

THE DEPARTMENT OF POLITICS & INTERNATIONAL RELATIONS
POL336 CARIBBEAN WORLDS

LEVEL: 3	Credit Value: 20
SEMESTER TAUGHT: Two/Spring	EMAIL: j.greenburg@sheffield.ac.uk
MODULE LEADER: Dr. Jennifer Greenburg	OFFICE: G52

Course Description

This module examines the politics of Western capitalism, racism, and revolution from the perspective of the Caribbean region. Given the Caribbean's role in producing wealth and power for the West, we ask what Caribbean literature and concepts can teach us about Western politics, and how this perspective may differ from dominant Eurocentric approaches. We begin by situating the Caribbean region in relation to the West from the 15th century onward. Spanning a 500-year timescale encapsulating conquest, colonization, slavery, and liberation, we will examine specific topics such as: Creolization, racial slavery; religion, revolution; abolition; anticolonial politics; Black feminist perspectives; movement, mobility, and migration (including histories of *marronage*). We will draw on strong Caribbean traditions from political and historical anthropology, Black Marxism, and political economy, as well as non-traditional "texts" such as Caribbean painting, poetry, fiction, and music. Students will gain a broad understanding of Caribbean politics as well as a specific understanding of the political geography connecting Britain to the Caribbean.

Course Objectives

Developing a comprehensive understanding of how the Caribbean region has shaped Western politics.

Equipping students with the ability to analyse and evaluate complex academic theories capitalism, racism, and globalisation.

Opportunities to apply key theories and perspective from the Caribbean to specific analytical categories in the study of politics, such as race, revolution, and capital.

Developing students' critical analysis skills, in addition to strong writing and presentation skills

Developing students' cognitive, communicative and transferable skills, including the ability to evaluate key concepts and to present reasoned and effective arguments in written form.

Organization

Ten, three-hour weekly seminars to be held Thursdays 11:00-14:00 (Elmfield 109)

Requirements

- Attendance at all seminars
- Completion of weekly reading assignments and digital content
- Participation and engagement in seminars, including contributing to discussions and reading logs
- Completion and submission of two written assessments

Assessment

This module comprises two assessments and a participation grade:

1. Mid-term essay (2000 words), 20%
2. End of term essay (3000 words), 50%
3. Seminar participation (20%) and reading logs (10%)

Mid Term Essay Assessment (2000 words)

Stuart Hall was born in Jamaica, educated between the Caribbean and the UK, and went on to found the Birmingham Center for Cultural Studies, home to some of the most influential political and cultural thought in twentieth century Britain. Hall embodies many of the themes we discuss in this class. Using Hall's definition of Caribbean identity in the assigned *New Left Review* article (feel free to bring in additional and outside Hall readings), consider how his notion of "Caribbean identity" is similar to or different from the ways in which Brathwaite defines "Creolization" (you may also use others authors assigned in week two and beyond who discuss creolization). What are some of the unique features of the Caribbean Hall and Brathwaite point to that are productive of both "Caribbean identity" and "Creolization"? How can you use these authors to define these terms and how are they useful terms to define the Caribbean region?

End of Term Essay Assignment (3000 words)

Choose one of the two following prompts. Answer only one.

- 1) Define Paul Gilroy's concept of the "Black Atlantic" using Gilroy's assigned readings in week 9. Then, choose a piece of recent art, music, or political writing that comes from the Caribbean. Please get approval of your choice from your instructor. Discuss how this piece of art, music, or writing can be understood through this concept of the Black Atlantic. Do you find it to be a useful concept? Why or why not? What are some aspects of your chosen piece that this concept can illuminate, and what are some limitations of the concept?
- 2) Choose a country in the Caribbean region (continental or from the islands). Then, choose a theme we have discussed in this course (such as sugar, slavery, or religion...). Conduct independent research to discuss how this theme has shaped the country of your choice through key turning points in the history of that country.

See blackboard for essay deadlines and other important dates.

General Regulations

Students should refer to the current Department of Politics and International Relations Taught Student Handbook for guidance on essay writing and other academic skills, for details of marking criteria, and for rules governing submission of assessed work and attendance. Please note that students are required to perform satisfactorily in all components of assessment (all elements of assessed coursework and examinations) before credits can be awarded for a module.

Seminar Attendance

Attendance at seminars is compulsory and all unauthorised absences are recorded. Students who miss seminars are required to provide either medical evidence or a satisfactory explanation to politics_attendance@sheffield.ac.uk. Complete non-attendance of this module will result in failure. (For further information, see the Handbook).

Feedback, advice and module evaluation

You can receive feedback advice on your assessed work throughout the module. All essays are returned with detailed comments three weeks after the submission deadline. Tutors have dedicated feedback and advice hours each week and can provide support and information concerning the preparation of assessed work and feedback on completed coursework.

General, core and recommended reading

All required course reading is available electronically via Blackboard. In order to prepare for your seminars, you should read all core reading in advance.

Alongside the core reading is a range of **recommended or wider reading**. These texts are intended to provide further insights into the area of study, and you are encouraged you to read additional sources from these lists as part of your seminar preparation. They are especially useful to read more deeply for a case study you will focus on in the final assessment.

Reading questions

The questions provided for each seminar are to guide you in your reading. These will inform seminar discussions but other questions will also be introduced, so try to read with key concepts from the reading in mind, as well as attending to connection between readings.

Integrity

Plagiarism will not be tolerated. The consequences of committing an act of plagiarism are serious and can jeopardize your future. If you are unsure of what constitutes plagiarism, and the consequences of violating codes and principles of academic integrity, please consult the Academic and Student Conduct Codes. Your essay will be checked for plagiarism upon electronic submission.

Respect

Everyone has the right to be addressed by the name and personal pronouns that correspond to their gender identity, including non-binary pronouns, for example: they/them/theirs, ze/zir/zirs, etc. I will provide opportunities in class for you to introduce yourself using your preferred name and pronoun *if* you wish. Students can update their pronouns in their university Google profile user settings. If you have not yet updated your pronouns, you can do so at the beginning of the term so that I can make sure to refer to you using the correct pronouns. If your pronoun set is not available, please let me know. I recognize that preferred names and pronouns may change, if at any point during the quarter you would like to be addressed differently, please let me know.

As part of our commitment to inclusion in this course, it is important that all students in this class respect the preferred names and pronouns of their peers. Mistakes in addressing one another may happen. If you make a mistake or are corrected, please briefly apologize, correct yourself, and move on. To learn more about personal pronouns and why they are important please visit mypronouns.org.

Our seminar will be an inclusive learning environment in which diversity and differences are understood, respected, and appreciated. I believe that all students benefit from training and experiences that will help them to learn, lead, and serve in an increasingly diverse society. All members of our campus community must accept the responsibility to demonstrate civility and respect for the dignity of others. Expressions or actions that disparage a person's or group's race, ethnicity, nationality, culture, gender, gender identity / expression, religion, sexual orientation, age, veteran status, or disability are contrary to the mission of the University. I expect that students, faculty, and staff will promote an atmosphere of respect for all members of our community. We will keep one another accountable for these ideals by developing discussion guidelines in our first meeting.

Accessibility and Accommodations Statement

UoS is committed to full inclusion of all students. Please inform me early in the term if you have a disability or other conditions that might require accommodations or modifications of any of these course procedures. You are under no obligation to tell me what your disability is, but you may be required to submit university paperwork granting you accommodations to support your learning. You may speak with me after class or during office hours. For more information, please contact the Student Disability Office.

Weekly Plan:

Week 1: What is the Caribbean World?

This week we will focus on what it means to consider politics from the perspective of the Caribbean. What is the Caribbean region? Even the geographical boundaries of what “the Caribbean is” are contested! We begin by embracing this contestation to consider what is distinctive about the Caribbean as region, culture, identity and politics.

Discussion questions:

- In 1995 Stuart Hall wrote, “most of us have lived through, and are still living through an exercise in the definition and defence of a particular kind of British cultural identity” (Hall 1995). Do you think we are living through a similar or different defence today? What is the role of the Caribbean in this defence?
- What are the various definitions of the Caribbean at work in this week’s readings?
- Based on some of these definitions, what is different about examining politics from the perspective of the Caribbean?

Key Readings:

Knight, Franklin W., and Colin A. Palmer. 1989. “The Caribbean: A Regional Overview.” In *The Modern Caribbean*, edited by Franklin W. Knight, and Colin A. Palmer. Chapel Hill: University of North Carolina Press.

Trouillot, Michel-Rolph. 1992. “The Caribbean Region: An Open Frontier in Anthropological Theory.” *Annual Review of Anthropology* 21 19-42.

Hall, Stuart. 1995. Negotiating Caribbean Identities. *New Left Review* 209.

Additional Resources:

Barrow, Christine, and Rhoda Reddock. 2001. *Caribbean Sociology: Introductory Readings*. Kingston: Ian Randle.

Knight, Franklin W., and Colin A. Palmer. 1989. *The Modern Caribbean*. Chapel Hill: The University of North Carolina Press.

Mintz, Sidney W. and Sally Price, (eds.) 1989. *Caribbean Contours*. Baltimore: Johns Hopkins University Press.

Palmié, Stephan and Francisco Scarano, (eds.) 2011. *The Caribbean: a History of the Region and Its People*. Chicago: University of Chicago Press.

Week 2: Slavery and the Making of Caribbean Cultures and Creolization

This week we will learn about the relationship between the transatlantic slave trade and the making of the modern Caribbean. Beginning with the indigenous history of the Caribbean islands, we will discuss the violence of conquest and the genocide of indigenous populations beginning in the sixteenth century. Kidnapped then enslaved Black African people replaced indigenous forced labour. A “triangular trade” transported guns, textiles, and alcohol from Europe to Africa, where enslaved people were taken to the Americas, and sugar, tobacco, animal pelts and other products were taken back to Europe. This week’s material links these regions historically and geographically, and attends to how Caribbean culture and society was made through these linkages.

Discussion Questions:

- How does Beckford argue Caribbean society was shaped by a plantation society? How were racial categories and social stratification produced through slavery’s living history?
- How do you understand the concept of “creolization,” drawing on Braithwaite as well as any other authors from this week.
- Historian Marcus Rediker invented the term “history from below.” How is his article, “Slave Revolt at Sea” such a history from below and how might this differ from the way you have learned about history before?

Key readings:

Rediker, Marcus. 2017. *Slave Revolt at Sea: The Rebels of the Amistad, 1839*. In *Currents in Transatlantic History*. Chapter 1.

Braithwaite, E. Kamau. “Creolization.” In Barrow and Reddock, *Caribbean Sociology* (2001): 108-117.

Smith, M.G. “Pluralism and Social Stratification.” In Barrow and Reddock, *Caribbean Sociology* (2001): 118-138.

Beckford, George L. “Plantation Society: Toward a General Theory of Caribbean Society.” In Barrow and Reddock, *Caribbean Sociology* (2001): 139-150.

Additional Resources:

Chin, Timothy 2006 *Transnationalism, Diaspora, Politics and the Postcolonial Caribbean*. *Small Axe* 19 (February): 189-197.

Franklin, Sarah. 2012. *Women and Slavery in Nineteenth-Century Colonial Cuba*. Rochester, NY: University of Rochester Press.

Lo, Mbaye and Carl W. Ernst. 2023. *I Cannot Write my Life: Islam, Arabic, and Slavery in Omar Ibn Said’s America*. Chapel Hill: UNC Press. (See also the opera about Omar, you can watch a preview and synopsis here: <https://youtu.be/1Z0L8qbhea0>)

Moore, Dennis, et al. 2010. “Colloqoy with Marcus Rediker on The Slave Ship: A Human History.” *Atlantic Studies* 7(1): 5-45.

O’Malley, Gregory. 2016. *Final Passages: The Intercolonial Slave Trade of British America, 1619-1807*. Chapel Hill: UNC Press.

Rediker, Marcus. 2007. *The Slave Ship: A Human History*. New York: Viking.

Rediker, Marcus. 2012. *The Amistad Rebellion: An Atlantic Odyssey of Slavery and Freedom*. New York: Viking.

Scott, David 2005 *Conscripts of Modernity*. Durham, NC: Duke UP.

Smith, Raymond T. "Social Stratification, Cultural Pluralism and Integration in West Indian Societies." In Barrow and Reddock, *Caribbean Sociology* (2001): 87-107

1619 Project (extensive resources at
https://1619education.org/?gclid=Cj0KCQjwz8emBhDrARIsANNJjS6ZKCD6QOzpc92d3YzUHPY6l6JDUOMaoPcucjDoQSwdDYacJEMZwzsaAiEMEALw_wcB)

Week 3: Sugar

We cannot understand the scale, brutality, and wealth of the transatlantic slave trade without understanding sugar. Sugar was the key commodity around which slavery was organized in the Caribbean (although coffee, rum, mined precious metals were also very important, and of course cotton and tobacco in what became the United States). This week we examine the process of cutting cane and how the particularity of this commodity has also shaped Caribbean culture and society. Drawing on Sidney Mintz's stunning book about sugar, we will look at how we can understand the history of the Caribbean through the history of sugar—how it was produced and how it was transformed from an exclusive luxury for the aristocracy into a necessity for a new industrial proletariat.

Discussion Questions:

- How did sugar go from a luxury product for the European aristocracy to fuel for the industrial masses?
- Consider Mintz's argument that we can understand the Caribbean World, and really the history of the West, through the commodity of sugar. What is about the way sugar was harvested, processed, and traded that makes this statement convincing (or if it is not convincing to you, why not)?
- How do you think about sugar differently after this week's readings?

Key reading:

Mintz, Sidney W. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Viking. Introduction and Selections.

Additional Resources

Palcy, Euzhan. 2013. *Sugar Cane Alley*. Film

https://play.google.com/store/movies/details/Sugar_Cane_Alley?id=dA8xFdsc0Es&hl=en_US&gl=US (some clips available on youtube)

CUNY Digital Resource on The Caribbean Since Columbus. "Sugar."

<https://pressbooks.cuny.edu/thecaribbeansincecolumbushist277/chapter/sugar/> (see youtube links herein)

Greenfield, Sidney M. 1977. "Madeira and the Beginnings of New World Sugar Cane Cultivation and Plantation Slavery: A Study in Institution Building." *Annals of the New York Academy of Sciences* 292(1): 536-52.

Dunn, Richard. 1966. *Sugar and Slaves: The Rise of the Planters Class in the English West Indies, 1624-1713*. Chapel Hill: UNC Press.

Moitt, Bernard, ed. *Sugar, Slavery, and Society: Perspectives on the Caribbean, India, the Mascarnes, and the United States*. University of Florida Press.

Scarano, Francisco. 1984. *Sugar and Slavery in Puerto Rico: The Plantation Economy of Ponce, 1800-1850*. Madison: University of Wisconsin Press.

Sheridan, Richard. 1994. *Sugar and Slavery: An Economic History of the British West Indies, 1623-1775*. Canoe Press.

Week 4: Marronage, movement, migrations

Marronage refers to the ways in which slaves freed themselves, fled, and established their own settlements to survive throughout the Caribbean. Some of the most famous and studied maroon settlements still have traces in Jamaica, Haiti, Cuba, and Puerto Rico, although the process occurred differently throughout the Caribbean. Marronage is linked to the larger theme of movement and migration we still study this week. We will draw on specific historical research on maroon settlements in Jamaica, as well as how they were linked to survival strategies throughout the British Caribbean.

Discussion Questions:

- This weeks' readings define marronage as much more than running away. What is an adequate definition of "marronage" with respect to this weeks' readings?
- How can marronage help us to think about continued patterns of migration and movement today?
- What were you most surprised by in this weeks' readings?

Key Readings:

Chopra, Ruma. 2018. *Almost Home: Maroons between Slavery and Freedom in Jamaica, Nova Scotia, and Sierra Leone*. Hartford: Yale UP. Introduction and Jamaica (pages 1-77).

Price, Sally and Richard Price. 1999. *Maroon Arts: Cultural Vitality in the African Diaspora*. Boston: Beacon Press. Chapter 1: Souvenirs (available via google books).

Additional Resources:

Whitten, Norman, JI. and Arlene Torres, eds. 1998. *Blackness in Latin America and the Caribbean*. Bloomington: Indiana UP.

Lorde, Audre. 1982. *Zami: A New Spelling of My Name. A Biomythography*. London: Penguin.

Kincaid, Jamaica. 1996. *An Autobiography of My Mother*. New York: Farrar, Straus, and Giroux.

Brathwaite, Kamau. 1994. *Trench Town Rock*. New York: Farrar, Straus, and Giroux.

Week 5: Revolution

Haiti is often seen as exceptional within Caribbean history and politics. Haiti is either the hero who defeated multiple European armies and declared its people free from racial slavery, or the basketcase whose last name has become “the poorest country in the Western hemisphere.” Our goal this week is break those binaries—to honor the incredible feat of independence in 1804 and to understand the roots of this poverty (the questions are in part one in the same)—but also to add nuance and depth to this bipolar narrative. We will focus on the event of the Haitian revolution and its historiography—how, in Trouillot’s words, the revolution became “unthinkable.” Drawing on scholars like Ada Ferrer, we will examine the consequences for the Caribbean region at large.

Discussion Questions:

- How and why, according to Trouillot, did the Haitian revolution become unthinkable? What have been the consequences of this historiography over the past 200 years?
- CLR James wrote one of the most famous chronicles of the Haitian revolution. What are some of the metaphors and explanations of the revolution that come through his narrative in particular?
- Is this week’s history new to you? Reflect on whether and how you have learned this history and how what we read this week is different.

Key Readings:

James, CLR. 1963. *The Black Jacobins*. New York: Vintage Books. Selections.

Trouillot, Michel-Rolph. 1995. “An Unthinkable History.” In *Silencing the Past: Power and the Production of History*. Boston: Beacon. Pages 71-107.

Digital Resource:

See Haitian painter Ulrick Jean-Pierre’s website for imagery of the Haitian revolution:
<https://ulrickjeanpierre.com/>

Raoul Peck. *Exterminate all the Brutes*. Documentary. HBO: 2021.

Additional Resources:

Alexander, Leslie. 2022. *Fear of a Black Republic: Haiti and the Birth of Black Internationalism in the United States*. Champaign, IL: University of Illinois Press.

Dubois, Laurent. 2004. *Avengers of the New World*. Cambridge: Harvard University Press.

Geggus, David Patrick. 2014. *The Haitian Revolution: A Documentary History*. Hackett.

Hartman, Saidiya. 2008. “Venus in Two Acts.” *Small Axe* 12(2).

Johnson, Jessica Marie. 2020. *Wicked Flesh: Black Women, Intimacy, and Freedom in the Atlantic World*. Philadelphia: University of Pennsylvania Press.

Lightfoot, Natasha. 2015. *Troubling Freedom: Antigua and the Aftermath of British Emancipation*. Durham, NC: Duke University Press.

Dubois, Laurent. 2009. "Avenging America: The Politics of Violence in the Haitian Revolution." In *The World of the Haitian Revolution*, pp. 111-124. Bloomington: Indiana University Press.

Ferrer, Ada. "Haiti, Free Soil, and Antislavery in the Revolutionary Atlantic" *American Historical Review* 117 (2012): 40-66.

Ferrer, Ada. 2014. *Freedom's Mirror: Cuba and Haiti in the age of Revolutions*. Cambridge: Cambridge UP.

Fergus, Claudius. 2013. *Revolutionary Emancipation: Slavery and Abolitionism in the British West Indies*. Louisiana State University Press.

Week 6: Gender and Sexuality

Caribbean feminist M. Jacqui Alexander writes that “oppositional consciousness is a process rather than a given before the fact of the political practice” (Alexander 2005, 6). Here she reminds us that feminist consciousness and meanings of gender are produced through the social processes we have examined in weeks before. This week we will look at the production of those gender meanings and an “oppositional consciousness” that is variegated and hinged to particular national histories across the Caribbean. Our key task is assemble how gender, sexuality, and feminist politics were produced through the themes of race, nation, and creolization that are so central to Caribbean culture, history and politics in our exploration so far.

Discussion Questions

- What are some of the historical and geographical differences you note between and among the feminist politics across the Caribbean captured in these readings?
- One of Alexander’s key claims in this essay, now almost 20 years old, is that North American and European feminism must adequately take up question of colonialism. Do you think this claim is still relevant today. How and why?
- What is most surprising to you as you learn about gender in the Caribbean this week?

Key Readings:

Alexander, M. Jacqui. 2005. *Pedagogies of Crossing: Meditations on Feminism, Sexual Crossings, Memory and the Sacred*. Durham, NC: Duke UP. Introduction.

Carby, Hazel. 1987. Slave and Mistress. In *Reconstructing Womanhood*. Oxford: Oxford UP, 20-40.

Allen, Jafari. 2012. “Chapter 2, Discursive Sleight of Hand: Race, Sex, Gender.” In *¡Venceremos? The Erotics of Black Self Making in Cuba*. Durham: Duke University Press.

McKittrick, Katherine. 2014. “Yours in the Intellectual Struggle: Sylvia Wynter and the Realization of the Living.” In *Sylvia Wynter: On Being Human as Praxis*. Durham: Duke UP, 1-8.

Additional Resources:

Dupain, Etant. 2021. Madan Sara. Documentary.

Bell, Beverly. 2001. *Walking on Fire: Haitian Women’s Stories of Survival and Resistance*. Ithaca: Cornell UP. Introduction: The Women of Millet Mountain, 1-22.

Besson, Jean. 1993. “Reputation and Respectability Reconsidered: A New Perspective on Afro-Caribbean Peasant Women.” In *Women and Change in the Caribbean: A Pan-Caribbean Perspective*, edited by Janet Momsen. Kingston, Jamaica and Bloomington: Ian Randle and Indiana University Press. 15-37.

Durban, Erin L. *The Sexual Politics of Empire: Postcolonial Homophobia in Haiti*. University of Illinois Press, 2023.

Johnson, Jessica Marie. *Wicked Flesh: Black Women, Intimacy, and Freedom in the Atlantic World*. Philadelphia: University of Pennsylvania Press, 2020.

Ulysse, Gina Athena. *Downtown Ladies [Electronic Resource]: Informal Commercial Importers, a Haitian Anthropologist, and Self-Making in Jamaica*. Women in Culture and Society. Chicago: University of Chicago Press, 2007.

Sheller, Mimi. *Citizenship from Below: Erotic Agency and Caribbean Freedom*. Next Wave. Durham: Duke University Press, 2012.

Sanders Johnson, Grace. *White Gloves, Black Nation: Women, Citizenship, and Political Wayfaring in Haiti*. Gender and American Culture. Chapel Hill: The University of North Carolina Press, 2023.

Hill Collins, Patricia. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. New York, NY: Routledge, 2014.

Jean-Charles, Régine Michelle. *Looking for Other Worlds: Black Feminism and Haitian Fiction*. New World Studies. Charlottesville: University of Virginia Press, 2022.

Week 7: Religion

After the 2010 Haiti earthquake, evangelical Christian radio host Pat Robertson explained the destruction as the result of the “pact with the devil” Haitians made when they freed themselves from French slavery. During the same period, *Wall Street Journal* contributor Lawrence Harrison blamed Haitian poverty on “voodoo” (*voudun*) as a religion “without ethical content.” From Zombie films to conservative radio talkshows, Caribbean religions, especially Haitian *voudun* (mistakenly called “voodoo”) has been misunderstood and maligned. This week we will remedy these popular misconceptions through a long tradition of rigorous, historically-informed scholarly literature on Caribbean religion. With a focus on Haitian *voudun*, we will discuss how religion embodied the histories of race, freedom, and nation we have discussed so far.

Discussion Questions:

- What is *voudun*? How is it different than what you see in popular media such as news or references in TV or films?
- How did *voudun* become *voodoo*, according to Ramsay? What is the relationship between religion, history, and liberation in Haiti?
- How do you think about *voudun* differently this week after delving into these readings? What questions do you still have?

Key Readings:

Ramsay, Kate. 2011. *The Spirit and the Law: Vodou and Power in Haiti*. Chicago: University of Chicago Press. Chapter 1.

Desmangles, Leslie. 1990. “Maroon Republics and Religious Diversity in Colonial Haiti.” *Anthropos*: 475-82.

Michel, Claudine. Vodou in Haiti: Way of Life and Mode of Survival. In *Invisible Powers: Vodou in Haitian Life and Culture*. New York: Palgrave, 27-37.

Daniels, Kyrah. 2023. “An Assembly of Twenty-One Spirit Nations: The Pan-African Pantheon of Haitian Vodou’s African Lwa.” In *Africa and its Historical and Contemporary Diasporas*. Chapter 4.

Additional Resources:

Digital Resource: Divine Horsemen: The Living Gods of Haiti. 2005. Film. Directed by Maya Deren, Cherel Ito, and Teiji Ito. (Original release, 1984)

Desmangles, Leslie. 1992. *The Faces of the Gods: Vodou Religion and Roman Catholicism in Haiti*. Chapel Hill: UNC Press.

Richman, Karen E. 2008. “Peasants, Migrants, and the Discovery of African Traditions: Ritual and Social Change in Lowland Haiti.” In *Africas of the Americas: Beyond the Search for Origins in the Study of Afro-Atlantic Religions*, edited by Stefan Palmié. Leiden: Brill.

Deren, Maya. 1953. *Divine Horsemen: The Living Gods of Haiti*. New York: Vanguard.

Brown, Karen McCarthy. 1991. *Mama Lola: A Vodou Priestess in Brooklyn*. Oakland: UC Press.

Métraux, Alfred. 1959. *Voodoo in Haiti*. Oxford: OUP.

Tinsley, Omise'eke Natasha. *Ezili's Mirrors: Black Atlantic Genders and the Work of the Imagination*. Duke University Press, 2018.

Dunham, Katherine. 1969. *Island Possessed*. Chicago: U Chicago Press.

Ulysse, Gina Athena. 2015. *Why Haiti Needs New Narratives: A Post-Quake Chronicle*. Middletown, CT: Wesleyan University Press.

Wilken, Lois and Frisner Augustin. 1992. *The Drums of Vodou*. Tempe: White Cliffs Media Co.

Week 8: Literature

From Aime Césaire to Derek Walcott, the Caribbean boasts its own genre of fiction and poetry shaped through Antillean routes of slavery, liberation cultivation, and creation. This week, we run seminar differently by choosing one novel or short story and one poem from the below list (you may also choose an outside reading with instructor approval). In lieu of discussion questions, we will present your choice of reading in small groups. In your presentation, consider:

- What are the key themes that emerge and how do they relate to the topics we have covered so far?
- Caribbean literature is often noted for a politics of the possible. What sort of politics comes out of these readings, individually and collectively?
- How is such a literary or poetic politics different than your formal training in politics in your studies so far?

Key Readings:

Novels:

Chancy, Myriam. 2021 *What Storm, What Thunder*. Portland: Tin House

Danticat, Edwidge. 2007. *Brother, I'm Dying*. New York: Knopf.

Mars, Kettly. *I am Alive*. London: UVA Press.

Alexis, Jacques Stephan. 1983. *In the Flicker of an Eyelid*. London: UVA Press.

Price Mars, Jean. 1997 [1928]. *So Spoke the Uncle*, translated by Cynthia Freeman. Passeggiata Press.

Roumain, Jacques. 1971 [1947]. *Masters of the Dew*. London: Heinemann.

Poetry:

Derek Walcott, "Omeros"

Kendel Hippolyte, "Archipelego"

Kamau Braithwaite, "Bermudas"

Suzanne Césaire, *The Great Camouflage Writings of Dissent*

Also see: <https://www.poetryfoundation.org/poets/derek-walcott> (can search by Poet name)

Week 9: Living across the Black Atlantic

As Mintz demonstrates via the commodity of sugar, Britain has been heavily shaped through its relationship to the Caribbean. With recognition of how this relationship of Britain to the postcolony differs with respect to historical and geographical specificity, this week we focus on how that relationship has been made across what Paul Gilroy calls the Black Atlantic. Readings will cover the Black Atlantic more broadly as well as the Windrush generation of Caribbean immigrants who rebuilt Britain after the Second World War.

Discussion Questions:

- What is the “Black Atlantic”? How does it change the way you think about Atlantic and European politics?
- Consider the town you grew up in, or a part of the UK you know well. What are some of the contributions you can think of to this place that Caribbean immigrants have made?
- We often hear the phrase “British culture” in conversations about immigration and politics. If we place the Black Atlantic at the center of this conversation, how does it change our definition of culture? What are the implications for immigration politics?

Key Readings:

Gilroy, Paul. 2007. “The Black Atlantic as a counterculture of modernity.” In *Transatlantic Literary Studies*. <https://doi.org/10.1515/9781474470674-025>

Hall, Stuart. 2005. “Black Diaspora Artists in Britain: Three 'Moments' in Post-war History.” *History Workshop Journal* 61: 1-21.

Johnson, Les. “The Windrush Generation: How a Resilient Caribbean Community Made a Lasting Contribution to British Society.” *The Conversation*. June 2, 2023. Please also peruse the Windrush 75 collection at: https://theconversation.com/us/topics/windrush-75-139220?utm_source=TCUK&utm_medium=linkback&utm_campaign=Windrush75&utm_content=InArticleTop

McDowell, Linda. 2013. “Coming Home: The Heart of Empire,” in *Working Lives: Gender, Migration and Employment in Britain, 1945-2007*. Oxford: Oxford UP.

Additional Resources:

BBC Archives on Windrush:

https://www.bl.uk/windrush/articles/www.bbc.co.uk/history/british/modern/arrival_01.shtml

British Library’s Windrush Stories: <https://www.bl.uk/windrush/articles/how-caribbean-migrants-rebuilt-britain>

Gilroy, Paul 1991 [1987] *'There Ain't No Black in the Union Jack.'* *The Cultural Politics on Race and Nation*. Chicago: U of Chicago Press.

Gilroy, Paul. 1995. *The Black Atlantic: Modernity and Double-Consciousness*. Cambridge: Harvard University Press.

Brown, Jacqueline Nassy. 2005. *Dropping Anchor, Setting Sail: Geographies of Race in Black Liverpool*. Princeton: Princeton UP.

Fryer, Peter. 1984. *Staying Power: The History of Black People in Britain*. London: Pluto Press.

Week 10: The Caribbean World: Review and New Horizons

This week we will consolidate our knowledge of the Caribbean region and consider key themes from this course. We will attend in particular to “creolization,” reflecting back on the definitions we began with and introducing new definitions through Caribbean authors who can carry us into future studies of global history and political-economy. We will end with considering how we can use the Caribbean as a prism to understand the whole wide world.

Discussion Questions:

- How do Chancé and Glissant define “creolization”? How do you see creolization differently now in week ten than when we introduced this term in week one?
- What was your favorite reading in this course and why?
- What are some ways in which you can understand Western and global history and political-economy in a more rigorous way through the lens of the Caribbean?

Key Readings:

Hannerz, Ulf. 1987. “The World in Creolisation.” *Africa: Journal of the International African Institute* 57 (4): 546-59.

Schwieger, Hiepko. “Europe and the Antilles: An Interview with Edouard Glissant.”

Chancé, Dominique. “Creolization: Definition and Critique.” From Françoise Lionnet and Shu-mei Shih. 2011. *The Creolization of Theory*. Durham: Duke University Press, 2011.

Further reading

Walcott, Derek. 2007. *Selected Poems* by Derek Walcott. Farrar, Straus and Giroux.

Crichlow, Michaeline, and Patricia Northover. 2009. *Globalization and the Post-creole Imagination: Notes on Fleeing the Plantation*. Durham, NC: Duke University Press.

Glissant, Édouard, and Betsy Wing. 1997. *Poetics of Relation*. Ann Arbor: University of Michigan Press.

Junot Diaz. 1996. *Drown*. New York: Riverhead.

Kincaid, Jamaica. 1988. *A Small Place*. Farrar, Straus and Giroux.