



**UWI**  
ST. AUGUSTINE  
CAMPUS

**FACULTY OF SOCIAL SCIENCES**  
**DEPARTMENT OF BEHAVIOURAL SCIENCES**

# **Caste, Class & Race**

## **OLIVER CROMWELL COX CONFERENCE 2024**

**BOOK OF ABSTRACTS**



Arrighi Center for Global Studies



# Caste, Class & Race

## Reflections on the Life and Works of Oliver Cromwell Cox

The Oliver Cromwell Cox Conference 2024, under the theme of 'Caste, Class, and Race', was dedicated to the in-depth exploration and understanding of the profound work of Oliver Cromwell Cox.

As a sociologist, his work challenged dominant thought and practices related to the social and economic organisation of race relations within Western societies.

- His Weberian and Marxist influences prompted the use of socio-historical and comparative analyses with more nuanced explorations of race and racial inequalities.
- His critique of the caste school of race relations, more specifically the classic publication of Gunnar Myrdal, *The American Dream*, argued for the treatment of caste and race as two distinct social systems, which could not be explained in terms of the other.

In so doing, he became one of the first United States sociologists to disrupt the caste school of race relations and to situate experiences of racism within the class dynamics of capitalism, as a colonial and global system of power.

Through his later work on Capitalism, he connected understandings of white supremacy, capitalism, racism, and intersectionality within the United States, to global concomitants and relationships that were developed and organised within existing world systems.

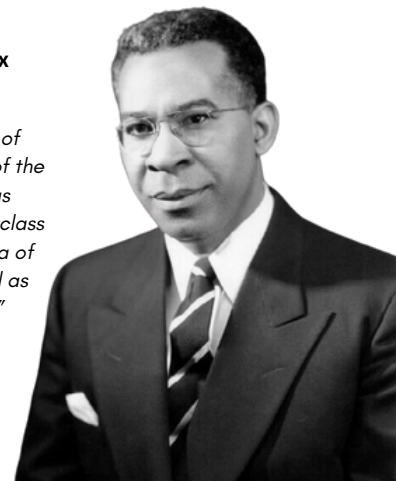
Indeed, Cox's work preceded much of the later work on world systems theory as developed by Immanuel Wallerstein and others in the 1970s.

Despite not being as widely recognized in Caribbean scholarship, Cox's contributions provide an indispensable framework for comprehending both historical and contemporary global issues. This conference aimed to significantly broaden the visibility of Cox's work and enhance its applicability in the wider academic arena.

The conference covered a broad spectrum of topics, which included an extensive study of Cox's life and work, offering a unique perspective into his thought process and methodology. In addition to the role of race and class in contemporary Caribbean social thought, providing a platform for a nuanced analysis of these critical societal constructs.

**Oliver Cromwell Cox**  
1901-1974

*"The idea of degrees of rigidity of social status of the family or individual as belonging to a caste or class is not similar to the idea of status of the individual as belonging to a race"*  
(Cox, 1948, 312)



## FOREWORD

### Commemorating the work of Oliver Cromwell Cox



This conference celebrates the work of Oliver Cromwell Cox (1901–1974), a Trinidad and Tobago born sociologist who without a doubt has contributed to global sociology. His writings on sex roles and family life, race relations in the United States, trilogy on capitalism, as well as on the intersections on race, caste, and class, all signal the depth and brilliance of a thinker and scholar.

Through this commemoration, we (i) bring this scholar back home, (ii) introduce this sociological icon to social scientists and people of the region, and (ii) share ideas on the applicability and promise of his work.

Our hope is that this conference will extend these conversations, applications, and celebrations, with continued re-engagement and deepening of his work.

The Department of Behavioural Sciences is thankful for the participation and contribution of sociologists, researchers, and graduate students doing this kind of work (<https://conferences.sta.uwi.edu/occc/biographies-and-profiles/>). We also wish to recognize the contributions of our specially invited guests and keynote speakers for the opening ceremony as well as the support of our institutional partners (Johns Hopkins University and Université des Antilles) and commercial sponsors (Tourism Trinidad Ltd., The Office Authority Group, Angostura Ltd., Nestlé Caribbean, Sunshine Snacks, Mohammed's Bookstore, All My Tea, S.M. Jaleel's and Company Ltd.) who also made this event possible. We are also grateful for the planning committee, administrative support staff and well-wishers who supported this event.

Special thank you to Emerita Professor Rhoda Reddock, Professor Beverly Silver and Professor Zophia Edwards (Johns Hopkins University), Dr. Myriam Moïse (Université des Antilles) and the members of the New Worlds New Ideas for who planted the seeds for this conference.

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# **Panel 1: Revisiting the Racial Longue Durée: The World-Historical Musings of Oliver C. Cox**

**Chair: Dr. Roy McCree**



## PANEL 1:

### Revisiting the Racial *Longue Durée*: The World-Historical Musings of Oliver C. Cox

#### Title: Cox's Origins of Race Relations: Proto-race in Question

Professor Rigoberto Andino Jr.

Assistant Professor Ethnic and Race Studies

Borough of Manhattan Community College

This paper explores Oliver C. Cox's historical view of race relations and compares it with the scholarship that asserts that race or proto-race existed in medieval Europe. As such, Cox who is rarely, if not at all, cited by many of the scholars claiming race or "a proto-race" existed in the Medieval era do not account for his intervention regarding the shift in how human difference was perceived, conceived and socially practiced in modern era. In this vein, this paper highlights how the scholarship on proto-race does not incorporate a structural analysis or considers economic factors that Cox emphasized. Most of the analysis on proto-race in the medieval era are generated from the medieval literary traditions that in many cases highlights cases of human difference. This paper focuses on Cox's historical emphasis of the origins of race relations and how it mediates the scholarship that extends the timeline to the medieval era. Cox references a continuity of perceptions of human difference that existed between the period of the First Crusade and the Conquest of the Americas. He claimed that what took place in this period was the development of a "Jew-heathen-infidel" antagonistic complex which he argued 'colored' or shaped European thought. (Cox: 1959, 326) This religio-cultural mindset that Cox highlighted set a "pattern of dealing with non-Christian peoples which was to be continued, minus only its religious characteristics, to this day. (Cox: 1959, 326). The paper will focus on how this religio cultural determination played a role in shaping the beliefs, values, and behaviors of Europeans that ultimately intersected with their commercial interests.

## PANEL 1:

### Revisiting the Racial Longue Durée: The World-Historical Musings of Oliver C. Cox

#### Title: From Mercantile Assimilation to Industrial Segregation?: Binding the Evolutionary Strands of Oliver Cromwell Cox and Karl Bucher

Professor Peter L. Carlo-Becerra

Assistant Professor of Sociology

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Department Earlham College

Oliver Cromwell Cox's account of the evolution of "modern race relations", from a religiously tinged "assimilation" to an economically instrumental "segregation", enables his conceptualization of race as a "political-class" conflict. Taking "antagonism" as the signature expression of this conflict, he identifies variations in its intensity within different "racial situations", which are themselves distinct configurations of assimilationist-segregationist tendencies. As a formative source for the evolution of both these tendencies and their resulting antagonism, Cox points to the "fundamental exploitative drive" of Mercantilism, with its nationalistic "emotional matrix, and its "bourgeoise-proletarian" relations. It will be the charge of this paper to follow Cox's leads in these respects, in part by recurring to a source that he cites only in passing, Karl Bucher's *Industrial Evolution*. It will attempt to revisit Cox's evolution of "modern race relations" and, its affect, through Bucher's own evolutionary account of the "Division of Labor" from a use-value oriented "Division of Production" to an exchange-value driven "Displacement of Labour". In the process, it will likely draw insights from Karl Polanyi on these respective evolutions, and from Henri Lefebvre about their sensorial, perceptual, and affective dimensions

## PANEL 1:

### Revisiting the Racial Longue Durée: The World-Historical Musings of Oliver C. Cox

#### Title: Oliver C. Cox, “Race,” and Labor Coercion Under Continuing “Primitive” Accumulation

Professor Kelvin Santiago-Valles

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Sociology Department,

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If and when it is ever acknowledged at all within studies of “race relations,” the scholarship of Oliver C. Cox traditionally has been criticized for being “class reductionist,” that is to say, for reducing “race” to “social class.” Thus, he is charged with overlooking the independence and/or primacy of “race” as a “cultural” and “ideological” process. This paper mainly focuses on the conceptual framework of Class, Caste, and Race—vis-à-vis Foundations of Capitalism and Capitalism as a System—in order to rethink the ethno-racialized structuring and restructuring of the capitalist world-system. Based on a critique of the economic-reductionist notions of “labor,” I will specifically focus on how Cox pioneered innovative ways for understanding a number of key conceptual and world-historical articulations that were sharply at odds with the emerging ethnicity theories and race-relations perspectives of “race” at that time. Here I will be examining the structural relationship between processes of labor formation, of ethno-racially configured stratification, of epistemic and gnoseological forms, and—given the commonplace reduction of “race” to “culture” and “ideology”—especially of capitalist accumulation and social regulation. The implications of this approach go beyond the recent revision of the intellectual genealogy of world-systems analysis (e.g., Herbert Hunter; Sean Hier).

## **Panel 2: Historical Perspectives of Race and Capitalism**

**Chair: Professor Zophia Edwards**

## PANEL 2:

### Historical Perspectives of Race and Capitalism

#### Title: Oliver C. Cox's Novel Conception of Capitalism as a Global System: An Appreciation and Defense

Dr. Daniel Burnfin

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The University of Chicago

Few thinkers have coupled economic and sociological theorizing in ways as powerful, challenging, and interesting as Oliver Cox. In his groundbreaking *Caste, Class, & Race: A Study in Social Dynamics* (1948), he advances the bold "hypothesis" that "racial exploitation and race prejudice developed among Europeans with the rise of capitalism and nationalism, and that because of the world-wide ramifications of capitalism, all racial antagonisms can be traced to the policies and attitudes of the leading capitalist people, the white people of Europe and North America" (322). Indeed, he continues: "modern race relations developed out of the imperialistic practices of capitalism" (383). Thus, he uniquely draws upon economic theory for explanations of the sociological facts he describes. He does not, however, completely reveal just what his understanding of capitalism is here. To discover what he means, such that his hypothesis might hold, one must consider his trilogy: *The Foundations of Capitalism* (1959), *Capitalism and American Leadership* (1962), and *Capitalism as a System* (1962). "Suppose", he writes, "it becomes necessary to distinguish between the caste system and modern race relations and the conclusion was reached that race relations are a feature exclusively of capitalism, where can the student find a discussion of capitalism sufficiently definitive to verify this assertion?" (1959, 1)

This paper lends support to the rest of Cox's sociological program by arguing that he recognizes and adopts the better insights of the economic theories upon which he draws without succumbing to their shortcomings, as his later work addresses. While he is often justly remembered as a sociologist of race, it is nevertheless unfortunate how such assessments can overlook his subtlety as an economic thinker, which his nuanced engagements with other major theorists of capitalism, like Karl Marx, Joseph Schumpeter, and John Maynard Keynes, clearly display (1963, 210f., 218f., 223f.).

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## PANEL 2:

### Historical Perspectives of Race and Capitalism

#### **Title: Oliver C. Cox's Novel Conception of Capitalism as a Global System: An Appreciation and Defense**

Similarly, commentators have noted the novelty of his view, already anticipating Wallerstein's later "world systems theory" (e.g., Herbert Hunter, Sean Hier), though little work has been done to assess the specifics of his underappreciated theory. Accordingly, this paper presents a reconstruction of Cox's concept of capitalism and defends it from possible objections that can arise—specifically in relation to his engagement with Rosa Luxemburg's theory of imperialism. In his argument that capitalism is the economic system in which class made modern racism possible, Cox also crucially argues that capitalism has always been global and has had more of a commercial character than industrial interpretations recognize. He cites Luxemburg's view that the realization of aggregate profit in a capitalist economy has always relied upon external, non-capitalist zones which provide free resources for exploitation and new markets (1963, 216–7). And this can give misleading impressions, which require clarification. For, Luxemburg's theory has come in for serious criticism—ranging from severe conceptual objections (e.g., Bukharin) to more sympathetic amendments (e.g., Kalecki). Thus, this paper addresses (1) Cox's economic view, (2) his relation to Luxemburg's view and the controversy around it, and (3) concludes that none of her critics' objections apply to Cox.

## PANEL 2:

### Historical Perspectives of Race and Capitalism

#### Title: Oliver Cox's Journey from Race Relations to Capitalist World System

Professor Christopher McAuley

Associate Professor in Black Studies

Department of Black Studies

University of California, Santa Barbara

Although Oliver Cox has been belatedly recognized as a “founding father” of world systems theory, few, if any, Cox scholars have sufficiently addressed how he came to be one. Cox himself provided a clue in the preface of *The Foundations of Capitalism* when he raised the hypothetical desire to demonstrate that “race relations are a feature exclusively of capitalism” as distinct from the caste system, but then quickly turned his attention to other matters, both historical and theoretical. My paper will take Cox at his word that his initial intention in *The Foundations of Capitalism* was indeed to show the intersection of the transition from estate to class stratification in Europe and the patterns of race relations in the colonial Americas. However, in the course of that endeavor, Cox came to understand that colonial and neo-colonial relationships between what he would later term capitalist leader nations and dependent and backward ones within Europe itself and antedating the European colonization of the Americas, are in fact the foundations and structure of capitalism. Or, in slightly different terms, Cox came to the realization that the political-economic relationship between Trinidad and England and India and England in the colonial era and after provided the keys to comprehending historic capitalism. In coming to this conclusion, Cox necessarily challenged those theorists and conceptions of capitalism that located its development in one country, such as Karl Marx largely did in the case of nineteenth century England. Much as he understood castes in the Indian subcontinent to form a system, Cox posited that countries, classes, and racial groups cannot be properly understood in isolation from the capitalist world system of which they are necessary and constitutive parts. In many respects, then, Caste, Class, and Race foreshadowed Cox’s trilogy on the capitalist world system.

## PANEL 2:

### Historical Perspectives of Race and Capitalism

#### Title: Rendering the subsidiary Fundamental: Oliver Cox's Capitalism Trilogy, Racialism, and Racial Capitalism

Professor Minkah Makalani

Associate Professor and Director of the Center for Africana Studies

Department of History

Johns Hopkins University

Oliver Cox's classic work, *Caste, Class, and Race* (1948) has shaped how scholars have generally approached, and delimited, his intellectual legacy. Widely acknowledged for its erudition and scope, it is ironic that this work overshadows his trilogy on capitalism: *Foundations of Capitalism* (1959), *Capitalism and American Leadership* (1962), and *Capitalism as System* (1964). In this trilogy, Cox offers a rethinking of capitalism around one of the central terms of Karl Marx's analysis in *Capital*: his labor theory of value (or value theory of labor). Locating the source of value in exchange rather than production, Cox highlights the colonial as a central feature of capitalism, an insight that has largely gone unnoticed by scholars working in political economy and world systems theory. Cedric Robinson's *Black Marxism* has helped bring Cox back into scholarly and political discussions, but because Robinson focuses on epistemic frames, ordering principles, and conceptualizations of human association that elaborated modes of differentiation within European political, economic, and social life from the ninth century forward, the centrality of Cox's discussion of value on such thinking has gone unnoticed. Robinson extends Cox's observation, in *Foundations of Capitalism*, that mercantilist labor markets were ordered in such a way that workers constituted a national resource with "a patriotic duty to work under direction" of employers who had "a right to the services of the worker in industrial production," to argue that in bourgeois civil society, distinctions in the organization of labor are seen to reflect presumed natural qualities and require the ranking of human differences. The resulting "hierarchical stratification is therefore assumed to be a natural and inevitable condition of human organization." This paper explores in greater detail Cox's influence on Robinson's discussion of racialism and racial capitalism.

*Continued on next page.*



## PANEL 2:

### Historical Perspectives of Race and Capitalism

**Title: Rendering the subsidiary Fundamental: Oliver Cox's Capitalism Trilogy, Racialism, and Racial Capitalism**

As I will argue, Cox actually put forward the most systematic rethinking of the circuits of capital by taking into account the very feature of capitalism that Marx consigned to the "primitive accumulation." As such, in Cox, and Robinson, we have a new way of thinking about capitalism that demands a new way of thinking about such contemporary questions as coloniality/decoloniality, the human, class, and the black radical tradition.

## PANEL 2:

### Historical Perspectives of Race and Capitalism

#### Title: Barbados in the History of Racial Capitalism

Professor Aaron Kamugisha

Professor of Africana Studies

Department of Africana Studies

Smith College

Barbados, the easternmost island in the Anglophone Caribbean and a mere 166 square miles, has impacted the development and consolidation of regimes of Western racism far beyond what its size would suggest. Barbados was where Europeans first fully realized the super-profits that could be derived from sugarcane agriculture, and by the late 1650s, it was widely considered the most valuable colony in the Western world. Furthermore, Barbados pioneered the creation of laws developed to ensure the domination of enslaved people, which were disseminated throughout the Caribbean and North America.

While a significant body of scholarship now exists on the history and political economy of Barbados, few attempts have been made to locate it concretely within the history of racial capitalism. This paper provides an assessment of the analytical innovations which a reading through this lens proffers, and what it reveals about historical and contemporary disempowerment in the Caribbean.

## **Panel 3: Race, Gender and Class Categorization**

**Chair: Dr. Talia Esnard**

**PANEL 3:****Race, Gender and Class Categorization****Title: Oliver Cox and the social construction of race under world capitalism**

Professor Michael Goldfield

Professor Emeritus of Political Science

Research Fellow

Wayne State University

Now is a timely, most propitious, time to highlight, publicize, and examine the work of Oliver Cromwell Cox. His central work, *Caste, Class, and Race* was first published by Doubleday in 1948, quickly shelved, a bad year in general for Marxist-rooted scholarship in the U.S. Like much of W.E.B. DuBois' work during this period, Cox was buried. Unlike DuBois' work, which was resurrected with a vengeance in the 1960s and 1970s (now taught in hundreds of university courses), Cox's work still exists at the margins, often only to be dismissed as a foil for those who try to equate modern race with caste, most prominent of whom is Isabel Wilkerson. This lack of serious attention is politically and intellectual unfortunate. Cox analyzed race as a materially based social construct. Especially timely today, he shows compellingly how caste is a pre-capitalist hierarchy, and despite some similarities, radially distinct from modern racial structures under capitalism. Numerous analysts today equate the two. In contrast, Cox gives in my opinion, a far more precise, empirical and theoretical analysis. Even the great DuBois, as with many others, casually equates the two.

Global comparisons of various racial regimes are widespread today. Most common, of course, is the comparison of the United States under Jim Crow with South African apartheid (among those are Stanley Greenberg, John Cell, George Fredrickson, Alexander Saxton, even Theodore Allen). Yet, Cox's sweep remains the most comprehensive to this date. He tantalizingly asks why the Dutch racial policies in Indonesia and South Africa were so different, suggesting that labor regimes, labor market control, and demographics (including percentages of indigenous, mixed race, and Europeans) were at the root. I have been following up on this particular set of examples, and have more to say about it. Cox's broad sweep allows one to go far deeper about the nature of race under capitalism than more limited attempts.

*Continued on next page.*

## PANEL 3:

### Race, Gender and Class Categorization

#### Title: Oliver Cox and the social construction of race under world capitalism

There is much more that one can learn from Cox. One example comes from the now extensive current literature on settler colonialism. Most of the initial literature was Anglo-centric (U.S., Canada, Australia, New Zealand), positing an extermination model. More recent critiques have also looked at indigenous labor exploitation, especially in South Africa and Israel. Cox, with his broad, global searchlight helps us put these question in a much more comprehensive framework. Cox also discusses other issues of relevance, distinguishing the violence of antisemitism which he feels does lead to extermination from the violence of lynching in the U.S. South which he sees as more related to labor control.

There are many other issues that can be added in our attempt to resurrect the importance of Oliver Cromwell Cox. Like DuBois with whom he is at times compared, it is incumbent on us that he not be above critical examination. That being said, I wish to play a continuing role in bringing his insights and analysis into the contemporary conversation.

And, as an aside, while various aspects of his history are important, especially his roots in Trinidad and Tobago, where the conference is sponsored, I want also to note his academic teaching at Wayne State University in Detroit, Michigan, where I have taught for several decades.

## PANEL 3:

### Race, Gender and Class Categorization

#### **Title: Counting Color: Racial Categorizations and Black Identity in US Bureaucratic Instruments**

Ms. Alexandra Zeppeiro

Undergraduate Student and Mellon Mays Fellow

Howard University

In examining the multifaceted dimensions of race, my research delves into the nuanced ways in which race is categorized and the profound impact it has on the perceptions of Black individuals and the broader societal lens through which Blackness is viewed. This exploration extends beyond theoretical frameworks, delving into the practical manifestations of racial categorization within bureaucratic instruments such as census categories, passports, and statistical profiles. By scrutinizing these tools of identification, I aim to unveil the intricate ways in which racial notions are not only ingrained but also actively contested within the machinery of governance. A critical aspect of this inquiry is the acknowledgment of how these categorizations shape the self-perception of Black individuals. Drawing inspiration from African-American philosophy and critical philosophy of race, my research illuminates the complex interplay between individual identity and the societal constructs imposed by traditional race categories. This interplay is further enriched through the incorporation of raciolinguistics and digital humanities methodologies, which provide additional lenses for understanding the dynamics of racialization. My research advocates for a more nuanced understanding of race, transcending traditional paradigms and acknowledging the intricate interconnections between individual self-perception, societal categorization, and the technological apparatus of governance. By calling for a redefinition of race, the research underscores the imperative of recognizing the profound implications of these categorizations on both internal reflections and external societal frameworks. This holistic approach urges an awareness that surpasses surface-level categorizations, prompting a deeper examination of the complex tapestry that constitutes the Black experience.

## PANEL 3:

### Race, Gender and Class Categorization

#### Title: Jab Jab is Freedom: Radical Tradition in the Caribbean

Ms. Leana Mason

PhD. Candidate

Johns Hopkins University

Jab Jab in Grenada is not only a celebration of freedom from colonial rule, slavery and European dominance, it stands as an act of resistance to exploitation which is a fundamental element of capitalism. This paper analyzes Jab Jab as an act of resistance to the exploitation inherent to capitalism through the conceptual framework Oliver C. Cox offers in *The Foundations of Capitalism* and illuminates Jab Jab as a continuing radical tradition today. Cox theorized that capitalism is a world-wide socio-cultural system of resource exploitation, racial subjugation and global stratification. Cox's work in *The Foundations of Capitalism* was significant and most interesting as it outlined and elevated context of the socio-cultural elements integral to engender the growth and expansion of capitalism as a world system. Further, Cox determined that since capitalism is socially organized the degree to which the system manifests in a society also explains the conditions of resistance or liberation. In his text, *The Foundations of Capitalism* explores the origin, structure and development of capitalist societies, part of which incorporated examination of how the masses of people in the West Indies, to include Grenada, suffered extreme exploitation of human bodies while riches flowed to England. This paper utilizes the overly ignored literature on capitalism to understand what was happening in Grenada at the emergence of Jab Jab. Jab Jab began as and remains today a homage to African roots as well as a satirical representation of the way slave owners portrayed and mocked the enslaved African people as devils, substandard humans, etc. Illuminating the history, tradition, and meaning of Jab Jab in Grenada, as well as noting the similar versions in other Caribbean islands such as Jab Molassie in Trinidad or Lans Kod of Haiti and others is also essential to this analysis in coordination with the theoretical framework of Oliver C. Cox.

## PANEL 3:

### Race, Gender and Class Categorization

#### Title: Oliver C. Cox, Social Science, and the Black Radical Tradition: A Call for (RE)Unification

Professor Jared Clemons

Assistant Professor of Political Science  
Temple University

"To the social scientist, nothing could be more important than an understanding of the nature of capitalism. All major contemporary social change involves, essentially, processes of the capitalist system—a system so pervasive that, by the opening of the twentieth century, the life of practically every individual on earth had been brought within its purview. Mankind has known no comparable culture; and, most remarkable, it probably cannot be shown that the system originated and became viable as a 'natural' consequence of historical evolution."

– Oliver C. Cox, 1948

The Black Radical Tradition has long been a staple of the study of race/racism (domestically and globally) and politics more broadly, arising most forcefully during the early 20th century and cresting near its midpoint. Since the Modern Civil Rights Movement, however, the Black Radical Tradition has largely been pushed to the margins of the social sciences, ultimately finding an intellectual home in fields such as Black or Africana Studies or, to a somewhat lesser extent, history. In so doing, the social sciences, until recently, have largely left the careful examination of "the race question," both theoretically and empirically, to the humanities.

In this essay, I argue that the study of Black politics (and social science writ-large) suffers gravely from the lack of serious engagement with the Black Radical Tradition, which has long understood that an accounting of Black politics is ultimately incomplete without a materialist critique of capitalism or, more fundamentally, a rigorous understanding of political economy. The scholar who best embodied this tradition's spirit—and whose work underscored the intellectual richness of such an approach, as well as the limitations of social analyses without it—was Oliver Cromwell Cox.

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**PANEL 3:****Race, Gender and Class Categorization****Title: Oliver C. Cox, Social Science, and the Black Radical Tradition: A Call for (RE)Unification**

Born in Trinidad and Tobago in 1901, Cox received his Ph.D. in sociology in 1938, a few years shy of the United States' (official) entry into World War II. Ten years later, he released his first book—*Caste, Class, and Race*, a tour de force of a text which carefully underscored the material foundations of “race” and racism, rooting the phenomenon in the capitalist mode of production, rather than the hearts and minds of white individuals as many of his contemporaries (like Gunnar Myrdal) were wont to argue. Though Cox never downplayed the violence of racism, he was also careful never to naturalize (or pathologize) it, showing that, like all social phenomena, racism (and, by extension, “race”) was historically contingent. As a result, Cox was able to identify the mechanisms through which racist ideologies emerged and why. He even went so far as to demonstrate how fascism—a socially degenerate form of monopoly capitalism—was, like racism, rooted in the breakdown of capitalist production and, consequently, why fascism could not be defeated without anti-racist and, by extension, anti-capitalist action. At a time when neo-fascist movements are gaining steam, I argue that Cox's trenchant analysis remains as relevant as ever.

Though the social sciences, and political science more specifically, have typically looked to social psychology for answers to the race question and racial inequality more specifically—primarily the result of the anti-communist furor of the mid-twentieth century, whose vestiges are still with us today—I contend that, building off the work of Cox, the study of Black politics would, at our current political juncture, benefit most significantly from political-economic, rather than social psychological frameworks of analyses. By no means am I denying or dismissing the advances made in the study of racial attitudes and beliefs, which have been indispensable to our understanding of individuals' political and social motivations, dispositions, and the like.

Rather, the mounting contradictions and rapid decay of the capitalist mode of production—which Black people, who disproportionately comprise the working classes in the US (and, indeed, in many places abroad) are likely to experience first and most acutely—calls forth a..

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## PANEL 3:

### Race, Gender and Class Categorization

#### Title: Oliver C. Cox, Social Science, and the Black Radical Tradition: A Call for (RE)Unification

...different set of analytical tools, which the Black Radical Tradition, suppressed though not entirely extinguished, has bequeathed to us. "Oliver C. Cox, Social Science, and the Black Radical Tradition: A Call for (Re)Unification" hopes to convince readers of all methodological and epistemic traditions of the analytical power generated by bringing to bear a political-economic analysis, as Cox so deftly did, to the study of contemporary Black politics

**PANEL 3:****Race, Gender and Class Categorization****Title: Complexities and Conundrums: Exploring Race, Class, and Colour in a Study of Fat Women's Experiences in Trinidad and Tobago**

Ms. Keisha Samlal

**PhD. Candidate**

The University of the West Indies, St. Augustine Campus

Historical experiences of almost 450 years of colonialism including economic exploitation aided by forced and coerced migration, has led to the contemporary Caribbean being an interesting and unique site of race, class, and gender discourses and relations. While numerous scholars have debated at length the varying issues around social stratification, race relations, and colourism within and outside the Caribbean, there is a need to revisit these deliberations within new contexts, to make visible the deeply entrenched but often hidden entanglements of colonial history, social structure, and contemporary society. This paper therefore explores the intermingling of race, class, and colour in the production of fat women's identities and experiences in contemporary Trinidad and Tobago. Using intersectionality as a theoretical and analytical framework, data from 11 self-identified fat women residing in Trinidad and Tobago were analysed. The findings were centred around their negative experiences as fat women through their interactions with numerous institutions with society, including the family, education, the economy, and health. Integral to the social construction of their gendered experiences of fatness, however, were the intersections of the axes of race, class, and colour. The paper therefore probes the ways in which race is socially and culturally constructed through articulations of class and colour as part of a gendered experience of fatness within the local setting. Interestingly, within the context of Trinidad and Tobago, geographical locations were also noted to carry connotations of race, class, and culture, and these were supported by the findings of the study through an interrogation of women's navigation and negotiations of fatness. Finally, the paper also attempts to discuss the utility of intersectionality as a theoretical and analytical framework within the Caribbean context, noting its applicability and limitations within the scope of the research.

## **Panel 4: Race, Class and Labour Theory**

**Chair: Professor Beverly J. Silver**

**PANEL 4:****Race, Class and Labour Theory****Title: Five Interconnections of Race and Class****Prof. David Calnitsky****Assistant Professor of Sociology**

Department of Sociology

University of Western Ontario

**Prof. Michael Billeaux Martinez****Associate Professor of Sociology**

Department of Sociology

Madison Area Technical College

This paper proposes a five-part empirical typology of interconnections of race and class. We describe the mechanisms whereby (1) race is a form of class relations; (2) race relations and class relations reciprocally affect each other; (3) race acts as a sorting mechanism into class locations; (4) race acts as a mediating linkage to class locations; and (5) race interacts with class in determining other outcomes. Our discussion includes wide-ranging examples and conceptual clarifications for each interconnection, rooted in existing empirical historical and sociological research. These include American slavery, European feudalism, Reconstruction, differential exploitation, split labor markets, internal colonialism, racial profiling, homogenization of labor, statistical discrimination, network effects, "weak ties," "shadow" classes, intersectionality, and others. We believe this discussion is useful in its own right, bringing together a variety of concepts from multiple social scientific traditions and helping to situate concrete empirical phenomena.

We take it one step further, however. Rather than insisting on one or another mechanism as the overarching framework for conceptualising the link between race and class, on the one hand, or concluding that the link between race and class is indeterminate and irreducibly empirical, on the other, we propose a theoretical integration of all five in a functionalist model. The model reconciles the various empirical effects of race variables with a class-functionalist explanation of race. This explanation holds that race is systematically reproduced in capitalist societies because the different particular racial dynamics, despite their distinct causal paths, share the overall effect of stabilizing capitalist class relations. Therefore in addition to creating a set of categories for organizing empirically-observed race-class interconnections, we offer a theoretical integration of those interconnections resulting in a coherent explanatory system that captures the recursive causality of race and class.

**PANEL 4:****Race, Class and Labour Theory****Title: The Class-Functionalist Theory of Race: An Empirical Exploration****Prof. David Calnitsky****Assistant Professor of Sociology**

Department of Sociology

University of Western Ontario

**Prof. Michael Billeaux Martinez****Associate Professor of Sociology**

Department of Sociology

Madison Area Technical College

By our reading of *Caste, Class, and Race*, Oliver Cox suggests that racism was an ideological adaptation to the development of capitalist class relations. This article explores that theme, arguing for a class functionalist explanation of race and examining some empirical evidence to evaluate it. Capitalist class relations are often unstable because exploitation produces conflict. Support mechanisms are thus required as system stabilizers. Those systems that find such support mechanisms are more likely to be durable in the long run. There are at least two such mechanisms: make the exploited content through rising incomes, or divide the discontented. Racial inequality stabilizes capitalist class relations because it divides the discontented and provides a steady supply of low wage labor, and increases the long-term survival odds of those class relations. Racial inequality, insofar as it "works," is selected for. In this case, high or rising profit rates are the signal of stability.

We present correlational evidence on whether or not we see observable "functional benefits" of race on class, which is insufficient but necessary to support the functionalist explanation. In particular, correlational data ought to link racism with higher rates of inequality, which are unstable in the absence of a divider, and higher rates of profit, which are facilitated both by working class division and suppressed wages. Because rising incomes may be an alternative functional stabilizer, we would expect a weaker functional relationship in contexts where median income growth is high.

We therefore test the following hypotheses: (1) Societies with increasing rates of income inequality should see lagged increases in racial exclusion, or political instability; (2) Societies with increasing rates of racial exclusion should see lagged increases in the rate of profit; and (3) these relationships should be strongest in contexts with low income growth.

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**PANEL 4:****Race, Class and Labour Theory****Title: The Class-Functionalist Theory of Race: An Empirical Exploration**

We merge a wide variety of data sources on racism and economic variables. Our racism measures include: three variables from the World Values Survey, one asking whether people would not want members of a different race as neighbors, another asking whether people would not want people from a different country as neighbors, and a third asking about ethnic diversity; two variables from the International Social Survey Program, one asking about whether race is important in getting ahead in life and another asking about general social trust; two variables from the Quality of Government database on ethnic fractionalization and ethnicity-based bans on political parties; and two variables from the Varieties of Democracy database, one that captures inequalities of power distributed according to social group (caste, ethnicity, language, race, region, religion) and another that merges a few variables to construct an index of political exclusion by social group. Our economic measures include: one variable from the Varieties of Democracy database which is an index of equal distribution of resources; a World Bank estimate of the Gini coefficient, a measure of income concentration from the World Inequality Database, and a measure of the net profit rate from Deepankar Basu's reconstruction of the Penn World Tables. We begin by presenting a range of scatter plots comparing our race variables to our economic variables.

In making this case, we first provide a general defense of functional explanations and explain how they work and when they fail. Because the nature of functional explanation requires the explanandum to have important effects in the world, this argument puts race at the center of any discussion of capitalist class relations in racialized societies and explains it on the basis of its effects rather than its causes. Nonetheless, as we show in our conclusion, none of these arguments imply that race or racism is inherent to capitalist class relations. Racism may be explained by capitalism, even if it is not necessary for it

## PANEL 4:

### Race, Class and Labour Theory

#### Title: Cox and the Labor Theory of Value in the Age of Digital Capitalism

Professor Dennis C. Canterbury

Professor of Sociology

Department of Sociology

Eastern Connecticut State University

Arguably Cox's recognition of the labor theory of value as a "truism" locates him in the same camp as the propagators of the idea that labor was the sole source of value. The mercantilist argument was that 'it is labor that gives value to things', while the Ricardian view that the value of a commodity is determined by the socially necessary labor taken up in its production. Cox's acknowledgement of the labor theory is in sync with the cost of production supply-side view on price determination. This contrasts with Marx's view that "labor-power" and not "labor" determines value, and that labor combines with nature is the source of value. Cox's acceptance of the labor theory also diverges from the marginalist demand-side argument that focuses on utility and consumer preference as the determining factor, and the Marshallian view which merges both the supply and demand sides. Cox's approval that labor was the sole source of value varies from a central argument in the current debate on the subject which resulted from technological change identified as "digital", "platform", or "surveillance" capitalism that labels the labor theory as anachronistic. The concern in this paper is with whether this technological change continues hitherto capitalist accumulation explainable by the mercantile, Marxian, or neo-classical labor theory or the inauguration of a new regime of accumulation that invalidates the theory in general. Arguably, advocates of digital capitalism that reject Marx's labor theory are confusing the means of production (digital technology) with the mode of production (capitalism) in the same way that plantation economy theorist in the Caribbean mistakenly identified the plantation a means of production as the mode of production.



## **Panel 5: Race, Gender and Caste: Hierarchy and Universality**

**Chaire: Dr. Myriam Moïse**

## PANEL 5:

### Race, Gender and Caste: Hierarchy and Universality

**Dr. Asanda-Jonas Benya**

**Senior Lecturer of Sociology**

Department of Sociology

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**Prof. Ruchi Chaturvedi**

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University of Cape Town

**Prof. Victoria J. Collis-Buthelezi**

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**Prof. Amrita Pande**

**Associate Professor of Sociology**

Department of Sociology

University of Cape Town

Race, Gender and Caste; Hierarchy and Universality emerges out of a longer set of explorations around the connections and divergences between race, class, gender and caste. Drawing from Africa, South Asia and the Caribbean, our panel is interested in and committed to both the specificity of location (as lived intersections of experiences, communities and histories) and the desire for a 'universal' solidarity that manifests in Black, working class, and Dalit antiracist, anticaste, anticlass, and gender conscious struggles and thought. We aim to foreground experiences and practices, spaces and bodies of Dalit women in India, and women mineworkers in South Africa while grappling with the ways in which articulations of production/reproduction, nationalism, and revolutionary ideologies in South Asia, South Africa and the Caribbean have drawn on, built upon, and transmuted racialized and caste-ridden social worlds.

In his 1947 preface to *Caste, Class & Race*, Oliver Cromwell Cox decried what he saw as the "promiscuous and interchangeable" use of race, caste, and class as synonyms for each other (ix). Our collective scholarship theorizes these social orders as not akin but in terms of their comparable trajectories and sometimes overlapping articulations. By emphasizing locations in the Southern Hemisphere — the Caribbean, South Africa, and South Asia — and the multiple social orders at play in each at given historical moments we draw on Cox's method of thinking these together.

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## PANEL 5:

### Race, Gender and Caste: Hierarchy and Universality

More importantly, when we attend to visions of equality and affinity – in contemporary and historical contexts – that anti-caste and antirace and feminist movements have offered and sought to realise, we find that they also offer what we understand to be ‘other universals’ from the supposed margins of critical theory. These other universals have not been posited from an imaginary ‘nowhere,’ and they do not collapse all specificity into a purportedly all encompassing albeit provincial universality. Instead they offer ways of imagining and obtaining a more just and emancipatory order that is accountable to singular pasts as well capable of constructing a more equal shareable future. In doing so, these movements and the people who inhabit them, stand up to violent social, political and economic regimes in multiple parts of the globe.

## **Panel 6: Caste and Race**

**Chair: Emerita Professor Rhoda Reddock**

## PANEL 6:

### Caste and Race

#### Title: Race, Caste and the Indian Ocean African Diaspora

Professor Sureshi M. Jayawardene

Associate Professor of Africana Studies

Department of Africana Studies

San Diego State University

Cox held that “racial exploitation and race prejudice developed among Europeans with the rise of capitalism and nationalism, and that because of the world-wide ramifications of capitalism, all racial antagonisms can be traced to the policies and attitudes of the leading people, the white people of Europe and North America” (Cox, 1948, p.322). This transnational matrix of Cox’s approach to racial marginalization alongside the focus on capitalism as its driving force are key to my theorization of racialized casteism in South Asia. Racialized casteism considers the global, transnational, and enduring function of race and caste within a dialectical relationship and in the particular social and historical contexts of India and Sri Lanka. It refers to the sociopolitical processes of differentiation that produce particular and coinciding experiences of anti-Black racism and caste-based discrimination in the lives of Black people in South Asia.

In Cox’s view, racial injustice was undeniably power-laden, rooted in social, economic, and political systems, and unavoidably global in nature. Thus, social identifiers like race and caste cannot be approached as mutually exclusive categories but rather as imbricated—or what Cox called “multiple causation”—and produces “complementary social attitude” (Cox, 1948, p.321). As Cox shows, the age of discovery and the subsequent colonial project laid the groundwork for the beginning of modern race relations. Not so much an inherent feeling of “mutual antipathy between groups” but the systematized practical exploitation of a subgroup for capitalistic economic gain among the self-declared dominating group (Cox, 1948, p. 332).

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## PANEL 6:

### Caste and Race

#### Title: Race, Caste and the Indian Ocean African Diaspora

Drawing on Cox's important work, the development of a framework to understand the racialized experiences of Afrodiasporic peoples in caste-driven South Asian socialities is more than necessary. Racialized casteism accounts for how the colonial project didn't simply expand land and human capital but facilitated an enduring spread of ideologies, values, and accompanying practices as well. The particularities of Afrodiasporic abjection and subjection in the lives and experiences of Siddis in India and Ceylon Africans in Sri Lanka are an important source for how we might understand how race has and continues to play a significant role in social organization, the shaping of public opinion, political representation, cultural exploitation, and general maintenance of social hierarchy on the other side of the globe.

**PANEL 6:****Caste and Race****Title: Comparing Caste and Race: A Terrible Idea****Mr. Satanik Pal****Ph.D. Candidate**

National University of Singapore

The success of the global bestseller “Caste: The Origins of our Discontents” by Wilkerson has re-created an illusion that somehow the phenomenon of the South Asian caste “system” can be used to excavate the underlying issues related to racial tensions and hierarchies in western societies. The works of Oliver Cromwell Cox have demonstrated in great detail, the fallacies of such assumptions. I build on two primary aspects that were recognized by Professor Cox, that significantly differentiated the caste orders of South Asia with the racial hierarchy of the US. The first aspect is that of social mobility: the works of historians such as Hitesranjan Sanyal and Ronald Inden has demonstrated how social mobility existed in the caste orders of medieval Bengal. The second aspect is that of the practices of hypogamy among various South Asian castes. The Brahmanical texts such as the Manusmriti demonstrate how in fact, Brahmanical practices of hypogamy (upper-caste man marrying lower caste women) were institutionalized, and the practice of Kulinism among Brahmins of medieval Bengal reflect such tendencies.

The third aspect is that of the lack of a singular hierarchy of castes in South Asia – this has been elaborated in the works of sociologist Dipankar Gupta, and also in the practices of Sankritisation among Kayasthas and Vaidyas and other upwardly mobile castes in medieval and colonial Bengal. The racial hierarchies of the west are quite different in all the three aspects mentioned above. There is little possibility of upward mobility for certain races in the west due to institutional racism (and due to the ravages of slavery, till the recent past), and there were also problems regarding interracial marriages among people of the west till recently. Finally, the hierarchy of races in the west is quite well-defined, with a clear prevalence of racial majoritarianism in most walks of life.

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## PANEL 6:

### Caste and Race

#### Title: Comparing Caste and Race: A Terrible Idea

Basing my arguments on critical sociological literature pertaining to caste in South Asia, and on historical studies of caste in premodern Bengal, I seek to challenge the assumptions of the “caste school of race” in the 21st century. By essentializing the experiences of the victims of casteism and racism, the unfounded comparisons of caste and race can do grave injustice to the victimhood of the people who have experienced such misfortunes. Even Dr. BR Ambedkar, the savior of the untouchables in India, saw untouchability and slavery as being qualitatively different forms of oppression, and my presentation seeks to further this very notion that both Dr. Cox and Dr. Ambedkar had attempted to disseminate.



## PANEL 6:

### Caste and Race

#### Title: Fighting for a caste theory: Oliver Cox and caste school of race relations

Dr. Suraj Yengde

W.E.B. Du Bois Fellow and PhD. Candidate

Harvard University; University of Oxford

The debate of caste, race, class, color, religion, and their interrelationships animated the discussions and debates of early twentieth-century American sociology. The US race experience, although different and etymologically distinct from the rest of the world, has established the references for global race relations. Thus, it created clearly marked categories such as: white, black, colored, Hispanic, Asian, Indian, Arab, and Native American. Similar ethnic differences in other societies do not register as systematically as it does in the US. However, in recent years, due to the dominating influence of the US, we have come to see a clear demarcation of race identities being debated elsewhere.

This paper looks at the contestations within American sociology that paved the path for modern identifiers and census notifications in America. Two scholars were at loggerheads over their findings on the caste school of race relations: sociologist Oliver Cox and anthropologist Gerrard Berreman. Both argued from the vantage point of their results. This created an animated discourse played out in the American Journal of Sociology. I revisit these debates in the wake of the recent revival of international caste dialogue. The paper argues that caste as a structural foundation was accepted despite the difference in hermeneutical practices of studying caste. The first half, shortly followed by the second half of the twentieth century, worked with the thesis of Caste as a marker of social structure. Various studies in sociology debated the direction of the discipline, whether to adopt caste or focus on capitalism to analyze the developments in the colonial era.

**PANEL 6:****Caste and Race****Title: Oliver C. Cox and Beyond: Revisiting Caste and Race Comparison****Mr. Sonal Sharma****PhD. Candidate**

Johns Hopkins University

**Mr. Durgesh Solanki****PhD. Candidate**

Johns Hopkins University

Early scholarship on race in the US attempted to understand racial inequality through the lens of the caste system (Warner 1936; Myrdal 1944; Berreman 1960). Similarly, scholars of caste have attempted to use race to inform their understanding of caste (Phule 2002). More recently, scholars have noted the potential of scholarship on caste and race to inform each other (Anderson et al 2012; Wilkerson 2020). However, there remain important distinctions between the two systems. Race in the US is commonly understood as a more modern phenomenon that developed with capitalism while caste is an archaic structure rooted in Brahminism/Hinduism. The most powerful critique of this comparative scholarship on caste and race comes from Cox (1945).

Oliver Cromwell Cox, who grew up in Trinidad, observed caste relations among Indian indentured laborers and also race relations in the US. Cox (1945) refutes Warner (1939) and Myrdal (1944) by arguing that caste and race are two distinct forms of social organization, developing in two different contexts. First, race is a modern Western capitalist phenomenon stemming from the exploitation of labor, as in other contexts, while caste is an ancient system based on a “hereditary monopoly for sufficient existence” (1945: 360). Secondly, these systems differ based on the nature of occupation. According to Cox, Blacks are theoretically free to sell their labor on the open market even though this does not happen in reality because of competition and exploitation that limits employment opportunities. On the other hand, caste occupations are determined by hereditary social location, with little opportunity to change one’s occupation. Thirdly, according to Cox (1945), race is rooted in physical appearance and skin color, which is inherited, and it is impossible to become a member of another race. Caste, on the other hand, involves the inheritance of a cultural system and a person may choose to abandon their caste altogether

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## PANEL 6:

### Caste and Race

#### **Title: Oliver C. Cox and Beyond: Revisiting Caste and Race Comparison**

Finally, and most importantly, there are differences in the structural relations of caste and race. Race is a global phenomenon which divides the world vertically whereas caste is an internal phenomenon of Hindu society that places people into different status groups. Even though both systems restrict social mobility it does not mean that they are similar as they restrict different kinds of mobility.

In this paper, we draw on Cox's scholarship to further understand the limitations of conflating caste and race. While the study of caste, an endogamous and hereditary system of religiously sanctioned hierarchy based on occupation, serves as an important counter-case to race, we shed light on the problems of uncritically applying concepts from either body of scholarship to the other. We begin by tracing the historical development of race in the US. Next, we move on to examining theories of the origins of the caste system. Unlike the section on race, we do not focus on the historical development of caste, since its origins remain unknown. We then move on to surveying literature examining these two systems in conjunction. We pay special attention to racial theories of caste and caste-based theories of race. Finally, through an examination of this literature, we develop a critique of scholarship that has analogously considered these systems, for instance, by applying caste hierarchies to understand racial inequality and racial capitalism to understand contemporary caste inequalities. By doing so we aim to provide a framework for comparing these systems without conflating them.

## **Panel 7: Thinking Global Sociology**

**Chair: Dr. Tyehimba Salandy**

## PANEL 7:

### Thinking Global Sociology

#### Title: W.E.B DuBois, Oliver Cox, Racial capitalism and the Sociology of Development

Professor Paget Henry

Professor Emeritus of Africana Studies and Sociology

Departments of Africana Studies and Sociology

Brown University

The four founding fathers of the discipline of sociology, Karl Marx, Max Weber, Emile Durkheim and W.E.B DuBois each had different founding tropes upon which their theories of the rise and development of industrialism capitalism rested. For Marx, it was the image of progressive commodification; for Weber, it was that of progressive rationalization; for Durkheim, it was increasing anomie or progressive normlessness; and for DuBois, it was the progressive racialization of modern societies or the extending of the color line.

Until the last decades of the 20th century, the theories of Marx, Weber and Durkheim dominated the theoretical approaches of sociologists to the development of modern societies. However, by the mid-1980s, the rise of discourses of race from the African American Civil Rights and Black Power Movements of the 1960s, and the deconstructive discourses of French poststructuralism/postmodernism posed major challenges to the dominance of Marx, Weber and Durkheim. It was in this context of the rising importance of the above discourses of race that DuBois was officially admitted by the American Sociological Association into the canon of the founding fathers of the discipline.

Because of the current counter-revolutionary white backlash in America to the achievements of the Civil Rights and Black Power movements, my paper will take up the issue of distinct contributions of the DuBoisian trope of progressive racialization through the work of Oliver Cox with brief references to a few others like Anna Julia Cooper, and Ida B. Wells. Having established the continuing importance of the DuBoisian approach to modern societies, the paper will then take up the significance of this DuBois/Cox legacy for contemporary Caribbean sociological theory.

**PANEL 7:****Thinking Global Sociology****Title: Professors Oliver Cromwell Cox, Basil Matthews and Lloyd Brathwaite: The Pioneers of Caribbean Sociology**

Dr. Roy McCree

Senior Research Fellow

Sir Arthur Lewis Institute of Social and Economic Studies (SALISES)

The University of the West Indies, St. Augustine

In a special issue of the Canadian Journal of Canadian and Latin American Studies in 2015, the pathbreaking work of Oliver Cromwell Cox was subject to critical evaluation by several committed Caribbeanists based in North America, as part of an effort to show the continued relevance of his work as well as to rescue it from the graveyard of scholarly history and intellectual life in the Caribbean. However, given the potency of his works on the subject, the focus of the special issue was on his publications dealing with capitalism, race and class together with the political and ideological issues to which they have given rise. The focus of the special journal issue however, merely reflected the general focus of writings about his work since they lie at the veritable heart of his contribution to sociology in both the center and the periphery.

This proposed paper however, deviates from this dominant pattern by focusing on his work on the family although it is recognized that his treatment of this subject cannot be disconnected from the materialist sub structure of production as well as issues of race, class and caste that define his rich intellectual legacy. In doing so however, the paper also compares his work on the family with similar work carried out by two Trinidadian sociologists who were contemporaries of Cox: Professor Basil Matthews and Professor Lloyd Brathwaite.

Matthews was a Catholic Priest who received his PhD in sociology from Fordham University, New York, in 1946, the subject of which was "The Negro Family in Trinidad." He received this PhD eight years after Cox had received his from the University of Chicago. Matthews also lectured in sociology at Howard University where he was made professor in 1969.

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## PANEL 7:

### Thinking Global Sociology

#### **Title: Professors Oliver Cromwell Cox, Basil Matthews and Lloyd Brathwaite: The Pioneers of Caribbean Sociology**

While Brathwaite never completed a PhD, he attended the London School of Economics after the War in 1945, where he studied sociology. He was later made Professor at the University of the West Indies in 1965 and Principal of the St Augustine Campus from 1969 to 1984. He is known for his seminal work on Social Stratification in Trinidad first published in 1953. Like Cox and Williams, he also wrote on the subject of the family as well as issues of race, class and colour in Caribbean society. What the scholars also share in common is gross intellectual neglect in the Caribbean, particularly Cox and Williams but to a lesser extent Brathwaite.

Against this background, the aims of this paper are fourfold: (i) to examine the theoretical, empirical and policy significance of the work of Cox on the family; (ii) to compare his work with that of Matthews and Brathwaite on the same subject; (iii) to examine the continued relevance of their work not just for the development of sociology as a discipline but for making relevant public policy interventions to help deal with the contemporary problems facing the family in general and the black family in particular in the Caribbean and (iv) to highlight the rich history of Caribbean sociology.

**PANEL 7:****Thinking Global Sociology****Title: Overcoming Ideological Biases: A Lesson to the Social Sciences from Oliver****Ms. Sarah Richards****Research Assistant**

Department of Behavioural Sciences

The University of the West Indies, St. Augustine

During the Cold War era, Oliver Cox faced academic scrutiny and marginalization due to perceived ties to Marxism and Communism. This paper argues for an objective approach to interpreting societal power dynamics, drawing inspiration from Marx's extensive analysis. It emphasizes the need to assess data on this concept without succumbing to popular prejudices. This work delves into the unique concepts introduced by Cox that were overlooked in their time due to ideological biases. These ideas include distinctions between the caste system present in India and race relations in the United States, the interconnection between Capitalism and Mercantilism, the dynamics of racial antagonism and the persistence of dependency, as well as the role of nationalism in the political-class struggle of African Americans. Within this context, the paper makes a case for taking both a critical assessment and an open-minded approach towards an ideology. Nevertheless, this paper acknowledges Cox's American-centered discussion, succeeding an exhaustive assessment of the Capitalist world system, where his Chicago training appeared to eclipse his Trinidadian roots. This duality in his perspective underscores the challenge of embodying the very critique he puts forward. Furthermore, this evaluation recognizes that Cox's work performs a latent function by contributing to the discourse on personal reality. It also highlights the criticism which befalls anyone who disrupts established norms, likening the situation of the scholar to the punishment underdeveloped countries face when they attempt to break free of the Capitalist system. The case of Oliver Cox offers a valuable lesson to the field of sociology, emphasizing the importance of avoiding narrow perspectives that hinder one from recognizing the value of alternative viewpoints. The insights presented in this paper offer a contribution to discipline by encouraging scholars to embrace diverse research methods, consider alternative socio-economic ideals and recall the importance of reflexivity.



**Panel 8: Towards Global Decoloniality**  
**Chaired by Dr. Suzanne Burke**

## PANEL 8:

### Towards Global Decoloniality

#### Title: Oliver Cromwell Cox's Ideas as International Relations Theory

Dr. Kristina Hinds

Head of Department and Senior Lecturer

Department of Government, Sociology, Social Work and Psychology (GSSWP)

The University of the West Indies, Cave Hill

Ideas from Caribbean people have traversed the globe in ways that have influenced academia, activism, and policy. Oliver Cromwell Cox's thought is a prime example in the field of Sociology. However, his ideas and those of other thinkers from the Caribbean can be of use in other fields of study. This paper forms part of a broader project in which I explore the usefulness of Caribbean thought for International Relations (IR) theorising. Although few Caribbean authors have framed their ideas as "IR theory", many of the insights and common threads arising from Caribbean thought are applicable to understanding the world. What is more, many of the thinkers and modes of thought that IR draws on within its "mainstream" have not claimed to be IR theory either but are readily used to inform theory and analysis. Caribbean thought can equally be used to inform theory in the field, especially as such thinking tends to reflect on the workings of the world as essentially racialised, gendered and exploitative based on imperialist foundations that anchor the state system. In this paper, I show how Oliver Cromwell Cox's analyses of capitalism, race, gender and in framing world systems type analyses, fit within a Caribbean intellectual tradition that offers powerful de-colonial insights for IR that are worthy of illumination. Ideas such as those developed by Oliver Cromwell Cox provide openings for assessing global politics from vantage points that can assist in decolonising this area of study that is steeped in and is often unwittingly committed to Eurocentric and racialised analyses.

## PANEL 8:

### Towards Global Decoloniality

#### Title: Coloniality of Western Knowledge: : Oliver Cromwell Cox, Race and the Missing Sociologists

Dr. Tyehimba Salandy

Lecturer of Sociology

Department of Behavioural Sciences

The University of the West Indies, St. Augustine

One of the most important contributions of Sociology has been to point out and engage power relations in many different contexts such as development, knowledge, education and society. Yet the politics of knowledge even affects the discipline of Sociology as many students are taught a western Sociology canon that masquerades itself as global universal social theorizing. Western sociology as global sociology has its own mythical origins that speak of the great European founding fathers of sociology as well as a global sociological theorizing that privileges western thinkers. This deletes and minimizes the contributions of non Europeans to global knowledge which connects to the lack of attention to key aspects of the modern colonial world system. The pervasive and global influence of western Sociology is simultaneously a site of epistemicide where the ongoing coloniality of power has relegated indigenous and non western methodologies, epistemologies and thinkers to the margins of global knowledge production.

Although the politics of global knowledge production and uneven contours of Sociology have engaged the attention of critical scholars, Eurocentric and patriarchal hegemony continues to be the norm (Sinha 2003). The omission of Oliver Cromwell Cox and other non European thinkers from the mainstream canons of sociology is a metaphor for the silence around racial and geographical inequalities that continue to define not only the discipline of sociology but the general production of knowledge. This paper engages the omissions and silences with Sociology and the wider production of global knowledge as practices that are central to global arrangements derived from an ongoing coloniality of power.

**PANEL 8:****Towards Global Decoloniality****Title: A Matrix of Coloniality: Counter-narratives of 'Frame Case' in Trinidad and Tobago****Mr. Nathan Chapman****PhD. Candidate**

The University of the West Indies, St. Augustine

This research explores, utilising the coloniality of power theory, the transhistorical social patterns between experiences of 'Frame Case' in twenty-first century Trinidad and Tobago (2000–2022) and colonial policing practices—i.e., stigmatisation, criminalisation and dehumanisation— in the pre-independence/colonial era (1498–1962). 'Frame Case' is an emic/insider term which originates within 'criminally labelled communities'—such as Laventille, a low-income urban neighbourhood out of the capital city of Port of Spain. I centre the 'Frame Case' descriptor to analyse instances of slow violence, referring to residents' experiences of violence that often go unreported or unrecorded. I focus on police-community interactions in Trinidad and Tobago. Residents allege that rogue police officers often manipulate and invent evidence by 'planting' illegal items on a person. I connect this phenomenon to colonial-era policing, which operates within comparable categorisations of race, class and gender. As a decolonial scholar, I aim to facilitate the dissemination of knowledge, mainly accounts from marginal voices, to understand myriad experiences. To do so, I utilise a Caribbean-centric approach, drawing on a narrative inquiry design that usually adopts a participatory worldview, open-ended interviewing and a culturally specific methodological praxis involving the dynamics of a localised virtual time. This approach provides a freeing environment to empower residents in speaking about the transhistorical connections between Frame Case and colonialism and the extent to which they see 'Frame Case' as emblematic of neo-colonial oppression.

*Continued on next page.*

## PANEL 8:

### Towards Global Decoloniality

#### **Title: A Matrix of Coloniality: Counter-narratives of 'Frame Case' in Trinidad and Tobago**

I demonstrate this perspective by showing, through archival data, how European colonisation at various instances in colonial history—encomienda (1498-1780), slavery (1783-1838), indentureship (1845-1917)—criminalised black bodies through the use of colonial institutions—Legislature, Police Force and Judiciary. I then utilise fifteen interviews and one focus group discussion amongst residents who self-identify as "Frame Case Victims" to show how the descendants of the formerly colonised serve as neo-colonisers by re-enforcing colonial practices within contemporary institutions of power within policing and surveillance as expressed and experienced in the counternarratives they produced. As such, I aim to show evidence that the neo-colonial state has failed to decolonise in its entirety as expected after 60 years of socio-cultural change and suggest mechanisms to address the colonial entanglement in policing practices in the contemporary present.

# Appendix I

## Biographies

## APPENDIX I

### Biographies

A-BI



#### **Professor Rigoberto Andino Jr.**

Rigoberto Andino Jr. is an Assistant Professor in Ethnic and Race Studies at the Borough of Manhattan Community College. He is a native New Yorker that grew up in the South Bronx, obtained a B.B.A. in Business Management from Monroe College, Bronx, New York and an M.A. and Ph.D. in Sociology from Binghamton University, Binghamton, New York. His areas of expertise include Historical Sociology, World Systems Analysis, Colonial and Post-Colonial studies and Critical Race theory. His research, which has been supported by the CUNY Diversity Projects Development Fund, and areas of study include Afro-Latino Studies (African American and Latinos Studies); ethnicity, race and class formation, and colonial and postcolonial studies.



#### **Dr. Asanda-Jonas Benya**

Asanda Benya is a senior lecturer in the Department of Sociology at the University of Cape Town. Her research has been published in labour and feminist journals, and focuses on women in mining, gender and the extractive industries, labour and social movements, social and economic justice. Dr. Benya's work has earned prestigious recognition, including the Ruth First Award in 2015, and the Labour Media in 2010. She has received fellowships such as the African Humanities Program (AHP) fellowship in 2019 and the Atlantic Fellowship on Racial Equity (AFRE) in 2018. Additionally, she serves as an editorial board member of the Ubuntu Dialogues Project and was also part of the South African Labour Bulletin's Board. She is also a board member of several national NGOs such as the Surplus People Project, the Bench-Marks Foundation's Independent Problem-Solving Service Advisory Board, and Workers World Media Production.



#### **Professor Michael Billeaux-Martinez**

Michael Billeaux-Martinez teaches sociology at Madison Area Technical College. His research interests include race and racism, class analysis, historical change, and social theory. His writing has appeared in *Du Bois Review*, *Historical Materialism*, and *Labor: Studies in Working Class History*. His current research examines the interaction between race and class formation through the history of interracial labor unionism in the North American Great Lakes maritime industries.

## BO-BU



### **Professor Carole Boyce Davies**

Carole Boyce Davies, the Frank H. T. Rhodes Professor of Humane Letters and Professor of Africana Studies and Literatures in English at Cornell University, has held esteemed professorships at various institutions. Notable works include "Black Women, Writing and Identity" (Routledge, 1994) and "Left of Karl Marx: The Political Life of Black Communist Claudia Jones" (Duke University Press, 2008). Also, she has authored critical anthologies and co-edited volumes on African diaspora studies. As the general editor of "The Encyclopedia of the African Diaspora," she has made significant scholarly contributions. Boyce Davies' recent publications include "Caribbean Spaces: Escape Routes from Twilight Zones" (Illinois, 2013), a children's book, "Walking" (EducaVision, 2016) and the forthcoming Circularities of Power: Black Women's Right to Political Leadership (Lexington Books - Rowman and Littlefield, 2022). As a past-president of the Caribbean Studies Association, she has contributed essays and reviews to various media outlets including The Washington



### **Dr. Suzanne Burke**

Suzanne Burke is a Lecturer of Cultural Studies and Head of Department in the Department of Literary Cultural and Communication Studies at the University of the West Indies, St. Augustine. Her research focuses on Caribbean culture, carnival, cultural industries, and creative entrepreneurship as these relate to the development and evaluation of cultural policies and programmes. Dr. Burke has worked on the development of cultural policies regionally and internationally, including; the 2019 National Cultural Policy of Trinidad & Tobago and the first Cultural Mapping Exercise of Trinidad and Tobago for the Ministry of Arts and Multiculturalism in 2014. Her most recent research examines the efficacy of creative clustering as a strategy for developing the creative economy and fostering innovation within communities of practice in the cultural sector. This research was the focus of her Commonwealth Fellowship Award at City University, London, in 2016.



## BU-CAN



### **Dr. Daniel Burnfin**

Daniel Burnfin is a philosopher and historian of social and political-economic thought at The University of Chicago. He holds a PhD in Germanic Studies and Philosophy from the University of Chicago. His work involves class theory, classical political economy, Marxian and post-Keynesian theory, and the work of Alfred Sohn-Rethel. Some further interests of his include the history and philosophy of science, economic history, and political realism. His current research projects include a manuscript on the topic involuntary unemployment in Hegel's Philosophy of Right (i.e., the "rabble"), classical political economy, and Marx's Capital. It argues that, of the three, only the last can provide an adequate explanation of involuntary unemployment, due to Marx's novel concepts of value and capital. A secondary project concerns the concepts of the so-called Professional-Managerial Class, coined by Barbara and John Ehrenreich, and "unproductive labor" in classical and Marxian political economy.



### **Professor David Calnitsky**

David Calnitsky is an Assistant Professor in the Department of Sociology at the University of Western Ontario. His research interests include social policy, social theory, and social change, and his research has been published in Socio-economic Review, Sociological Theory, Social Problems, Catalyst, Sociology Compass, Canadian Review of Sociology, Contexts, Critical Sociology, The Sociological Review, Du Bois Review, and Social Science History. His new book project examines how social change succeeds and fails.



### **Professor Dennis C. Canterbury**

Professor Emeritus Dennis Canterbury is an accomplished scholar with specializations in the Sociology of Development and the Sociology of Labor. He is the author of four books – Neoliberal Democratization and New Authoritarianism; European Bloc Imperialism; Migration and Capital Accumulation; and Neoextractivism and Capitalist Development, and numerous journal articles and book chapters. He earned his Ph.D. in Sociology from Binghamton University (State University of New York).

## CAR-CHA



### **Professor Peter L. Carlo Becerra**

Peter L. Carlo Becerra is an Assistant Professor of Sociology, and African & African American Studies, at Earlham College, in Richmond, Indiana. His general research interests are in the spatial configurations of class, race, and crime, with a particular focus on Puerto Ricans in early Twentieth Century New York City.



### **Mr. Nathan Chapman**

Nathan Chapman, a committed UWI Ph.D. candidate, specialises in sociology. His research interests centre around slow violence, coloniality, and societal inequalities.



### **Professor Ruchi Chaturvedi**

Ruchi Chaturvedi is Associate Professor at the Department of Sociology, University of Cape Town, South Africa. Her research focuses on cultures of democracy, popular politics and political violence in South Asia and South Africa. Dr. Chaturvedi is also interested in the career of university apartheid in South Africa mapping changes that have taken place in humanities curriculums and pedagogies since 1994. She is the author of *Violence of Democracy: Interparty Conflict in South India*, (Duke University Press 2023) co-published in India by Orient Blackswan (2023). She is the co-editor of *Epistemic Justice and the Postcolonial University* (Wits University Press, 2023). Her other publications and editorial work have appeared in *Cultural Anthropology*, *Comparative Studies of South Asia, Africa and Middle East*, *Contributions to Indian Sociology*, *Economic and Political Weekly*, and *Review of African Political Economy*. Chaturvedi is the co-convenor of the international consortium on *Other Universals: Theorising Aesthetics and Politics from Postcolonial Locations*.

## CLE-ED



### **Professor Jared Clemons**

Jared Clemons is an Assistant Professor of Political Science at Temple University. His research broadly focuses on political economy, race and racism, political behavior, the politics of education, and American political development. His work has been published in academic journals such as the *American Political Science Review*, *Perspectives on Politics*, *PS: Political Science & Politics*, and *Sociology of Race and Ethnicity*, and he has also been featured in public outlets such as *The New York Times*, the *American Politics and Policy Blog* (published by the London School of Economics and Political Science) and *The Nation*. He is currently working on a book project that traces the political-economic origins of the Elementary and Secondary Education Act (ESEA) of 1965 to explain why the US education system is ill-equipped to remedy structural inequalities (racial or otherwise) produced by the capitalist mode of production.



### **Professor Victoria J. Collis-Buthelezi**

Victoria J. Collis-Buthelezi is an Associate Professor in English and Director of the University of Johannesburg's Centre for the Study of Race, Gender, and Class. Her research interests include Black intellectual history and Caribbean, African, and African American literatures. Her work has been published in esteemed journals like *Small Axe*, *Callaloo*, and *The Black Scholar*. As a member of the Other Universals Collective, she explores intellectual exchange across Africa, the Caribbean, the Middle East, and South Asia. Currently, her research focuses on the print cultures of Black migrants to Cape Town pre-anti-colonial nationalism. Collis-Buthelezi holds positions as a research associate at the Institute of Research in African American Studies at Columbia University and as a senior research fellow at the Johannesburg Institute of Advanced Study. She also serves on the Global Advisory Board of the Center of Global Black Studies at the University of Miami and the Association of Global Political Thought at Harvard.



### **Professor Zophia Edwards**

Zophia Edwards is an Associate Professor of Sociology at Johns Hopkins University. Her research and teaching interests include the following: Race and Racism, Labor & Labor Movements, Global & Transnational Sociology, Political Economy, Sociology of Development, Political Sociology, and Comparative & Historical Sociology. Specifically, she examines how working people shape state-building and long-term economic and social development in the Global South. Her publications have appeared in *The Sociological Review*, *International Journal of Comparative Sociology*, *Political Power and Social Theory*, among others.

## ES-HE



### **Dr. Talia Esnard**

Talia Esnard is a Senior Lecturer, Sociologist and Head of the Department within the Department of Behavioral Sciences at The University of the West Indies, St. Augustine. Her research focuses on comparative intersectionality, exploring identities and positionalities in the region and beyond. Her work has been published in *Journal of Motherhood Initiative and Women*, *Gender and Families of Color* and *Journal of Cases in Educational Leadership*. She is the lead co-author of "Black Women, Academe, and the Tenure Process in the United States and the Caribbean" and co-edited "Mentoring as Critically Engaged Praxis" and "Mothering and Entrepreneurship." Dr. Esnard also co-authored "Diversity, Equality, and Inclusion in Caribbean Organizations and Society" and is the sole-author of "Entrepreneurial Women in the Caribbean." She also serves on other educational and sociological related editorial boards and was a former recipient of the Canada-CARICOM Leadership program, with visits to Brock University (2015) and Ryerson University (2018).



### **Emeritus Professor Michael Goldfield**

Michael Goldfield is Professor Emeritus and currently senior research fellow at the Fraser Center for Workplace issues at Wayne State University, and also affiliated faculty at the University of Washington Bridges Labor Center. He is a longtime labor and civil rights agitator, and the author of numerous articles and books on labor, race, and the global economy, including *The Decline of Organized Labor in the United States*; *The Color of Politics: Race and the Mainsprings of American Politics*, *Labour, Globalisation and the State* (with Debdas Banejee); and most recently, *The Southern Key: Class, Race, and Radicalism in the 1930s and 1940s*.



### **Emeritus Professor Paget Henry**

Paget Henry is a Professor Emeritus of Sociology and Africana Studies at Brown University. His specializations are Dependency Theory, Caribbean Political Economy, Sociology of Religion, Sociology of Art and Literature, Africana Philosophy and Religion, Race and Ethnic Relations, Poststructuralism, and Critical Theory. He has authored several notable books and written over fifty articles, essays, and reviews published in esteemed journals such as *Caribbean Quarterly*, *Social and Economic Studies*, and *The Cornell Journal of Social Relations*. Additionally, he is editor of *The C.L.R. James Journal* and co-editor of the Routledge series *Africana Thought*. He also holds external examiner roles at the University of the West Indies and the University of Guyana. Furthermore, Professor Henry has garnered numerous distinguished awards and fellowships, including Research Fellow at the Center for Inter-American Relations, Research Fellow at the Bildner Center for Western Hemispheric Studies, and the Frederick Spierling Award in Philosophy (City College, 1970).

## HI-K



### **Dr. Kristina Hinds**

Kristina Hinds is a Senior Lecturer in Political Science and Head of the Department of Government, Sociology, Social Work and Psychology at the University of the West Indies, Cave Hill Campus. She authored a book entitled “Civil Society Organisations, Governance and the Caribbean Community” along with numerous journal articles and book chapters focusing on Caribbean governance and International Politics. With a notable sports background, Hinds represented Barbados as (a medal winning) national Field Hockey Goalkeeper (2015–2023) and served as the Female Vice-President of the Barbados Hockey Federation (2016–2018). As a former Independent Senator in the Senate of Barbados, Dr. Hinds currently serves as the vice President of the International Studies Association (2023–2024), Vice president of the West Indies Guild of University Teachers and has played key roles in the Caribbean Studies Association since 2021. She also contributes to Caribbean social and political analysis through writing newspaper columns and her radio show; “Down to Brass Tacks.”



### **Professor Sureshi M. Jayawardene**

Dr. Sureshi M. Jayawardene is an associate professor of Africana Studies at San Diego State University. She is a graduate of Northwestern University's Department of Black Studies and brings a wealth of experience in the areas of the Indian Ocean African diaspora, Black student mothers, and the emergent subfields of Black Geographies and Africana Digital Humanities. Since 2022, she has served as the co-director of the Digital Humanities initiative at SDSU (DH@SDSU) and led important projects to bring DH tools and knowledge to faculty in the ethnic studies units on campus and to highlight the Dh-inflected scholarship and pedagogical experiments of faculty in these units. Her scholarship can be found in the Journal of Black Studies, Souls, Journal of African American Studies, and African and Black Diaspora: An International Journal. She is currently working on her book project about Ceylon Africans in Sri Lanka.



### **Professor Aaron Kamugisha**

Aaron Kamugisha is a scholar of the social, political, and cultural thought of the African diaspora. He is the author of *Beyond Coloniality: Citizenship and Freedom in the Caribbean Intellectual Tradition* and has published seven edited books and six edited special issues of journals on Caribbean thought and African thought. He serves on the editorial boards of the following journals: *Small Axe: A Journal of Caribbean Criticism*, *Social and Economic Studies*, and the *Journal of West Indian Literature*. He is also the co-executive director of the Race and Resistance book series with Peter Lang Publishers, and an inaugural member of the Other Universals transnational research collective.



## MA-MC



### **Professor Minkah Makalani**

Minkah Makalani is the Director of the Center for Africana Studies and Associate Professor of History at Johns Hopkins University. He works in black political thought, intellectual history, the Black radical tradition, and diaspora in the Caribbean and U.S. He is the author of *In the Cause of Freedom: Radical Black Internationalism from Harlem to London, 1917-1939* (UNC Press, 2011) and is co-editor (with Davarian Baldwin) of *Escape from New York: The New Negro Renaissance beyond Harlem* (Minnesota, 2013). His work has appeared in *Souls*, *The Journal of African American History*, *South Atlantic Quarterly*, and *Small Axe*.



### **Ms. Leana Mason**

Originally from Brooklyn, New York, born to Grenadian and Panamanian parents Leana Mason is guided by her passion and interests of decolonizing knowledge in a way that centers lived experiences, captures epistemologies of those that are marginalized, and departs from hegemonic logics. Leana has supported and conducted, both professionally and academically, research on racial health inequities especially as it pertained to Black maternal and infant care, effects of racial capitalism, decolonizing methods of research, and different anti-colonial resistance. Leana is currently pursuing a PhD in Sociology at Johns Hopkins University where she is also a Solidarity Fellow for the Black Testimony Project, of Diaspora Solidarities Lab. Her current research is focused on how *Jab Jab* acts as a form of anticolonial resistance and what, if anything, *Jab Jab* can help us understand about decolonization. Leana's research seeks to uplift theories, perspectives, and voices of the suppressed, oppressed, and erased.



### **Professor Christopher McAuley**

Prof. Christopher McAuley is a professor in the Department of Black Studies at the University of California, Santa Barbara and the author of *The Mind of Oliver C. Cox* (Notre Dame, 2005) and of *The Spirit vs. the Souls: Max Weber, W.E.B. Du Bois, and the Politics of Scholarship* (Notre Dame, 2019).

## MC-PAL



### **Dr. Roy Mc. Cree**

Roy McCree is a sociologist and Senior Fellow at the Sir Arthur Lewis Institute of Social and Economic Studies (SALISES) of the University of the West Indies, St Augustine Campus, in Trinidad and Tobago. He received his PhD in sociology from Leicester University and is a former President of the Caribbean Sociological Association (CASA). His research interests include sport, culture, community development, positive youth development, and monitoring and evaluation. He has published in several journals notably, the *International Review for the Sociology of Sport*, *Public Management Review*, the *Journal of Sport and Social Issues*, the *Journal of Sport Policy and Politics*, *Sport in Society*, *Journal of Women, Gender and Families of Colour*. As well as the *Nordic Journal of Latin American and Caribbean Studies*. He is also a co-editor of *The Routledge Companion to Applied Qualitative Research in the Caribbean* (2023).



### **Dr. Myriam Moïse**

Myriam Moïse is an Associate Professor of English at Université des Antilles in Martinique and is a researcher at LC2S, the Caribbean Social Sciences Research Lab (CNRS-UMR 8053). Her expertise spans Postcolonial Studies, Gender Studies, and Discourse Analysis, focusing on the literary and artistic contributions of women of African Caribbean descent in North America. Her work has been published in esteemed journals such as *Commonwealth Essays and Studies*, *PoCo Pages*, and *Routledge Atlantic Studies*. Actively engaged in academic societies, she is an affiliated member of ACWWS and an active member of SAES in France. Dr. Moïse's international research collaborations include visiting fellowships at New York University, Brown University, and University College London. Currently, she is engaged in research initiatives, including a Partner University Fund Project between Université des Antilles and Louisiana State University on the representation of slavery by contemporary artists and writers across the French Caribbean and Louisiana.



### **Mr. Satanik Pal**

Satanik Pal, hailing from Kolkata, India, holds Bachelor's and Master's degrees in Sociology from the University of Calcutta and Presidency University, respectively. He earned his Lectureship and Junior Research Fellowship from the Government of India in 2015. Transitioning to academia, he served as an Assistant Professor of Sociology in the West Bengal Education Service, resigning in 2020 to pursue his research interests. Currently, he is a Doctoral Candidate in the Comparative Asian Studies Programme at NUS, his focus lies on comparing early modern Bengali and Japanese caste systems, reflected in his published articles. At the core of his drive to conduct research is the desire to demonstrate that humans are essentially similar, regardless of their vast cultural dissimilarities. Particularly, the aspect of caste, a product of colonial orientalism, is something found in complex societies worldwide.

## PAN-R



### **Professor Amrita Pande**

Amrita Pande is a Professor in the Department of Sociology at the University of Cape Town. Her research revolves around globalisation and the intimate, focusing on reproductive labour and new reproductive technologies. Her most recent book is based on the multi-billion-dollar industry of paid pregnancy, *Wombs in Labor: Transnational Commercial Surrogacy in India* (2014: Columbia University Press). She writes for national newspapers globally and has been invited to discuss her work on surrogacy on Laurie Taylor's *Thinking Allowed* on the BBC, Sarah Carey's *Newstalk* on Irish radio, *DR2 Deadline* on Danish National television, *Morning Live* on SABC2, South Africa and *Otherwise SAfM*. Currently, she is leading *Rand and the Reproductive Body: Markets for Reproduction in South Africa*, a large NRF-funded initiative based in the Sociology department. This project will map the "global fertility flows" (of eggs, sperms, travelling gamete donors and surrogates) that connect countries in the global south.



### **Emerita Professor Rhoda Reddock**

Rhoda Reddock is Emerita Professor of Gender, Social Change and Development and former Deputy Campus Principal of the University of the West Indies, St. Augustine Campus, Trinidad, and Tobago. An activist in the Caribbean women's movement for many years, she is currently an Executive Committee member of the International Sociological Association. With numerous publications, including nine books (two award-winning), and over eighty peer-reviewed articles and book chapters, she received the UWI Vice Chancellor's Award for All-Round Excellence in Teaching and Administration, Research and Public Service, in 2002, the Triennial CARICOM Award for Women 2002, a distinguished Fulbright New Century Scholars Award in 2005-2006; and an honorary doctorate from the University of the Western Cape, South Africa, 2012. Since 2019, she has been an elected expert on the United Nations Committee on CEDAW (The Convention on the Elimination of all Forms of Discrimination against Women).



### **Ms. Sarah Richards**

Sarah Richards holds a BSc. in Sociology with minors in International Relations and Social Policy. Presently, she serves as a research assistant at the University of the West Indies, St. Augustine, within the Department of Behavioural Sciences. Her research encompasses diverse areas including rural communities, vulnerable populations, social entrepreneurship, Caribbean youth challenges, Caribbean identity complexities, and Caribbean feminism. She is particularly passionate about social entrepreneurship, social empowerment, and youth development. Looking ahead, she aims to enhance qualitative research methodologies tailored to the Caribbean context and formulate community-led strategies to address social issues where governmental interventions may face limitations.



## SAL-SAN



### **Dr. Tyehimba Salandy**

Dr. Tyehimba Salandy is a Sociology lecturer in the Department of Behavioural Sciences at the University of the West Indies, St. Augustine. His research interests include mental health, alternative education models, decoloniality, inequality, working class movements, sustainable development and the diverse cultures that make up the Caribbean. He lectures courses such as Social Change and Development, Sociology of Education, Caribbean Social Problems and Caribbean Social Structure.



### **Ms. Keisha C. Samlal**

Keisha Samlal is currently a PhD. Candidate in Sociology at the Faculty of Social Sciences, University of the West Indies, St. Augustine campus. Serving as a teaching assistant in the Department of Behavioural Sciences, she also lectures part time with the Faculty of Engineering, UWI School of Nursing (UWISON) and the Sir Arthur Lewis Institute for Social and Economic Studies (SALISES), in the areas of Sociology, Development Studies and the Humanities. She has a multidisciplinary academic background in the fields of Communication Studies, International Relations, and Sociology and her current research focuses on the social construction and experience/s of the fat female body within Caribbean society. Other areas of research interest include mentoring in higher education, statistics education among university students, and decoloniality in higher education.



### **Professor Kelvin Santiago-Valles**

Kevin Santiago-Valles is a Professor of Sociology at Binghamton University-SUNY. His research focuses on ethno-racial labor formation, political economy, and social regulation in the capitalist world-system. Recently, he finished a book manuscript tentatively titled "Race," Labor, and Empire: Global-Racial Regimes and "Primitive" Accumulation in the Historical Long-Term and is currently working on a second book tentatively titled Race-Making in World-Historical Perspective: Social Regulation in the Spanish Atlantic, 1650-1870. He has published numerous book chapters and journal articles that address: regulatory apparatuses (penal discipline in particular); the multiple social resistances to hegemonic forms of domination and exploitation (especially, the criminal justice system); worldwide structures of meaning and the conceptual-methodological frameworks used to study such structures; Caribbean, Latin American, and U.S. Latina/o studies; the African diaspora and critical race theories/critical legal studies; urban studies, visual culture, and the social production of space; as well as gender and sexuality; all this from long-term/large-scale perspectives.

SH-Y



**Mr. Sonal Sharma**

Mr. Sonal Sharma is a Ph.D. candidate in the Department of Sociology at Johns Hopkins University and has received an M.A at Dr. B.R. at Ambedkar University Delhi. His research interests include Sociology of race/caste, gender and labor, labor movements, civil society, capitalism, comparative-historical sociology, ethnography.



**Professor Beverly J. Silver**

Beverly J. Silver is a Professor within the Department of Sociology and Director of the Arrighi Center for Global Studies at Johns Hopkins University. Her research interests include Historical capitalism, comparative and world-historical research methods, global inequality and development, labor, and social movements. She has publications in several prestigious journals and authored the popular books, *Chaos and Governance in the Modern World System* (with Giovanni Arrighi et al) and *Forces of Labor: Workers' Movements and Globalization since 1870*. She has also won numerous awards including the 2005 Distinguished Scholarly Publication Award of the American Sociological Association.



**Mr. Durgesh Solanki**

Durgesh Solanki is a PhD candidate in the Department of Sociology at Johns Hopkins University. His research interests lie at the intersection of medicine and health, race and caste, and social inequality. Durgesh's current research focuses on how skin color and race are conceptualized and contested in dermatological education, practice, and associations. His previous work has examined the relationship between plague outbreaks and colonial governance in late 19th and early 20th centuries and the persistence of caste-based sanitation work in India. Durgesh holds MA and MPhil degrees from Tata Institute of Social Sciences.



**Dr. Suraj Yengde**

Dr. Suraj Yengde is an Oxford University History Ph.D. candidate, acclaimed author of the bestseller, *"Caste Matters,"* and co-editor of the award-winning anthology, *"The Radical in Ambedkar."* His work garnered awards, including "Best Non-fiction Book of the Decade" by The Hindu and has been translated into several languages. He has written over a hundred and fifty articles which span academic and non-academic platforms. Notably, he is a columnist at the Indian Express, running the only caste-centric column anywhere in the world. Currently, he is crafting two manuscripts. The first is *"Caste: A New History of the World"* for Allen Lane, and the second is a doctoral dissertation tracing the intellectual history of race and caste. Dr. Yengde's impactful initiatives include founding the Dalit Film Festival and co-establishing the Equity in Policy Education initiative at Harvard.

## Z



### **Ms. Alexandra Zeppeiro**

Alexandra Zeppeiro is an honors junior Philosophy major, African American studies minor, and Mellon Mays Fellow at Howard University. Currently she is Managing Editor of Articles for the Howard University Journal of Philosophy, Secretary for the Ukweli Research Journal, and President of the Philosophy club. As an Anna Julia Cooper Intern at The Living Water Center, she collaborated with Dr. Anika Prather to establish the Blacks in Classics Museum in Alexandria, Virginia. Ms. Zeppeiro has presented at the 16th Annual VCU Politics and Government Student Research Conference and participated in the Summer CUSP program at Penn State, focusing on the metaphysical debate surrounding race. With aspirations for a PhD in the humanities, her interdisciplinary work delves into African American philosophy, critical philosophy of race, raciolinguistics, and digital humanities, aiming to illustrate the interconnectedness of race and class in Black identity perceptions within the United States.

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