



Society for Caribbean Studies, 41st Annual Conference, 5-7 July, 2017

ABSTRACTS

AATKAR, SOFIA: Writing Back and Looking Forward: Edgar Mittelholzer (Thursday 11.30, EBS 2.35)

Edgar Mittelholzer (1909-1965) is often described as one of the most important authors to emerge from the Caribbean region (Gilkes 1979; Ball 2004), yet he remains an 'overlooked figure in the contemporary annals of Anglophone Caribbean literature' (Brown 2013, 42). Mittelholzer was born in Guyana but migrated to London in 1948. His travelogue, *With a Carib Eye* (1958), describes the author's journeys to and between various Caribbean islands. Mittelholzer's engagement with travel writing may be surprising, for it is frequently suggested that the genre is rooted in colonial expansion (Hulme and Youngs 2007; Edwards and Graulund 2011), and some have branded it 'an essentially imperialist mode of representation' (Korte 2000, 153).

This paper will discuss the extent to which *With a Carib Eye* offers a writing back to the genre's imperial tendencies, and to the (mis)representation of the Anglophone Caribbean in previous travelogues. Indeed, Mittelholzer utilizes a genre associated with colonial sentiment to write back to what he perceives to be false portrayals of the Caribbean in previous travelogues by British authors. Whilst *With a Carib Eye* can be read as counter-discursive in this respect, Mittelholzer falls back on established conventions found within the British and imperial travelogues from which he actively tries to distance his own. The liminal position Mittelholzer occupies as both an insider and an outsider when he visits the Caribbean makes for an intriguing representation of the region, as he attempts to reconcile his allegiance towards the Caribbean with his Eurocentric perspective.

ALLEN, JASON: Performing the Law: Transitional Justice and the Performance of Memory in The Trial of Governor Eyre (Thursday, 11.30, EBS 2.2)

The Trial of Governor Eyre, an art performance created by Jamaican lawyer Bert Samuels, highlights the complexity of a performance that grapples with the memory of colonial domination, including the memory of bodily colonially trauma. My paper will examine the potentialities of transitional justice contained in this performance, an imagined trial to judge Edward John Eyre, former British Governor of Jamaica, for the atrocities that caused the deaths of over 1000 former slaves in the wake of the 1865 Morant Bay Uprising. I will examine the effects of juridification on the performance of this cultural memory of a major historical abuse, tackling the idea of the archive as site of lack and site of

recovery. The paper will analyse the semiotic mechanisms by which the event seeks to perform justice – the law, ritual, truth claims and the use of reference – briefly considering both its reaches and possible limits, in light of the issues of temporal and spatial remove (including the inaccessibility of archival documents and the absence of witnesses).

AMINI, MAJID: Caribbean Philosophy, Creolisation, and Postcolonial Mimicry (Thursday, 4.00, EBS 2.1)

Although there has been a vigorous and vibrant intellectual tradition in the Caribbean, until quite recently there has been a conspicuous absence of a similarly self-conscious philosophical tradition. The phenomenon has been particularly more pronounced in the Anglophone countries. This disparity between the intellectual tradition and the philosophical one in the Caribbean itself is of intellectual interest in its own right and deserves in-depth analysis and exploration. However, given the very recent express and explicit attempts to forge a native philosophical movement in the Caribbean with a string of publications in English on Caribbean Philosophy, the purpose of this paper is to examine the content and contours of such an enterprise. What is of immediate significance here is the ambitious aim of this nativist philosophical project to "shift the geography of reason" in the process of constructing the Caribbean philosophical edifice. The discussion is, thus, set against the determining, or even detrimental, backdrop of the contrast between Caribbean Philosophy, on the one hand, and Philosophy in the Caribbean, on the other, where the former intimates the possibility, if not the actuality, of regionalising, or more generally contextualising, Philosophy. This obviously raises the twofold question of whether, if at all, Philosophy can be contextualised and in what sense. In pursuit of this nativist philosophical project in the Caribbean, some of its proponents and practitioners have analogically offered the idea of creolisation as a path to realising such a realm of thought(s) and worldview(s). It goes without saying that analogy has had quite a remarkable track record from sciences to humanities, yet its use and utility are subject to stringent standards and conditions, lest one builds castles in the air. To highlight the issues here in order to avoid serious setbacks and irrecoverable injuries in the germination and growth of Caribbean Philosophy, the paper draws on the analytical-cum-diagnostic idea of mimicry as exemplified in the works of a Caribbean novelist and a postcolonial theorist: namely, V.S. Naipaul's novel, *The Mimic Men*, and Homi K. Bhabha's postcolonial cultural critique, *The Location of Culture*.

BATES, HELEN: From Kettering to Castries. An overview of the key research findings of the 2nd Duke of Montagu's 1722 expedition to occupy St Lucia and a summary of ongoing collaborative work with St Lucia National Trust to present these to new audiences. (Friday, 9.30, EBS 2.35)

This paper will present a case study of the colonial ambitions of John, 2nd Duke of Montagu. It will explore the motivations, methods and misjudgement displayed by the duke in his quest to secure a proprietary colony on St Lucia in 1722. It will

analyse material held in the Buccleuch archive based at Boughton House near Kettering in Northamptonshire, together with documents located in different archives across Britain. It will suggest the reasons why the duke developed an interest in seeking proprietary ownership in the Caribbean, why he decided to fund the costly project out of his own pocket and present some of the main challenges to his ambitions. It will also consider the significance of the wording of the Duke's 'Ordinance' which was delivered to the 'Indians' and the formerly-enslaved inhabitants of St Vincent, to encourage them to settle on St Lucia and so be 'treated in the same manner as natural born Subjects of his Majesty within these islands'.

The paper will conclude by summarising the collaborative work between Boughton House, the University of Leicester and St Lucia National Trust which will take place in April 2017. A new national museum is proposed for the island and will be located on the exact spot that the Duke of Montagu attempted to build the fort and settlement for his colony. It will particularly focus on the methodologies employed in the negotiations to ensure that the key findings of the research project can appropriately contribute to the needs of this new museum.

BENNETT, MELISSA: 'Exhibits with Real Colour and Interest': Picturing and Encountering the West India Regiment at Atlantic World's Fairs (Wednesday, 2.00, EBS 2.2)

Beyond their role in expanding and securing the British Empire, the West India Regiment were used to sell the Caribbean region to tourists and potential investors. The Regiment travelled in person and in photographic form to numerous World's Fairs that brought the empire to London and major American cities such as Chicago and New Orleans. Through their representation at these events their likeness, and in some cases their actual physical presence, was showcased to a range of audiences who did not even have to venture outside of their home countries for the experience. For nations such as Britain, who controlled vast empires the fairs provided an opportunity to bring the peoples, places and potential profits of the empire on to home soil. They also provided a justification for empire by showcasing the lack of development of some native peoples and the advancement of others under colonial rule through human exhibits. The West India Regiment were used as key examples of the latter and decorated promotional stands related to the West Indian Colonies.

This paper will look at photographs of the West India Regiment circulated, sold, and displayed at these world's fairs to develop an understanding of how they were used to sell the Caribbean nations they inhabited and present a disciplined and developed image of their populations. Photographs of the West India Regiment related to the 1885 World's Industrial and Cotton Exposition in New Orleans, the 1886 Colonial and Indian Exhibition, the 1891 Jamaica Exhibition, and the 1893 World's Columbian Exposition in Chicago will be referenced, demonstrating the connection between the photographs as well as the fairs themselves. With regards to the representations of the West India Regiment used

to promote investment and tourism at World's Fairs, it could be argued that the black soldiers of the West India Regiment were commodified and disempowered. However, this commodification is not all that photographs of the West India Regiment represent, especially within the environment of American world's fairs held at a time when race relations were volatile in the host locations. In two clear cases the West India Regiment were empowered and therefore able to challenge racist beliefs.

BOOTH, WILLIAM: Six Degrees of Connectivity: Martin Luis Guzman (1887-1976) (Wednesday, 4.30, EBS 2.2)

One of Mexico's most celebrated authors, Martin Luis Guzman is perhaps best known for his novels *El Águila y la serpiente* (1928) and *La sombra del caudillo* (1929). However, Guzman's other vocations - revolutionary, journalist, diplomat - are often overlooked. These "secondary" spheres found expression during Guzman's time in New York, as an exile between 1916 and 1919, and then as representative of de la Huerta's insurrectionary forces in 1923 and 1924. The time he spent on the orillas del Hudson was crucial; as Rafael Lemus suggests, "it was during his exile that he became a writer"□. This paper will highlight some of the key collaborations and connections made by Guzman during this period.

BRONFMAN, ALEJANDRA: Eusebia Cosmé and the Sounds of Négritude (Thursday, 9.00, EBS 2.1)

This paper will use the life and career of Eusebia Cosmé to investigate the sounded translation, circulation and archiving of *négritude* in transatlantic settings. Born and trained as a musician and elocutionist in Cuba, Eusebia Cosmé generated a transnational archive of spoken and recorded Afro-Caribbean poetry. In the late 1930s, as *négritude* circulated within the Caribbean in written and visual forms, Cosmé rendered it sonically, reciting and translating the work of Langston Hughes, Nicolás Guillén, and Juan Pales Matos throughout Latin America, the Caribbean, Europe and the United States. Her 1940s radio show out of New York City broadcast that archive to a broad listening public. My research on Cosmé centers on the ways she shaped the public ear. Critics noted the depth of emotion in her recitations, and I argue that she drew on and affirmed an understanding of race and blackness as an affective state. In addition, this paper will point to the significance of the circulation of *négritude* as spoken performance rather than written text.

CASTRO, ANNE: Negotiating Space, Negotiating Freedom (Thursday, 2.00, EBS 2.2)

"Negotiating Space, Negotiating Freedom" studies the material and abstract geographies of bondage and freedom in the writings produced by nineteenth-century Afro-Cuban author Juan Francisco Manzano (1797-1854) both during and after his enslavement. More specifically, this paper reads Manzano's Autobiography (1835) alongside his poetry and understudied theatrical tragedy, *Zafira* (1842) as meditations on the ways in which freedom and enslavement are negotiated through spatial relationships. For example in the Autobiography,

Manzano recalls that his most-despised form of punishment as a child was imprisonment in a dark charcoal shed set apart from the house for as long as a day. While this example presents a typical scenario equating confinement with the cruelties of enslavement, the play *Zafira* complicates a simplistic spatial reading in a key scene during which an enslaved eunuch Noemí "liberates" the eponymous protagonist's son, Semi from antagonist Barbarroja's henchmen by hiding him in a secret chamber. Here Manzano gives the African slave Noemí the power to free the dispossessed monarch Semi by confining him. Ultimately, "Negotiating Space, Negotiating Freedom" demonstrates how Manzano's works represent mobility and captivity within a dialectical relationship that is always implicated with questions of agency and domination.

COOPER, ELIZABETH: Haiti and "The Inclosures" (Thursday, 11.30, EBS 2.1)

Taking as its conceptual point of departure Sidney Mintz's 1973 essay *A Note on the Definition of the Peasantries*, this paper will interrogate the dynamics of small-scale agriculture in Haiti after the revolution, and its interdependent/contradictory relationship to industrial scale economics. In particular, it will analyse the attempts of key British abolitionists and agriculturalists such as Thomas Clarkson, William Wilberforce and Arthur Young to shape and "reform" Haitian agriculture. Haiti's post revolutionary peasantry rejected British attempts to reform their agricultural techniques. Drawing primarily on the correspondences of Henri Christophe held at the British Library, this paper will argue that an analysis of the post-revolutionary British role in Haiti sheds light on the ways that ideologies of abolitionism and "progress" were closely tied to colonialism and capitalist expansion.

CUSHION, STEVE: "By Our Own Hands" - A Brief History of the Grenada Revolution (Friday, 11.30, EBS 2.35)

Much ink has been spilt over the final days of the Grenada Revolution, while much less research has been done on the preceding four years. By concentrating on the final implosion and discussing in infinite detail who was really to blame, there is a danger that many social advances will be forgotten.

Caribbean Labour Solidarity is compiling a publication on the achievements of the Grenada Revolution. We are conducting a survey of people who participated, supported and/or benefited from the Revolution. This booklet is intended to provide an easily accessed source of information on the achievements of the Grenadian people during the Revo, to counter the prevailing negative narrative arising from the tragic end of this experiment; and maintain knowledge of this period. Publication is planned for 2017.

Described by the Cuban Leader, Fidel Castro, as "A Big Revolution in a Small Country", the achievements of this poor country and its people have faded from memory and are beginning to fade from history. We believe that this loss of memory has to be reversed. The research behind this booklet will go some way

towards rectifying this situation. It is hoped to have advance copies of the publication available at the conference.

DE LA GUARDIA WALD, ROLANDO: Progressivism, Black Pedagogues and Resistance to Educational Segregation of “Coloured People” in the Panama Canal Zone (1904-1954) (Friday, 9.30, EBS 2.1)

In 1903, the Republic of Panama signed the Hay-Bunau Varilla Treaty with the United States, an agreement to facilitate the construction of the Panama Canal. The contract stated that, in order to build, manage and protect the Canal, the United States would, perpetually, control a territory of 5 miles along each bank of the transoceanic route as if they were their ‘sovereign’. This territory came to be known as the Panama Canal Zone (PCZ).

Since 1904, U.S. authorities began to organise an education system for the PCZ. Soon segregation was imposed. Schools for ‘white people’ and others for ‘people of colour’ were established. These had different budgets, quality of infrastructure, and curricula. Within this context, the schools for ‘coloured people’ had the objective of training their students to perform as craftsmen, secretaries, gardeners, farmers and hand-labour work force.

One particularity of the system was the hiring of British or British-West Indian teachers. This practice ended when the Panama Canal authorities opted to hire teachers educated in the United States or normal schools for Black teachers of the PCZ. In spite of the objectives of reproducing social, cultural and economic functions of the ‘coloured’ people of the Canal Zone, these teachers were influenced by progressivism and posed challenges to the Panama Canal authorities.

Simultaneously, progressivist scholars from North-American universities, especially from the Teacher’s College of Columbia University, published studies of the situation of schools for ‘coloured’ students of the Panama Canal Zone. Both PCZ teachers and the University reports sustained the necessity to increase the budget, improve the quality of the infrastructure and books, and the modernisation and diversification of the curricula.

This presentation will discuss a preliminary study of how progressivist ideas imported from the United States and Great Britain and its Caribbean colonies received in the Panama Canal Zone. It will talk about the role of U.S. universities in the divulging of those ideas in Panama. It will also analyse how these ideas gave a philosophical foundation to the “passive resistance” of ‘teachers of colour’ to U.S. authorities. Furthermore, it will not explore the resistance to discrimination by Anglophone black workers, but also that of non-British West Indians, such as Southern Europeans (mostly Italians and Spaniards), Spanish-Americans, and, mainly, Francophone Antilleans.

DEGUZMAN, KATHLEEN: Navigating Wide Sargasso Sea and the Archipelagic Novel (Thursday, 2.00, EBS 2.2)

How does aligning the Caribbean and Britain through the geographical unit of the archipelago transform postcolonial literary relations? For critics and students, the routine pairing of the novels *Wide Sargasso Sea* (1966) and *Jane Eyre* (1847) has come to famously represent the metropolecolony paradigm that has been crucial to postcolonial literary studies. The former novel is often understood to fill in the gaps of the Victorian text while also providing an account of postemancipation white creole trauma. But this literary relationship has also been central to the postcolonial canon in large part because it unsuspectingly fits into one of the dominant frameworks of novel studies—that of the terrestrial nation and colony. This paper outlines how taking an archipelagic approach to the novel form offers a non-hierarchical comparative methodology for probing the oppositional relationship between Caribbean and British literatures. Using *Wide Sargasso Sea* as a case study, this paper examines how the novel's shifting first-person narration reveals vantages caught between a proud provincialism and an unassuming cosmopolitanism. Reading the novel's characters as both provincial and cosmopolitan allows us to recognize their affiliations not with any clear-cut nationalisms, but with a terraqueous domain we might call the Atlantic archipelago.

EDMONDS, Ennis: Transitioning From Rastafari to Christianity: Former Rastas Embracing Christianity (Thursday, 2.00, EBS2.1)

Judy Mowatt, a member of the famed I-Threes that provided backing vocals for Bob Marley, was heckled at “Rebel Salute” in Mandeville, Jamaica on January 17, 1998. When she was introduced to perform, Rastas in the audience shouted “fire bun”—a Rastafarian epithet of strong disapproval and condemnation. This came in wake of Mowatt's and other high-profiled Rastas' (Tommy Cowan and Junior Tucker, for example) embrace of evangelical Christianity. For the scholar of religion, this raises the questions of why this reversal of course and returning of former Rastas to a faith they once rejected?

Through a series of interviews, I am beginning to uncover answers to this question. This paper will explore the stories of three of my respondents focusing on what provided the impetus for leaving Rastafari and embracing Christianity. For the first, the combination of the maligned social status of Rastafari and the resulting economic marginalization of its adherents provided the initial push to exit Rastafari. For the second, the death of a family member and the wife of fellow Rastas revealed the impracticality of Rastafari's refusal to deal with death and led to questionings of other ideas and practices. For the third, following the logic that Rastas were the followers of Ras Tafari (Haile Selassie I) induced him to research what Haile Selassie actually believed and “taught.” Discovering that Haile Selassie was actually a Christian who urged others to follow Christ, he became convinced that to be a true Rasta, he had to become a Christian.

FIGUEROA, VICTOR: Sacred Realm or Colonial Commodity: The Representation of Caribbean Nature in Luis Palés 'Matos's Tuntún de pasa y grifería' (Wednesday, 4.30, EBS 2.35)

This paper examines the representation of nature in *Tuntún de pasa y grifería* (1950), the collection of poems by the Puerto Rican Luis Palés Matos, which remains a foundational text in Afro-Caribbean poetry in Spanish. Although Palés's poems are not explicitly ecological, his representation of nature actively responds to the colonial forms of developmentalism that dominated Puerto Rico and the Caribbean in the first half of the twentieth century. Palés offers a critical and ironic portrayal of a "natural" landscape dominated by multinational economic interests

(particularly the transformation of Puerto Rico into a series of massive sugar cane plantations), and by unsustainable models of tourism, which persist until the present day. By contrast, Palés offers in some of his poems a vision of nature anchored in the realm of Afro-Caribbean spiritual systems. However, Palés does not present an idealized view of nature—his ironic and partially Eurocentric perspective remains ambivalent between a critique of a capitalist modernity in which nature is simply an exploitable resource, and a sacred vision to which modernity, including the poet himself, no longer has access.

FORDE, MAARIT: Narrating civic engagement: self-representations of the urban poor in Trinidad and Tobago (Friday, 11.30, EBS 2.35)

Violence, crime, and immorality reoccur as major themes in representations of the urban poor in Trinidad and Tobago. Traditional and social media, but also academic research, have contributed to a dehumanising discourse in which the lives, ideas and experiences of the urban poor are reduced to social problems. The narrative of the pathologised urban poor predicated self-representations by people living in the Beetham, an impoverished neighbourhood or "ghetto" in Port of Spain, Trinidad. This paper looks into such self-representations, investigating ways in which people in the Beetham talk about their lives and selves in different contexts. I discuss political activists' life stories as contributing to the formation of particular racial and class subjectivities. My ultimate interest is in the possibilities for alternative political ideas and subversive acts that such subjectivities may entail. A popular counternarrative to the stigmatizing dominant narrative takes the form of a redemption story, describing individual efforts to overcome hardships and achieve empowerment and success. Such stories echo narrative logics familiar from religious, self-help and community development discourses. They reproduce neoliberal ideals of the entrepreneurial individual while muting structural oppression and violence. Activists rehearse such stories of personal improvement in their engagement with NGOs, corporate philanthropists, politicians and the media. In informal conversations and unstructured interviews, their self-representations are less confined by the narrative structure of the redemption story, and the success of the enterprising individual is superseded by other tropes. Informally presented life stories speak of social relations, kinship and friendships; pleasure, pride, and self-worth; and social injustice as a contemporary political problem to be countered. This paper is part of a larger research project on subjectivity and civic engagement in urban Trinidad and based on two years of ethnographic fieldwork in the Beetham.

FROHOCK, RICHARD: Captain Edward “Ned” Low and the Problem of English Piracy (Friday, 9.30, EBS 2.35)

Apologists for English empire in the Caribbean frequently used the Spanish as a foil for their own national ambitions. The Spanish were represented as perpetrators of horrific violence against not only West Indians but also European competitors. The crimes of the Black Legend served to authorize English incursions into the region in the name of overcoming an empire that was violently exploiting inhabitants and natural resources. In my presentation, I discuss how this scapegoating of the Spanish for the horrors of Caribbean imperialism is negotiated in tales of English pirates, particularly Ned Low, who became infamous for his brutal treatment of captives. The horrors he inflicted on his victims required transformed interpretative measures to account for English atrocities. Philip Ashton’s *Memorial* (1725) approaches the problem by positioning Low and his companions as stateless persons at war with all of mankind. Ashton views the pirates not as fellow Englishmen but as predatory animals or demons; in resisting their invitations to join them, and suffering the inflictions they impose, he reaffirms the integrity of an English Protestant identity. The *Voyages of Captain George Roberts* (1726) takes a different approach, representing Low as a gentleman robber who has limited control over the violent impulses of his companions, who include a fictional Portuguese pirate onto whom the novel displaces Low’s villainy. Finally, I argue that these narrative containments of English violence provided only moments of ideological stability, because other writers drew on the violence of English piracy to challenge myths of English imperialist benevolence.

FUMAGALLI, MARIA CRISTINA: Paramin, Morning: Derek Walcott and Peter Doig (Thursday, 11.30, EBS 2.2)

Paramin, Morning (2016), is a sustained dialogue between fifty-one new poems by Derek Walcott and fifty-one paintings by the contemporary artist Peter Doig. *Paramin* is one of the highest points of the Trinidad Northern Range and Trinidad plays a crucial role in the collection and as a trait d’union between poet and painter. In this paper I will explore the ways in which Walcott’s pen and Doig’s brush illuminate each other as the collection reconfigures ekphrasis and explores, amongst other things, belonging, cosmopolitanism, memory, intimations of death, landscaping.

GEORGE, SHANTEL: Divining with, and Producing, the Obi: The Production and Use of the Kola Nut in the British Caribbean (Friday, 11.30, EBS 2.2)

The kola nut, through transatlantic trading networks from the fifteenth century, was transferred from western Africa to the Americas and Europe. Whilst attention has been paid to the circulation of the kola nut in western Africa and, to a lesser extent, its transfer to Brazil, its movement to the British Caribbean and its naturalisation has not been adequately explored. This paper will use archival material to trace the transfer of the kola nut to several British Caribbean territories during enslavement.

It will explore how the meanings and uses of the kola nut have been transformed over time and space, including its role in recreating African-inspired religious beliefs and practices in the British Caribbean from the fifteenth century, and its demand in Europe and North America as a drug and tonic from the late nineteenth century. For example, on the island of Grenada, the kola nut, referred to by its practitioners by the Yoruba word *obi*, is used for divination. In addition to its use within divination, kola was consumed and chewed by drummers whilst dancing during Orisha ceremonies. By the 1890s, Grenada was exporting kola nuts to North America and the United Kingdom. This paper will highlight what this commodity can reveal about the lived experiences of enslaved and free Africans in the British Caribbean and shed light on the history of kola nut production and export from this region.

GILL, GORDON Rum, Slave Culture and Identity in 19th century British Guiana (Friday, 11.30, EBS 2.2)

The British occupation in 1796 of the Dutch colonies of Essequibo, Demerara and Berbice, colonies that subsequently became British Guiana, set in motion a rapid expansion of plantation agriculture and, until 1808, an exponential increase in the enslaved African population mainly through the British branch of the trans-Atlantic trade in enslaved Africans. For the next two decades British Guiana's enslaved population was predominated by people had being born in the West and West Central regions of Africa. Most Africans from these regions held ontological beliefs whereby alcohol was important in bridging "the gap between the physical and spiritual world," especially in rituals related to the rites of passage.

For the enslaved in British Guiana, as in most Caribbean slave colonies, the alcohol that was most accessible was rum. This paper will explore the social and transcendental roles of rum consumption among the enslaved in British Guiana. One the major focal activities of the enslaved Africans in British Guiana was their continuous struggle to recreate and sustain viable social relations destroyed by the process of the transatlantic trade under the unfavorable conditions of plantation slavery. Africans from various ethno-cultural groups drew on their shared epistemological view of alcohol and utilized rum in commensal rituals to create and reproduce a sense of communitas. The paper will examine the integral part that rum consumption played in such ritual activities such as funerals, wakes, and healing, as well as its central role in the organization of a slave revolt in the then independent colony of Berbice in 1814. But the paper also argues that the consumption of rum was also a contested site, especially in the context of its ritualistic use by the slave-owning class in creating and defining structures of power.

GILLMAN, SUSAN: Six Degrees of Connectivity: W. Adolphe Roberts (1886-1962) (Wednesday, 4.30, EBS 2.2)

Jamaican historian, novelist, and journalist W. Adolphe Roberts founded the Jamaica Progressive League, dedicated to Jamaican self-government, in 1936 in New York (to which he had emigrated in 1904), where he moved among a variety of political and literary networks that sometimes overlapped. Among the figures working for West Indian and broadly Caribbean independence: the poet Luis Muñoz Marín and his wife Muna Lee (both, along with Nicaraguan poet Salomón de la Selva, "acquaintances from Greenwich Village literary circles" of the past, Roberts says in his autobiography, *These Many Years*) were conduits to Puerto Rican politics in New York; Jamaican expatriates, black and white, among them the black socialist, once Garveyite Wilfred A. Domingo, joined Roberts in the movement for self-determination, making speeches and holding mass meetings in Harlem, "because we wanted the support of the masses, and most of the Jamaicans,... being coloured, had gravitated to Harlem;" feminist, socialist and birth-control advocate Margaret Sanger, with whom Roberts collaborated on two publications, *The Woman Rebel* and *The Birth Control Review*, the same period

(1917-18) when he also wrote extensively on France and the French for *The Parisienne Monthly Magazine* and other magazines. This paper will focus on the unexpected ways that these differently raced and gendered NYC networks of the 1920s-30s all contributed to Roberts's emerging Caribbean consciousness, his "one desire...to know and do more about my native Caribbean region, and especially to...give Jamaica a voice in the world." The result was his magisterial study, *The Caribbean: Story of Our Sea of Destiny* (1940).

GRAHEK KRIZNAR, NINA: You understanding what you read? - Representation of Caribbean post/colonial reality in Slovene translations of four Caribbean novels (Thursday, 9.00, EBS 2.1)

Drawing on four novels by three Caribbean-born postcolonial writers, this paper tries to establish whether a reader of their Slovene translations is presented with the full complexity of the depicted (post)colonial reality.

One important feature of postcolonial literature is to abrogate the authority of standard English and give voice to the (post)colonial Other by embedding non-standard language in the framework of standard English. In the four discussed novels, *Wide Sargasso Sea* by Jean Rhys, *The Mystic Masseur* and *The Mimic Men* by V.S. Naipaul and *God the Stonebreaker* by Alvin Bennett, which portray life in the British West Indies, the cultural and linguistic tension is achieved through the combination of standard English and the language varieties of creole continuum.

A number of postcolonial novels written in English language have been translated into Slovene. The four translations of the Caribbean novels were published between 1971 and 2002, three of them within a decade by the same publishing house. In specific historical circumstances more pronounced interest of Slovene publishers in postcolonial literature may have been related to the idea of minor nations being given the voice.

Considering the significance of linguistic hybridity in postcolonial texts, it seems important to assess how accurately the (post)colonial Caribbean reality was conveyed to target readers. The analysis of the four translations shows that the four translators used three approaches in rendering creolized English into Slovene: neutralization, domestication and translation by artificial verbal structures used to illustrate the speech of an »inarticulate« Other. The presentation will examine each of them while stressing the need for a carefully considered and deliberate approach to the translation of non-standard language in the Caribbean postcolonial literature as the only way for a reader to be presented with the entire range of cultural and linguistic variability in the postcolonial arena.

GRUND, LISA: Makushi travelogues: routes and crossings in the Circum-Roraima region (Wednesday, 2.00, EBS 2.1)

This paper looks at journeys of Makushi people along roads and across the triple frontier of Guyana, Brazil and Venezuela, and the complex themes that arise from the individual travelogues. It is divided into two parts, the first dealing with

the main road through Guyana, linking the border with Brazil and the capital Georgetown. When travelling along this highly significant “multiverse”, the course of the journey as such will come to the fore. The second deals with experiences and perceptions regarding crossing the border, at official and unofficial “landings” and fears connected to documentation procedures, as well as meaningful encounters when away from home.

Journeys can turn into lengthy odysseys, and delays are part of ‘a day out’. Knowing how to use one’s repertoire of familiar people, whether relatives or non-family members, and making new contacts, becoming oneself known to strangers who might be helpful on the way, is an essential part of the practical aspects of being on the move. Villagers recall and retell their experiences numerous times on arriving back in the village. Like places that gather stories, also paths and roads do, they gather experiences, adventures, as well as mishaps, shared not only by those who happen to live beside them, but also by those that just pass through.

Although the category of space has proven crucial in the theoretical groundwork of the Guiana ethnographic area, traditionally, in Amazonia, ideas and findings have been developed from a fixed point of view, inside of the community. The aspect of movement among the societies of the Guiana region has been significant with regard to changing settlement patterns, stressing the mobile and ephemeral nature of local indigenous villages, as well as the fluidity of social relations. Anthropological literature has also stressed how everything outside the boundaries of a community is marked by enormous dangers; the outside/Other/unfamiliar is, however, if handled appropriately, at the same time absolutely necessary for the creation and maintenance of the community. This paper focuses on the point of view of the sociological landscape, the paths and relationships that extend outside rather than the village.

Predominantly female, these movements allow us to tease out people’s motivations and imaginaries of who they are in the world – and what world this is. A trip to the city, another village or across the border is never a mundane and isolated experience but is full of meaningful surprises and creates long-lasting friendships, memories and identities. Perceptions of Brazil, Venezuela and the Guyanese coast, created through the many unforgettable encounters with the Other on the move, contribute greatly to Makushi world view and its continuous recreation.

HAGGERTY, SHERYLLYNNE: Imperial Careering and Enslavement in the Long Eighteenth-Century: The Bentinck Family, 1710-1830s (Friday, 9.30, EBS 2.35)

In 1944 Williams argued in his *Capitalism and Slavery* that the British Atlantic slave trade and enslavement brought huge profits for the British empire. In 2002, Inikori agreed. More recently, the Legacies of British Slave Ownership project has also demonstrated how widely profits from enslavement permeated throughout British society in the nineteenth century.

This paper uses the case study of an elite landowning family, the Bentincks, to consider the multifarious ways in which the British landed elite engaged with, and profited from, enslavement in the British empire. In the early 18th century Henry Bentinck (1682-1726), first duke of Portland, became the Governor of Jamaica having suffered financially from his promotion of the South Sea Company. His grandson, the third duke, William Henry Cavendish-Bentinck (1738-1809), was involved in debates over the slave trade and Caribbean colonial management as a prominent politician in the later 18th century. Henry William Bentinck (1765-1820), from the Anglo-Dutch branch of the family, held a number of colonial offices in the Caribbean and owned plantations in St. Vincent and Demerara in the early 19th century. By contrast Lord William Henry Cavendish-Bentinck (1774-1839), a younger son of the third duke, was part of the abolition movement.

This family case study, albeit an elite landed one, facilitates an investigation into the various ways in which the Atlantic slave trade and enslavement permeated British society both at home and in the Caribbean. Those connections were not always profitable, financially or personally, and even within one family, attitudes towards the slave trade and enslavement differed greatly.

HOGSBJERG, CHRISTIAN: Toussaint Louverture - A Black Jacobin in the Age of Revolutions (Friday, 11.30, EBS 2.35)

In his classic 1938 volume *The Black Jacobins*, the Trinidadian Marxist historian C.L.R. James situated the Haitian Revolution in a wider age of revolutions and showed how Toussaint's revolutionary career rose and fell with the wider revolutionary process in France during the 1790s. 'The great [French] revolution had propelled him out of his humble joys and obscure destiny, and the trumpets of its heroic period rang ever in his ears. In him, born a slave and the leader of slaves, the concrete realization of liberty, equality and fraternity was the womb of ideas and springs of power, which overflowed their narrow environment and embraced the whole of the world.' However, more recently as part of what the late Chris Bayly described in 2010 as 'the "conservative turn" in the global history of the revolutionary age', Philippe Girard has implicitly challenged James's interpretation. Girard is the author of an important and valuable new book 'Toussaint Louverture: A Revolutionary Life' (2016) which was marketed as 'the definitive biography of one of the most influential men of the modern era'. In Girard's view, it is no longer apparently 'accurate' to maintain that 'Louverture was the idealistic herald of slave emancipation, the forefather of an independent Haiti, and a black nationalist'. Rather, for Girard, 'above all, he was a pragmatist' concerned with ambition and making money and gaining power. This paper will critically engage with Girard's work and other recent scholarship on the Haitian Revolution. This paper aims to advance the argument that in spite of Girard's new claims, the classic interpretation of Toussaint Louverture as 'a black Jacobin in the Age of Revolutions' put forward by James still remains the best framework for understanding this fascinating and complex revolutionary figure.

HULME, PETER: Six Degrees of Connectivity: Luis Muñoz Marín (1898-1980) (Wednesday, 4.30, EBS 2.2)

As Governor of Puerto Rico between 1949 and 1965 Luis Muñoz Marín was one of the most influential figures in the modern Caribbean. He laid the groundwork for those years while active in insular politics during the 1930s. However, his early life was spent moving back and forth between Puerto Rico and the USA, and included extended stints in New York between 1918 and 1922, which is the focus of this paper. His connections were with other Hispanic sojourners in the city, on the basis of shared political and literary interests, but also with US writers such as Edwin Markham and H. L. Mencken.

INOUE, MASAHO: Toomer and Walrond: Literary Conversations (Wednesday, 2.00, EBS 2.2)

Jean Toomer and Eric Walrond, two authors of the Harlem Renaissance, are not usually discussed together despite the fact that Walrond often demonstrated his interest in Toomer and his short story cycle *Cane* (1923). In this presentation, I would like to draw attention to the Toomer-Walrond literary conversation and in particular Toomer's influence on Walrond's short story collection, *Tropic Death* (1926).

JOHNSTON, VERONE AYSHAH: "Pity my distress": Solicitations of aid from Barbadian paupers to the Inspector of Poor after the 1880 Poor Relief Act (Wednesday, 2.00, EBS 2.35)

The historiography of Poor Relief has focused largely on the oppressive laws to which the poor were subjected for over a century after emancipation, and on the evolution of relief practices from meagre allowances and compulsory almshouse admittance to developed social assistance policies and modern medical care. This paper moves away from these discussions towards an illumination of the experiences of people living in poverty through a selection of letters written by paupers to the Inspector of Poor in St. Philip, Barbados, seeking relief for themselves or their families. In a parish where, according to contemporary observation, the Poor Law Guardians applied the harshest criteria in determining suitability for relief, these rare surviving letters are a poignant window onto the hardships, fears and hopes of the poor in late nineteenth century Barbados. By presenting these touching vignettes this paper seeks to reveal a level of care and advocacy within families and communities which challenges the official notion that abandonment and weak kinship ties were the root causes of destitution. While they could not influence the law, the writers did their utmost to plead their cases and persuade the Poor Law Guardians to assist them.

JOSAN, DIANA: The Figure of the Cross-Dresser in Contemporary Caribbean Literature (Thursday, 4.00, EBS 2.1)

My paper investigates how contemporary Caribbean literature uses the vehicle of the novel in order to subvert the logic of a fixed (gender) identity as production to a multiplicity of corporeal modes and to a post-binary ontology of gender -

rendered through cross-dressing, performance, memory and queer experience – as a constant flow of individual and collective metamorphosis and becoming(s). My paper uses the trope of the cross-dresser– present more and more in contemporary

Caribbean literature – as a way of interrogating what does it mean to be fractured, transformed, metamorphosed within the context of Caribbean culture and history? Focusing particularly on selected novels by Mayra Santos Febres, Patricia Powell and Shani Mootoo, I am arguing that such gender-bending performances draw on multiple carnivalesque forms of artistic Caribbean expression, which are strictly related to Caribbean experiences of fluidity, hybridity, in-betweenness and creolisation. Common to both queer theory and Caribbean studies, the figure of the crossdresser refuses to inscribe itself in a unitary or monolithic frame of reference.

KLIEN-THOMAS, HANNA: Bollywood stylisations in Trinidad: ethnicity and gender performativity in the context of media consumption (Wednesday, 4.30, EBS 2.1)

The reception of Hindi films and, in more recent years, of the diversified products distributed by the culture industry Bollywood is an established part of media practices in Trinidad. People of Indian descent constitute a major group in Trinbagonian society and symbols related to films have primarily been used in the context of ethnic demarcation. Due to the changes within the Indo-Trinidadian community, such as increased stratification and public visibility of the middle-classes, as well as the pervasion of consumption as social practice in society as a whole, a profound shift has occurred in the local reception context affecting decoding practices and forms of appropriation. In result, identity formation processes as well as the socially constructed categories that have been fundamental and highly contested in this field are primarily negotiated in consumption. This is reinforced by digital media practices and related forms of public spaces.

Therefore, this paper moves beyond Bollywood as a signifier of Indian diasporic identity in the Caribbean and towards an understanding of the new roles textual elements assume in consumption practices. Taking into account filmic forms of representation as well as related media practices of Trinidadian recipients, performativity is used as theoretical concept to approach publicly marked, stylised acts of consumers who navigate identity options within social relations of a multi-ethnic, highly diverse environment. The paper is based on ethnographic field research conducted over the last five years with young Trinbagonian women.

LAUREANO-ORTIZ, RAYMOND: Puerto Rico's Paradiplomacy at the End of the 20th Century: Close Encounters of the Economic Kind with the Greater Caribbean (Thursday, 11.30, EBS 2.1)

Within the space for international venturing that Puerto Rico has had as non-sovereign state in its particular relationship with the US since 1952, the

government of the island has been inserted and is still involved in the increasingly global networks for trade, production, cooperation, and exchange. These relations typically associated with nation-states are today pursued by several other entities including political sub-units of these sovereign states – such as federated states, departments, provinces, and cities. The activity of global interaction by these entities that do not fit the definition of a sovereign state's central government is known as paradiplomacy.

The 1980s and the 1990s were a period of significant international activity by the government of Puerto Rico. It was a period of closer ties with jurisdictions in Puerto Rico's immediate Greater Caribbean region, in the rest of the Americas and in other parts of the globe, particularly Spain, Japan and their respective continents.

This external activity by Puerto Rico emerged amid the geopolitical tensions of the Second Cold War and economic trends such as the continued international division of labor in industrial production and two parallel movements in world trade – liberalization and regionalization. In Puerto Rico's immediate region, these tensions and trends were embodied in the eighties by the Caribbean Basin Initiative (CBI). In the nineties, they were felt through NAFTA, the European Community, and the FTAA.

LLANO PUERTAS, SIAN HELEN LUCIA: "I is a long memored woman..." memory, postmemory, and slavery in the Caribbean (Thursday, 11.30, EBS 2.2)

"I is a long memored woman ...", wrote Grace Nichols, and in this paper I will look at memory in the Caribbean, in the context of slavery. I will discuss the traumatic *vécu* of slavery in the light of Cathy Caruth's work on memory and Marianne Hirsch's work on postmemory. I will relate this work on memory and postmemory to neo-slave narratives from Anglophone and Francophone Caribbean/diasporic authors – Fred D'Aguiar's *Feeding the Ghosts*, Andrea Levy's *The Long Song*, Patrick Chamoiseau's *L'esclave vieil homme et le molosse*, and André Schwarz-Bart's *La Mulâtresse Solitude*. I will argue that the abiding power of these novels lies (at least in part) in the authors' abilities to (re)create the *vécu* of slavery, and will interrogate the role of memory and postmemory in this (re)creation. I will support my arguments with evidence from archival sources.

MARQUIS, CLAUDIA: Imagining Exile: Dyaspora Aesthetic in Edwige Danticat (Friday, 9.30, EBS 2.2)

The problematic, diasporic character of contemporary Caribbean experience has been much discussed, in itself and within larger accounts of a postmodern, transnational, global society. My paper forms part of a more sharply focused study that asks how this diasporic condition plays out in the works of a number of Caribbean writers. Here, I discuss in particular Edwige Danticat's first major novel, *Breath, Eyes, Memory*, which travels with Sophia, its central character, between Haiti and North America; as a kind of *bildungsroman*, it composes a personal, American history that is haunted, traumatically, by a relatively recent

Haitian past. My larger study deals with an emerging diasporic textuality, an aesthetic. I am especially interested in forms this aesthetic takes: an abiding interest in the status of the text's language (in Danticat's case, English, her "stepmother tongue"); a predilection for disjunctive and fragmented narrative structures and, at times, contrapuntal narrative modes; recuperation of the past (Danticat speaks of her interest in "the gaps in history"), often contributing a belated, ambiguous character that speaks of trauma, implicitly reaching back to the occluded social wound of slavery. I read these diasporic texts as trauma fiction, but also in light of the relational theory developed by Marianne Hirsch as post-memory. If, then, my work is deeply indebted to the perceptions of Stuart Hall, for instance, who writes most vividly of the hybrid character of Caribbean identities, I am also concerned to demonstrate an aesthetic that possesses a moral, empathic dimension, besides formal brilliance. Precisely Danticat's achievement.

MEIKLE, TRACIAN: Exploring Aesthetic Impact and the Legitimation of Donmanship in Kingston, Jamaica (Friday, 9.30, EBS 2.2)

Extra-state leaders engender support through the provision of material goods and protection, but also through the more intangible medium of the aesthetic. My work focuses on memorial murals in inner-city communities in Kingston, Jamaica and how they play a role in the legitimation of donmanship. By placing memorial murals within and not distinct from other social relationships in the communities that are controlled by dons, one can better understand its impact in the mediation of interpersonal relationships that help to build the support for donmanship. Art both embodies and is a constitutive element of these social relations and is a part of a heterogeneous network of power that is being constantly reformed and negotiated. In this paper, I will be focusing on the aesthetic analysis of these murals including iconography analysis, which looks at the symbols present in the art work; formalism analysis, which incorporates study of the lines, colours and patterns used by the artists that define the style of their work and content analysis which will focus on the main subject and background of the art piece. The environment in which the artwork is portrayed is also explored and the material structures around it described and recorded. This analysis reveals the aesthetic impact that these murals have on the community and how they bolster the consolidation of power through symbolic and discursive practices.

MENGIBAR, CONCEPCION: Performing the Island in the Caribbean: 'Repentismo' and Brathwaite Stylizing Chaos. (Wednesday, 4.30, EBS 2.35)

Antonio Benítez Rojo established in his powerful and influential book *The Repeating Island* (1998) the vision of a Caribbean archipelago of islands joined by a shared and repeated past of plantation and enslavement history. The indigenous elements of that common past are articulated through oral performances and have become a distinctive part of each national identity creating their own vivid cultural expressions but echoing their common past.

Many Caribbean artists have sought to weave their own stories following narrative traditions brought from Africa through the Middle passage. That experience made Anansi a survivor and thus a hero who manages to hold his own thanks to the healing power of storytelling. In a similar way, Shakespeare has been used by outstanding Caribbean writers not only as a model to express their own visions, their own stories and so their sense of history, but also as an expression of common people who participate actively as street artists through the culture of carnival, poetry performance and music.

Taking last year's SCS conference paper as a starting point and, in particular, the work of Teatro Buendía in Cuba, I will explore Caribbean storytelling through oral performance elements such as 'repentismo', as portrayed in the film *Shakespeare in Avana* (2012), alongside how Shakespeare's work is appropriated and calibanized/caribbeanized in *The Arrivants* by the Barbadian poet and historian (Edward) Kamau Braithwaite. The linking of African and European elements as they resound across the landscape/s represents a distinctive island geography which inspires its own new stories.

NEIVA, GABRIEL: When communication ceases: mythscapes and silence in "Kanaima" by Wilson Harris (Wednesday, 4.30, £BS 2.35)

This paper proposes a reading of "Kanaima" by the Guyanese writer Wilson Harris (1964) under the light of ethnographic accounts of the region, interweaving the short narrative with aspects of Amerindian sociability. The fiction is a piece of suspense in which a group of Makushi Indians are chased by a kanaima, creating a realm of strangeness, in which the landscape is vividly connected with the dangerous entity.

The notion of kanaima, a challenging and polysemic Guianese Amerindian concept that refers to revenge enacted by predation and death, became a literary topos of the Guianas in the accounts of travellers and anthropologists. In the narrative under study, the indigenous concept is appropriated by Wilson Harris to compose his thriller narrative, strongly resonating with the "discourse of silence" discussed in ethnographical sources on the Kanaima.

The present reading explores specifically the fundamental role of discourse, i.e. the power of words in constructing worlds, as well as the dangers of their absence, for the creation of a singular chronotope of the Amerindian Amazonia in South Guyana. Here, landscapes are not simply a static background but alive, a character consisting of different, mobile layers of significations, of memory, oral history and myth. Thus, in order to read Wilson Harris' work, it is necessary to move away from a Western logic towards an Amerindian one, where humanity lies in the balance of dangerous opposites.

NOBLE, DENISE: Two Reports, One Empire: Caribbean Women in British mid-20th Century Social Welfare Discourse (Friday, 2.30, EBS 2.2)

This paper draws on two chapters from my book *Decolonizing and Feminizing Freedom – a Caribbean Genealogy* (2017), which investigates Black British

Caribbean women's cultures of freedom tracing their formation within the genealogy of British colonial liberalism in the postemancipation Caribbean. This book tracks the links between contemporary postcolonial neoliberal racial formations in Britain and the Anglophone Caribbean, and earlier colonial modes of racial thought and ruling practices. In particular, it focuses on the moments of intensification and crisis in the liberal modes of governance that define Britain's liberal identity and in which the complicity between race, gender, nation and broader global political and cultural processes are revealed. It argues that these considerations are particularly pertinent at a time when government ministers in Britain, and Europe, have proclaimed the 'failure', 'crisis' or even end of multiculturalism, with the former Prime Minister, David Cameron, calling for a turn to 'muscular liberalism' as the solution. Rarely made explicit in these discussions of race and British liberalism is the very obvious gendered dimension of this representation of both liberalism and Britishness.

Drawing on these themes this paper unsettles the ways in which race, gender and the history of Black Britishness and Britain's identity as a liberal tolerant nation are framed by highlighting the discursive entanglements of race and gender in the double-articulation of the colonial relation in which British discourses of freedom and the reproduction of racial rule have been elaborated. This is achieved by examining two critical reports in the reform of British rule, posited as an advance in freedom. These are (1) the decolonizing reconstruction of the British Caribbean from the 1930s as shaped by the West India Royal Commission Report (the Moyne Report); and (2) the postwar reconstruction of Britain from an imperial nation at war to a multicultural welfare state, as shaped by The Report on Social Insurance and Allied Services (the Beveridge Report). What unites these two reports is how, in each, plans for state interventions in civil society and family life were also critical transnational moments in the circulation of British colonial liberal meanings and concerns regarding the reform of British racial rule and patriarchal nation-building, in both the metropole and its colonies.

This paper concludes that this colonial genealogy of British liberalism explains the continuing capacity of British liberal state reform projects to habitually disavow racism whilst persistently reproducing white racial rule.

NOXOLO, PATRICIA: Dancehall in/securities (Thursday, 11.30, EBS 2.2)

This paper offers a critical investigation of how bodies in Jamaican dancehall can be theorised as a locus of corporeal in/security. The concept of in/security draws on redefinitions of the lived experience of security and insecurity as an everyday negotiation between the two, played out in a range of aspects of everyday life. The CARISCC project (<http://www.birmingham.ac.uk/research/activity/cariscc/index.aspx>) focuses on in/security in the Caribbean region and on how in/security is negotiated in creative arenas, such as Jamaican dancehall.

This paper does theoretical work around corporeal in/security: it brings the work of a range of renowned dance and dancehall scholars from the region into

dialogue with interdisciplinary scholarship on corporeal in/securities. The paper asks this core question: how does the body negotiate between different kinds of in/security in dancehall spaces? The paper sets out a range of corporeal in/securities and theorises their corporeal negotiations, including: the material forces of sonic vibration on the flesh; the communal affects of lyrics and movement; and the visual effects of dance performance. Integral to this is the question of how these negotiations are conditioned by the wider social and political in/securities, both local and global, in which dancehall in Kingston takes place.

OGBORN, MILES: 'Some stir & noise': Abolition and the Politics of Speech (Wednesday, 2.00, EBS 2.35)

Recent histories of the movement for the abolition of the Atlantic slave trade have given considerable attention to the role of print culture, in both textual and visual forms, in the politics of popular mobilization in the 1780s and 1790s which brought the slave trade to nationwide prominence as a moral and political issue. While this was undoubtedly the case – as the vast production of texts and images by a wide range of both pro- and anti-slavery authors testifies – it downplays the role of another equally complex mode of communication: speech. This was, the paper argues, both the foundation and desired outcome of the mass production of print and, moreover, was continually required at every stage to try and ensure that print had the desired effects on politics. Through close archival investigation of the early years of the abolition movement – and the speech acts of Granville Sharp, Olaudah Equiano, Katherine Plymley, Thomas Clarkson and Quaker activists such as William Dillwyn and William Dickson – this paper argues that abolitionists aimed to make the slave trade 'the subject of conversation and inquiry who never thought of it before', but that in doing so they needed to carefully negotiate and reshape a shifting oral landscape which defined – on the basis of class, race and gender – who could speak about what, where and when. The paper concludes by arguing that this relationship between print and talk provides a basis for writing parallel histories of anti-slavery politics in Britain and the Caribbean in the Age of Abolition.

PEAKE, JAK: Six Degrees of Connectivity: Hubert Harrison (1883-1927) (Wednesday, 4.30, EBS 2.2)

The idea for this panel results from the conjunction of various strands of thinking. In recent years literary and political historians have begun to show an interest in the importance of networks: of how groups of individuals have come together to enable certain kinds of activity. Software has been developed; a specialised vocabulary has emerged. At the same time – and in keeping with the aims of the SCS – researchers have begun to take a keener interest in connections across the boundaries of discipline and language, uncovering some less easily observable networks. In a general sense, it's long been recognised that diasporic Caribbean writers and intellectuals formed new groups, often in imperial metropolises – London and Paris in the 1930s and 1950s for example. The case study for this panel takes the slightly different setting of New York in the early twentieth

century, the city of modernity to which all kinds of figures were drawn, for all kinds of different reasons. The panel looks in detail at three figures, deliberately chosen as very different in their backgrounds and interests and without obvious connections: the Mexican Martín Luis Guzmán (1887-1976), the Crucian Hubert Harrison (1883-1927), and the Puerto Rican Luis Muñoz Marín (1898-1980). We establish for each the networks they belonged to, working with a rough scheme of connectivity, on the assumption that at some point these networks will begin to overlap, perhaps revealing previously unconsidered aspects of life in the New York diaspora. We expect to pay particular attention to 1) institutions, formal and informal; 2) journals and newspapers; 3) political organisations; 4) location. Guzmán was in New York between 1916 and 1920; Muñoz Marín off and on between 1915 and 1931; and Harrison between 1900 and 1927. The outer period is therefore 1912 to 1931, with a more concentrated focus on 1916 to 1924 when all three were active in the city.

Dubbed the “Father of Harlem Radicalism”, Hubert Harrison has been credited as the founder of two significant branches of New York radicalism, the first, black socialist, the second, black nationalist. From 1912 until 1914, he was one of the most active black members of the New York chapter of the Socialist Party of America and in 1917 he founded the race-conscious organization, the Liberty League, and its partner newspaper, *The Voice*. As such, he influenced a number of Afro-Caribbean and African-American political activists, including Garvey, African Blood Brotherhood founder Cyril Briggs, and socialist journalist A. Philip Randolph. Harrison also forged literary connections throughout uptown and downtown New York, moving in circles which included black writers like Claude McKay, John E. Bruce, Wilfred Domingo and Arthur Schomburg, as well as white literary figures such as Theodore Dreiser, H. L. Mencken and Horace Liveright. His networks were broad, spanning Caribbean, US, New York, socialist and literary spheres, and it is to Harrison’s connections and intellectual interests between 1917 and 1923, a period of especial activity for him, that this paper turns.

PEMBERTON, SHIRLEY V.: Facing up to the question of holiness and diversity within the Black Church experience in Britain (Thursday, 2.00, EBS 2.1)

Within the documentation on the Black Caribbean Christian (BCC) experience in Britain, studies about non-Pentecostals and non-Jamaican groups remain relatively under-researched. Many scholars write as though there is only one perspective that informs and defines the religious lives and practices of Caribbean migrants in Britain (Reddie, 2007). With very few exceptions, the majority of these works have predominantly, three things in common: homogeneity of Caribbean peoples, Jamaican centrism and Pentecostal exclusivity. Not much attention therefore has been given to considering the distinctiveness in church history, the diversity of experiences or specificities regarding the identities of these various islanders within the Black Church Movement (BCM) in Britain. In this paper I examine non-Pentecostal traditions, particularly the Holiness tradition, amongst Eastern Caribbean migrants in post-war Britain. Here, historical peculiarities, religious differences and identity issues

are highlighted in order to demonstrate that to apply a mono-cultural approach to understanding BCC experience in Britain gives way to a form of misrepresentation. Whilst admittedly, there are shared historical experiences and commonalities amongst Caribbean peoples, this paper explores the need for a more culturally diverse view of the Black Church. The paper shows that, the employment of a more nuanced approach could provide the means that would lead further to a holistic view of the BCM in Britain. I conclude by suggesting that the findings from Eastern Caribbean migrants' narratives may provide further insights towards, and important counterpoints to, the common assumptions made that all Caribbean individuals, and their experiences, are identical.

PHILOGENE HERON, ADOM: On the Move and 'In the world': '(In)discipline', Flee(t)ing Freedoms and the Yearnings of Youth in Dominica (Wednesday, 2.00, EBS 2.1)

This paper explores the tensions between freedom and 'discipline' in the lives of Caribbean male youth. Drawing on ethnography from Dominica (Eastern Caribbean), I explore how boys/young men activate transient freedoms via intra-insular movement - on bicycles, motorbikes and buses - to temporarily flee their popular denigration as 'indiscipline' youth. Here, I examine the possibilities, limits and ambivalences of such transience; between being 'dangerously free' (Toni Morrison) and yearning for an ever-elusive social maturity.

QUINN, KATE: 'Containing "Dread": The Impact of the Prohibited and Unlawful Societies Act in Dominica' (Thursday, 9.00, EBS 2.2)

In November 1974, the government of Dominica passed the Prohibited and Unlawful Societies Act, popularly known as the 'Dread Act'. This notorious piece of legislation was used to suppress Dominica's 'Dreadlocks' - essentially, disaffected and politicized youths (the majority young men), influenced by the prevailing currents of Black radicalism and pursuing an alternative lifestyle in the capital and interior of this small former British colony. The Act was one manifestation of a 'small, undeclared and semi-secret internal war' (Christian, 2002, p88) that pitted the force of the Dominican state against small bands of Dreads, who in some cases 'resorted to guerrilla methods to secure their rights and autonomy from traditional society' (Ibid.). This paper examines the Dread Act and its impact in Dominica, placing it in the broader, regional context of state responses to Black Power radicalism in the period. It raises questions about the criminalization not only of particular forms of political mobilization, but also of an identity and lifestyle (being 'Dread'); and the relationship between the state and social movements in the 'post-colonial' context.

RENAUD, LEIGHAN: Re-imagining the Family in Erna Brodber's Nothing's Mat (Friday, 11.30, EBS 2.1)

Nothing's Mat (2014) by Erna Brodber tells the story of a British teenager who journeys to Jamaica to trace and record her family history. The protagonist becomes aware that her expansive family will not fit any established anthropological templates, and uses her Cousin Nothing's mat as a template for

her family tree. The mat is made up of interconnected smaller pieces, and helps the protagonist to think of her family as 'fractal' rather than 'fractured' (36).

Further to its fictional nature, *Nothing's Mat* also serves as a critique of anthropological methodology, and I suggest that the novel invites its reader to re-theorise and re-imagine the Caribbean family. In my paper, I will suggest that Brodber reconceptualises the matrifocal family. Whilst recognising the legacy of colonial trauma that is prevalent across the Caribbean, Brodber distances herself from imagining a family history that is informed solely by suffering. She rejects the notion that matrifocality is indicative of a fractured family structure, and re-imagines it as a legacy of acceptance, of loving, and of being loved.

ROBINSON, GEMMA: From the Guianas to Guyana and back again: revisiting post-war national cultures (Thursday 9.00, EBS 2.1)

In this paper I argue that a post-war generation of writers and activists in Guyana sought to re-frame the region of the Guianas as essential to a new national practice and poetics. A central claim will be for the importance of non-national regionality in framing conceptions of the nation - by recognizing how the geographies of the Guianas/Guyanas operate as both a liberating space for new social thinking and, conversely, a repressive colonial fantasy space. My paper will consider how different insurgent, scientific and indigenous vocabularies were used to present the complex continuities of the past and present Guyanas. Edgar Mittelholzer's reading of regional history for his *Kaywana* series of novels leads to a controversial critique of his developing nation and the regional and global ethnicities that competed within it. Martin Carter attends to colonial discourses on both the Berbice Uprising and the Demerara Slave Rebellion in an attempt to forge a new poetic sensibility that could condemn and remember the region's plantation past. Reading such work as Edwin A. Wallbridge's *The Demerara Martyr* (1848) and James Rodway's histories of the region, I consider Carter's reading for regional resistance within colonial constructions of the Guianas. In the concluding section of the paper, I turn to Denis Williams's attention to the prehistory of the region, and consider how his archaeological approach to constructing nationhood was regional and indigenous in outlook and method. Throughout the paper I show how re-imagining and recovering a distinctively regional colonial and pre-historical past is central to the fashioning of new artistic and national sensibilities.

RODRIGUEZ NAVAS, ANA: Wilde in Puerto Rico: The Cultural Politics of Miguel Guerra-Mondragon (Wednesday, 2.00, EBS 2.35)

My paper explores the impact of Oscar Wilde's work on the literary and political work of the Puerto Rican statesman Miguel Guerra- Mondragon, who in the 1920s, as speaker of Puerto Rico's House of Representatives, proposed the island's transformation into a "free associated state" of the US. A prolific translator and literary critic, as well as a renowned aesthete, Guerra-Mondragon wrote widely read translations of *Salome*, *Intentions*, "The Decay of Lying", and "The Critic as Artist", and numerous well-received studies of Wilde's work. Guerra-Mondragon's translations and scholarship, published both in popular individual volumes and in prominent Puerto Rican periodicals, such as the "Revista de las Antillas" and "Juan Bobo," played a vital role in bringing Oscar Wilde's thought to Puerto Rico and Latin America. Through Guerra-Mondragon's fusion of the literary and the political, moreover, Wilde's aesthetic thought – hitherto presumed to have been politically stagnant – came to inform the Puerto Rican struggle to forge an independent identity in the early twentieth century. Today, Guerra- Mondragon's literary and political work have been all but forgotten; still, his legacy remains through the ideological debates he initiated and the new generation of leaders he mentored, including Luis Muñoz Mariin, who later became known as the father of modern Puerto Rico. My paper will examine the degree to which Guerra-Mondragon's lifelong engagement with Wilde's work came to shape the contours of the Puerto Rican cultural and political landscape.

RODRIQUES, JANELLE: 'The peace of those she must touch and who must touch her:' Obeah as healing in Erna Brodber's Myal (Thursday, 4.00, EBS 2.2)

Michael Thelwell argued that black writers have a 'responsibility' to provide 'unifying images of their historical experience and identity.' Responsible novelists, he continues, operate as 'conduits through whom the collective force and experience of the people is reflected, shaped maybe, refined a little perhaps, and given back.' This is the spirit in which Erna Brodber wrote *Myal*, and the struggle to which it contributes. Brodber's writing is noticeably inward-looking and addresses us directly, with little concern for an implied overseas audience, or for the superstructure of the plantation system. It is unique because, as Curdella Forbes argues, it 'may be considered the first Anglophone Caribbean novel in which the ancestors as "living, active dead" and the world of the spirit are not historical descriptors or tropes, but factual reality.' This paper will examine Brodber's use of Obeah as a trope, simultaneously, as spirit theft and spirit healing; although she does not name Obeah as such Brodber does take it seriously, and does not use Obeah to signify anything other than what it is – spirit work. In *Myal* Brodber uses Obeah to not only challenge the 'facts' of History but the very making of these facts – historiography itself. I will explore Brodber's delineation of Obeah as integral to her 'dismantling the master's house,' to her 'developing a philosophy, creed, myth, ideology of our own.'

ROMDHANI, REBECCA: Reenacting Structures of Colonial Violence in Diana McCaulay's Dog-Heart. (Wednesday, 2.00, EBS 2.2)

Diana McCaulay's *Dog-Heart* relates the story of Sahara, a middle class woman who tries to help a poor family to escape from a future of poverty and violence. Kingston, where the novel is set, is portrayed as being divided into two worlds, which, I will suggest, echoes Frantz Fanon's description of the colonial world in *The Wretched of the Earth*: the forms of violence that occurred in the colonial world are shown to still exist in modern Jamaica. Furthermore, the middle-class Sahara's interventions to help Dexter and his siblings result in her performing the role of a missionary, which is itself a form of violence.

The novel is alternately narrated by Sahara and Dexter, which enables the reader to understand Sahara's generally benevolent intentions and the impact her words and actions have on the teenage boy. The systemic, structural, economic, and physical forms of violence that Dexter experiences before meeting Sahara are, I suggest, merely transformed into other forms of violence through her involvement. The inevitability of violent revolt that Fanon foresaw in the colonial world is shown to be unavoidable in the postcolonial world when the disenfranchised are living in a state of complete violence, and assistance is yet another form of violence. With the use of theories of violence, this paper will argue that attempts to help others escape violence can never work unless those being helped are enabled to be instrumental in this change, as without autonomy, self-respect and self-esteem, the cycles of violence will inevitably continue.

ROSENBAUM, MOLLY: How writers move: inspiration, creative collaboration and the imagined global market at literary workshops in Havana, Cuba (Wednesday, 2.00, EBS 2.1)

This paper will look at fieldwork conducted from July 2015 to August 2016 with two writers' workshops in Havana, Cuba. I will be looking at 'motivity' in terms of creativity, both in terms of the power to move or inspire someone through a creative artifact, in this case the oral sharing of written work at the workshops, and questions about the power to physically move that creative product, the text, through international publishing opportunities and thus extending the reach of inspiration. A number of conversations about what it means to be a writer in Cuba and ideas about the motivity of fiction or poetry made manifest larger discussions about economic systems ideal for artists and writers. These conversations presented a juxtaposition to the status of writers: to do things a lo Cubano (the Cuban way) or as they do afuera (outside). In this paper, I will discuss what it means for the people I work with to be a 'writer' in Cuba, without a book market, and what they imagined the status of 'writer' to be in the places with book markets off of the island. I will look at how, while the ability to move, or publish, the piece of fiction or poetry outside of Cuba seemed almost impossible, the workshops provided a space for a different sort of motivity: one where each text presented had the power to move the listeners and participants, provide discussions on experimentation, and inspire considerations of fiction as

art and not as market product. Finally, I will look at the relationship between writer, text and reader, as a new form of Caribbean migration narrative. While movement from Cuba is still very difficult for Cubans, some Cuban writers speak of wanting to see their book travel, through international publishing opportunities. Referring back to the comparison of what it means to be a writer in Cuba and one outside of the country, I hope to compare how understanding these different 'writerly' statuses helps shed light on two interesting questions of motivity: of the power to metaphorically move someone through writing and physically move a self through the materiality of text.

SENIOR, EMILY: "A Sort of Physicians and Conjurers": Obeah, Theatricality and Colonial Modernity (Thursday, 2.00, EBS 2.1)

'There is always an Obeah man in every insurrection; there always has been', declares the planter Mr Guthrie in the anonymous gothic novel *Hamel, the Obeah Man* (1827). Obeah inspired and supported rebellions throughout the British, Danish and Dutch colonies of the Caribbean, including significant revolts in Antigua, Berbice and Jamaica. Anxieties about the revolutionary affiliations of African-Caribbean syncretic magical, medical and spiritual practices were articulated on the plantation and in the metropole by images of crafty and malevolent practitioners laying false claim to medical knowledge and gaining power over enslaved communities.

This paper examines the relationship between obeah, African-Caribbean medical knowledge and slave revolution. Revealing the impact of alternative approaches to health and the natural world on the plantation and beyond, this paper argues that obeah implicates African-Caribbean medical and spiritual practices in syncretic cultural processes and revolutionary strategies in a way that redefines Eurocentric models of the history of science and the colonial-periphery dynamic in which it has been located. Obeah was framed by a theatricalizing discourse: colonial medicine refused 'superstition' and equated obeah with theatrically-produced delusion. But colonial authorities also used spectacle to compel belief in the power of the colonial project, to strategically deploy Christianity, and to break the spell cast by the powerful performances of obeah doctors. Through readings of nineteenth-century fiction, pantomime and melodrama, this paper shows how theatrical structures shaped the understanding of obeah and the changing politics of knowledge. It offers a model of obeah as a form of slave resistance which depends not only on its ability to inspire slaves in joint acts of rebellion, but also upon its conceptual capacity to unsettle British colonial representations of African-Atlantic medical and spiritual practices. Indeed, obeah presented an alternative narrative of health, life, and the afterlife that challenged European medical and ontological narratives, and this paper identifies the obeah practitioner as a figure of colonial modernity at the centre of crucial moments of intercultural encounter that brought exchange, instability, and revolution.

SIMPSON, HYACINTH: Other Stories From the Great War: The Third Jamaica Contingent and the "Halifax Incident" of 1916 (Friday, 2.30, EBS 2.2)

Recent publications (including Glenford Howe's *Race, War and Nationalism: A Social History of West Indians in the First World War* [2002] and Richard's Smith's *Jamaican Volunteers in the First World War: Race, Masculinity and the Development of National Consciousness* [2004]) have sought to recover a more comprehensive history of West Indian participation in the Great War. Yet, many of these war stories—of an individual as well as collective nature—remain to be uncovered and told in their fullness.

One of those stories is that of "The Halifax Incident" of 1916. Although "The Halifax Incident" is sometimes mentioned in writings and in exhibitions, etc. about West Indians and the First World War, such references are often cursory and even, at times, repeat erroneous information. For example, Howe's and Smith's texts each include only a couple of brief paragraphs on the Incident; and both authors simply indicate that over one hundred men of the Third Jamaica Contingent were frost bitten when their troopship (the S.S. Verdala) was "diverted" to Halifax during a blizzard off Canada's Atlantic coast without giving the full story that involved four different governments or accounting for the ramifications the Incident had on the treatment of wounded and returned soldiers in both Canada and Jamaica from then on. In fact, the oft repeated claim that the ship was "diverted" to Halifax because of the threat from a German ship sighted on its journey from Jamaica to England is refuted by archival evidence. Although a seemingly small detail, this misleading piece of information obscures a larger, very important, and so far under researched story about the problematic practices of, and missteps by, British Admiralty staff and other British command personnel vis-à-vis making military provisions for the West Indian volunteers during the war.

In my presentation, I give a fuller accounting of "The Halifax Incident" based on my research at national archives in Ottawa and Halifax (Canada), at Kew (in London), and at the Jamaican Military Museum and Library in Kingston. My account provides full details of the circumstances that led to the tragedy of the frost-bitten soldiers in March 1916 and analyzes that tragic event and its aftermath within a larger network of events that unfolded between March 1916 and February 1917. My recovered story is corroborated not only by archival documents but also by never before seen photographic evidence. As well, my account integrates individual stories with collective ones to arrive at a much more comprehensive version and analysis of that period of West Indian history. As such, my presentation will also integrate details about the war service and experience of five of the men (representing the experiences of the black and "coloured" privates and NCOs as well as the white officers) of the Third Jamaica Contingent (later the 4th Battalion of the British West Indies Regiment).

SIVAPRAGASAM, MICHAEL: *The Maroons of Jamaica* (Wednesday, 2.00, EBS 2.2)

The Maroons had their origins in the slaves who ran away from the sugar plantations in the seventeenth century, and mixed with the slaves who were freed by the Spanish occupants of the island before it was conquered by the

English in 1655. The Maroons made their homes in the inaccessible mountains of the island's interior, and while Jamaica's sugar plantations grew in importance, the expanding communities of Maroons proved to be a major threat to this British colony.

In the eighteenth century, Jamaica was England's largest, richest and most important possession in the Caribbean. Economically, Jamaica was considered by many to be the most important colony in the British Empire at that time, with between one-ninth and one-twelfth of total British imports coming from that island alone during that century. However, the runaway slaves from British plantations in Jamaica formed Maroon communities in the mountains, and conducted an effective guerrilla war, which served to disrupt the economic activity of Jamaica's important sugar plantations.

A resolution had to be found, and the First Maroon War was brought to an end by a couple of peace treaties at the end of the 1730s which allowed the Maroons to live in a quasi-legal status in the mountains of the interior. With peace brought to the island, Jamaica's sugar plantations flourished, and Jamaica overtook Barbados as the British Empire's most important colony. This makes the story of the Maroons important not just for Jamaican history, but for the history of the British Empire as a whole.

After the Second Maroon War, the Trelawny Town Maroons were deported first to Canada, and then to Sierra Leone, while the Accompong Town Maroons and the Windward Maroons remained in Jamaica. Following the Morant Bay Rebellion, the authorities began to rely on the West India Regiment more and more for the maintenance of law and order, making this change in the thinking by the colonial elite worth exploring. At this point, the Maroons seemed to cease being an instrument of colonial control.

The role of the Maroons in Jamaica is therefore important to our understanding of British imperial history and to our understanding of Caribbean history. This paper will explore the relationship between the Maroons and colonial society in Jamaica in the period between the 1730s and Emancipation. This paper aims to fill a significant gap in the academic research about the Maroons in Jamaica.

This paper will shed new light on the Maroons left in Jamaica and what role they played in the development of the colony, during which time they helped to suppress slave revolts, invaded and dispersed colonies of escaped slaves, and put down civil disturbances after Emancipation. There has been little previous research directly on the Jamaican Maroons, and what exists has tended to focus on the eighteenth century, or is aimed at a popular audience.

SMITH, KARINA: "Rights Stop at Cross Roads": Sistren's "counter-topographical" exploration of Kingston in QPH (Wednesday, 4.30, EBS 2.1)

In a 2009 study on women and violence conducted by Sistren Theatre Collective, a community member is quoted as saying that from her perspective "rights stop

at Crossroads". In response to this statement, this paper will explore spatial boundaries and black women's resistance in Sistren's play, Q.P.H, which reflects on the conditions for elderly women living in a Kingston almshouse and a fire in which 167 of the women were killed. Using the concept of "counter-topography" from Feminist Urban Studies, this paper will look at Sistren's exploration of colour/class stratification, sexism, and ageism in Kingston and how they inform both colonial and neo-liberal ideologies "'on the ground'" (Kern & Mullings p. 74).

SPARKES, HILARY: Honest mystics, lionesses and 'evil-living fanatics' : depictions of female religious leaders in early twentieth-century Jamaica (Thursday, 4.00, EBS 2.2)

In 1915 Abraham Emerick, an American missionary with an interest in ethnology wrote of his encounter with a young Jamaican Obeah woman, describing her as "educated", "refined" and graceful. (Abraham Emerick, "Obeah and Duppyism", (pt 2), *The Woodstock Letters: A Record of Current Events and Historical Notes Connected with the Colleges and Missions of the Society of Jesus*, vol. XLIV, (1915), pp. 187-197, p. 195.) Emerick's account is interesting as it goes against the grain of many portrayals of Obeah practitioners in the late post-emancipation era. In the case of Obeah women, the more typical descriptions by anthropologists and social commentators were of the duplicitous crone or the maleficent siren. Female practitioners of other African-Jamaican religions fared little better as is attested to by the numerous depictions of the "hysterical" female Revivalist.

Emerick was also writing at a time when some prominent male Revivalists were contesting colonial rule. Female religious leaders may not have alarmed Jamaica's governing bodies in exactly the same manner as Alexander Bedward or Charles Higgins. Nevertheless, in a society which equated African-Jamaican folk beliefs and spiritual practices with a lack of "civilisation" and which expected women to conform to middle-class British ideals of deference and respectability, governesses, mammies, Obeah women and shepherdesses challenged the socio-racial status quo in a number of significant ways.

Despite almost always being written from an etic perspective, the work of Emerick and other anthropologists and folklorists provides some of the main sources of information about female leaders of African-Jamaican folk religions in the late nineteenth and early twentieth centuries. This paper examines what their writings reveal about women's roles as leaders and society's attitudes towards them.

SPENCER, AISHA TAKIYAH: 'Inside, Out': Analysing representations of the nation's 'private domain' as a space of recovery, discovery and renegotiation, in Caribbean female-authored short fiction (Thursday, 9.00, EBS 2.1)

The nations of the Caribbean were constructed chiefly through socio-political frames which replicated past colonial ideologies and regimes. This occurred because 'nationalism was entirely a product of the political history of Europe'

(Chatterjee, 1993) and so, its ideologies and systems were steeped in colonial beliefs and practices. These beliefs and practices continue to conflict the site of the nation in the Caribbean region. Deeply embedded in the construction of these national identities was the establishment of gendered identities which were used to define and shape the nation's citizens and their participation in the nation-space. The identity and participation of the female citizen tended to be relegated to the 'private domain' of the nation. Although many critics have now

demonstrated the significant contribution of women in the nation's 'public domain', Caribbean female-authored short fiction, has still received scant critical attention regarding its contribution to understanding the significance of the identity and participation of women in the nation's 'private domain'. This paper does not support notions of a 'private-public dichotomy', but it demonstrates that for decades, Caribbean female writers have been using the short fiction genre to critically showcase the significant role of the 'private domain' with regard to its contribution to national consciousness and progress. The paper uses three collections of short stories by Caribbean women writers, to highlight the contribution of this interior space of the nation, to the processes of recovery, discovery and renegotiation both for the Caribbean woman and her nation.

STAFFORD-WALTER, COURTNEY: Boarding schools and movement: the impact of the displacement of Amerindian youth on kinship and community in rural Guyana (Friday, 9.30, EBS 2.1)

In the not so distant past the majority of young people in Region 9, Guyana would receive their educations in their home communities. In contrast, due to a shift towards a more formal education structure and the recent construction of state run boarding schools and dormitories, it is now very unlikely for Amerindian youth to remain in their home communities. The practice of sending youth to boarding school is intricately intertwined with Amerindian desires, hopes and aspirations about the future, both for the young people themselves and the wider community. The elders will often say they send their children and grandchildren to boarding schools so they can have a brighter future. As Guyanese beliefs link education directly to ideas about development and modernity, there is an increasing social acceptance, if not pressure, for children as young as 10 to leave their home communities to attend boarding schools. This paper engages with perceptions of space and movement, and how this form of education impacts family and community structure in various and complex ways.

Not only does this education system leave villages devoid of young people, the way of life in the state run boarding school is markedly different to traditional community life. As the youth move to boarding school they experience an abrupt shift from close knit family oriented social spaces to vast rooms filled with rows of bunk beds. Rather than relying on an extensive kinship network for care and affection, they have one set of dorm parents to look after over 100 young people. The paper explores how long term separation inherent in the boarding school experience transforms attitudes towards kinship and ideas about relatedness.

The paper also addresses the attitudes of Amerindians towards this 'accessible' education. Elders and parents have complex reactions to the boarding schools. While they encourage youth to attend so they can 'have a better life' than previous generations, they voice the concern that their children will 'forget them', and never move back to their communities. It is not uncommon for people to hold contradictory viewpoints about this education system simultaneously.

TANTAM, WILLIAM: Embodying the global and the local: watching European football in Jamaica (Thursday, 9.00, EBS 2.2)

In this presentation, I interpret the group viewing of a Champions League football match as a means through which Jamaican spectators understand their location in global movements of capital. European football matches are the most popular forms of sport to watch on television in Jamaica, and many groups of people gather weekly (and sometimes more often) to watch them together at bars or in the houses of people who 'have satellite.' Watching international football matches offers a means through which to engage with discussions in mediascapes (Appadurai 1990) which transcend national boundaries but are at the same time firmly located in particular contexts. Following the work of Bev Skeggs and Helen Wood on reality television (2012), I use the communal viewing of televised European football matches as a lens through which to view the embodiment of both local social hierarchies and global inequalities in a rural Jamaican town.

I look at experiences of migration and return so as to situate the matches within the viewers' wider transnational movements. These previous migrations provided experiential markers of racisms and limited opportunities for social mobility with which the spectators could interpret the movement of racialized football players on the sports field and in terms of the circulation of sporting bodies. I further contextualise the shared participation in the embodied aspects of watching the matches through embedding them within the localised classed, aged, and gendered inequalities which served to produce and delineate the limits of the group and also to explain the capital produced through the shared consumption of European football matches.

THOMAS, LORAINÉ: The Henry Swanzy Archives and Literature of St Vincent and the Grenadines (Wednesday, 2.00, EBS 2.35)

Significant attention has been given to the content of the Henry Valentine Swanzy files for the radio programme Caribbean Voices. However, analysis has tended to focus on the work of writers from the Caribbean's politically and culturally dominant nations such as Jamaica, Trinidad and Tobago, Guyana and Barbados. In order to address this gap, my project investigates the Swanzy archives held at the University of Birmingham Special Collections Cadbury Research Library and the BBC Written Archives for Caribbean Voices in Caversham, specifically in relation to contributions from the small island nation of St Vincent and the Grenadines. This paper will present a picture of the literary output from St Vincent and the Grenadines at the dawn of and during the 'boom' period in Caribbean Literature when writing from the West Indies came to greater

prominence on the international literary stage. I am particularly interested in considering Swanzy's role during his editorship of *Caribbean Voices* (1946-1954) with regard to the inclusion and/or exclusion of literature from nations within the 'marginal' Caribbean. Although only a handful of Vincentian writers feature in the archives, I nevertheless make the case that: 'the silences and the absences of the documents always speak for us' (Steedman, 2001 p.1177). Archival approaches from Marlene Manoff (2014), and discussions on the world literary marketplace from Sarah Brouillette (2007) and Pascale Casanova (2007), will also be considered,

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THOMAS, SARAH: Slave Ownership and the Redemption of Culture: The case of William Young Ottley (1771-1836) (Thursday, 9.00, EBS 2.2)

This paper examines the intersection of slavery and the culture of taste, building on the premise that these two areas of modernity were profoundly entangled. In probing the personal and professional networks of British slave-owners, both before and following the emancipation of slaves across Britain's empire in 1833, it seeks to explore the politics of cultural refinement. The focus is on William Young Ottley (1771-1836), collector and connoisseur, whose refusal to accept his family's inheritance from West Indian slavery reputedly led to his acceptance of a remunerated post, Keeper of Prints and Drawings at the British Museum (1833-36). Drawing on the remarkable wealth of information uncovered by UCL's Legacies of British Slave-ownership project, this paper raises key questions. For example, beyond the wealth it clearly generated both from slavery itself and from fiscal compensation in 1838, did slave-ownership provide a network of allegiances within Britain's burgeoning art world? Did culture play a redemptive role in the minds of those who profited from the coercion and violence of colonial slavery?

TOMLIN-KRAFTNER, MELISIA: From Slavery to Wealth: The case of Anna Petronella Woodart, a British Caribbean Mixed Heritage Woman's transformation and extensive Legal Protection (Friday, 11.30, EBS 2.1)

A gendered mixed methodology study of socio-economic and traversed intersectional boundaries and obstructions embedded within the lives of free mixed heritage women during slavery. Within the study, over several generations

through concubinage and consanguineous relationships, the women's posterity moved through the colour continuum from black to legally white, having shifted away from their black African heritage to the desired white European heritage, thus affording vertical social mobility, some wealth and complex kin relationships.

Qualitative archival research involves the extraction of multi-layered data from historical records, which enables the analysis of and learning from past lives which may influence our future. The main case study focuses on the life and relationships of 18th century, Jamaican born Anna Petronella Woodart and her colonial British community. Her extraordinary story highlights a developed narrative embedded in her 'lived experience', wrapped in legal protection including the involvement of the Archbishop of Canterbury. In this study, I argue that narrative analysis represents an explorative method of unpicking and understanding those experiences thus providing socio-moral education.

This presentation highlights excavated archival stories in a sociohistorical period when black and mixed-heritage people were either enslaved victims and considered property or free with minimal rights and privileges, where family and kin relationships were crucial for survival and social progression. The discussions explore the dynamics between enslaved people and some mixed-heritage people as enslavers, through intersectional theories of discrimination, domination, sexual behaviour, oppression, gender, race and liminality, underpinned by the Slavery Compensation Claims within the abolition of slavery.

TROCCOLI, GIUSEPPE: Keep on moving: how movement signifies the present and orients imagined futures amongst construction workers in Belize City, Belize (Wednesday, 2.00, EBS 2.1)

Movement frames the imaginative processes that orient people's actions and their understanding of their future. Based on twelve months of ethnographic fieldwork with construction workers in Belize City (Belize), the paper explores their practices and ideas of movement. The practice of looking for work, either of the occasional labourer or the contractor, requires a constant state of 'being on the move', necessary because of the constantly changing location of the worksites, and because movement fosters social interaction needed for gaining employment. Building upon the significance of movement in economic terms, the paper explores personal biographies and future-oriented narratives through which construction workers emphasize movement and the need to 'keep on moving'. Indeed, these narratives highlight the ideal change of place in the imagined migration to North America, or to rural settings. From biographic accounts emerges the centrality of one's own movement within the country, connections with relatives in North America and 'the village', as well as a projection of a desired shift in location out of the city -seen as too violent and lacking opportunities.

The suggestion is to look at physical movement grounded in practiced livelihoods, where it has a constitutive role, and relating these to narratives where mobility assumes a generative role, orienting people's plans and dreams

for the future outwards from Belize City. The paper draws on anthropological and historical literature that stresses the peculiar embeddedness of mobility both from the perspective of internal and external migration, and motion within the city -in Belize and the Caribbean at large- to propose that subjectivities develop within shared understandings centred on movement.

TURNER, CARLTON: Your Faith Has Made You Whole: 'Healing' as Conceptual Framework for Theology in the African Caribbean (Thursday, 4.00, EBS 2.2)

Using transatlantic chattel slavery as the framework through which black existence is carried out trans-temporally, several scholars have employed metaphors to unpack the realities of Black life in our contemporary world. For example, Christina Sharpe in *In the Wake: On Being and Blackness* (2016) uses 'the wake' to show how disaster, disruption and death become the atemporal realities of Black lives. Also, Joy L. DeGruy in *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing* (2005) uses the image of 'trauma' to connect the harsh realities of Black lives (in the 21st century United States) to the historical antecedent of chattel slavery. Such insights, of continually unfolding legacies of trauma, of the need for not only reparations, justice, or development, but specifically 'healing', invite deeper reflection from the field of theology.

Theology within the Caribbean, with few exceptions, has predominantly employed much broader themes of decolonisation, emancipation, development and enculturation, but more must be done through the conceptual theological framework of healing. Using the biblical story of the healing of the woman with the issue of blood as interlocutor, Mark 5:25 – 34, this paper argues for the motif of healing to be conceptually foundational to thinking through and performing theology within the Caribbean context.

WEISS, JOHN: Misconception and commemoration: aspects of community memory among the Merikens of Trinidad (Friday, 9.30, EBS 2.2)

In Trinidad during 2016 numerous events commemorated the bicentennial of the Merikens community, whose ancestors quit American slavery during the War of 1812 by way of the Royal Navy. While many of the original families remain, the community has absorbed newcomers over the last two centuries, celebrating together in the past year their corporate identity as Merikens and their miscellaneous connections to their notional American ancestors, with descendants living elsewhere in the island or overseas maintaining in turn their feeling of communal identity. The paper deals with misconceptions and memorialisation as two facets of communal memory that come to attention following a major commemorative event towards the end of the bicentennial year and taken together with the author's forty-year knowledge of the community, with a first attempt to relate them to a growing framework of academic attention to similar community phenomena observed elsewhere. As regards misconceptions: in popular Merikens history there are mistaken beliefs

as to communal beginnings, for example on matters such as places names and the make-up and origins of the community, that although erroneous appear possibly to serve communal needs for cohesion and continuity. As regards memorialisation: reflections on the commemorative event of November 2016, which included not only addresses by representatives of segments of the community but also presentation of commemorative medals to notable individuals, in some cases posthumously, suggest that such events, common in similar communities, serve similarly to contribute to the community's psycho-social wellbeing

WILKES, KAREN: Food in 'paradise' and the Sandals 'Gourmet Guest' (Thursday, 11.30, EBS 2.1)

Sandals resorts' Gourmet Discovery Dining programme continues the company's practice of racializing and marketing difference by combining tourism with the valorisation of food from non- Western cultures (Chambers et al. 2008). This approach to commodification follows a contemporary trend that positions food within lifestyle consumption practices; websites that display perfect food, television programmes hosted by Michelin star chefs and the revival of cookery books that encourage audiences to view food as an adventure and to experiment with unfamiliar or "exotic" ingredients. Sandals' all-inclusive holidays limit the tourists' interaction with local people, yet in a strategy to provide tourists with a varied "ethnic" menu, the company has devised a package of staged and planned interaction with local people which takes the tourist outside the hotel compound. Claims of authenticity are made, while simultaneously this taste of diversity is detached from its cultural context. The paper examines the way in which trends of global multiculturalism have been enlisted by Sandals. One example is the company's partnership with Levi Roots, the Jamaican-born British restaurateur and chef, in which Roots fronts the 'Rum, Rhythm & Roots' holiday package. Sandals capitalise on colonial notions of discovery and adventure and offer the affluent and mobile class a commodified version of Caribbean cuisine. Holidaying in Jamaica as a form of escape is twinned with experimenting with exotic food, to create a "utopian space in which the experience" (Hirst and Tresidder, 2016: 161) of food is elevated to the realms of luxury. This packaging and racialisation of food within tourism discourses is significant, as in this case Jamaican food is attached to paradise and becomes detached from the stereotypes of the racialised British metropolis (Pitcher, 2014); thus it is the location of blackness that influences how it will be seen in the white imagination. Here, the politics of food, that of "global hierarchies of entitlement" (Bhattacharyya, 2002: 112) can be understood alongside cogent issues of global power; travel, imperialism, and racial, social and economic inequalities.