



NEW GEOGRAPHIES

STUDIES IN POSTCOLONIALITY AND GLOBALIZATION
INTERNATIONAL CONFERENCE MARCH 24 - 26, 2011
The University of the West Indies . St. Augustine . Trinidad

List of all confirmed participants for the conference

1. Professor Emeritus Annie Gagiano

Affiliation: English Dept, University of Stellenbosch, South Africa

Abstract

Heeding the unheard in the postcolony – Unity Dow's challenge'

Botswana author Unity Dow's *The Screaming of the Innocent* ([2001] 2003) is a novel which, in daring to tackle the locally 'unmentionable' topic of ritual or *dipheko* murders of children (especially, as in the case of her text, of little girls), forthrightly addresses the postcolonial present and the local– in contrast with the tendency in much of postcolonial theory to look backwards into the colonial past in accounting for the contemporary and specific problematique. As Dow through her chief focaliser, a spirited young woman doing her national service year in a remote village, slowly unravels and reopens the previously 'closed case' of the unsolved crime, her text uncovers the class, gender and geographical or location issues that lie at the heart of a system that abuses, oppresses or neglects the poor, the female and the rural members of a supposedly modern democracy.

2. Anthony Gafoor

Affiliation: Tax Appeal Board of Trinidad and Tobago

Abstract

New Geographies: Postcolonialism and Globalization

The Postcolonial period has been a challenging period for Caribbean States. In the Anglophone Caribbean, various attempts have been made towards regionalism. The West Indies Federation was imposed on the region by its former colonial power, Britain, but quickly disintegrated in less than four years when Caribbean states gained independence. Thereafter, the region attempted to foster closer economic ties from the 1960s through to the present era based on various economic reasons and a shared history and in more recent times has sought to establish a major multilateral regional trade agreement by the Revised Treaty of Chaguaramas which gave rise to the Caribbean Single Market and Economy (CSME). One of the key planks towards closer economic co-operation has been the establishment of the Caribbean Court of Justice (CCJ) which is vested with both an original and an

appellate jurisdiction though the majority of member states have thus far retained the Judicial Committee of the Privy Council (JCPC) in England as opposed to supporting the idea of determining final appeals regionally. This paper seeks to examine the reasons for the retention of the JCPC by the majority of member states of Caricom and whether this may legitimately be viewed as one of the last vestiges of postcolonialism. It also seeks to explore whether the current arrangements for hearing and determining final appeals acts as a hindrance towards regionalism in the light of a globalised economic environment under the auspices of the World Trade Organisation (WTO) and other economic arrangements such as the Economic Partnership Agreement (EPA) with the European Union (EU).

3. Dr. Beatrice Boufof-Bastick

Affiliation: English Dept, University of Stellenbosch, South Africa

Abstract

Culturometric comparisons of National and Transnational identities evaluating policies for national unity and ethnic equities in developing multi-cultural countries – a case study of Trinidad.

Modern developing multi-cultural countries claim their status as progressive democracies by promulgating policies of ethnic equity within a national unity. However, what is promulgated through government mission statements, public speeches and the sentiments of national anthems might not successfully align with realities of citizen concern. This research introduces a Culturometric application for evaluating these claims to progressive democracy within multi-cultural developing countries. The Culturometric method is demonstrated in this research by evaluating claims to ethnic equity and national unity in Trinidad. The evaluation uses a representative sample (N=348) of Trinidadian households surveyed to identify advantaged and disadvantaged demographic groups by education, income, wealth, etc. and to measure the equity of their ethnic identities and comparative national allegiances. This new area of research has been made possible by the innovative tools of Culturometrics. Socio-cultural *bricolage* in modern multi-cultural societies undermines the utility of traditional cultural research that uses simplistic binary self-labelling of ethnicity based on ancestral genetic body types. The Culturometric methodology is more rigorous and applicable than traditional cultural studies in that, rather than a binary count of heads, it utilises Cultural Index Regulators that measure the strength of cultural components within individual identity.

4. Dr. Catherine Rose Ettinger

Affiliation: Universidad Michoacana de San Nicolás de Hidalgo

Abstract

Architectural colonialism: Richard J. Neutra and Latin America

In December 1943 the renowned Austrian-American architect Richard J. Neutra was commissioned by Rexford Tugwell, governor of Puerto Rico to oversee an ambitious project for the design and construction of schools, clinics, hospitals and community centers on the island. The following year the

U.S. Department of State sent him on a goodwill mission to South America with the purpose of promoting knowledge of the American architecture abroad. These experiences, at a point of maturity in Neutra's career, opened up new possibilities for the architect who then began to cultivate his presence in Latin America envisioning his role as a sort of architectural missionary to the impoverished.

Neutra was interested in assuming a role of leadership in the region. He criticized the imitation in Latin America of European architecture, most likely referring to the importance of Le Corbusier in Brazil, and advocated a new conception of American architecture which included North and South America as well as the Caribbean. However, his rejection of the idea of Europe as a model for America did not keep him from proposing, in another colonialist attitude, the United States and its industrialized architecture as model for Latin America.

This paper examines the discourse of Neutra in relation to the notion of an "American" architecture and his publications on the role of architecture in dealing with social needs in South America, specifically programs for hospitals, schools and community centers based primarily on his experience in Puerto Rico. It illustrates both his perspective as "missionary" to Latin America and the reception of this discourse in the region.

5. Dr. Christopher Meir

Affiliation: Lecturer in Film, UWI, St. Augustine

Abstract

Transnational Film Production in the Caribbean: Neo-Colonial, Postcolonial and Post-Imperial Film-Making

One of the most commonly cited manifestations of globalization in world cinema has been the increase in transnational film production practices, including co-production and so-called runaway production. Both of these practices have been widespread in the film industries of the Caribbean, with scholarship mainly portraying both as culturally deleterious to the region, even if industrially speaking the region is very dependent on the practices and will likely continue to be if the goal of sustainable indigenous screen industries is to be realized. This paper will seek to take a fresh look at these practices – which have created films ranging from the *Pirates of the Caribbean* series to the politically-engaged films of indigenous auteurs such as Raoul Peck – in light of current developments in Transnational Film Studies, where debates have turned to exploring the complexities of globalization and its impact on world film cultures. In trying to reconcile some of the economic and cultural issues at stake in debates around transnational film production, the paper will suggest three overlapping but distinct theoretical categories for understanding transnational film production in the Caribbean: post/colonial, neocolonial and post-imperial types of film-making. Each of these categories will be shown to reflect the various forms that "globalization" has taken in the region's film industries as well as the power dynamics inherent in those forms. The paper will argue that while all forms of film production have had economic benefits for the region, it is film production along post-imperial lines that has been (and will likely continue to be) the most beneficial to the region in both economic and cultural terms.

6. Darrell Baksh

Affiliation: Cultural Studies researcher at the University of the West Indies

Abstract

'Bollyney' or 'Chutwood'? Chutney, Bollywood and the 'Indo Soundscape' of Travel in Trinidad

The power of musical practice lies in its ability to serve as a compelling agent for socio-cultural transformation within particular spaces, yet specific places can also greatly impact cultural meanings of music through social and musical fusions influenced, in particular, by travel. This paper sets out to explore the interrelationship between music and place by examining chutney, traditionally considered the Indian folk music of Trinidad, which has developed into a commercially disseminated form of popular music in the island. Though a fairly protected and private genre among the exclusive, clannish enclaves of Indian communities in Trinidad, chutney has begun to traverse and transform cultural spaces in recent times, as a result of new musical trends in sound and in style. Among them is the preference for and prevalence of melodies inspired by songs of the Indian film industry, familiarly known as Bollywood.

As such, this paper seeks to situate this increasingly dominant development within the contexts of Trinidadian culture, by exploring how it marks a significant shift, not only in the evolution of the chutney genre, but in understandings of 'Indianness', the 'Indian' aesthetic, and the 'Indian' space in Trinidad, and its role in reinscribing those definitions. It also seeks to consider the way in which place, in this case India, influences the construction of Indo-Trinidadian identity and notions of representation, and how it operates within the travelling dynamics of cultural globalization to generate what I term an 'Indo-Trinidadian soundscape' fraught with inter-cultural and cross-cultural transactions.

7. Dr. David Hart

Affiliation: Associate Professor of English , University of Wisconsin—La Crosse

Abstract

Globalization in Literature by CLR James, Paule Marshall, and Lawrence Scott

I'm focusing on "geographies of power" as central to the contested terms "globalization" and "postcolonial studies," and how we may view various representations of these issues in Anglophone Caribbean Literature. Appadurai's *Modernity At Large: Cultural Dimensions of Globalization* (1996) enhances my discussion of C.L.R. James' cultural criticism, as well as Paule Marshall's and Lawrence Scott's fiction. I'll limit my theoretical references to Appadurai's notion of the "ethnoscape," the shifting paradigm of moving persons around the globe, now part and parcel of modern globalization, and his concept of "culturalism," the local resistance to the apparently homogenizing forces of globalization.

I'll focus briefly on two texts by James: *Mariners, Renegades and Castaways*, and *Beyond a Boundary* with which we may view James' involvement with his "ethnoscape." James crosses geographic boundaries as well as boundaries of literary criticism, cultural studies, ethnography, and autobiography, shaving away the formalized "objective distance" of the critic as he writes himself into his literary analyses of Herman Melville's work and the ethics of the sport of cricket. Likewise, Appadurai's notion of "culturalism" is useful for analyzing segments of Paule Marshall's novel *The Chosen Place, The Timeless*

People set in the late 1960s, and Lawrence Scott's short story "Ballad for the New World," set in the 1940s-50s. Both narratives incorporate references to international business interests on the landscapes of Bourne Island and Trinidad, respectively. Have the "geographies of power" changed much since the 1940s, 1950s, 1960s?

8. Associate Professor David M. Hughes

Affiliation: Anthropology and Human Ecology at Rutgers University in the United States.

Abstract

The mis-measure of Trinidad's carbon emissions: Environmental localism and the insular land form

Interviewed in 2010, Prime Minister Patrick Manning and the late anti-government activist Dennis Pantin agreed on one thing: Trinidad and Tobago is small, and that size allows the nation to delay in mitigating climate change. Manning dismissed Trinidadians' fifth-ranked per-capita carbon emissions as a diseconomy of scale. Also based on scale, Pantin decried "mega-projects in small places," a category that excluded oil and gas production. Trinidad's territorial compactness – they would have concurred - tempers the urgency for it to cut carbon emissions. This paper explores the relationship between such localism and the widespread discounting of climate change. Earlier geographic visions located Trinidad within a large place, either in the Caribbean archipelago or in the Orinoco Delta and alongside South America. Increasingly, nationalism and hydrocarbons – as they co-produce each other – have metaphorically compressed and isolated the island from surrounding terra firma. Size then determines responsibility: a little place cannot do much about climate change and, in any case, must attend to other priorities first. Also, an islet would seem unable to generate renewable energy. Ironically, Trinidad is deferring solar and wind farms because they would loom as "mega projects" on the insular landscape. Ultimately – and in places far larger than Trinidad - an obsession with locality thwarts the most pressing, planetary forms of environmental thought and action.

9. Dr. Djamel Benkrin (French)

Affiliation: Ecole Algérienne à Paris, France.

Abstract

La question théorique dans l'espace colonial et postcolonial

La question théorique dans l'espace colonial et postcolonial s'inscrit dans la dynamique de la domination plantaire des pays colonisateurs. Notre problématique est de faire une analyse conceptuelle concernant les perspectives du choix de la stratégie d'une politique économique de développement qui s'inscrit dans la logique du système économique mondialisée. En effet notre communication va s'efforcer de scruter les paramètres de cette mondialisation et son influence dans les pays qui ont subi le colonialisme dans leurs histoires. L'héritage du colonialisme dans toutes ces formes et surtout l'intégration de ces pays qui n'arrivent pas à réaliser une intégration équilibrée dans la sphère de l'économie mondiale.

10. Dylan Kerrigan

Affiliation: Department of Behavioural Sciences, University of the West Indies, St Augustine

Abstract

Globalisation, racism and transnational class consolidation

In this discussion paper on the intersections of global class politics and racial hierarchy in Woodbrook, Trinidad, Post-Colonialism is defined as an economic and cultural movement that involves the socio-economic assimilation and class consolidation of indigenous colonial elites and local masses in the successful expansion of global capitalism. It is the era before and after Independence in which foreign elites are replaced by local ones, such as the "Afro-Saxons" in Trinidad, and the former colonial powers manage to export their internal problem and conflict between rich and poor from the national to the international stage. It is a period where the local populations of former colonies are seduced by political talk of rapid socio-economic development and progress but instead experience underdevelopment, dependency and persistent subordination to the politics, beliefs and political economy of former colonial masters and also the predominantly white settler nations like the United States, Canada, and Australia. This last point highlights the continued salience in the post-colonial era of the racial hierarchy and ideology of white supremacy produced in the original colonial encounter. In this definition, it is evidence that the post-colonial era not only failed to redress the violent legacies, both symbolic and real of colonialism, but also inscribed within the foundations of post-colonialism a cultural logic of racism tied to transnational forms of wealth creation and economic inequality. As such it becomes clear that the prefix "post" in post-colonialism, implying succession and a break with the former colonial period is disingenuous because there is substantial continuity between the eras with a relationship of domination and subordination maintained through control of the international marketplace, culture industries and local political leaders educated in and by the metropole.

11. Françoise Cévaer (French)

Affiliation: Department of Modern Languages and Literatures University of the West Indies Mona
Jamaica

Abstract

Traditions vodou versus globalisation dans les romans feuilletons de Gary Victor

Cette communication propose d'analyser *Le revenant I* (2007) et *Le Revenant II (La pierre de Damballah)* de l'écrivain haïtien Gary Victor, un récit d'aventures qui renoue d'emblée avec ses origines sociales et littéraires en paraissant en feuilleton dans *Ticket Magazine*, en Haïti. Bouleversant indéniablement les caractéristiques du genre, ce récit se situe au carrefour d'une tradition littéraire manifestée notamment par l'emprunt de personnages clef (les policiers corrompus, les nettoyeurs, les trafiquants...) et d'une tradition populaire haïtienne (le héros vengeur est un zombi, les diables sont de la fête...). En outre, *Le revenant* se lit comme un récit d'action loufoque dans lequel l'intention comique se reflète aussi bien dans l'emprunt aux croyances vaudou locales que dans la mise en écriture de formes populaires issues de différentes régions du globe (scènes et effets qui s'inspirent directement des Western spaghetti, des films de karaté ou des films/ ouvrages de science fiction, comics à l'américaine et manga).

Cette communication cherche à explorer cette alliance entre des traditions et des croyances locales et des genres populaires issus d'un contexte global.

12. Giselle Rampaul

Affiliation: UWI, STA

Abstract

Shifts in Nalo Hopkinson's "Shift": From Being Seen to Seeing

This paper examines Nalo Hopkinson's short story, "Shift," from intertextual and literary linguistic perspectives. Hopkinson employs allusions from a variety of literary traditions to tell the story of a black man who compulsively seeks his identity in the eyes of golden-haired white women. Shakespeare's *The Tempest* is the main source for this narrative that interprets Shakespeare's work in interesting new ways despite its favoured status among postcolonial writers. Hopkinson refuses to be caught in the demonization of Prospero as the colonial master which tends to reduce postcolonial revisionings to binary debates. Instead, Hopkinson shifts the focus to Caliban, Ariel and Sycorax, making them the main characters in the story (Prospero and Miranda appear as minor characters only) to explore issues of racial hybridity, racism, and related issues of self-definition and identity. The syncretism of these stories and allusions, European and non-European, further complicate readings of the story, shifting

interpretation (of the story and of the main characters) beyond postcolonialism to an insistence on autonomous readings of oneself and identity.

Moreover, as Hopkinson's use of intertextual linkage suggests a shift from being seen to seeing, the varying narrators and codes at work in the short story reinforce the idea of "shift" via linguistic means. The mutability of voice, pronoun reference, and seeing "I" in the work complicate ideological positioning by showing Caliban's identity to be open to his own interpretation while simultaneously suggesting, in its use of the passivising second person narrative, that he must make a concerted effort to do so by first breaking ties with the subject-object binary.

13. Assistant Professor J Dillon Brown

Affiliation: Assistant professor of English and African and African American Studies at Washington University in St. Louis

Abstract

De-centering the Postcolonial: Anglophone Caribbean Literature in an American Vein

This paper proposes to analyze images of the United States found in a representative array of Anglophone Caribbean literary texts, including Eric Walrond's *Tropic Death*, George Lamming's *In the Castle of My Skin*, Paule Marshall's "To Da-duh, In Memoriam," Caryl Phillips's *A State of Independence*, and Dionne Brand's "I Used to Like the Dallas Cowboys." The aim will not be an exhaustive analysis of these texts, but instead a suggestive catalog of the ways in which the United States has been perceived in the Caribbean literary imagination. In turn, this catalog will be used to propose the critical benefits of disrupting the binaristic, colonizer-colonized lens through which Anglophone Caribbean literature is traditionally viewed. Such benefits, the paper will suggest, include a healthy suspicion of the reflexive conception of the United States as merely (and always) a neocolonial power and, subsequently, a more nuanced and politically productive understanding of how the cultural and economic power of the United States might function within English-speaking Caribbean societies in a global – and globalizing – context.

14. J. Brent Crosson

Affiliation: Department of Anthropology, University of California, Santa Cruz

Abstract

Spirits, Rationality and an Imagined Elsewhere: The Place of Moruga in a Postcolonial Geography

From the mass hysteria/demonic possession at the local secondary school to the descent of helicopters and military personnel to the town savannah, the first week I spent in Moruga was punctuated by events that conjured the place of this region in the national imaginary. These two events, especially the former, stirred local and national debates regarding the relation of belief in supernatural forces, on the one hand, and rural economic livelihoods, on the other, to postcoloniality, development and modernity. This paper examines the complex relations and convergences between religion and rationality, spiritual and psychological forces, modernity and belief, and rural and urban spaces that these events in Moruga conjured.

While questioning the construction of Moruga in media and popular discourse, as purportedly marked by superstition, obeah or illicit livelihoods, I will ask what this imagined elsewhere says about the spatialization of a postcolonial modernity in Trinidad and Tobago. Interviews and field work in Moruga underscore the cosmopolitan character of the place and a longstanding and complex relation with “science,” conceived as experimentation with both spiritual and material forces. In addition, interviewees often emphasized how military operations, the failure to deliver running water, and lack of economic opportunity reinforced a perception of neglect by the national government. Finally, interviews revealed issues of gender and sexual violence, which the events at the secondary school, whether “mass hysteria” or “spirit possession,” evoked.

15. Jak Peake

Affiliation: Department of Literature, Film, and Theatre Studies, University of Essex

Abstract

Rallying Woodford Square: Community, Nationhood and the Politics of Location

Broadly speaking, postcolonial theory has often come under criticism for being too generalising, lacking geographical specificity or historical nuance. However, postcolonial theorists have increasingly placed greater emphasis on issues of locality and transnationalism in a bid to move beyond both Eurocentric and nationalistic boundaries. With attention to these developments, this paper considers the nationalising of Trinidad and Tobago as narrated from the political heart of the nation, Port of Spain, from literary sources such as Earl Lovelace, Monique Roffey and Eric Williams. Drawing on particular local sites of national galvanisation and tension, the argument considers the symbols, rhetoric, mobility and emplacement of the nation’s political figureheads.

Dubbed the University of Woodford Square and the People’s Parliament by Eric Williams and the Black Power movement respectively, Woodford Square has been symbolic historically as a site of national politics, local agitation, trade unionism, demonstration and even suppression. The fragmented narratives that have made this site politically resonant reflect issues which are still of great local, regional and global concern today.

At heart, tensions arose in 1970s Trinidad as pre-existing fissures from the colonial era appeared to carry over into the independent state. It is here that the ‘post’ in postcolonialism serves as an interesting

meditation on the life of nations after colonialism. In conclusion, the paper considers how increasingly concerns about 'the local' affected national politics and may shed light on future models of development.

16. Jean-Léon Ambroise (French)

Affiliation: Jean-Léon Ambroise Doctorant en Science Politique Université Paris

Abstract

Colonialité et nationalité : le cas d'Haïti comme perspective américaine de formation de la nation

17. Jennifer Rahim

Affiliation: UWI, STA

Abstract

Annancy Meets Postcolonial at the Crossroads

According to Barbara Lalla, Caribbean criticism has adopted a "take it or leave it" attitude to postcolonialism. The ambivalence the statement evokes, an all too familiar avowal/disavowal syndrome that has come to represent what it means to be (post) colonial, opens a teasing gateway into a matrix of intellectual and cultural discourses and practices that are constantly being reworked as the region evolves and seeks to define what it means to have emerged from a history of colonialism and to negotiate its way in a current global order where it is simultaneously repositioned as a site for exploitation both from within and without in a manner that complicates old hegemonies of power and oppression. This paper interrogates the well-known "creature" of the Caribbean's folklore tradition, Annancy, a well-known totem of resistance and transformation deployed by Caribbean writers and thinkers for articulating that passage, its perils and possibilities.

18. Joseph Farquharson

Affiliation: University of the West Indies, St. Augustine

Abstract

Schizophrenic worshippers and monolingual gods: Deconstructing the Jamaican discourse on language in religion

Whereas religious expressions in Jamaica have generally been studied in the context of ideology and philosophy, scholars often ignore the central role that language plays in religion. In so doing we have missed the insights to be gained from exploring the attitude of worshippers to the various linguistic codes they have at their disposal, and what they intend to signal by their choice of one code over the

other. The paper, through analyses of newspaper articles, historical accounts, works of fiction, etc., deconstructs the national discourse on language in religion which has been carried on in Jamaica over the past three centuries. Even as the paper appropriates the tools of postcolonial literary theory, it foregrounds the circular nature of hegemony by unveiling auto-hegemonic linguistic practices in Jamaican religious expression. Worshippers-cum-speakers make linguistic choices that, on the surface, are not consonant with the physical and political freedom that they supposedly enjoy. This provides further evidence that as with all social phenomena, the ideological landscape is much more complex than the binary concepts common in postcolonial criticism would have us believe.

19. Kaia Niambi (Panel with Nadia Riley - from Rutgers University, USA)

Affiliation: Media Studies at Rutgers University, USA

Abstract

Creating Diaspora, By Us, For Us: A Panel Discussion Examining How the Diaspora is Created and Maintained through Media

The rapid evolution and immersion of technology has afforded Diasporic communities to construct heterogeneous landscapes enabling different paths of cultural global flows to define borderless and physically finite nation-states. Though mediascapes or deterritorialized landscapes created by Diasporic communities (Appadurai) afford Diasporic populations to recreate and re-imagine home and host lands under the era of globalization, it also situates the individual in a space of negotiating identity, authenticity and representation. This panel examines how Diasporas use media technologies to represent homelands, negotiate identities, and maintain kin networks in the United States.

20. Katherine Miranda

Affiliation: English Department at the University of Puerto Rico-Río Piedras

Abstract

Unsettling Imbrications: Postcolonial Readings of Nation and Diaspora

The increasingly transnational realities of Caribbean peoples enacted between the region and myriad sites beyond the archipelago insist that contemporary postcolonial studies re/center examinations of the critical relationships between diaspora and nation. Part of a larger project grounded in recent and emerging (2000-present) literature from Cuba and Trinidad and Tobago, this paper will reflect on the current literary dynamics of T&T and its diaspora to “unsettle imbrications”: re-conceptualize, un-fix and/or un-cover the ways national and diaspora literatures are inter/intra-layered. Through analysis of T&T’s emigration statistics and the demographics of its émigré communities in the US and Canada, the paper will first address the historicity and development of both national and diasporic literary corpuses

in interrelation. Discussion will then draw on works by both mainstreamed and lesser-known writers such as Raymond Ramcharitar, Elizabeth Nunez, The Word Smiths, Ramabai Espinet and others to explore the current intersections of emigration and literary production. The implications of divergent, competing and/or overlapping interpretations of and attitudes towards these issues for the present and future of nation/diaspora relationships will be examined alongside postcolonial paradigms, and the government's migration platform in the Vision 2020 plan. Centering the interrelations of national and diaspora literatures, the paper will build on work in the emerging field of Expanded Caribbean studies to explore the horizons of postcoloniality through the dynamics of contemporary literary production.

21. Keston Perry

Affiliation: Institute of International Relations, University of the West Indies, St. Augustine

Abstract

Caribbean knowledge identities in a globalised environment

This paper interrogates issues surrounding Caribbean indigenous knowledge and the impact of globalisation on knowledge creation and epistemological development in the region to appeal for a *return* or *renewal* of Caribbean knowledge independence. Has the English-speaking Caribbean ever had "knowledge sovereignty" or have the region's contributions to global knowledge always been overshadowed or subsumed within the scope of international relations? These are some critical questions this paper seeks to explore, in addition to the articulated and understood necessity that Caribbean development must fit into a globalised structural framework as it pertains to IR theory is questioned. Plantation economy theory and other relevant concepts are employed as a basis for this analysis on knowledge independence 50 years after "granted" independence in the region. Hegemonic structural discourse and an emergence of a new Caribbean ethos in respect of "genuine" scholarship, which accounts for the peculiar realities, and addresses concerns of the region are discussed.

22. Assistant Professor Malini Guhat

Affiliation: Film Studies at Carlton University

Abstract

Post-Imperial London: Narratives of Caribbean Migration and Settlement in the City

This paper will situate a series of films made in London in the mid 70s and early 80s, including Horace Ove's *Pressure* (1975) and Franco Russo's *Babylon* (1980), as a grouping of historical texts that chronicle that mobilities, spaces and sounds of a specifically post-imperial image of the city of London. In conjunction with the work of cultural theorists including Paul Gilroy, George Lipstiz and others, I will argue that these films work to allegorize the experiences of post-imperial Caribbean migration and settlement in London, thereby producing a distinctly transnational image of the city, but one that also

makes explicit reference to the circumstances of Caribbean migrants living in London during this historical moment. These films interweave what is fictional and with what is real, allowing one to glean the contours of a post-imperial geography of London, as a site of trauma and simultaneously, as one of potential transformation. In essence, elements of Black British Culture during his time period worked to visualize, theorize and critique the shifting dynamics of post-imperial London, thereby producing new geographical as well as conceptual understandings of the city. As such, this paper will also demonstrate the various points of intersection between these films and other modalities of Black British Culture in the 70s and early 80s, particularly with respect to literature, theoretical writings and music.

23. Marian Stewart Titus (Panel with Nadia Riley - from Rutgers University, USA)

Affiliation: Media Studies at Rutgers University, USA

Abstract

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24. Dr. Marisa Wilson

Affiliation: Department of Food Production University of the West Indies, St. Augustine

Abstract

A postcolonial geography of food preferences and values in the Caribbean

Like other transnational flows, the globalisation of food has variably affected consumer preferences and values across the globe. For instance, while many affluent consumers in the 'North' now prefer 'green' or 'ethical' foods, middle classes in the Caribbean (i.e. Trinidad) seem to prefer 'modern' culinary experiences such as that offered by Kentucky Fried Chicken. Consumer preferences for imported, processed foods in the Caribbean are continuous with an earlier era when all aspects of society – land use, credit, research, markets, etc. – were geared towards plantation crops refined and consumed in the metropolis, which, in turn, marketed their industrially-produced foods to the colonies. In opposition to this historical dependency, movements calling for consumers to 'go local' have emerged in the

Caribbean, becoming part of political agendas as a result of global food crises, as illustrated by the most recent 'Food and Nutrition Security Policy' for CARICOM. In this paper, I consider contested food preferences and values in the Caribbean in historical and geographical context. Will Caribbean movements that emphasize sovereignty over the local and regional food system overturn long-held ideas about 'modern', imported food in the region? Using ethnographic data, I uncover diverging narratives of food production and consumption in the Caribbean, from Cuban farmers who produce for the 'patrimony' of their nation to young people in Trinidad who see KFC as a prime example of 'Trini' food.

25. Mary Jane Arneaud

Affiliation : University of the West Indies, St. Augustine

Abstract:

Ethnic identity uncertainty: a post-colonial Caribbean phenomenon?

Theorists have argued that because of the region's colonial history, ethnic identity is flexible in the Caribbean (e.g. Best, 2001). This was evident in the current study: half of participants did not self-report an ethnic identity. A psychological perspective was thus used to examine: (a) who reported ethnic identity uncertainty by race, age, and identity status, and (b) whether identity uncertainty was unique to ethnicity or evident in other identity domains. Participants were 127 undergraduate students, ranging in age from 19 to 60 years-old. Using options in a socio-demographic questionnaire, 35% of participants identified as African, 29% as Indian, and 34% as Mixed. An identity development questionnaire also asked participants to self-report an ethnic identity, and assessed whether participants had achieved (i.e., were committed to) an ethnic identity, as well as other identity domains. Fifty-eight percent of Africans, 32% of East Indians, and 49% of Mixed participants did not self-report an ethnic identity. Eighty-percent of participants who did not self-report an ethnic identity were also not ethnic identity achieved. This lack of commitment, however, was not unique to ethnicity. Individuals not achieved in ethnic identity were also not achieved in other identity domains. This global level of identity uncertainty might reflect historically enculturated ambivalence emerging from the identity disruption caused by 300 years of 'seasoning' into colonial culture during slavery. Ethnic identity uncertainty increased with age. This suggests that, unlike participants who grew up as colonials, for younger adults, ethnic identity achievement might be a consequence of attaining political independence.

26. Nadia Riley

Affiliation: Media Studies at Rutgers University, USA

Abstract

Creating Diaspora, By Us, For Us: A Panel Discussion Examining How the Diaspora is Created and Maintained through Media

The rapid evolution and immersion of technology has afforded Diasporic communities to construct heterogeneous landscapes enabling different paths of cultural global flows to define borderless and physically finite nation-states. Though mediascapes or deterritorialized landscapes created by Diasporic communities (Appadurai) afford Diasporic populations to recreate and re-imagine home and host lands under the era of globalization, it also situates the individual in a space of negotiating identity, authenticity and representation. This panel examines how Diasporas use media technologies to represent homelands, negotiate identities, and maintain kin networks in the United States.

27. Nathanaël Waddled

Affiliation: Université Paris 8, France

Abstract:

L'europanite du paradigme postcolonial : une possibilité de la déconstruction du récit historique moderne

La postcolonialité s'oppose à la conception d'une histoire occidentale qui serait la seule possible, ou du moins légitime, dans la mesure où elle serait humaniste et porteuse d'un progrès. Toute histoire locale décentrée ou périphérique par rapport à ce récit européen serait appelée à y entrer, c'est-à-dire en fait à s'intégrer dans l'histoire de la mondialisation qui est celle de la domination européenne. Contre cette prétention, une perspective postcoloniale considère qu'il y aurait une autre histoire possible que celle de ce récit narratif européen moderne dans lequel tous doivent entrer pour réaliser le progrès de l'humanité.

Affirmer cette possibilité d'une autre écriture de soi passe généralement par la preuve par l'exemple, consistant en l'étude d'autres cultures effectives. Cependant, les tenants de la postcolonialité s'inscrivent dans un monde mondialisé autour d'une hégémonie occidentale et se situent souvent dans une culture occidentale dont ils sont originaires, dont ils ont reçu leur formation intellectuelle, où ils travaillent ou enseignent. Il peut dès lors sembler pertinent de voir dans quelle mesure la conception même de la postcolonialité est une possibilité de la culture occidentale que pourtant elle critique.

La possibilité même d'une histoire qui ne soit pas toujours celle des vainqueurs mais celle de ceux dont la voix propre n'est pas reconnue au sein d'un récit univoque est en effet une question centrale de l'interrogation que la modernité européenne porte sur elle-même. Il est possible de reconnaître dans l'ambition de la postcolonialité par exemple la réalisation d'une histoire telle que Benjamin ou Foucault l'appelaient de leurs vœux, le refus lyotardien d'une histoire unique ou l'affirmation derridienne d'une certitude de soi différée. En effet, la manière européenne d'écrire l'histoire est elle-même mise en mal, plus qu'à proprement parler mise à mal, par sa propre pratique critique. Les théories postcoloniales

semblent s'inscrire dans cette postmodernité et la critique postcoloniale de l'*eurocentrité* est elle-même en un sens une pratique européenne.

Faire subir à la théorie postcoloniale cette déconstruction à laquelle elle soumet elle-même la culture, c'est à dire l'inclure pleinement dans la culture postmoderne, peut peut-être permettre de s'interroger sur les pratiques effectives des récits alternatifs sans tomber dans la tentation du refus de tout ce qui est européen au nom de la postcolonialité. Il ne saurait s'agir en effet d'une position radicale et jusqu'au boutiste, mais au contraire de l'interrogation déconstructrice – plutôt que destructrice – des récits hégémoniques qui ne pourraient plus, dans cette perspective, être considérés comme simplement aliénants.

28. Dr. Nicole Roberts

Affiliation: Visiting Scholar Department of Gender and Women's Studies The University of California at Berkeley

Abstract

Queering Race: Analyzing Gender Identity in *Sirena Selena vestida de pena* by Mayra Santos Febres

It would not at all be clichéd to say that much of the Caribbean is traditionalist. For many, it is still difficult to speak aloud of homosexuality and lesbianism far less of the variations in gender identity which exist. Mayra Santos Febres, the Puerto Rican novelist is one Caribbean writer whose work interrogates queer geographies. Her first novel, *Sirena Selena vestida de pena* is set in the heterosexualized space of one Caribbean island: the Dominican Republic. Interestingly however, what she does is present Puerto Rico as a place of resistance for gays and transgender subjects.

In the novel, Mayra Santos Febres interrogates perceptions of gender identity through three main characters. They are Selena, Martha and Leocadio. The first is a black fifteen year old boy who chooses a permanent transgender identity. His „assumed“ mother Martha is an older transsexual and in a parallel story line, Leocadio is a young gay boy uneasily beginning to grapple with his identity. Their painful experiences throughout the novel are rendered harsher when we listen to their voices through Santos Febres' choice of language.

In this paper, my analysis will first discuss the novel and then present a critique of the connection between gender, race and sexuality in the novel. Indeed, I seek to demonstrate that the novel is as much a critique on heteronormative family life as it is a commentary on how sexuality and race can be “performed” thereby presenting a space of resistance. Finally the paper argues that ultimately what Santos Febres uncovers is a complicated notion of race, desire and identity assumed in a Puerto Rican (and by extension Caribbean) context.

29. Dr. Salvador Jara Guerrerros

Affiliation:

Abstract

Science and Difference

Philosophical critique of occidentalism is essential in order to understand the strategies used in imposing domination in the name of universal reason as well as to comprehend the way in which representations of the dominated become institutionalized. Parting from the idea that representations, world view and the formation of subjectivities within those representations are fundamental to the establishment of colonial (and non-colonial) dominance, this paper will address the topic of the study of the science and technology in Mexico.

Following Arturo Escobar, who recounts the ways in which statistics are often used to misinterpret the reality of developing countries and to show the dominated the correct path to be followed, I will argue that the use of statistics to evaluate science and technology in Mexico, describes the country as “behind” when compared with countries that have followed the supposedly “correct” path to progress. This shallow account does not recognize different ways of doing science, different and equally valid ways of reasoning or dealing with a problem.

The aim of this essay is to show that there exists another reality in the making of science in Mexico, hidden behind that shown in statistics. The second aim is to show that there can be another way to evolve in the scientific development that is distinct from the models followed in the developed countries.

30. Dr Savrina Chinien

Affiliation: University of West Indies, St Augustine, Trinidad and Tobago

Abstract:

La (dé-)construction du discours eurocentrique dans les œuvres cinématographiques de Guy Deslauriers

Le cinéma émerge au point culminant de l'expansion colonialiste et a surtout été associé à l'Occident ; il n'a été réapproprié par les réalisateurs antillais que tardivement. Les Noirs ont été souvent dépeints comme de serviles imitateurs fascinés par les conquérants, adoptant leur mode de vie et de pensée, toujours dévoués aux « *bons blancs* ».

Souvent présenté comme cruel, le Noir est infantilisé par son langage et aussi par la représentation rhétorique de son tempérament ludique, comme inhérent à son caractère tout comme le serait son goût pour la musique et la danse. Une dimension bestiale est aussi souvent attribuée au Noir : il a des instincts de cannibale et une sexualité exacerbée. Les clichés à l'encontre des Noirs ont longtemps perduré dans le domaine cinématographique et de nos jours, continuent encore, des fois, à

perdurer dans certains films.

Même le cinéma des Caraïbes précédant les années 70 est marqué par « *les trois 's'* » (selon Alain Ménil) : la mer, le sexe et le soleil. Toutefois dans les années 70-80, graduellement le processus identitaire permet de se réapproprié ce regard. Ainsi, émergent des réalisateurs antillais « engagés » dont les films sont caractérisés par le besoin de reconstituer le passé et de donner une voix au peuple. Cette communication vise à analyser non seulement comment Deslauriers (dé-)construit le discours eurocentrique mais aussi à examiner comment il va au-delà des schémas binaires blanc/noir, nord/sud entre autres.

31. Fr. Stephen Geofroy

Affiliation: School of Education UWI on the Cave Hill and St Augustine

Abstract

Religion and orthodox masculinity". An unholy alliance?

The conflation of two manifestations of symbol power in "religion" and "orthodox masculinity" is a common mechanism for consolidating, manipulating and exercising influence. This paper explores how this process works and how it can be exploited both to advance and to suppress human autonomy in the Caribbean and internationally. Furthermore, this essay argues that the powerful alliance of both "symbol" constructs especially in their negative manifestations does a disservice to religion (in its more beneficent expressions) and undermines social integrity by fueling the motivation to violence 'in the name of God'.

32. Professor Valerie Youssef

Affiliation: Dept. of Liberal Arts, The University of the West Indies, St. Augustine

Abstract

The discourse of globalisation

A growing body of writing and research is emerging on the discourse of globalization, which necessarily contains within it marked contradictory strands. The dominant strand, representing a hegemonic world order rooted in Europe and the United States of America describes and depicts globalization as an inevitable socio-economic force which cannot but redound to the good of all if properly handled by the powers that be; the second is a counter-discourse which demonstrates the hypocrisy in the former perspective and strikes back by redefining globalization in its own terms, by setting up new geographies of power and resistance which operate by reshaping the world in terms of a different postcolonial order.

On both sides there is inevitably a rhetoric of deceit; in this sense the discourse of globalization is no different from any that has gone before. However, the nature of new media gives it greater force, greater reaching power to influence and shape human reality as never before.

This paper critiques the discourse of globalization as the force that will ultimately determine the twenty-first century world order and argues for an ethical stance in analysis which alone can unmask the deception perpetrated.