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NEW + FORTHCOMING CATALOGUE 2019/2020





# CONTENTS

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## NEW AND FORTHCOMING

- Una Marson Lisa Tomlinson | **2**
- Plantation Coffee in Jamaica, 1790–1848 Kathleen E.A. Monteith | **3**
- The Blackest Thing in Slavery Was Not the Black Man Brinsley Samaroo | **4**
- Dancehall Sonjah Stanley Niaah | **5**
- Reimagining Educational Leadership in the Caribbean Canute S. Thompson | **6**
- Males and Tertiary Education in Jamaica Herbert Gayle and Peisha Bryan | **7**
- Bite Yu Finga! Lyra H. Spang | **8**
- Health Communication Godfrey A. Steele | **9**
- Beyond Homophobia Moji Anderson and Erin MacLeod | **10**
- Gender Variances and Sexual Diversity in the Caribbean Marjan de Bruin and R. Anthony Lewis | **11**
- Errol Walton Barrow and the Postwar Transformation of Barbados Hilbourne A. Watson | **12**
- The Barbados Community College Experience Vivienne Roberts | **13**
- Show Us as We Are Rachel Moseley-Wood | **14**
- Newsroom Law Kathy Ann Waterman Latchoo | **15**
- Rethinking Poverty Corin Bailey, Jonathan Lashley and Christine Barrow | **16**
- New Crossings Anthea Morrison | **17**
- Obeah, Race and Racism Eugenia O'Neal | **18**
- Caribbean Writers on Teaching Literature Lorna Down and Thelma Baker | **19**
- Construcciones afromexicanas de diáspora, género, identidad y nación. Paulette A. Ramsay | **22**
- Afro-Mexican Constructions of Diaspora, Gender, Identity and Nation Paulette A. Ramsay | **23**

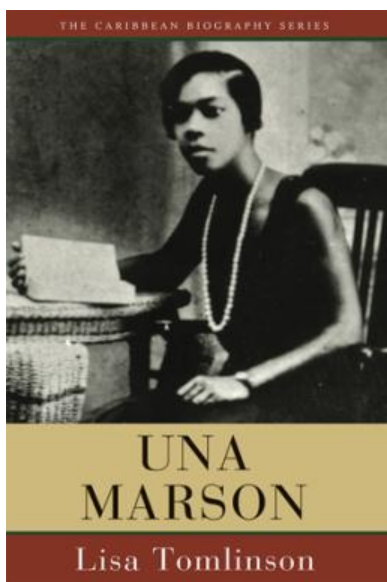
## DISTRIBUTED PUBLICATIONS

- Voices of the Pelican Cecile Clayton | **24**
- Rheima Rheima Hall | **25**

RIGHTS AND PERMISSIONS | **32–33**

ORDERING INFORMATION | **34–35**

# CATALOGUE 2019|2020



#### BIOGRAPHY/MEMOIR

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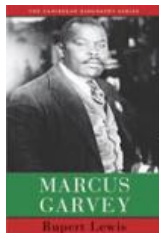


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## Una Marson

LISA TOMLINSON

Una Marson's work embodied anti-colonialism, anti-racism, feminism, class politics and pan-Africanism. Her efforts in championing Jamaican literature, as well as her avid support for Caribbean writers in Britain and the region, made her a key proponent of the development of a national and West Indian literary canon. She challenged racial inequality, affirmed standards of black beauty and black identity, and explored the complexities of gender, religious discrimination and class/economic exploitation. She did not frame her work around a single cause but, instead, she was mindful of the multiple intersections of oppression. In the end, through her advocacy and pioneering work, Marson achieved a voice for the oppressed.

**LISA TOMLINSON** is Lecturer, the Institute of Caribbean Studies, the University of the West Indies, Mona, Jamaica. She is the author of *The African-Jamaican Aesthetic: Cultural Retention and Transformation across Borders*.

The Caribbean Biography Series from the University of the West Indies Press celebrates and memorializes the architects of Caribbean culture. The series aims to introduce general readers to those individuals who have made sterling contributions to the region in their chosen field – literature, the arts, politics, sports – and are the shapers and bearers of Caribbean identity.



## Plantation Coffee in Jamaica, 1790–1848

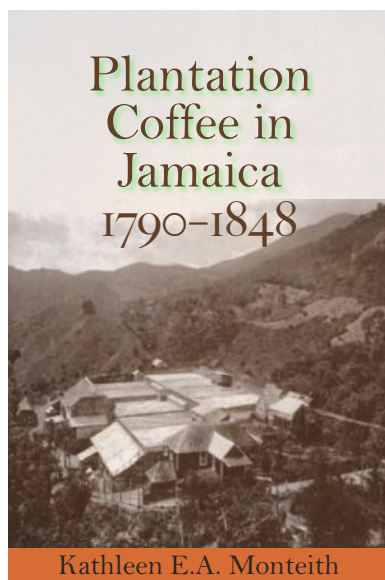
KATHLEEN E.A. MONTEITH

*Plantation Coffee in Jamaica, 1790–1848* is the first comprehensive history of the Jamaican coffee industry, covering a period of rapid expansion and decline. The primary objective is to examine the structure and performance of the industry and to demonstrate the extent to which it contributed to the diversity of the Jamaican economy and society in this period. All of this is examined within the context of a period characterized by significant structural shifts in the then emerging global economy.

As a work in economic history, the book is based on solid archival research and econometric analysis. Kathleen E.A. Monteith examines the changing levels of production, trade, productivity and profitability of the industry and discusses the people involved in the industry, both free and enslaved. A demographic profile of the coffee planters and their familial relationships is established. The work experience of the enslaved men, women and children in the coffee industry, their organization, the nature of their work and their resistance to enslavement are also discussed. The clash of interests between the former enslaved people and coffee planters with respect to labour availability in the industry in the immediate post-slavery period are discussed also. Throughout the book, wherever possible, comparisons are made with other sectors of the Jamaican economy, especially with the sugar industry. Differences are explained in terms of environment, scale and the nature of production.

*Plantation Coffee in Jamaica, 1790–1848* contributes fresh material and interrogates data in systematic ways not previously undertaken by scholars in this area. Strikingly original are the sections dealing with the backgrounds of the coffee planters, drawing on sources only recently available for exploitation, notably the Legacies of British Slave-Ownership database, family history and genealogical websites, and the sections dealing with profitability. This book compares well with other works in Caribbean history published at this level of scholarship. It has no immediate rivals in its specific field.

**KATHLEEN E.A. MONTEITH** is Senior Lecturer, Department of History and Archaeology, the University of the West Indies, Mona, Jamaica. Her publications include *Depression to Decolonization: Barclays Bank (DCO) in the West Indies, 1926–1962*; *West Indian Business History: Enterprise and Entrepreneurship* (co-edited with B.W. Higman); and *Jamaica in Slavery and Freedom: History, Heritage and Culture* (co-edited with Glen Richards).



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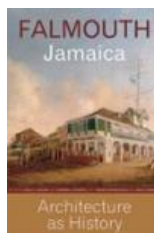
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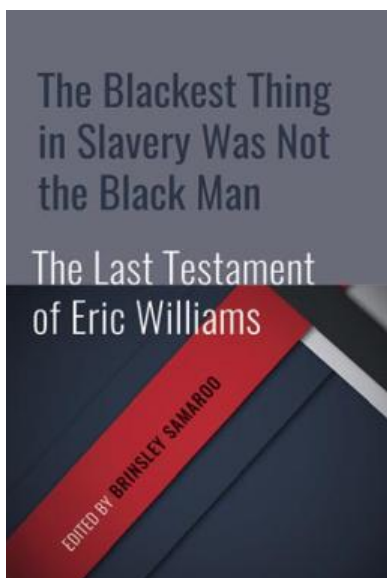
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## The Blackest Thing in Slavery Was Not the Black Man

The Last Testament of Eric Williams

EDITED BY **BRINSLEY SAMAROO**

This book represents the final instalment of research and analysis by one of the Caribbean's foremost historians. In this volume, Eric Williams reflects on the institution of slavery from the ancient period in Europe down to New World African slavery. The book also includes other forms of bondage which followed slavery, including Japanese, Chinese, Indians and Pacific peoples in many locations worldwide. Williams points ways in which this bondage led to European and American prosperity and the manner in which bonded peoples created their own spaces. This they did through the preservation and revival of the transported culture to the new locations.

The book makes a significant contribution in that it moves beyond African slavery. It continues the narrative after abolition by showing how the capitalist impulse enabled Europe and the United States to devise other (non-slavery) ways of further exploiting of non-African people in Third World countries. These nations fought this further exploitation in banding together to create the south-to-south nonaligned movement which gave mutual assistance in a number of areas. Most other works tend to separate these issues or deal with them on a regional basis. Eric Williams offers a comprehensive view, tying up many themes in a vast compendium.

**BRINSLEY SAMAROO**, now retired, was Professor of History, the University of the West Indies, St Augustine, Trinidad and Tobago. He has served as senator, minister and member of Parliament in the Government of the Republic of Trinidad and Tobago. His publications include *The Art of Garnet Ifill: Glimpses of the Sugar Industry* and *The Price of Conscience: Howard Nankivell and Labour Unrest in the Caribbean in 1937 and 1938*.

### CARIBBEAN HISTORY

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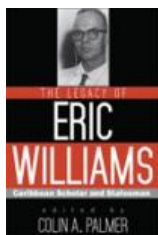
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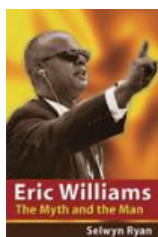


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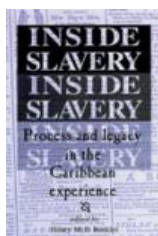
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*Process and Legacy in the Caribbean Experiences*

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## Dancehall

### A Reader on Jamaican Music and Culture

EDITED BY **SONJAH STANLEY NIAAH**

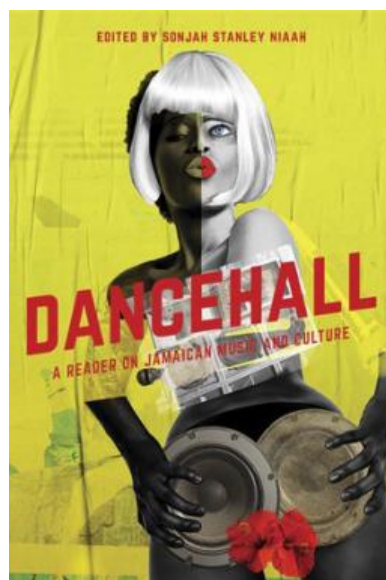
*Dancehall: A Reader on Jamaican Music and Culture* contextualizes the emergence of the globally popular dancehall genre, while tracing the complex and often contradictory aspects of its evolution, dispersion and politics. This collection of foundational essays places dancehall in context with cutting-edge analyses of performance modes and expression, genre development, and impact in the wider local, regional and international socio-political milieu of struggles by black Jamaicans in particular and cultural adherents more broadly.

Dancehall is one of eight musical genres created in Jamaica and, in the past two decades, it has become one of the most influential Jamaican cultural exports since reggae. The impact of dancehall extends far beyond Jamaica and is evident in music genres (such as hip hop, trip hop, jungle, reggaeton, South African kwaito and Nigerian Afrobeats) and international fashion, film and dance.

This interdisciplinary volume documents various aspects of dancehall's global impact, evolution and influence in gender, political economy, geography, ethnomusicology, spirituality, music production, fashion and language. Each selection interrogates the range of meanings ascribed to dancehall culture, a phenomenon which has been seen to be associated with violence, crime and debauchery. This collection exposes the immense cultural work towards self-expression and identity in post-colonial Jamaica which takes shape through dancehall and the contributors apply a new level of seriousness, depth and academic rigour to dancehall studies.

**CONTRIBUTORS:** Bibi Bakare-Yusef, Zachary J.M. Beier, Louis Chude-Sokei, Carolyn Cooper, Joshua Chamberlain, Robin Clarke, Lena Delgado de Torres, Nadia Ellis, Julian Henriques, Audene S. Henry, Ray Hitchins, Andrea Hollington, Donna P. Hope, Dennis Howard, Kate Lawton, Erin MacLeod, Larisa Kingston Mann, Peter Manuel, Wayne Marshall, Bruno Muniz, Sonjah Stanley Niaah, Andrea Shaw Nevins, "H" Patten, Joseph Pereira, Anna Kasafi Perkins, Agostinho Pinnock, Tracey Skelton, Norman Stolzoff, Krista Thompson, Marvin D. Sterling, Garth White

**SONJAH STANLEY NIAAH** is Senior Lecturer in Cultural Studies and Director of the Institute of Caribbean Studies, the University of the West Indies, Mona, Jamaica. Her publications include *Reggae Pilgrimages: Festivals and the Movement of Jah People* and *Dancehall: From Slave Ship to Ghetto*.



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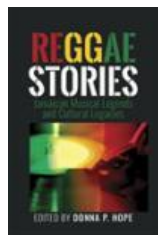
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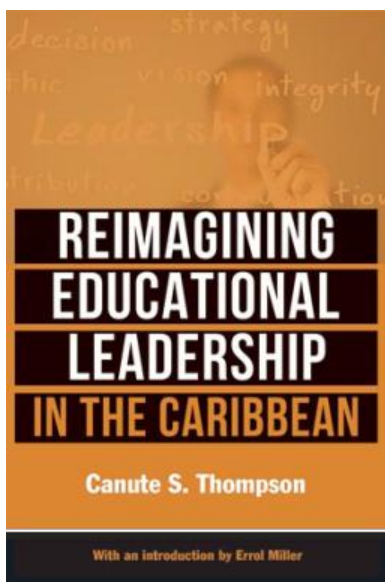


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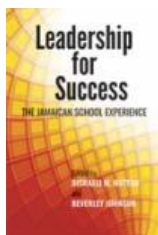
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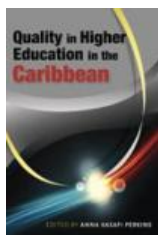
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## Reimagining Educational Leadership in the Caribbean

CANUTE S. THOMPSON

In *Reimagining Educational Leadership in the Caribbean*, Canute S. Thompson contends that postmodernism ought to be the guiding construct in considering leadership in education and management. Postmodernism challenges convention, embraces otherness and champions the diversification of authority. Educational leadership in a postmodern era must be informed by an approach of radical inclusivity and power sharing. This approach is predicated on the assumption that students are capable of offering meaningful suggestions for improvements in the processes of teaching and delivery of learning and that practitioners possess the knowledge and experience to inform policy. At the heart of this proposed new approach to educational leadership is the contention that zones of exclusive expertise have been overturned by the advent of postmodernism: the focus of assessments and the usefulness of ideas should not be on whose ideas they are but on the merits of these ideas, regardless of source.

Drawing on his original theory of Proposition MRM (modelling, respect, motivation), Thompson explores issues that face educational and other leaders in the Caribbean in a manner that has not yet been undertaken so extensively. The author examines the relationship between Proposition MRM and various elements of educational policy and practice, including critical thinking, ethics, pedagogy, sustainable development, and technical and vocational education and training. *Reimagining Educational Leadership in the Caribbean* is practitioner-sensitive and is written in a non-technical style to be accessible to educators at all levels and others interested in social change.

**CANUTE S. THOMPSON** is Head of the Caribbean Centre for Educational Planning and Lecturer in the School of Education, the University of the West Indies, Mona, Jamaica. He is the author of *Leadership Re-Imagination: A Primer of Principles and Practices* and *Locating the Epicentre of Effective (Educational) Leadership in the 21st Century*.



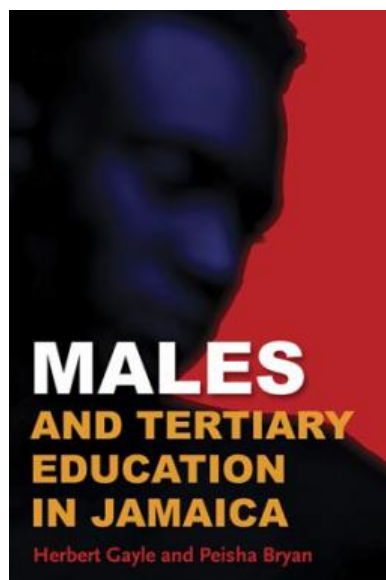
## Males and Tertiary Education in Jamaica

HERBERT GAYLE AND PEISHA BRYAN

*Males and Tertiary Education in Jamaica* is the result of five years' qualitative research examining the relationship between men and tertiary education. Herbert Gayle and Peisha Bryan focus on the lived experiences and perceptions of three sets of young men: those who did not qualify to enter university; those who qualified but bypassed tertiary education; and those who qualified but for varying reasons have delayed entry into university. Using rigorous, in-depth interviews to capture the lived experiences of 186 males between the ages of eighteen and thirty-nine years, compared to those of 74 females of the same comparative age group, the authors examine the realities of males regarding their wish or ability to attend university in Jamaica. They found that men's comparative absence from universities in Jamaica is cultural. Spurred by the world phenomenon of women's liberation, Jamaican families shifted their support towards educating women to the effect that female enrolment in tertiary institutions increased from 64 per cent of men in 1971 to 228 per cent of men in 2011. Participation in tertiary education in Jamaica is unquestionably gendered and this work is the first book-length scholarly response to the question of why men are not attracted to tertiary education in Jamaica.

**HERBERT GAYLE** is Lecturer in Social Anthropology, Department of Sociology, Psychology and Social Work, the University of the West Indies, Mona, Jamaica.

**PEISHA BRYAN** is Programme Director, Vision 2030 Jamaica Secretariat, Planning Institute of Jamaica, Kingston, Jamaica.



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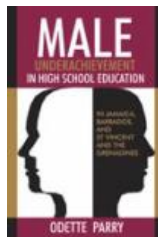
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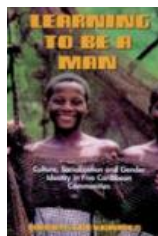
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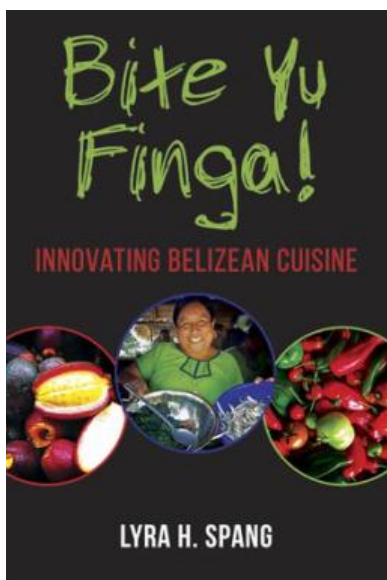
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LYRA H. SPANG

*Bite Yu Finga!* takes culinary explorers far beyond the restrictive parameters of western European-derived fine dining. This engaging ethnography traces the path of national cuisine formation in the young post-colonial country of Belize. With captivating anecdotes and solid data, Lyra Spang describes the important role of tourism in driving culinary innovation in Belize and the powerful influence of cultural politics on the process of deciding whose food is considered Belizean.

Spang champions gastronationalism as a patriotic imperative, calling for further research on culinary innovation and development in post-colonial nations. She challenges the Belizean tourism industry to embrace a creative, diverse and inclusive cuisine that fairly represents the country.

**LYRA H. SPANG** is a sociocultural anthropologist fascinated by the intricacies of food studies, tourism and identity. She consults on Belizean cuisine, culinary tourism and other anthropological matters, and is chair of the Research Group on Gastropolitics, Food and Identity at the Open Anthropology Institute. She owns and operates Taste Belize Tours, a culinary and cultural tour company.

### CARIBBEAN CULTURAL STUDIES

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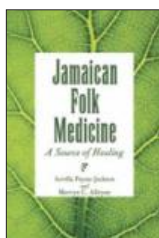
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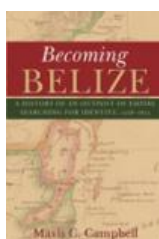
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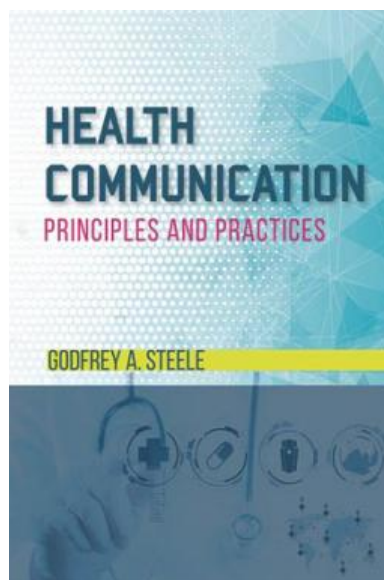
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This volume is a distinctive addition to the literature on medical communication skills offered by other textbooks. Steele reviews the literature from an interdisciplinary perspective and considers the curriculum of medical communication skills outside of the traditional metropolitan areas. He includes a collection of materials relevant to tropical medicine, the Caribbean and the Global South and draws upon his experience in designing curricula, teaching, researching and publishing in this field since 1995.

**GODFREY A. STEELE** is Senior Lecturer in Communication Studies, the University of the West Indies, St Augustine, Trinidad and Tobago. His publications include *Health Communication in the Caribbean and Beyond: A Reader*, a companion to this volume.



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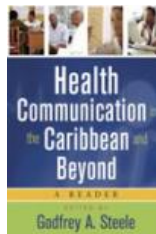
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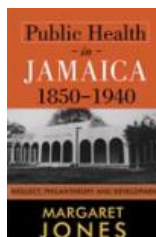


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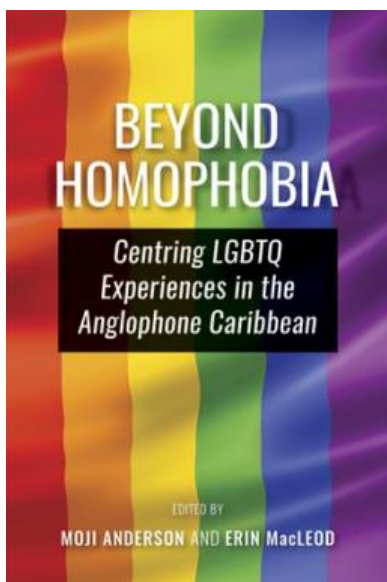
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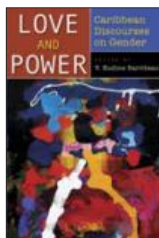


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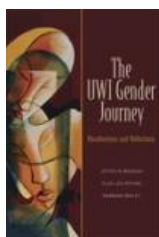


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Centring LGBTQ Experiences in the Anglophone Caribbean

EDITED BY MOJI ANDERSON AND ERIN MacLEOD

*Beyond Homophobia: Centring LGBTQ Experiences in the Anglophone Caribbean* aims to disrupt the conventional rendering of the Caribbean as uniquely and deeply homophobic by focusing on the experiences and agency of LGBTQ people in the region.

Presenting a wide range of perspectives and approaches, this book grew out of presentations at two groundbreaking events on the Jamaican campus of the University of the West Indies: a symposium discussing LGBTQ experiences and research in Jamaica, and a conference that expanded the focus to provide a regional scope. Activists, artists and academics came together to challenge and change the narratives about LGBTQ issues in the Caribbean, exploring sexualities, gender identities and queer practices beyond the discourse of violence, as well as the stereotypes, assumptions and limitations presented by conventional norms around gender and sexuality.

*Beyond Homophobia* combines a variety of academic disciplines with poetry and prose. Its contributions move from cyberspace to the dancehall, from literary analysis to ethnographic research, from pedagogical to methodological concerns, and from thoughts on the past to ideas about the future. The collection presents a range of perspectives on and techniques with which to interrogate notions of identity, sexualities, victimhood, agency, activism, fluidity, fixity, visibility, invisibility, class, homophobia, coming out, belonging and spirituality.

By illuminating the lives, experiences, and research of and about the queer anglophone Caribbean, this volume represents a concerted attempt to move beyond homophobia.

**CONTRIBUTORS:** Nikoli Attai, Andre Bagoo, Vileitha Davis-Morrison, Carol Hordatt Gentles, Lyndon Gill, K. Nandini Ghisyawan, Thomas Glave, Rajanie Preity Kumar, O'Neil Lawrence, Nick Marsellas, Keith E. McNeal, Kei Miller, Carla Moore, Ajamu Nangwaya, Adwoa Onuora, Anna Kasafi Perkins, Colin Robinson, Dorothea Smartt, Rinaldo Walcott

**MOJI ANDERSON** is Senior Lecturer, the University of the West Indies, Mona, Jamaica.

**ERIN MacLEOD** teaches at Vanier College, Montreal, Canada. Her publications include *Visions of Zion: Ethiopians and Rastafari in the Search for the Promised Land* and (co-edited with Jahlani Niaah) *Let Us Start with Africa: Foundations of Rastafari Scholarship*.

# Gender Variances and Sexual Diversity in the Caribbean

Perspectives, Histories, Experiences

EDITED BY **MARJAN de BRUIN** AND **R. ANTHONY LEWIS**

*Gender Variances and Sexual Diversity in the Caribbean: Perspectives, Histories, Experiences* is a collection of critical perspectives on fundamental questions of how sexual orientation and gender in Jamaica and the wider Caribbean are conceived, studied, discoursed and experienced. Bringing together and updating existing and in-progress scholarly work on minority genders and sexualities in the region, this collection seeks to provide a fresh set of lenses through which to examine the issues affecting people in the Caribbean who fall outside the traditional binary categories of heterosexual males or heterosexual females.

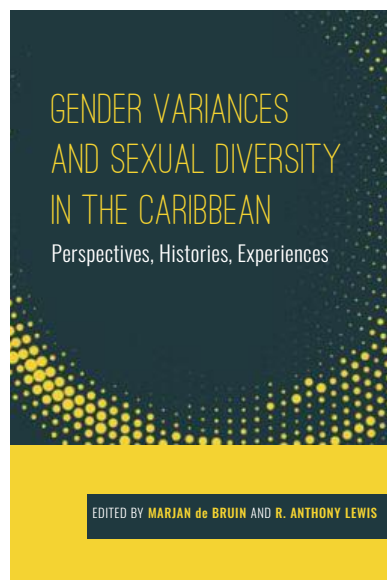
Opening with a variety of perspectives – from the biological to the religious and historiographical – the volume explores definitions of sex and gender as well as constructions of sexuality among Commonwealth Caribbean scholars, and the ways in which the Judaeo-Christian tradition popular in the region has responded to these. Other chapters examine the socializing forces that reinforce or challenge conventional conceptions of gender and sexuality, and how these result in the constraining forces of social exclusion and discrimination that many members of the LGBTQ community in the region experience.

The book ends with chapters that interrogate the normative standards of gender and sexuality that have traditionally underlain Caribbean popular culture. Additionally, there is an exploration of how anti-gay discourse in Jamaican dancehall, embedded in a language linked to the country's vernacular nationalism, has been neutralized by a coalition of local and international LGBTQ activists.

**CONTRIBUTORS:** Moji Anderson, Marjan de Bruin, Donna P. Hope, R. Anthony Lewis, Anna Kasafi Perkins, David Plummer, Rhoda Reddock, "Gemma D.", Ronald Young

**MARJAN de BRUIN** is Chair of the technical working group Equity, Diversity and Inclusion, the University of the West Indies, Mona, Jamaica.

**R. ANTHONY LEWIS** is Associate Professor, Language Teaching and Research Centre, the University of Technology, Kingston, Jamaica.



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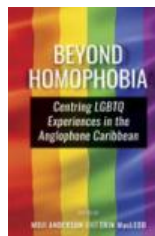
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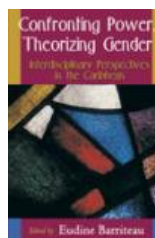
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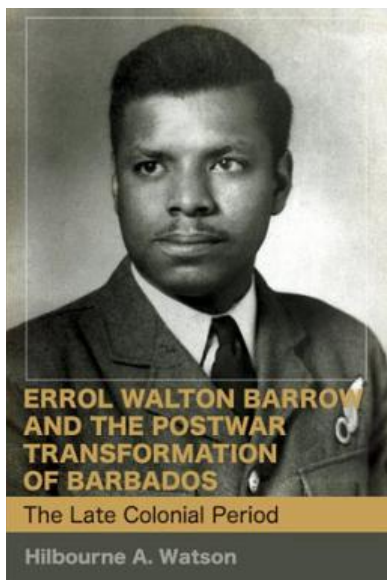


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**HILBOURNE A. WATSON**

Beginning in the 1920s, Barbadians and other British West Indians began organizing politically in an international environment that was marked by a severe capitalist economic and financial crisis that intensified in the 1930s. The response in the British Caribbean during the 1930s was in the form of rebellions that demanded colonial reform. The ensuing struggles resulted in constitutional and political changes that led to decolonization and independence. In *Errol Walton Barrow and the Postwar Transformation of Barbados: The Late Colonial Period*, Hilbourne Watson examines the contradictory process through the lens of political economy and class analysis, informed by an internationalist historical perspective that centres the concerns and interests of the working class.

Britain freed the colonies in ways that reflected its own subordination to US hegemony under the rubric of the Cold War, which served as the geopolitical strategy for liberal internationalism. Watson's analysis concentrates on the roles played by the labour movement, political parties, capitalist interests, and working-class and other popular organizations in Barbados and the British Caribbean, with support from Caribbean-American groups in New York that forged alliances with those black American organizations which saw their freedom struggles in an international context. Practically all the decolonizing (nationalist) elites in Barbados and other British Caribbean territories endorsed a British and American prescription for decolonization and self-government based on territorial primacy and at the expense of a strong West Indian federation that prioritized the working class. This move sidelined the working class and its interests also set back the struggle for self-determination, liberty and sovereignty.

Watson situates the role Errol Barrow played in the transformation of Barbados in the wider Caribbean and international context. His study draws on archival records from Britain and Barbados, interviews and other sources, and he pays close attention to how the racialization of social life around nature, culture, history, the state, class, gender, politics, poverty and other factors conditioned the colonial experience.

**HILBOURNE A. WATSON** is Professor Emeritus, Department of International Relations, Bucknell University, Lewisburg, Pennsylvania. His other publications include *The Caribbean in the Global Political Economy* and *Globalization, Sovereignty and Citizenship in the Caribbean*.

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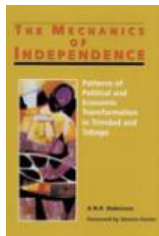
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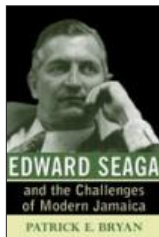
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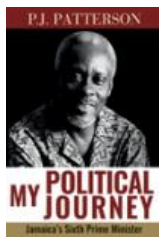
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# The Barbados Community College Experience

Leading the Anglophone Caribbean in a Global Movement

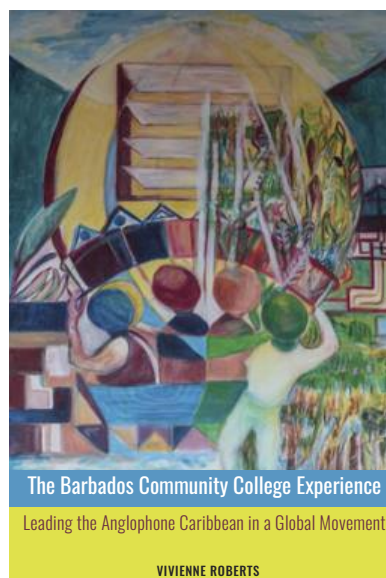
VIVIANNE ROBERTS

*The Barbados Community College Experience* establishes the genesis of the college and the ongoing impact of globalization and educational borrowing. It examines the North American community college's influence on the Caribbean pool, the global community college movement and its emerging global counterparts. By deriving five models of development in the region, Vivienne Roberts opens a new window to the community college experience in the anglophone Caribbean by bringing to the fore the reality of more than twenty relevant institutions.

Barbados has been the community college pioneer in the anglophone Caribbean and a fairly early entrant to the worldwide community college movement. Roberts sets the Barbados experience in its local, regional and global contexts by exploring the phases of establishment, consolidation, expansion and reputation building, and uncertainty and reinvention. The colleges' widening scope of operations from transfer to vocational, community engagement, remediation, baccalaureate, and adult and continuing education roles is discussed.

The book also interrogates the extent to which the Barbados Community College has shown leadership within the Caribbean and demonstrated the values of accessibility, affordability, flexibility, community engagement and innovation while impacting student success, stakeholder satisfaction and fulfilment of its mission.

**VIVIANNE ROBERTS** is Professor Emerita, former Head, Division of Health Sciences, Barbados Community College, Bridgetown, Barbados, and former Deputy Principal, the University of the West Indies, Open Campus.



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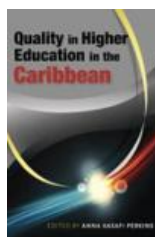
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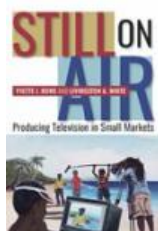
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## Show Us as We Are

Place, Nation and Identity in Jamaican Film

RACHEL MOSELEY-WOOD

Faced with the challenges that inevitably occur in small markets, feature film production in Jamaica has been sporadic and uneven, yet local filmmakers have succeeded in creating a small but exciting body of work that is receiving increasing attention. Organized as a series of discussions on a selection of the more well-known Jamaican films, this study employs close readings of these texts to reveal their complexity, sophistication and artistry. The focus on the politics of identity and representation, examined through the lens of place and nation, opens up a conversation on how these films have contributed to, and participate in, the discourse on Jamaican identity. Place is understood as both constituting and reflecting identity, and is explored within the context of the films' representation of the postcolonial city, the dancehall, the north coast hotel and the great house. The concern with nation is revealed as a persistent and underlying focus that more often than not, directs our attention to the grievous gap between rich and poor in Jamaican society. These films' often-criticized attention to marginalized communities plagued by problems of crime and violence can be understood, Moseley-Wood argues, as an expression of the postcolonial struggle to redefine place in ways that contest hegemonic discourses that define Jamaica as hedonistic paradise as well as challenge the unifying and homogenizing myths and narratives of nation.

**RACHEL MOSELEY-WOOD** is Lecturer in Film Studies and Literature, Department of Literatures in English, the University of the West Indies, Mona, Jamaica.

## Newsroom Law

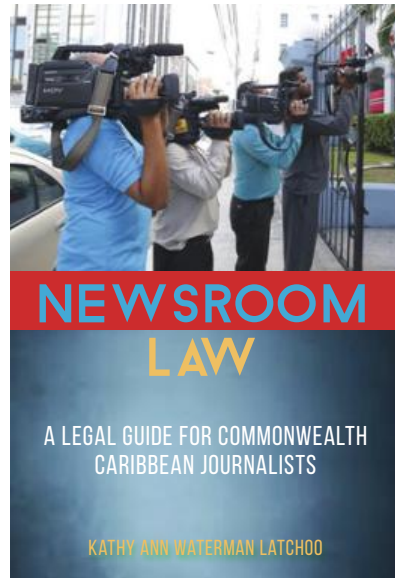
### A Legal Guide for Commonwealth Caribbean Journalists

**KATHY ANN WATERMAN LATCHOO**

This book is meant to guide, comfort and support journalists. While they may chafe against the many legal restrictions, they should know that there is a lot they can do and say within the law. With a better understanding of their legal rights, journalists can go about their business with greater confidence, knowing when to yield and when to stand firm.

Kathy Ann Waterman Latchoo begins by placing journalism in a constitutional context and ends with an overview on damages for defamation and a glossary of legal terms. She describes our legal systems and the hierarchy of courts, which every journalist should strive to understand, whether or not assigned to the court beat. In *Newsroom Law*, she seeks to demystify libel law, including the Reynolds public interest defence, which has put fresh emphasis on what constitutes “responsible journalism”. Other chapters alert journalists to the legal pitfalls in covering parliamentary affairs, elections and court cases. Cyber-libel, copyright and freedom of information are also included and the chapter on investigative journalism seeks to answer common questions such as whether photographers may use telephoto lenses to capture people in private; whether journalists may record conversations covertly and whether it is ever permissible to break the law to expose evil.

**KATHY ANN WATERMAN LATCHOO** is a High Court judge in and former Deputy Director of Public Prosecutions, Trinidad and Tobago.



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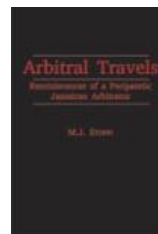
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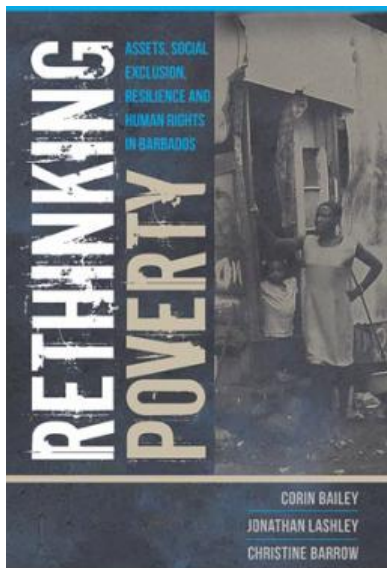
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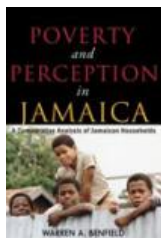
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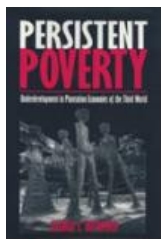
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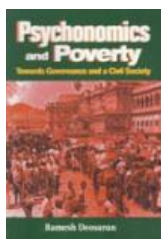
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## Rethinking Poverty

Assets, Social Exclusion, Resilience and Human Rights in Barbados

CORIN BAILEY, JONATHAN LASHLEY AND CHRISTINE BARROW

Researchers have been grappling with finding an adequate means of defining poverty since the nineteenth century, yet no universal consensus exists today. Much of the debate has been concerned with whether poverty should be defined in absolute or relative terms. Today, most countries use income as a measure of poverty, and the extent of poverty in a country is assessed on the basis of a poverty line, as is the case in Barbados. Human deprivation cannot be accurately portrayed purely by of a lack of financial resources; however, a variety of factors, including unemployment, violations of human rights, increased migration, weakening of family ties, and reduced social and political participation may combine to severely reduce the quality of living conditions for large sectors of Caribbean society. Corin Bailey, Jonathan Lashley and Christine Barrow propose the use of a more comprehensive measure of deprivation, one that takes into consideration the range of resources or assets necessary to maintain an acceptable standard of living. They argue that the absence of critical physical, human, social and environmental assets leaves individuals and groups vulnerable to social exclusion and they offer a framework that provides a unique contemporary approach to the study of poverty in the Caribbean.

Rather than relying solely on statistical data, the authors use qualitative data in the form of testimony from the excluded to allow them to explain, in their own words, the realities of exclusion that they face and the manner in which the absence of the assets described leaves them vulnerable to deprivation. This use of mixed methodology includes a survey of living conditions as well as qualitative participatory poverty assessments designed to adequately capture the experience of exclusion in Barbados and an institutional assessment that seeks to determine what government and civil society organizations have done to reduce poverty. *Rethinking Poverty* is a refreshingly innovative analysis of poverty in the region.

**CORIN BAILEY** is Senior Fellow, Sir Arthur Lewis Institute of Social and Economic Studies, the University of the West Indies, Cave Hill, Barbados.

**JONATHAN LASHLEY** is Senior Fellow, Sir Arthur Lewis Institute of Social and Economic Studies, the University of the West Indies, Cave Hill, Barbados.

**CHRISTINE BARROW** is Professor Emerita, Sir Arthur Lewis Institute of Social and Economic Studies, the University of the West Indies, Cave Hill, Barbados.

## New Crossings

### Caribbean Migration Narratives

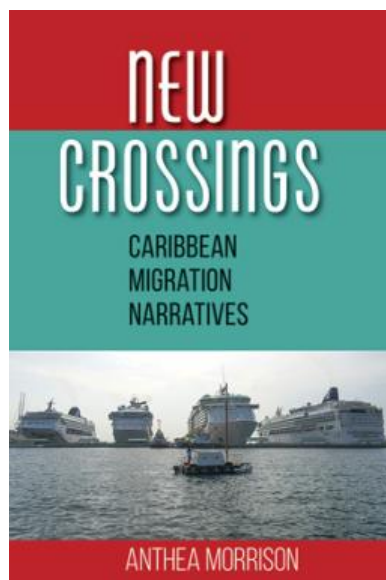
**ANTHEA MORRISON**

This interdisciplinary study focuses on recent migrant literature by five outstanding authors from the anglophone, francophone and hispanophone Caribbean: Maryse Condé, Edwidge Danticat, Junot Díaz, Curdella Forbes and Caryl Phillips. Anthea Morrison offers a unique focus on Caribbean migration from a diverse corpus of texts. The analysis emphasizes the importance of travelling in the Caribbean imaginary and the discourse of identity and offers close readings of several “migrant narratives”.

Care is taken to underline the specificity of the national contexts which inform the work of each author, despite the manifest commonalities they share as Caribbean writers, and further, to illustrate the heterogeneity of Caribbean thought. The analysis seeks to demonstrate that Caribbean migrant literature is far from monolithic, not only because of inevitable sociopolitical and historical differences between the distinctive territories but also because of the singularities of temperament and experience which shape the attitudes of individual writers vis-à-vis the land left behind.

At a time when, both regionally and internationally, issues of multiculturalism, migrancy and an apparent resurgence of nativism are topics of urgent discussion, *New Crossings* brings timely focus to the continuing importance of migration in Caribbean experience and in Caribbean literature.

**ANTHEA MORRISON**, now retired, was Senior Lecturer, Department of Literatures in English, the University of the West Indies, Mona, Jamaica.



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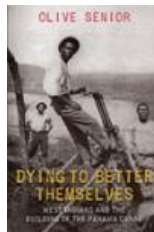
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# Obeah, Race and Racism

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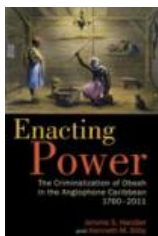
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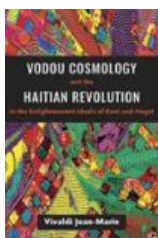
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## Obeah, Race and Racism

Caribbean Witchcraft in the English Imagination

EUGENIA O'NEAL

In *Obeah, Race and Racism*, Eugenia O'Neal vividly discusses the tradition of African magic and witchcraft, traces its voyage across the Atlantic and its subsequent evolution on the plantations of the New World, and provides a detailed map of how English writers, poets and dramatists interpreted it for English audiences. The triangular trade in guns and baubles, enslaved Africans, and gold, sugar and cotton was mirrored by a similar intellectual trade borne in the reports, accounts and stories that fed the perceptions and prejudices of everyone involved in the slave trade and no subject was more fascinating and disconcerting to Europeans than the religious beliefs of the people they had enslaved. Indeed, African magic made its own triangular voyage; starting from Africa, Obeah crossed the Atlantic to the Caribbean, then journeyed back across the ocean, in the form of traveller's narratives and plantation reports, to Great Britain where it was incorporated into the plots of scores of books and stories which went on to shape and form the world view of explorers and colonial officials in Britain's far-flung empire.

O'Neal examines what British writers knew or thought they knew about Obeah and discusses how their perceptions of black people were shaped by their perceptions of Obeah. Translated or interpreted by racist writers as a devil-worshipping religion, Obeah came to symbolize the brutality, savagery and superstition in which blacks were thought to be immured by their very race. For many writers, black belief in Obeah proved black inferiority and justified both slavery and white colonial domination.

The English reading public became generally convinced that Obeah was evil and that blacks were, at worst, devil worshippers or, at best, extremely stupid and credulous. And because books and stories on Obeah continued to promulgate either of the two prevailing perspectives, and sometimes both together until at least the 1950s, theories of black inferiority continue to hold sway in Great Britain today.

**EUGENIA O'NEAL** is an independent writer and researcher.

Originally from Tortola, British Virgin Islands, she now lives in Grenada.



## Caribbean Writers on Teaching Literature

LORNA DOWN AND THELMA BAKER

Spanning three generations of teacher-writers, *Caribbean Writers on Teaching Literature* speaks to the emergence of a distinct body of teaching styles, approaches, methods and philosophy for teaching literature. Each generation enriched by the others has extended the field of literature teaching.

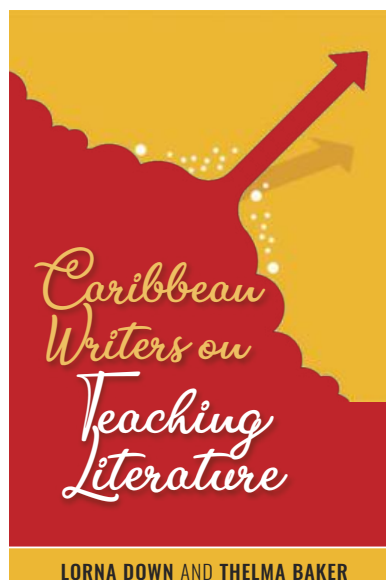
With its collection of eighteen interviews and its insightful theoretical discussions on creative ways of teaching literature, *Caribbean Writers on Teaching Literature* is an innovative and significant text on the pedagogy of literature. Grounded in the practice of teacher-writers in lecture rooms and classrooms this text has much to offer every teacher of literature. All the interviewees are teachers and writers. They bring to the field of teaching literature the perspective of the literary insider as well as the teacher. Passionate about literature, these teacher-writers highlight literature's value and necessity for enriching the quality of life in our societies.

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**LORNA DOWN** has taught literature and literature education for sustainable development at the Mico University College, Kingston, Jamaica, and the University of the West Indies, Mona, Jamaica. Her publications include a series of language and literature textbooks.

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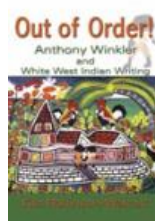
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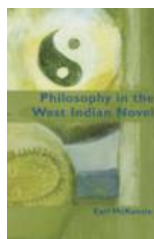
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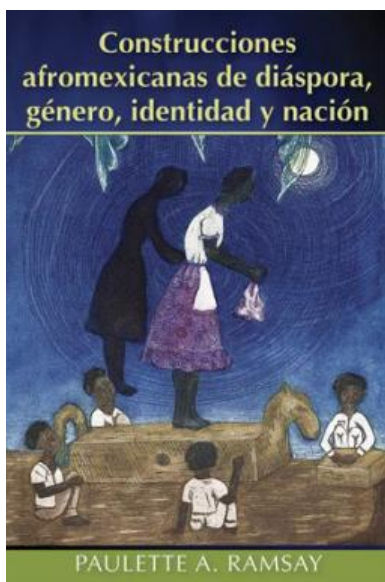
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**PAULETTE A. RAMSAY**

El estudio de Paulette Ramsay analiza la producción cultural y literaria de los afromexicanos de Costa Chica de Guerrero y Oaxaca, México, para socavar y subvertir la pretensión de mestizaje u homogeneidad mexicana.

Para la investigación interdisciplinaria, la autora se sirve de varios marcos teóricos: los estudios culturales, la antropología lingüística, los estudios sobre masculinidad, los estudios de género, la crítica feminista y amplias teorías poscoloniales y posmodernas, en tanto abordan temas tales como la pertenencia, la diáspora, la identidad cultural, el género, la marginación, la subjetividad y la nacionalidad. Asimismo, la autora señala la necesidad de acabar con todos los intentos de difundir, ya sea por razones políticas o de otro tipo, la idea de que no hay personas de ascendencia notoriamente africana en México. La innegable existencia de mexicanos claramente negros y sus contribuciones al multiculturalismo del país se registran inequívocamente en estas páginas.

Los análisis también contribuyen al propósito de ubicar la producción literaria y cultural afromexicana en el marco de una estética caribeña general y a la expansión del Caribe como un espacio histórico y cultural más amplio que incluya América Central y América Latina.

“Este trabajo seminal dará lugar a una muy necesaria rehistorización de los relatos históricos nacionales de México. . . . Los diversos paradigmas teóricos empleados para enmarcar los argumentos críticos enriquecen el trabajo intelectualmente. . . . Este trabajo constituye un estudio exhaustivo y crítico y un avance académico significativo acerca de afroméxico . . . [y] establece un diálogo interdisciplinario sin precedentes acerca de los negros en la región.”  
—Antonio D. Tillis, *profesor de Estudios Hispánicos y Decano de la Facultad de Lenguas, Cultura y Asuntos Internacionales, Universidad de Charleston*

“El texto se destaca por la lectura que propone de la poesía popular de los afromexicanos de Costa Chica y por situarlos de manera clara y coherente. Esta característica será apreciada enormemente por estudiantes y profesores. La autora contextualiza todos los textos (corridos, poemas y relatos folklóricos) mediante un análisis y una interpretación cuidadosos. . . . Este es el primer estudio completo en formato libro de la producción literaria/cultural de los afromexicanos.”

—Dorothy E. Mosby, *profesora de Español, Estudios latinoamericanos y de latinas/os, Universidad Mount Holyoke*

**PAULETTE A. RAMSAY** es profesora titular de Español en la Universidad de Las Antillas, sede Mona, Jamaica. Es una investigadora interdisciplinaria que ha hecho numerosas publicaciones en las áreas de la literatura y la cultura afrohispanica.



# Afro-Mexican Constructions of Diaspora, Gender, Identity and Nation

PAULETTE A. RAMSAY

Paulette Ramsay's study analyses cultural and literary material produced by Afro-Mexicans on the Costa Chica de Guerrero y Oaxaca, Mexico, to undermine and overturn claims of mestizaje or Mexican homogeneity.

The interdisciplinary research draws on several theoretical constructs: cultural studies, linguistic anthropology, masculinity studies, gender studies, feminist criticisms, and broad postcolonial and postmodernist theories, especially as they relate to issues of belonging, diaspora, cultural identity, gender, marginalization, subjectivity and nationhood. The author points to the need to bring to an end all attempts at extending the discourse, whether for political or other reasons, that there are no identifiable Afro-descendants in Mexico. The undeniable existence of distinctively black Mexicans and their contributions to Mexican multiculturalism is patently recorded in these pages.

The analyses also aid the agenda of locating Afro-Mexican literary and cultural production within a broad Caribbean aesthetics, contributing to the expansion of the Caribbean as a broader cultural and historical space which includes Central and Latin America.

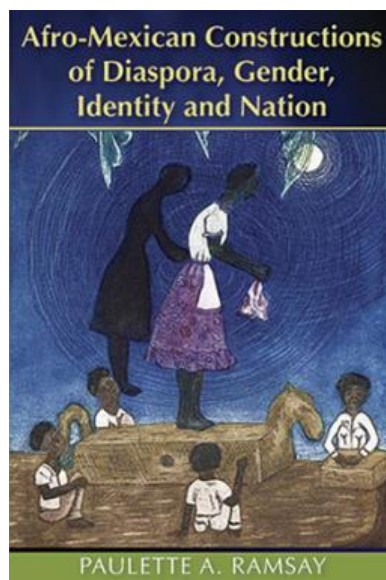
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**PAULETTE A. RAMSAY** is Senior Lecturer in Spanish, University of the West Indies, Mona, Jamaica. She is an interdisciplinary academic who has published widely in the areas of Afro-Hispanic literature and culture.



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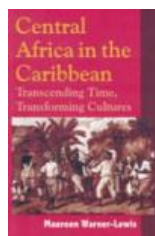
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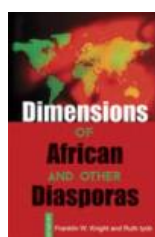
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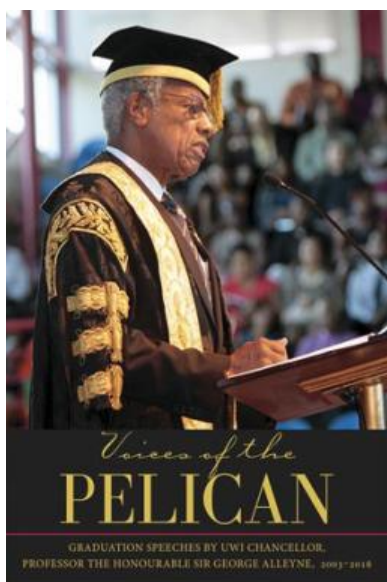
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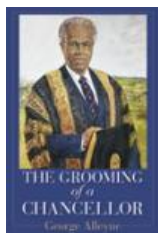
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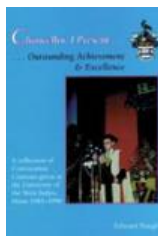


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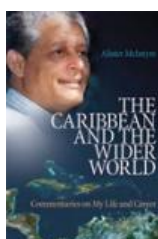
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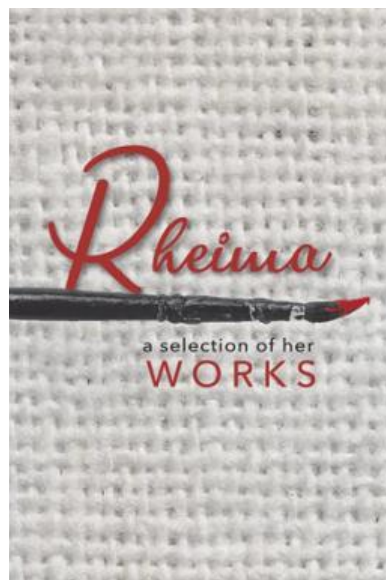
The unity of the united, functional family is discerned in the way in which Rheima depicts the natural environment in her paintings. Yet reality is suffused within the peace. A description of a painting, written by Dr Angela Ramsay, is that “It’s like a quilted Jamaican flag with the texture of butter spread over the mountains . . . yet it rejects an Edenic quality . . . to the right is a dying tree with no plumpness left in its limbs. Yet within a family of peace, the overall visual effect is that of a nurturing life-giving cumulus cloud and a tree leaving the world in peace.”

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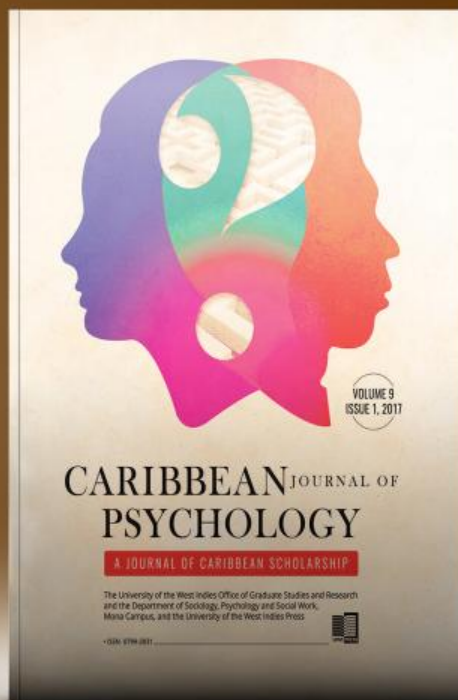
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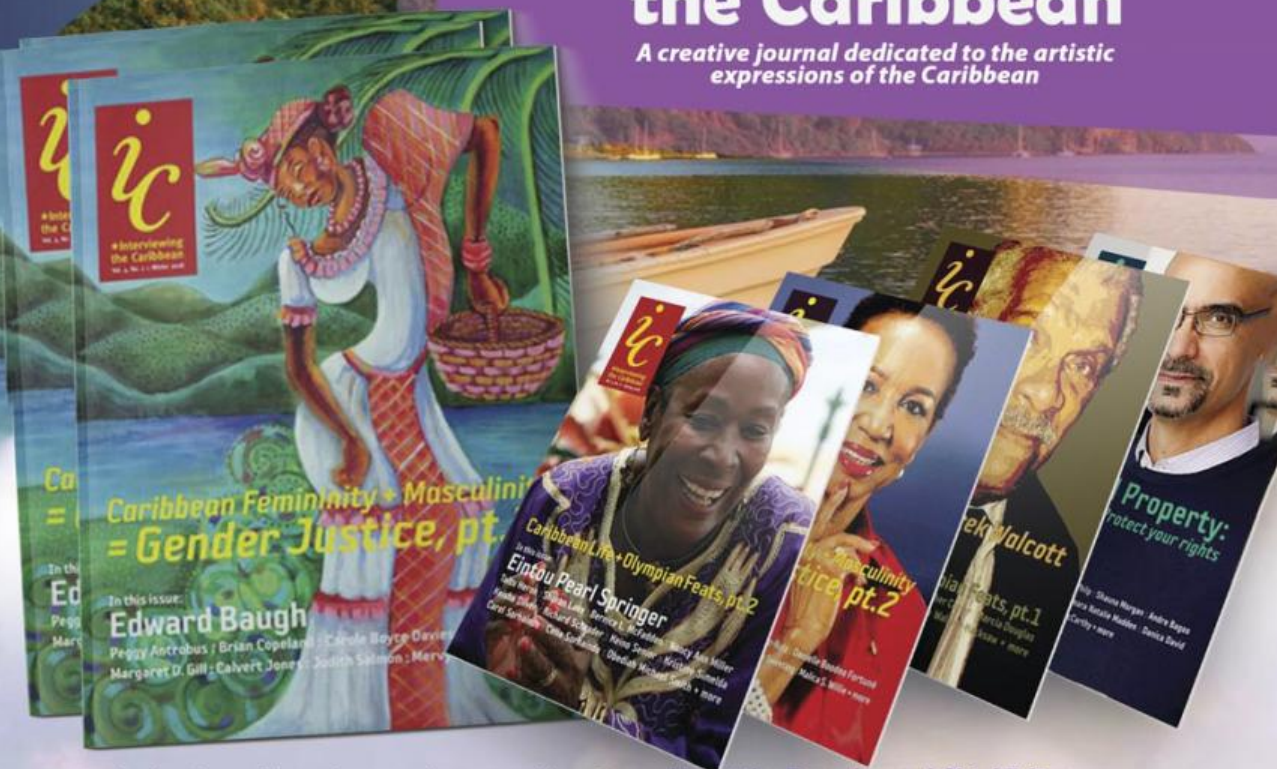
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