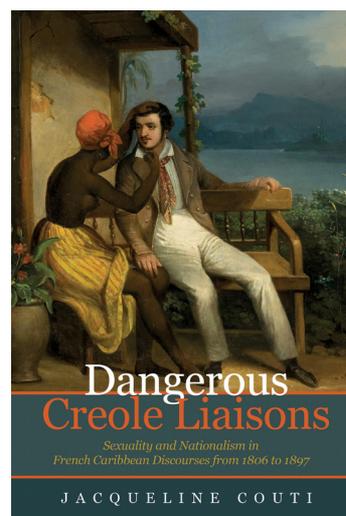
By Darrell M. Newton

Topics include current representations of race, the future of British television, and its impact upon multiethnic audiences. Also detailed are the efforts of black Britons working within the British media as employees of the BBC, writers, producers and actors.

Dangerous Creole Liaisons: Sexuality and Nationalism in French Caribbean Discourses from 1806 to 1897

Jacqueline Couti

Dangerous Creole Liaisons explores a French Caribbean context to broaden discussions of sexuality, nation building, and colonialism in the Americas. Couti examines how white Creoles perceived their contributions to French nationalism through the course of the nineteenth century as they portrayed sexualized female bodies and sexual and racial difference to advance their political ideologies. Questioning their exhilarating exoticism and titillating eroticism underscores the ambiguous celebration of the Creole woman as both seductress and an object of lust. She embodies the Caribbean as a space of desire and a political site of contest that reflects colonial, slave and post-slave societies. The under-researched white Creole writers and non-Caribbean authors (such as Lafcadio Hearn) who traveled to and wrote about these islands offer an intriguing gendering and sexualization of colonial and nationalist discourses. Their use of the floating motif of the female body as the nation exposes a cultural cross-pollination, an intense dialogue of political identity between continental France and her Caribbean colonies. Couti suggests that this cross-pollination still persists. Eventually, representations of Creole women's bodies (white and black) bring two competing conceptions of nationalism into play: a local, bounded, French nationalism against a transatlantic and more fluid nationalism that included the Antilles in a "greater France."



**Concrete Jungles:
Urban Pollution and the Politics of Difference in the Caribbean**
Rivke Jaffe

Argues that mainstream environmentalism reflects and reproduces class and race inequalities. Based on ten years of extensive comparative ethnographic research in the Caribbean. An original combination of urban studies and environmental studies. Focuses on urban pollution, a much-overlooked environmental issue.

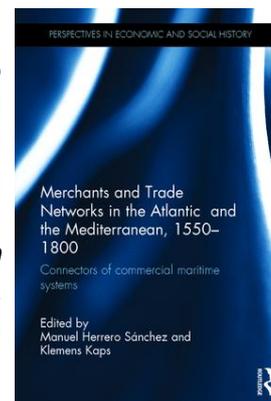
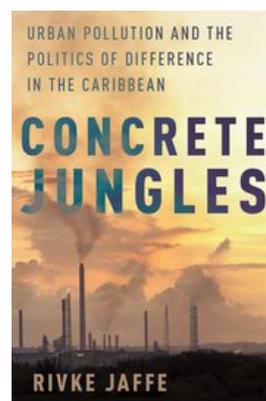
Sheryllynne Haggerty

Structural Holes and Bad Ideas: Liverpool's Atlantic Trade Networks in the Early-Eighteenth Century,

in Manuel Herrero Sánchez, Klemens Kaps (eds.), *Merchants and Trade Networks between the Atlantic and the Mediterranean, 1550-1800: Connectors of Commercial Maritime Systems*

This collective volume explores the ways merchants managed to connect different spaces all over the globe in the early modern period by organizing the movement of goods, capital, information and cultural objects between different commercial maritime systems in the Mediterranean and Atlantic basin.

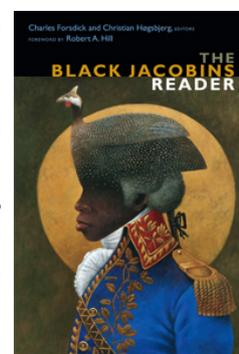
Merchants and Trade Networks in the Atlantic and the Mediterranean consists of four thematic blocs: theoretical considerations, the social composition of networks, connected spaces, networks between formal and informal exchange, as well as possible failures of ties.



The Black Jacobins Reader

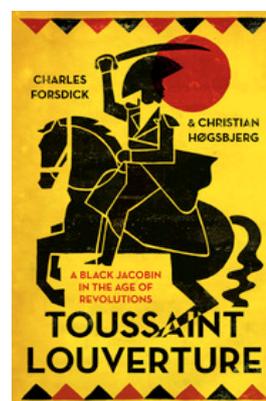
Editor(s): Charles Forsdick, Christian Høgsbjerg

Containing a wealth of new scholarship and rare primary documents, *The Black Jacobins Reader* provides a comprehensive analysis of C. L. R. James's classic history of the Haitian Revolution. In addition to considering the book's literary qualities and its role in James's emergence as a writer and thinker, the contributors discuss its production, context, and enduring importance in relation to debates about decolonization, globalization, postcolonialism, and the emergence of neocolonial modernity. The Reader also includes the reflections of activists and novelists on the book's influence and a transcript of James's 1970 interview with Studs Terkel.



Toussaint Louverture, A Black Jacobin in the Age of Revolutions
Charles Forsdick, Christian Høgsbjerg

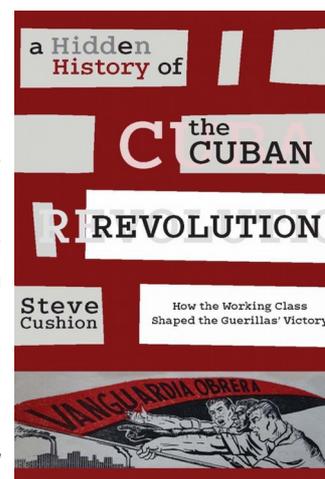
The leader of the only successful slave revolt in history, Toussaint Louverture is seen by many to be one of the greatest anti-imperialist fighters who ever lived. Born into slavery on a Caribbean plantation, he was able to break from his bondage to lead an army of freed African slaves to victory against the professional armies of France, Spain and Britain in the Haitian Revolution of 1791-1804. In this biography, Louverture's fascinating life is explored through the prism of his radical politics. It champions this 'black Robespierre' whose revolutionary legacy had inspired people and movements in the two centuries since his death.



A Hidden History of the Cuban Revolution: How the Working Class Shaped the Guerrillas' Victory **by Steve Cushion**

Millions of words have been written about the Cuban Revolution, which, to both its supporters and detractors, is almost universally understood as being won by a small band of guerrillas. In this unique and stimulating book, Steve Cushion turns the conventional wisdom on its head, and argues that the Cuban working class played a much more decisive role in the Revolution's outcome than previously understood. Although the working class was well-organized in the 1950s, it is believed to have been too influenced by corrupt trade union leaders, the *Partido Socialista Popular*, and a tradition of making primarily economic demands to have offered much support to the guerrillas. Cushion contends that the opposite is true, and that significant portions of the Cuban working class launched an underground movement in tandem with the guerrillas operating in the mountains.

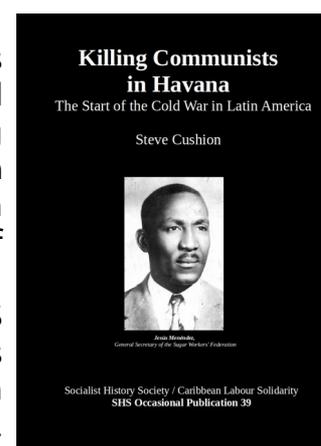
He argues that these efforts helped clinch the victory of the revolution, and thus presents a fresh and provocative take on the place of the working class in Cuban history.



"Killing Communists in Havana", The Start of the Cold War in Latin America **by Steve Cushion**

The Cold War started early in Cuba, with anti-communist purges of the trade unions already under way by 1947. Corruption and government intervention succeeded in removing the left-wing leaders of many unions but, in those sectors where this approach failed, gunmen linked to the ruling party shot and killed a dozen leading trade union militants, including the General Secretary of the Cuban Sugar Workers' Federation.

Based on material from the Cuban archives and confidential US State Department files, this SHS Occasional Publication examines the activities of the US government, the Mafia and the American Federation of Labor, as well as corrupt Cuban politicians and local gangsters, in this early episode of the Cold War.



Familiar Stranger: A Life Between Two Islands **by Stuart Hall Editor: Bill Schwarz**

This, in his own words, is the extraordinary story of the life and career of Stuart Hall - Growing up in a middle-class family in 1930s Kingston, Jamaica, still then a British colony, the young Stuart Hall found himself uncomfortable in his own home. He lived among Kingston's stiflingly respectable brown middle class, who, in their habits and ambitions, measured themselves against the white elite. As colonial rule was challenged, things began to change in Kingston and across the world. In 1951 a Rhodes scholarship took Hall across the Atlantic to Oxford University, where he met young Jamaicans from all walks of life, as well as writers and thinkers from across the Caribbean. While at Oxford

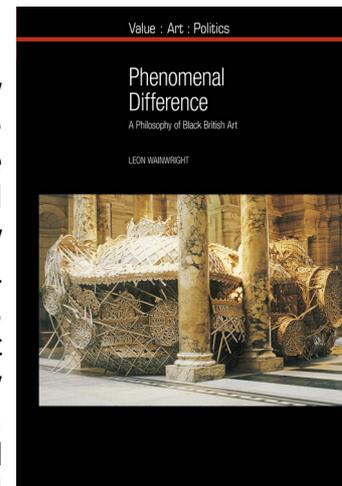


he met Raymond Williams, Charles Taylor, and other leading intellectuals, with whom he helped found the intellectual and political movement known as the New Left. With the emotional aftershock of colonialism still pulsing through him, Hall faced a new struggle: that of building a home, a life, and an identity in a postwar England so rife with racism that it could barely recognize his humanity.

Phenomenal Difference: A Philosophy of Black British Art

Leon Wainwright

Phenomenal Difference grants new attention to contemporary black British art, exploring its critical and social significance through attention to embodied experience, affectivity, the senses and perception. Much before scholars in the arts and humanities took their recent 'ontological turn' toward the new materialism, black British art had begun to expose cultural criticism's overreliance on the concepts of textuality, representation, identity and difference. Illuminating that original field of aesthetics and creativity, this book shows how black British artworks themselves can become the basis for an engaged and widely-reaching philosophy. Numerous extended descriptive studies of artworks spell out the affective and critical relations that pertain between individual works, their viewers and the world at hand: intimate, physically-involving and visceral relations that are brought into being through a wide range of phenomena including performance, photography, installation, photomontage and digital practice. Whether they subsist through movement, or in time, through gesture, or illusion, black British art is always an arresting nexus of making, feeling and thought. It celebrates particular philosophical interest in: - the use of art as a place for remembering the personal or collective past; - the fundamental 'equivalence' of texture and colour, and their instances of 'rupture'; - figural presence, perceptual reversibility and the agency of objects; - the grounded materialities of mediation; - and the interconnections between art, politics and emancipation. Drawing first hand on the founding, historical texts of early and mid-twentieth century phenomenology (Heidegger; Merleau-Ponty), and current advances in art history, curating and visual anthropology, the author transposes black British art into a freshly expanded and diversified intellectual field. What emerges is a vivid understanding of phenomenal difference: the profoundly material processes of interworking philosophical knowledge and political strategy at the site of black British art.



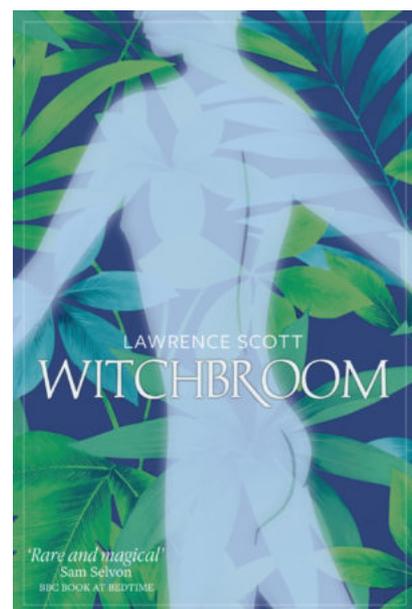
Witchbroom

by Lawrence Scott

Witchbroom is a visionary history of a Caribbean Spanish/French Creole family and an island over four centuries – to 20th-century independence. With an innovative tone and content, its carnival tales of crime and passion are told by the narrator Lavren, who is both male and female.

First published in 1992, Witchbroom became a Caribbean classic. The following year it became a BBC Radio 4 Book at Bedtime, broadcast over eight nights and read by the author. It was shortlisted for a Commonwealth Writers' Prize Best First Book.

A pioneering work, it heralded a new generation of modernist Caribbean writers who, like Scott, broke away from a predominantly realist literary tradition; Witchbroom identifies more with magic realism. A richly entertaining and many layered read, its hermaphrodite narrator brings a contemporary avour to the novel. The title Witchbroom refers to a fungus that attacks cocoa trees, and is also used as a metaphor for the decline of the island's plantocracy.



Other books from Papillote Press can be found here <http://papillotepress.co.uk/section/books/>

"We publish a range of books, both fiction and non-fiction. We hope that these books reflect the culture and literary heritage of Dominica and the wider Caribbean and make the region known to a wider audience."

Pavína Flajšarová

Diaspora in the Fiction of Andrea Levy

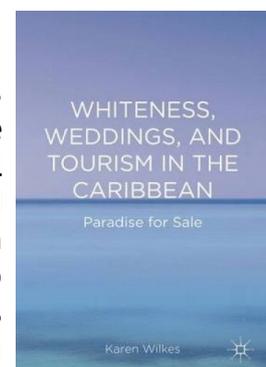
This book surveys the fiction of Andrea Levy, a contemporary British author, in the context of diaspora and postcolonial studies. A biographical introduction to the author is followed by in-depth analyses of all novels published by Levy to the present. Whereas *Every Light in the House Burnin'*, *Never Far From Nowhere* and *Fruit of the Lemon* is a trilogy which focuses on recent Jamaican immigrants to Great Britain, *Small Island* pays tribute to the Windrush generation that arrived from the Caribbean to United Kingdom in 1948. The book also examines the popular film adaptation of *Small Island*. The final chapter looks at Levy's most recent novel, *The Long Song*, in which the author depicts slavery in the Caribbean and the long and difficult process of emancipation. *Diaspora in the Fiction of Andrea Levy* is the first monograph that focuses on Levy's writing and provides comprehensive critical evaluation of her work.

Grace Nichols Universal and Diverse: Ethnicity in the Poetry and Fiction of Grace Nichols

The work of Grace Nichols has been shaped by the signifying diasporic experience of resettling from British Guyana to the United Kingdom. Although she was much celebrated for her collections *I Is a Long Memored Woman* and *The Fat Black Woman's Poems*, her imagery of the Caribbean has been broadened, as is evident from her more recent collections *Sunris* (1996), *Paint Me a Poem* (2004), *Startling the Flying Fish* (2006), and *Picasso, I Want My Face Back* (2009). Although she still cherishes the local Caribbean landscape as a formative element for creating and moulding her poetic imagination, she also looks to British Romantic and modern literary traditions and styles. As the poet searches for her ancestral roots, she discovers local myths that are foreign to European readers. Yet, on the basis of these, Nichols creates and recreates a new referential frame for her European-Caribbean poetry. The musicality and visuality of her poetry also enriches the canon of contemporary British poetry through linguistically interweaving standard English with Caribbean patois.

Whiteness, Weddings, and Tourism in the Caribbean Karen Wilkes

This book examines myths of the Caribbean as paradise. These myths are used as a backdrop to market destination white weddings. The book is interdisciplinary and uses historical and contemporary visual texts to examine the way in which middle class white womanhood assumes a decorative, privileged, and elevated position within contemporary images of destination weddings in the Caribbean. To facilitate the notion of the Caribbean as paradise, the book argues that this production of luxury is highly dependent on the positioning of blackness as servitude. To this end, tourism marketing appropriates the Caribbean's history of slavery; transforming the region into a site where whiteness can consume black labor as luxury.



where whiteness can consume black labor as luxury.

These are the new books from *Peepal Tree*

<http://www.peepaltreepress.com/books/latest>

Peepal Tree aims to bring you the very best of international writing from the Caribbean, its diasporas and the UK. Our goal is always to publish books that make a difference, and though we always want to achieve the best possible sales, we're most concerned with whether a book will still be alive in the future.



Shara McCallum	<i>Madwoman</i>
Olive Senior	<i>The Pain Tree</i>
Elizabeth Walcott-Hackshaw	<i>Four Taxis Facing North</i>
Roger Mais	<i>The Hills Were Joyful Together</i>
John Robert Lee	<i>Collected Poems 1975-2015</i>
Nick Makoha	<i>Kingdom of Gravity</i>
Andre Bagoo	<i>Pitch Lake</i>
Leone Ross	<i>Come Let Us Sing Anyway</i>
Helen Klonaris	<i>If I Had the Wings</i>
Jennifer Rahim	<i>Curfew Chronicles</i>

In/security: global geographies of a troubled everyday

Pat Noxolo

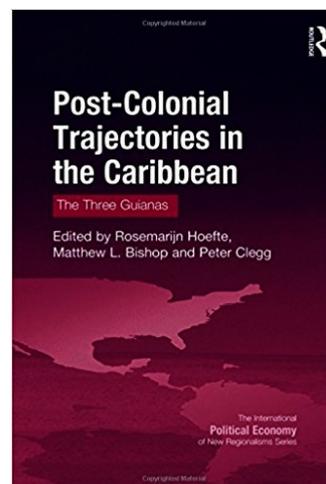
Security is possibly the defining word of the 21st century. This article explores two issues around security and insecurity that have been of concern to geographers: first, whether there can be any positive change in the Global South, where the poorest countries suffer the highest levels of insecurity; and second, how people manage to walk the line between security and insecurity (in/security) in their everyday lives. Ultimately, the article asks what geographers can contribute to the study of in/security.

in *Geography*, 102(1), pp. 5-9. Spring 2017

Colonial legacies and postcolonial conflicts in Guyana by *Kate Quinn*

in *Post-Colonial Trajectories in the Caribbean: The Three Guianas*
by Rosemarijn Hoefte (Editor), Matthew L. Bishop (Editor), Peter Clegg (Editor)

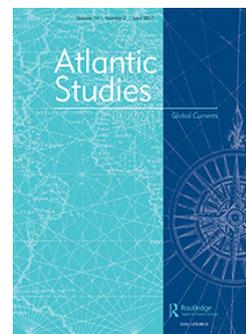
This book compares and contrasts the contemporary development experience of neighbouring, geographically similar countries with an analogous history of exploitation but by three different European colonisers. Studying the so-called 'Three Guianas' (Guyana, Suriname and French Guiana) offers a unique opportunity to look for similarities and differences in their contemporary patterns of development, particularly as they



grapple with new and complex shifts in the regional, hemispheric and global context. Shaped decisively by their respective historical experiences, Guyana, in tandem with the laissez-faire approach of Britain toward its Caribbean colonies, was decolonised relatively early, in 1966, and has maintained a significant degree of distance from London. The hold of The Hague over Suriname, however, endured well after independence in 1975. French Guiana, by contrast, was decolonised much sooner than both of its neighbours, in 1946, but this was through full integration, thus cementing its place within the political economy and administrative structures of France itself. Traditionally isolated from the Caribbean, the wider Latin American continent and from each other, today, a range of similar issues – such as migration, resource extraction, infrastructure development and energy security – are coming to bear on their societies and provoking deep and complex changes.

Raphael Hoermann, *Figures of terror: The “zombie” and the Haitian Revolution*, *Atlantic Studies*, 14:2, 152-173,

This article investigates the relation of the figure of the zombie to the Haitian Revolution, the only successful slave revolution in the Atlantic World. While existing research often stresses the strong link between the zombie and the slave, this is not borne out by the contemporary discourse on the Haitian Revolution. Where horror and terror are associated with the zombie from its inception, it is only with the US occupation of Haiti (1915 - 1934) that US-American writers and directors invented the zombie of popular North Atlantic culture: a soulless slave without consciousness directed by a zombie master. As I argue, this amounts to a neo-colonialist act of symbolic re-enslavement of the self-emancipated Haitians. This time they are deprived not merely of their freedom as under the slave regime, but even of their consciousness



CARISCC - Caribbean In/Securities: Creativity and Negotiation in the Caribbean

Caribbean In/Securities: Creativity and Negotiation in the Caribbean (CARISCC) is an international research network funded by the Leverhulme Trust.

CARISCC focuses on exploring the interactions between the precariousness of insecure livelihoods and neighbourhoods, and the negotiation of risk in cultural production and creativity. Thus, CARISCC brings a fresh focus to research on global security and the Caribbean. The purpose of the CARISCC blog is to facilitate constructive discussions on matters related to Caribbean in/securities and creativity. As a dynamic extension of CARISCC's website and other social media presence, the blog aims to curate relevant content aimed at researchers and creative professionals interested in everyday negotiations between security and insecurity (in/security), and in how Caribbean people deploy their creative energy to live with the everyday effects of poverty, inequality and violence, whilst generating globally influential creativity in political, literary, visual and dance cultures.



Cricket, Marching Bands and Empire

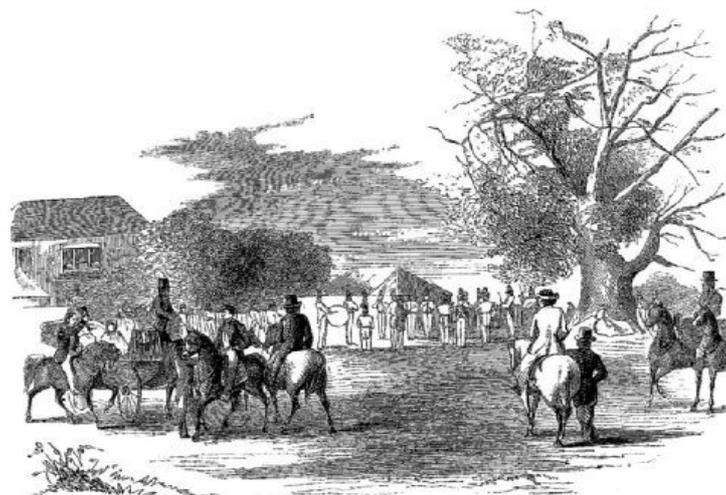
The raising and activity of the West India Regiment coincided with the evolution of Caribbean cricket and incipient nationalist movements. Indeed, by the end of 19th century cricket became one of the most significant expressions of Caribbean popular culture. As Rex Nettleford has argued, "Cricket culture is the vehicle on which West Indians journeyed deepest into modernity," (As quoted in Hilary Beckles, *The Development of West Indies of Cricket Vol.1.*).

It is thought that the first public cricket game held in the Caribbean was in 1806 at the St. Ann's Garrison in Barbados – and the 4th West India Regiment had a role in the game (interestingly only 4 years after the 1802 mutiny of the WIR).

I am also looking for evidence of the role of disbanded soldiers and officers of the West India Regiment in the rise of cricket across the region. Bridget Berenton has noted in Trinidad that disbanded members of the WIR after 1815 played a key role in the emerging middle class.

The only known depiction of a slave playing cricket, and the oldest image of cricket played outside of the British Isles, is from Barbados. The image appears on a belt buckle and, though little is certain about the provenance of the buckle, it is thought to be linked to 1st Baron Hotham who was Governor of Barbados in the late 18th century.

19th century newspapers in Barbados consistently advertised the sale of cricket bats and balls. As well as cricket matches held at the St. Ann's Garrison in Bridgetown. One description of a match at the Garrison involving the 4th West India Regiment in August of 1868 states, "The match attracted a large number of visitors, all of whom were met with the utmost hospitality at the hands of the military," (*Barbados Agricultural Reporter*, August 18, 1868).



BAND OF THE WEST INDIA REGIMENT PLAYING ON THE PARK.

Sources on the WIR bands thus far have revealed a consistent and significant presence in Caribbean daily life. The bands would drill, march and play for a wide range of events – not only military campaigns – including funerals, religious masses, as well as political rallies. Photographs and post cards also reveal that the marching bands were a key element of colonial imagination and myth



Centre for the Study of the

Legacies of British Slave-ownership

www.ucl.ac.uk/lbs

Newsletter April 2017

Remembering slavery

Nick Draper will be leading a course at Gladstone's Library in Hawarden, North Wales, on Saturday 29th and Sunday 30th April. Day places and residential places are available. Sessions include 'The Material and commercial legacies of British slave-ownership' and 'The Gladstones and slavery'.

The Gladstone's Library is a particularly appropriate setting. William Ewart



The reading room of Gladstone's Library

Gladstone was Liberal Prime Minister in four separate parliaments between 1868 and 1894. His father Sir John Gladstone built the family's wealth in the 1820s and 1830s from the West Indian economy and was an awardee in claims for £106,769 compensation for the ownership of 2,508 enslaved people following Emancipation. William Ewart Gladstone endowed the library with £40,000 and donated 32,000 of his own books. As Nick says, the Gladstone's Library 'stands for both the remembering of the greatness of Britain's liberal traditions and the forgetting of what lies behind that greatness'.

For an interview with Nick, see [here](#) and for a detailed programme, see [here](#). For more information on the course, email enquiries@gladlib.org.

Hidden Histories seminar

The University of Plymouth hosted a Hidden Histories seminar in November last year on the importance of researching diverse histories locally and nationally. The sessions are now available to view online with performances from, among others, [Louisa Adjoa Parker](#) and [Annet Richard-Binns](#). Presentators include Rachel Lang on [the LBS project](#), S.I. Martin on '[Black histories for new audiences](#)', Joanna Traynor on '[History through a different lens](#)' and Lucy Mackeith on '[Marginal Stories? Moving our stories to the centre](#)'. See [here](#) for the full set of performances and presentations.



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Newsletter April 2017

Slavery, Emancipation and art

Art has been used to make political statements both upholding and resisting the institution of slavery, to challenge and deconstruct ideas of 'blackness'. A day-long workshop at the University of Central Lancashire on 20th April will explore the role of art in issues of slavery, emancipation, resistance and identity. With contributions from artists [Lubaina Himid](#), [Kimathi Donkor](#) and [Joy Gregory](#) this looks to be a fascinating event where the emphasis will be on debate and discussion.



Catalogue from Lubaina Himid's installation, [Naming the money](#) (2004)

The workshop takes place from 10am to 5pm on the 4th floor of the Media Factory at UCLAN in Preston. For more information and to book a place, see the Anti-slavery Usable Past [eventbrite page](#).

Hannah Young

We're very pleased that Hannah Young, a PhD student with the LBS project, has submitted her thesis, 'Gender and absentee slave-ownership in late eighteenth- and early nineteenth-century Britain'. Hannah's earlier MA dissertation on female slave-owners is available for download [here](#). Her work stemmed from the surprising statistic that 41% of awardees and direct beneficiaries of slave compensation were women.

Hannah's PhD thesis explores the relationship between gender, property and power. Using [Thomas Lane](#) as a case study she looks at how concepts of masculinity shaped Lane's presentation of himself simultaneously as a gentleman and a slave-owner. She also investigates the ways in which [Anna Eliza Grenville](#) exerted control over her inherited property despite the legal limitations of her position as a married woman.

Hannah wrote a blog about her work on the papers of Anna Eliza Elletson (mother of Anna Eliza Grenville) which you can read [here](#). A [separate blog](#) describes her own experience of visiting the Hope Botanical Gardens in Kingston, the site of the sugar plantation owned by the Grenville family. Hannah has been a brilliant colleague over the last three and a half years and we wish her well in her new fellowship in the United States.

Walter Rodney - Socialist Historian & Political Activist

A public meeting called by the *Socialist History Society* on 23rd June 2016 at the Marx Memorial Library. The speakers were Leland De Cambra and Cecil Gutzmore.

Walter Rodney, the prominent Guyanese historian, political activist and scholar, was assassinated in Guyana on 13th June 1980. At long last, the report of the Commission of Inquiry into his murder has been handed to the Parliament of Guyana. It was therefore a good time to revisit the legacy of the author of *A History of the Guyanese Working People* and *How Europe Underdeveloped Africa*.

Leland De Cambra spoke of the way in which everyone knew that Walter Rodney had been murdered on the orders of then Prime Minister Burnham. On June 13, 1980, a car bomb exploded killing Walter Rodney. The Government of Guyana contended that Walter Rodney was responsible for his own death, claiming that he planned to use the bomb concealed in the walkie-talkie to blow up the prison, but that it accidentally exploded. The Rodney family and his brother Donald, who survived the explosion, vehemently deny the government's claim. People and organizations around the world protested against the assassination. Over 30,000 Guyanese and international supporters attended his funeral in what was described as an "astonishing display of racial solidarity and defiance".

So why did the Burnham dictatorship murder Walter Rodney. Leland explained how Rodney had organised amongst both Afro-Guyanese and Indo-Guyanese working people, Bauxite workers and Sugar workers, thereby threatening the racial divide that the post-colonial elite had used to divide opposition. This was the time of both the country's economic collapse and the intervention of the IMF which resulted in the 1977 sugar strike and breakaway unions amongst sugar workers and teachers. Meanwhile there were the examples in the region of the Grenada New Jewel and the Nicaraguan Sandinista revolutions. A Marxist organiser who was successfully uniting workers of African and Indian heritage was simply too dangerous to be allowed to live.

Cecil Gutzmore stressed the relationship between Rodney's historiography and his political activism. Walter Rodney was a Marxist and a revolutionary Pan-Africanist, who saw the importance of recognising that oppressed people cannot remain oppressed without collaboration by their own elites, thus the need for a class analysis of neo-colonialism.

Rodney's pamphlet *West Africa and the Atlantic Slave Trade* shows how the rulers of West Africa had become incorporated into European capitalism as junior partners. The importance of this argument today is that most of the post-colonial governments in the Caribbean are similarly acting as neo-colonial agents for European and United States imperialism. To stop him from saying this, they murdered a great African Marxist.



left to right: Cecil Gutzmore, Steve Cushion (chair) and Leland De Cambra

Caribbean Research Seminar in the North – 3 March, 2017

in association with the Society for Caribbean Studies and School of Social Sciences,
University of Dundee

"The Rise and Fall (and Rise?) of the Plantation: A Tale of Two Nations" (Marisa Wilson, University of Edinburgh)

"The Lure of postwar London: performing transnational networks at the heart of Empire" (Gail Low, University of Dundee)

"Returning as methodology' – faith, identity, music and development in Andean Peru – reflections over ethnographic time" (Nina Laurie, University of St Andrews)

"In/Secure Mobilities: Tourism, Travel and Caribbean Mediascapes" (Susan P. Mains, University of Dundee)

Marisa Wilson is a Chancellor's Fellow and Lecturer in Human Geography at the University of Edinburgh. Her work centres on historical injustices of globalised food and how these impact present-day food cultures, economies and environments. She has published a monograph on Cuban food economies, an edited volume on food sovereignty movements in indigenous and postcolonial spaces and papers in journals such as *Geoforum*, the *International Journal of Cuban Studies*, and *Food, Culture and Society*.

Gail Low is a Senior Lecturer in English in the School of Humanities, University of Dundee. Her research interests include: post-war British cultural history and literature; publishing history – especially, metropolitan publishing of Anglophone West African and Caribbean writers in the postwar period, educational publishing and geography of the book publishers series (African Writers Series, Three Crowns Series, Hutchinson New Authors), and Black British writing. She is also a founding editor of *DURA*, Dundee University Review of the Arts.

Nina Laurie joined St Andrews University in 2016 as Professor of Geography and Development. Prior to that she was Professor of development and the environment at Newcastle University, where she was one of the founding directors of the Centre for Latin American and Caribbean Studies. A feminist geographer, she has lived and worked in the Andes on issues of gender, social movements and indigenous development for nearly three decades.

Susan P. Mains is a Lecturer in Human Geography at the University of Dundee. Her work explores transnational identities and media representations of mobility, borders, and security in the context of Caribbean migration, creative industries in Jamaica, Scotland and Colombia, and heritage tourism. She previously worked at the University of the West Indies-Mona, and the British Film Institute, and is the co-editor of *Mediated Geographies and Geographies of Media* (2015, Rotterdam: Springer).



Antislavery Usable Past

An AHRC-funded *Care for the Future* project

There are approximately 36 million slaves alive today: more than at any point in history. Our interdisciplinary investigation into antislavery legacies, across history and multiple geographies, shows that applied knowledge of the antislavery past offers a way to 'care for the future'

Over the past 15 years, a growing antislavery movement has achieved many successes, including new legislation, a number of prosecutions, changes to company supply-chains, and increased public awareness.

Our AHRC-funded project (total value £1.84 million) translates the lessons of historic abolitionism for contemporary use - providing this movement with a usable past of antislavery examples and methods. We bring to the present the important lessons from antislavery movements and policies of the past, and translate those lessons into effective tools for policy makers, civil society, and citizens.

Our interdisciplinary investigation into antislavery legacies, across history and multiple geographies, shows that applied knowledge of the antislavery past offers a way to 'care for the future'.

The Antislavery Usable Past project has a series of related parts:

- Archives into the Future
- Artists Against Slavery
- Bellagio-Harvard Guidelines
- Congo photographs exhibit
- Historians Against Slavery
- Lawyers Against Slavery
- Open Educational Resources
- Postgraduate Researcher Network
- Remembering Slavery 1807-2007 archive
- Reparations
- Richmond Contemporary Slave Trail
- Slavery Today archive
- Unchosen
- Using History seminars



Conference 2016

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

Chair's Welcome to the 40th Society for Caribbean Studies Annual Conference!

It was our great pleasure to welcome delegates to the 2016 conference, at Newcastle University. It was wonderful to share ideas, discussion and good food with everyone.



This was a very special conference for us, as it was our 40th! The first conference was back in 1977, and our founder members - including Professors David Lowenthal, the late Richard Hart, Colin Clarke, Jean Besson, Gad Heuman, and Gertrud Aub-Buscher - have been recognized as Honorary Life Members. We benefit from the steady and supportive presence of these experienced academics. The 40th conference was well-seasoned with memories of conferences past, as well as our hopes and expectations for conferences to come. A new committee was elected at the AGM to carry the conference tradition on. The 2017 conference is at University of Essex.

Our thanks go to the Centre for Latin American and Caribbean Studies (CLACS), at Newcastle, who invited us and helped to organise the conference. CLACS, headed by Diana Paton (well known to us as a former SCS chair), run a series of events that will be of interest, including their annual Vamos Festival, Vanessa Knights Memorial Lecture and Postgraduate Conference. Find out more at: <http://www.ncl.ac.uk/clacs/>

Our Bridget Jones Travel Award winner was Wayne 'Poonka' Willock, a percussionist from Barbados, who gave an interactive, enlightening and entertaining talk and performance.

I'm very pleased to say that our annual SCS Postgraduate conference continued in 2015. On this occasion it was a joint event with the Leverhulme-funded network on Caribbean in/securities and Creativity (CARISCC), and was held at Birmingham University. Drs Kevon Rhiney (University of the West Indies) and Ronald Cummings (Brock University, Canada) gave thought-provoking keynote papers, whilst postgraduates from the length of the UK presented an excellent crop of papers. The 2017 postgraduate conference is at Goldsmiths – we hope to see you there!

All the best

Pat Noxolo, SCS Chair 2014-16

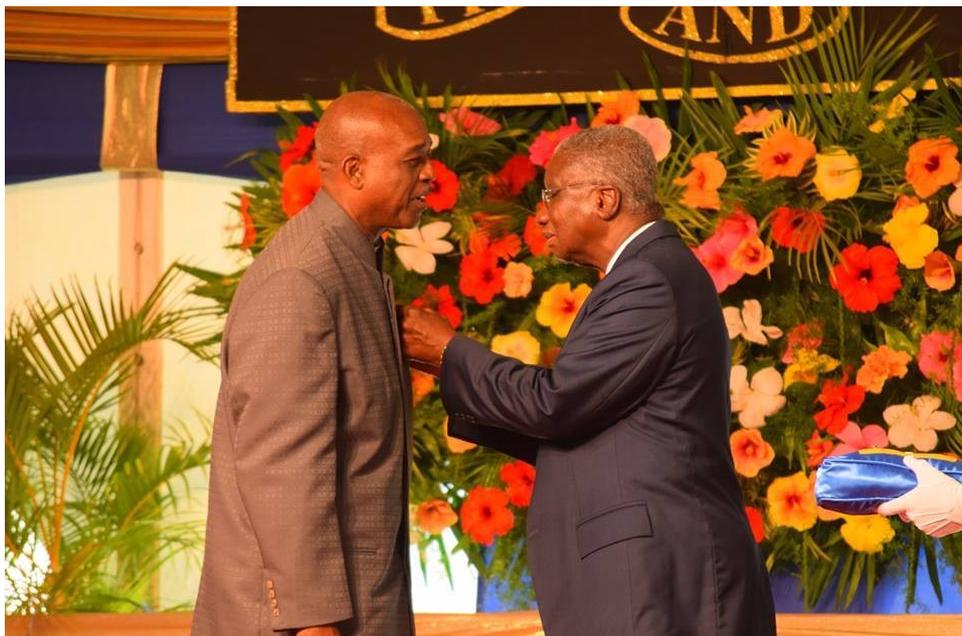
Bridget Jones Award for Caribbean Studies Wayne 'Poonka' Willock on Tuk Band Music of Barbados



Last year's Bridget Jones Award winner, Wayne Willock was awarded the Barbados Jubilee Honour Award given to 50 Barbadians for the 50th Anniversary of Independence celebrations. He received it for his work in the Cultural Industries and Arts.

The recipients were nominated by their fellow citizens as someone who has given significant or meritorious service to the community and the country.

The award has been conferred on 50 persons who have made an outstanding contribution to the development of Barbados since Independence in the areas of Entrepreneurship, Education, Science and Technology, Cultural Arts, Business, Innovation, Sports, Medicine, Civil Society, Public Service or the Labour Movement.



Panel reports

Representing Diaspora and Citizenship in Caribbean Literature

Diana Josan's paper, 'Sexuality and Indentureship: a close reading of the Chinese diaspora in Patricia Powell's *The Pagoda* (1998) and Kerry Young's *Pao* (2011) explored fictional representations of the Chinese diaspora within Jamaican culture as part of a growing field of Caribbean sexualities. Diana interrogated fictional constructions of masculinities and femininities within the Chinese-Jamaican community through affective theory. Diana noted that "I am interested in exploring how emotions are socially and culturally conditioned within the diasporic imaginary". Yoshiko Shibata's paper, 'Seeking 'Home-land'?: Diasporic Gaze and Visual Representation of the Contemporary Chinese Jamaican' examined the on-going renovation project of the Chinese cemetery in Jamaica, together with the regenerated ancestral ritual Gah San (Ching/Qing Ming). Using visual images Yoshiko drew attention to the cemetery's 110 year history (it was once abandoned and has been recently restored) and showed the audience how the cemetery reflects "the changing positions and fluid situational identities of the Chinese diasporas, both localised and transnationally dispersed". Yoshiko ended the paper examining how the politics of authenticity surrounding the cemetery's restoration reveal the problems of "monolithic homogenised images" of Chinese culture in Jamaica.

Reading the Archives: Caribbean Literary and Musical Histories

Richard McGuire's '1966: New Beacon Books and the Caribbean Arts Movement' paper outlined the origins, historical contexts and publications of New Beacon Books, and considered the extent of its influence upon the publication and dissemination of Caribbean literature in Britain. McGuire looked at New Beacon Review and radical publishers such as Bogle L'Ouverture and argued that 'the construction of any canon of anglophone Caribbean writing in Britain today is significantly indebted to New Beacon Books'. Evelyn O'Callaghan's 'Black Irish, White Jamaican: Real and Imagined Irishness in Caribbean Literature' paper took up Erna Brodber's question -- "What did the Irish contribute to the Caribbean creole literary mix?" -- and reframed it to ask: "What has the Caribbean creole literary mix contributed to representations of the Irish in the region?" O'Callaghan looked at Kate McCafferty's *Testimony of an Irish Slave Girl* to Brodber's *Myal*, Marlon James's *The Book of Night Women*, Derek Walcott's *Omeros* and Naimh O'Brien's memoir *Black Irish White Jamaican* to explore 'what the Irish protagonists or narrators fulfill in each text' as part of 'complicating the historical narrative of colonialism, enslavement and power relations'. Audley Chambers's 'Manuscript 258: Its Influence of and References to the Development of the Symphony Orchestra in British Musical Life on the Caribbean Island of Jamaica' paper focused on Clara Myers (Mrs. Noel De Montagnac) and her musical work in Jamaica, 1906 – 1929. Chambers described a manuscript located in the National Library of Jamaica, that 'contains over 100 digital slides of mounted newspaper clippings, photographs and symphony concert programs' and showed how this material can help to construct the as yet unwritten histories of the symphony orchestra in Jamaica. Chambers noted the lack of information on development of music in Jamaica prior to independence and presented his research as laying the ground work for 'an ongoing critical analysis and the development of a narrative documenting the History of the Symphony Orchestra in Jamaica'.

Migration in Caribbean Literature

Carmiele Wilkerson's 'A Tale of Two Windrush Immigrants' paper looks at migration from metaphorical, theoretical and literary perspectives. Wilkerson argues that 'Post WWII study of the migratory male of the historic group, the Windrush Generation reveals a silent social injustice that pervades the time period. This paper uses close readings of the novels, *A State of Independence* and *In the Falling Snow* by Caryl Phillips and archival newspaper articles on the Windrush Generation in order to pursue 'a metaphoric study of the reasons for return and the impact the returning migrant has on home and family in addition to expectations of home upon return.' Claudia Michaela Marquis's paper 'The "truest eye" and the "migrant's double vision": Argument in a Caribbean Register in Jamaica Kincaid's *Small Place*', assesses 'Kincaid's rage against political dereliction and cultural decay'. Marquis argued for a reading of Kincaid's practice in *A Small Place* that 'owes comparatively little to European modes of criticism' and instead sees it as 'deeply rooted in a familiar Caribbean "market place" culture'.

Representations of Haiti

Jak Peake's 'Staging the Haitian Revolution' paper traced a literary history of dramatic work dealing with the Haitian Revolution, arguing that 'in the early twentieth century, the revolution became an especial focus for writers, artists and performers'. Peake encouraged us to think about a range of plays – from C. L. R. James's 1934 *Toussaint Louverture: The Story of the Only Successful Slave Revolt in History* to the 1938 play *Haiti* (William Du Bois) and a 1927 play, *Black Majesty*, starring Frederick O'Neal, and performed in St Louis – to consider how these work operate in dialogue with each other. Astride Charles's paper 'A Haitian Revolution for the World of Letters: C.L.R. James's and Jacques Roumain's *Visions and Revisions*' identified a 'cleavage between, on the one hand, the mounting scholarship that draws from Haiti's revolutionary history and, on the other hand, the paucity of scholarship on the country's literary history'. Charles's paper aimed to show 'how Roumain, with *Gouverneurs de la rosée*, engages with a black romance tradition' that is central to the remaking of Haiti. Rudyard Alcocer's paper 'The Source of La Source: Jacques Roumain's *Gouverneurs de la Rosée* and the Quest for Water in Haiti' focused in part on Patrick Shen's 2012 documentary *La Source* ("The Source"), which 'recounts the return of Josue Lajeunesse – a janitor at Princeton University in New Jersey – to Haiti, his country of origin'. Alcocer explored the parallels and differences between this and Roumain's seminal text. Hannah Durkin's 'Black US Anthropologist Katherine Dunham's Cinematic Vision of 1930s Haiti' focused on the film work of this African American choreographer. Durkin examined how Dunham's 1930s Haitian films can 'shed light on her immersive engagement with Vodou' and identified this footage as 'a significant visual counter-narrative to treatments of the island in interwar US popular culture', particularly in relation to ideas of dance practice, 'the sacred and gender-inclusive nature of Vodou'. Culture, Community and Identity in Slave Societies'

Miles Ogborn, '*Sovereignty Talk: Speech, Slavery and Politics in Barbados and Jamaica*'

Mark Powell, '*Identity, the Past and Cultural Creativity in the Windward Isles*'

Steve Cushion, '*Recovering Embezzled Property, Cuba 1959*'

NB: Steve Cushion joined Miles Ogborn and Mark Powell in this session, as the other panelists for 'Cuban Development', which Steve Cushion was initially a part of, could not attend the conference.

Miles Ogborn's paper acknowledged this year's keynote speech by Professor Catherine Hall and gave an in-depth analysis of the sovereignty of speech practices in the slave societies of Barbados and Jamaica. Focusing particularly on the redistribution of 'the sensible' and 'the political' in proclamations, debates and oaths, Ogborn stressed

the performativity and agency of the deliberative voice of the collective. He concluded by highlighting the oral legacies left by the Empire in slave societies and further explored the question of the gendered nature of speech forms obtained under constraint.

Mark Powell then investigated the mixed legacies and divergent histories of the Windward people through a study of contemporary sailing events on the isle of Carriacou that reflect the society's intricate kinship connections. Powell focused on the annual Carriacou Regatta as well as on the connection to the sea to stress the complexity of identity formation in the population, giving individual examples of life stories that escape traditional routes of genealogy and fall outside biological family trees. During the discussion, Powell also took the example of (un)fulfilled burial wishes to highlight how the transgenerational nature of his field work allowed him to confirm whether important dimensions of community building he had observed on his initial research project could be verified, or not, when returning to the Windward isles.

Steve Cushion's paper, sparked off by the recent Greek debt crisis, dealt with the creation of the 'Ministerio de Recuperacion de Bienes Malversados' in 1959 in Cuba. Cushion showed, through a series of archival material, that the process of recovering previously embezzled money in revolutionary Cuba had brought to the light the high levels of corruption that the country had suffered under Batista. During the discussion, Cushion addressed the issue of circumstantial evidence that such policies might have entailed, confirming that every person suspected of having embezzled money was indeed considered guilty until proven innocent at the time.

A rich discussion followed in which all speakers were addressed specific questions on their work. Ultimately, all three papers were nicely brought together around the question of legitimacy which raised the issue of the ambiguity of speech forms recorded in the context of slave societies, but also stressed the intricacies of inherited, fragile cultures of both biological and mythical nature in contemporary Carriacou, and finally explored the motives behind revolutionary justice in Cuba.

The Caribbean and Global Politics

Peter Hulme, 'The Crime of Wilson in Santo Domingo'

Nicole Pierce, 'The Role and Impact of the IMF and CARICOM in Law Reform in the Commonwealth Caribbean Region'

Despite the disciplinary differences between the two papers, each had considerable things to offer in terms of the financial systems which have shaped and continue to shape the Caribbean. Peter Hulme's paper traced how the United States' financial interests in the Dominican Republic (DR) prevented the elected president of the DR, Federico Henríquez y Carvajal, from taking office and led to the DR's military occupation by the US under the Wilson administration. Hulme went on to elaborate on the familial and political connections between Henríquez y Carvajal and his sons, Pedro and Max Henríquez Ureña, in particular the former. The discussion focussed especially on one talk given by Pedro in 1921 in which he drew an analogy between Haiti and Georgia ('If Haiti needs to be civilised, why not civilise the state of Georgia?') in ways which clearly problematized US foreign policy rhetoric and ideology. The talk partly served the purpose of an intellectual recovery of a Caribbean-Hispanic figure, Pedro Henríquez Ureña, whose mixed-race identity among other things arguably counted against him and who ought to be better known. However, it also drew attention more broadly to the one hundred-year anniversary of the DR's US occupation, which, as Hulme highlighted, complicates the series of anniversaries that crop up around the First World War, and

further illustrated some of the changing same with respect to Caribbean-US foreign policy.

Nicole Pierce's paper focussed on modern-day financial issues affecting the Caribbean, specifically in relation to the impact of the Caribbean Community (CARICOM) and the International Monetary Fund (IMF) in law reform within the Commonwealth Caribbean region. Specifically, Pierce explored legal issues related to corporate insolvency law reform and the direction of flow from different organizations, like the IMF and CARICOM, as well as approaches adopted by individual members within the region. The discussion highlighted, how both CARICOM, through the integration of its member countries through the Caribbean Single Market Economy (CSME), and the IMF aim to promote reform around corporate insolvency, seeing it as key to economic stability. Yet whereas CARICOM has aimed for reform on a regional scale, the IMF deals only with members and has no mandate for legal insolvency reform. Pierce also drew on cases studies in Jamaica and Trinidad to illustrate the different approaches of individual member states with regards to the adoption of corporate insolvency reform. Where in Jamaica the insolvency regime was overhauled as part of agreed reforms under a 2013 negotiated IMF Extended Fund Facility, for example, Trinidad brought in new insolvency legislation in 2014, but in the absence of any IMF facility. The picture which emerged was somewhat mixed and complex, with no easy answers as to how Caribbean countries deal with debt and debt relief. Pierce, who confessed to being no advocate for the IMF, nevertheless, saw no other viable alternative debt relief organization or mechanism for Caribbean countries. The topic as a whole led to a somewhat lively debate in the question and answer session, with a number of respondents expressing their concern at what they perceived to be a troubling set of issues affecting the region, which might briefly be summarized as related to cycles of debt and an over-reliance on institutions like the IMF. Leon Sealey-Huggins asked a pertinent question raising concerns about the legitimacy of the discourse around debt in the Caribbean, a question which remains arguably rhetorical within the framework of corporate insolvency law, but which serves for interesting consideration in theoretical discussion more broadly.

A Caribbean Spin on Shakespeare

This varied and fascinating session began with Yuka Iwase Hasegawa's paper, entitled 'Rewriting the canon: Elizabeth Nunez's decolonization in Prospero's daughter'. The paper began with an overview of some of the ways in which William Shakespeare's works have been re-staged in Japan, including the work of Akira Kurosawa's *Ran* (1985), a Japanese costume play based on *King Lear*, and plays mounted in Japanese performance styles, such as Kabuki and Bunraku. This then segued into a consideration of how Shakespeare's plays are used as anti-colonial devices in the Anglophone Caribbean. Elizabeth Nunez rewrote *The Tempest*, as *Prospero's Daughter* (2006), and set it in 1960s Trinidad. The paper argued that, in an attempt to challenge the patriarchalism of British colonialism, Nunez reversed the relationship between Caliban and Prospero, re-writing rather than simply re-staging Shakespeare's play.

Concepcion Mengibar's paper, 'The permeability of Shakespeare in telling stories anew: Tempests in the Caribbean', continued the idea that the bard's work is written anew rather than simply being re-staged in the Caribbean. This paper argues that Shakespeare's work is open to re-writing, due to its 'intrinsic permeability'. The paper then explored George Lamming's works *The Pleasures of Exile* (1960) and *Water with Berries* (1971), comparing them with Aimé Césaire's *Une Tempête* (1969), in order to bring out the different political framings that the play makes available. The paper ended with a lively interrogation of the changing political relationships between Prospero, Caliban and the Sycorax in a production of the Cuban play *Otra Tempestad* (Another

Tempest) by Raquel Carrió and Flora Lauten (1997).

Finally, Ruth Minott Egglestone's paper 'Dhat-dae Cassius av a drie an unгры look: knowing your place in De Tragedy au Julius Ceazaa by William Shakespeare, explored the affective intensity created in Liam Martin's 'Patwa Vosian' (2013) of "Julius Caesar". Like the other two papers, this paper interrogated the particular political resonances of the translocation of Shakespeare's political play to the Caribbean, but this paper also explored the particular shades of meaning that are added when, for example, Cassius's look becomes "drie an unгры" rather than "lean and hungry".

The session ended with an engaged and wide-ranging discussion.

'Reading Caribbean creative work for in/security

This session of linked papers arose out of a Leverhulme-funded International Network Grant, called Caribbean In/securities: Creativity and Negotiation in the Caribbean (CARISCC). CARISCC network members gave four presentations, each of which built on the network themes from a specific research perspective.

Anyaa Anim-Addo's fascinating paper looked at the historical beginnings of tourism to the Caribbean, exploring travel narratives and governmental records to get a sense of how travellers balanced up their demands for the tantalising insecurities of the unfamiliar and exotic against their imperial taste for order and security. What came out was a fractured picture of tensions and negotiations on ships and in markets, as well as the flexible agency of 'higglers' and market traders in developing trade with these new consumers.

Ron Cummings' paper turned the tables on the imperial gaze, arguing for a Maroon perspective on on/security, in which adept use of terrain (high places, sheer drops, thick forests) allowed communities of escaped slaves to surveille the landscape surrounding them. His reading of Namba Roy's novel 'Black Albino' allowed him to bring this intriguing argument to life.

Susan Mains' paper offered a more contemporary account of how security, fear and escape figure in government and media promotions to tourism, in the Caribbean region. This insight into the geopolitics of tourism allowed a view of how all the different players involved in ensuring that tourists feel safe - governments, police forces, private security firms - are shaping their roles around the affective qualities of the tourism experience.

Pat Noxolo's paper finished the panel by giving a broad overview of the network, and beginning to put together an argument around how the novels of Erna Brodber negotiate the in/security of knowledge production.

The session sparked engaged and lively debate.

The Politics and Poetics of Translation

The four papers in this session, though not all focused on translation, each offered a tightly-focused engagement with language. Sally Anderson Bostrom's 'Caribbean English and The Wine of Astonishment' reflected on the translingualism of Caribbean literary work, and the ways in which a plurality of language, along the creole continuum, challenges the 'linguistic imperialism that might try to standardise English. Earl Lovelace's fourth novel, *The Wine of Astonishment* (1982), provided a range of fertile examples.

Laura Nurminen's paper, 'Code-switching in the Finnish translations of Edwidge

Danticat's novels', described a similar pluri-lingual practice in terms of code-switching, and discussed the challenges in translating this particular form of linguistic agility when the target language (in this case Finnish) and culture are far from the original. The paper then went on to a fascinatingly detailed discussion of the Finnish translations of two novels by Haitian author Edwidge Danticat: *Breath, Eyes, Memory* (1994) and *The Farming of Bones* (1998). The novels were translated by Leena Tamminen in 1999 and 2000, respectively. The analysis revealed that the source text can often be considered as itself a form of intercultural translation: the author employs similar techniques during the writing process to those used by the translator.

Laetitia Saint-Loubert's paper, '(Self-)translation: a pan-Caribbean condition?', panned out a little bit, to suggest that, given the linguistic and cultural diversity of the region, translation can be understood as "a potential pan-Caribbean condition". In particular, the paper noted that individual writers tend to translate their own work within their own novels, providing glossaries, footnotes and prefaces to explain the complexity of local language use to metropolitan and diasporic audiences. In so doing a particularly agile poetics and performance of self-translation has developed.

Finally, Ben Etherington's paper, 'Scanning Claude McKay's Creole Poetry in Context', focused on the poetics of Creole verse. By presenting a potted archive of newspaper cuttings and published poetry from the early 20th century, the paper offered a sense of the debates surrounding the merits of creole verse, but also displayed changed and innovations in the rhythms that authors were working with.

The audience were excited by the range of focused ideas around languages, and there were enthusiastic questions and debate.

'Migrations and Diasporas'

The panel 'Migrations and Diasporas' included three stimulating papers that explored 'movements' and its impact on identity, belonging and culture. Jeanne Essame presented the first paper, entitled "'We were black but we were white": The Haitian Diaspora in the Congo (1960-1964)'. In this paper, Essame explored shifting definition of 'blackness' and 'black unity' in the period of decolonization. In the 1960s, following an agreement between the Congolese government and the UN, the Congolese government sponsored Haitian teachers and educators to assist the recently independent country. However, despite the similar racial ancestry amongst many Congolese the Haitian migrants were a 'different kind of black', different racially from their own constructed black identity. At the same time, Haitians migrants saw themselves as occupying a subject position in opposition to racializations of the Congolese (and Africans) as uncivilized. As Essame showed, constructions of blackness, like other racial constructions, are tenuous and constantly in negotiation, particularly as they cross-national boundaries.

Following Essame's presentation, Ifeona Fulani presented a paper entitled, "'Celluloid Documents": Black Women's Migrations in the Films of Sankofa and Black Audio Film Collective". Similar in some ways to Essame's paper, Fulani explored the impact of dislocation and immigration on identity formation. Through the films of Sankofa and the Black Audio Film Collective, Fulani's paper explored the way women writers and filmmakers of Afro-Caribbean descent in Britain articulated their experiences and negotiated their representation in 70s and 80s film. Fulani explored how these films represented the impact of the immigrant experience and feelings of dislocation amongst Black Caribbean and Caribbean-British women.

While both Fulani and Essame's paper explored the impact of immigration on racial and

cultural identity, H. Patten's paper engaged another aspect of 'movement' to examine identity formation. Using theology and performance studies as the basis of his analysis, Patten argued that Jamaican historical and cultural practices, such as Jonkonnu and Kumina, are rooted in the movement of the 'black dancing body' or the performativity within reggae/dancehall in Jamaica and Britain. As such, dancehall incorporated a spiritual (and physical) coding that allowed disenfranchised and dislocated youth of Jamaican ancestry to articulate and negotiate identity and personhood in Britain. Dancehall, Patten argued, served as a rejection of Eurocentric (and 'respectable') values. All three papers on the panel provided interesting ways of looking at how migrants, individuals and communities, negotiated identity and culture, but also the impact of 'movement', whether from one geographic space to another or the movement of body, on this negotiation.

'Gender and Sexualities in the Caribbean'

There were three very exciting papers presented as part of the panel 'Gender and Sexualities in the Caribbean'. Kate Houlden gave the first paper, entitled 'Male Same-sex Desire in Post-War Caribbean Fiction'. In this paper Houlden challenged popular narratives of post-War Caribbean literature as universally heteronormative, nationalist text that have excluded same-sex desire. As Houlden pointed out, 'critical orthodoxy has it that the period's fiction is either silent on or hostile towards same-sex loving'. Focusing on works by Neville Dawes, Austin Clarke and Jan Carew, Houlden discussed the presence of minor homosexual male characters in each of these author's novels. Although homosexual characters were never the protagonist in any of these novels, the presence of even minor characters provide an 'uneasy challenge' to the silence of male same-sex desire in post-war Caribbean fiction.

The second paper presented also focused on articulations and experiences of male same-sex desire in the post-war Anglo-Caribbean. In her paper, 'Revisiting Patrick Nelson: Queer Black Caribbean Identity and History', Gemma Romain returned to conclusions presented at the 2013 SCS on Nelson, but this time focused on his experiences and negotiations of identity in post-war Jamaica. Using the letters of Bloomsbury Group artist and Nelson's lover, Duncan Grant, Romain provided a fascinating biographical sketch of Nelson as he moved from London to Wales to Jamaica and back again. Through these letters, and by engaging with some other archival research, Romain was able to explore how Nelson articulated his experiences as a Queer Black and Jamaican man in interwar Britain, as well as his experiences of the Second World War and his confinement as a POW, showcasing Nelson's negotiation of his sexuality, race and sense of belonging. The final paper on this panel moved from the Anglo Caribbean and male homosexuality to explore the negotiation of family and self amongst transgendered people in present-day Cuba. In the final paper, 'The Cuban Family: Memories of Gender Transition within the Socialist State', Olga Lida Saavedra Montes de Oca discussed the negotiation of family for transgendered people in contemporary Cuba. Based on field work conducted in 2002 and through the use of photography, Montes de Oca explored how trans rights has been negotiated within families and often in contestation of nationalist discourse of a 'revolutionary Cuba'. All three papers showcased the complexities in negotiating sexuality, gender and intimacy, as well as the importance of place in this negotiation.

Africa's Sons Under Arms: Race, Military Bodies and the British West India Regiments in the Atlantic world, 1795-1914

'Africa's Sons Under Arms' is a four-year research project that started in October 2014. It uses the British West India Regiments 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.

Melissa Bennett, spoke of the "Photographs of 'General O'Connor and staff and all other celebrities for sale': Photographic Representations of the West India Regiment after the Morant Bay Rebellion" Following the rebellion, personal and commercially produced photographs of the Regiment were collected in two albums, belonging to Army Surgeon Alexander Gulland and William Johnston who held ranks from ensign to lieutenant-colonel in the 1st West India Regiment. These photographs circulated widely in Jamaica where they were used to celebrate the heroism of the regiment. However the massacre of the "rebels" produced widespread criticism in Britain, Drummer Phillips who personally shot 11 prisoners without even the semblance of a trial, but it was Governor Edward Eyre who, after declaring martial law, exacted a revenge unprecedented in scope and brutality. The photographs show staff not actively in military activity and some figures are too controversial to be included - Eyre himself is conspicuous by his absence. Nevertheless, purchase of the photos were seen locally as an act of defiance and support for the massacre.



David Lambert: "Am I not a man and a soldier? (Re-)imagining the British West India Regiments in the age of abolition". This paper is concerned with the image of the rank-and-file of the West India Regiments and started with an examination of the Victoria Cross Gallery. In the painting by Louis Desanges of the action in which Lance Corporal Samuel Hodge won his VC, an attack on a stockaded village in the Gambia, we see him on his knees handing a reloaded rifle to his commander in a pose more akin to the Wedgwood abolitionist medallion than to a normal image of martial endeavour. This reflects the suspicion felt by many whites in the Caribbean to the existence of the West India Regiments even after the abolition of slavery. It was therefore common for those who supported them to portray West Indian soldiers as "steady soldiers" who knew their place. Thus there are not many images of them in action, more normally awaiting inspection.

Tim Lockley's paper "Differential mortality and the recruitment of slaves to serve in the British West India Regiments" uses medical history to explore the founding of the British West India Regiments in the 1790s. Racial pragmatism had much to do with the origins of these regiments of fighting soldiers when previously men of African heritage had only been used as pioneers. It was felt that the physical burdens were too great for white soldiers who would be prevented by sickness from lasting more than 6 weeks. Indeed, the mortality rates of whites at 34% was 10 times that of Africans and 12,000 British soldiers died in the invasion of Saint Domingue. However, the colonists in the British West Indies, deeply suspicious of arming black men, refused to cooperate and the army was purchased Africans directly from slaving ships arriving in the Caribbean. After the British slave trade was abolished in 1807, the army directly recruited Africans in West

Africa and also offered enlistment to men taken from the slaving ships of other nations intercepted by the Royal Navy.

"We have to understand that Black British history includes the history of Africa and the Caribbean," says David Lambert. "What it was to be British wasn't just limited to these islands that we're in now and it's important to provide much longer and wider stories for people of African and African-Caribbean descent. It's essential to expand the imagined map of Black Britishness."

Narratives of Amerindians in Trinidad & Tobago; or, Becoming Trinbagonian

The panel was based around the book *"Narratives of Amerindians in Trinidad & Tobago; or, Becoming Trinbagonian"*, which the publisher describes as "bringing together poems, dramas, and stories that have been inspired by the Amerindian presence/absence during the end of the nineteenth and early twentieth centuries. The only 'roots' of this nation are those planted by the first nations, for all other aspects of our culture and survival systems are transplants".

Nathan Richards's paper, "The Memory of an Amerindian Past: Who remembers when you're gone?" centred on the neglect of Amerindian roots. The Amerindians of Trinidad may not have left behind a cache of written accounts regarding their life and times before the invasion of the Europeans, but they did, however, leave behind an abundance of cultural artifacts, created specifically to engender a sense of their past, the historical memory of their presence, that has continued to evolve through numerous African, European and Indian generations who now occupy the islands in the present. He asked for whom does the written archive speak? The fetishism of documents necessarily marginalises people with an oral tradition. The letters written by the colonisers are products of their time and reflect what the author thought or rather, what he wanted others to think. Under the influence of scientific racism the prevailing view moved from a mythology of savagery to seeing the original inhabitants as inoffensive and docile, as a more paternalist approach infantilised the Amerindians. He concluded by saying how much he longed to hear the authentic voices of contemporary descendants.

Louisa Uchum Egbunike's paper was entitled "Locating the Amerindian Narrative" considered the book within the context of an ongoing Trinbagonian national project. She argued that "nationhood" is an incomplete project, a process of "becoming" within which she spoke of the importance of the knowledge of the nation's composite origins. Remembering can be split in two to signify piecing together disparate facts so that a reconstruction of the past can lead to the construction of the future. The Amerindian narrative we see in *Narratives of Amerindians* centres on the colonial context, so that the documentation of Amerindian acts of resistance locates their historical narrative within an anti-colonial history of the country. During the colonial era, the language became racialised - "Noble Savage" contrasting/complementing "lazy and shiftless". But the colonial mapping of the landscape saw "Indians" as disposable. Aspects of Amerindian life are remembered, but there are gaps and silences within a history that was largely circulated through the oral tradition.

Selwyn Cudjoe, author of the book in question, entitled his contribution "Narratives of Amerindian Writers". Between 1885 and 1960, a large body of literature arose in Trinidad in which the "vanishing" Amerindian was used as a trope. Several short stories, poems and dramas were written to commemorate the valiant resistance of these people against European imperialism and their attempt to maintain their culture and

Amerindian resistance became part of the nationalist project throughout South America. History is a process of self-awareness, but these narratives speak "of" Amerindians" and are not "by" them, for by 1803 there were only 1000 remaining Amerindian individuals. Yet there is no evidence of poverty of language and Amerindian words are very much part of the vocabulary.

Material Histories

Tracian Meikle presented on *The Role of Memorial Murals in Community Mythscapes and Identity Formation*. The paper was based on ethnographic research in Kingston, where Meikle had interviewed residents and examined memorial murals. Focusing her analysis on an area subjected to political violence during the 1980s and 1990s, Meikle argued that the location of murals is a way of forming sentient community. She stressed the potency of boundaries within the area and noted how murals both capture the history of conflict between different locations and shape how people feel and experience the community. Overall, Meikle highlighted the importance of murals within the making of place.

In *Towards New Narratives of the Haitian Revolution: Lubaina Himid's Artistic Engagement with Toussaint and Suzanne Louverture*, Raphael Hoermann noted that we do not have pictures of Toussaint Louverture produced during his lifetime, and that images have been retrospective. Exploring Lubaina Himid's work, Hoermann argued that Himid questions a male historic narrative and insists on rendering visible a feminist perspective. Hoermann interpreted Himid's juxtaposition of Toussaint Louverture onto the fourth plinth at Trafalgar Square as an act of 'guerrilla remoralisation' due to Himid's insistence on subverting public memory.

Exploring *Braids, Blackness and the Production of Knowledge*, Karen Wilkes focused on the work of artists Joscelyn Gardner and Peter Dean Rickards. Wilkes noted that hair is charged with symbolic currency, as indicated by legal cases and responses to celebrities' hair choices in the United States. Wilkes insisted that such contemporary reactions be understood in the longer history of braiding practices during the era of slavery. In Gardner's *'Creole Portraits III'*, Wilkes emphasised visual references to appropriated botanical knowledge. Exploring *'Braidhead 1'* and *'Braidhead 2'* by Rickards, Wilkes argued that the beach is constituted as contact zone, and that the images centrally position the lives of those who have been marginalised.

Visual and Performance Art

Alana Osbourne's *The Travels of Trench Town: the Mobility of a Marginalized Neighbourhood in Kingston, Jamaica* presented findings from one of a series of linked projects on 'slum' or 'ghetto' tourism in three cities. Osbourne's case study focused on Trench Town as an increasingly important tourist destination and her paper highlighted issues of mobility and questions of aesthetics. Osbourne explored how violence and income conditions physical mobility but she also recognised the important role of local tour guides who narrate the space in their own way. Osbourne considered Trench Town as a space which travels around the world through commodities and symbolism. She argued that the idea of the 'Favela Incorporated' might usefully be extended to our interpretation of mobility and aesthetics in Trench Town.

Charlotte Hammond's *Moun ak soulye: Narratives of Fashion for Development in Haiti and the Performance of Giving* considered the social lives of shoes and the complex power dynamics embedded in the production of shoes by a social enterprise in Haiti. Hammond recognised the historical significance of shoes in Saint Domingue, where the adoption of specific fabrics and dress styles were one means through which to contest social

discrimination, and where wearing shoes was often the first sign of rising status. Hammond stressed that while the social enterprise in shoes seeks to blend citizenship and consumerism, this is particularly problematic in light of the nation's history. Hammond suggested that an imaginative geography is used to sell the shoes, permeated by nostalgia for the rural. Through this case study, Hammond argued that contemporary global relations continue to reproduce power imbalances from the era of slavery.

Myth Memory and Culture Panel

The production of knowledge was a theme that ran through all three papers in the *Myth, Memory and Culture* panel. The session began with a fascinating discussion regarding the process of recovering and the publication of trickster stories in Emily Zobel Marshall's paper. The discussion interrogated the different ways in which Brer Rabbit (American context) and the Anansi trickster (Caribbean context) stories have been recovered and presented (or repackaged) for colonial, post-slavery (and contemporary) audiences.

The paper addressed the tension between the collection and publication of the Brer Rabbit stories mainly by white journalist Joel Chandler Harris, who incorporated Brer Rabbit into his collection of late C19th 'Uncle Remus' stories. They have contributed to keeping those stories alive, yet in the representation of these stories, Harris has been accused of plagiarism and perpetuating stereotypes. Marshall emphasises the cultural significance of both folk narratives and demonstrates how the Caribbean Anansi stories have not been reproduced or disseminated in the same way as the Brer Rabbit stories, given that the Brer Rabbit stories are known worldwide. Marshall suggests that the coded messages in the Anansi stories may have been misunderstood and the reluctance of some Caribbean peoples to tell those stories may have been misinterpreted as being an act of shame rather than an act of resistance.

The subject of representation and memory continued with Celia Naylor's detailed and thought-provoking analysis of the American Rollins family's repackaging of Rose Hall Great House for present-day tourists and wedding parties. Naylor contextualised the transformation of the 18th century Georgian mansion, from a slave labour camp into a tourist destination which Naylor argues overwrites the historical facts of the site as a slave plantation. The focus on fictionalised accounts of Annie Palmer as the White Witch of Rose Hall, (and her ghost allegedly haunting the site), erases slave narratives and detracts from the trauma, violence and suffering of slavery by presenting slave women as incomplete human beings as they move silently, cleaning the house as muted props in staged presentations for visitors. Naylor concluded that the inaccurate information provided on the tours encourages visitors to be enthralled with the narrative of Haiti as a corrupting force, principally through Palmer's alleged childhood in Haiti and her practice of voodoo, making her all the more fascinating as a representation of white female sexually deviance. The performativity of blackness in the staging of Takoo as obeah man and ghost, references white colonial fears of Haiti and voodoo, and detracts from the systematic brutality of the slave system in this neo-colonial business venture.

For the final presentation, Josie Gill provided insight into the innovative interdisciplinary project; *'Literary Archaeology: Exploring the Lived Environment of the Slave'*, which is a collaborative project between literary scholars, archaeologists and osteologists. Postcolonial literature has aimed to recover slave history, and the aim is that the data collected by archaeologists

and osteologists for this project, can assist in producing detailed narratives of the slaves' lived environment, that in turn inform literary production to convey how slaves survived slavery. The paper provided details on this unconventional approach; the examination of slaves' skeletal remains which provide data on slaves' diet, the injuries they endured and age of death of children and individuals, to facilitate a dialogue with literary scholars' ways of producing knowledge.

All three papers effectively raised the question of the production of knowledge and how that knowledge is being utilised in the contemporary context. The panel sparked a lively and thought-provoking debate, in particular the importance of producing accounts that retain the complexity of slave narratives.

Inaugural Gordon K. and Sybil Lewis Plenary Panel: Politics and Philosophies of Reparation

The final plenary session, which was well-attended, began with Leon Sealey-Huggins informative and exhaustive exposition of the costs of climate change in and for the Caribbean region. The paper then linked this highly contemporary, existential danger with the case for reparations, demonstrating that a range of movements are now making the case that the countries who have benefitted, through colonialism, from the economic activities that have led to climate change, ought now to compensate those who have suffered the detriments in the past and have been amongst the first to suffer them in the present.

Steve Cushion followed this with an impassioned paper, arguing, from a perspective of global labour solidarity, that even a conservative estimate of the economic costs of enslavement leaves former colonisers owing around £1000 billion in unpaid wages alone. A notorious precedent for such a payment can be found in the compensation payments made to former slave-owners after abolition: shockingly one of the poorest countries in the world, Haiti, has only recently finished paying this compensation to France. Given the low levels of corporation tax now paid by the richest corporations, the paper insisted that they should shoulder the bulk of repayment of these unpaid wages.

The in-coming chair, Fabienne Viala, gave the final paper. It focused on the Francophone Caribbean, which she found to be less aware and motivated by the issue of reparations. The paper displayed two artistic performances that demonstrated possibilities for building solidarity around reparations across the region: the trial of Christopher Columbus, set up as a hybrid theatrical-judicial platform in 1994 in Fort de France, Martinique, demonstrated how a range of people can become involved in an embodied enactment of the call for justice; whilst Annabelle Guérédrat and Henri Tauliaut's Iguana-Afro-Punk performances in Guadeloupe underlined the shared vulnerability of the region, which is at the base of the call for reparations.

The conference ended with a lively discussion of the politics of reparation, before a formal and fond farewell.

