



**THE UNIVERSITY OF THE WEST INDIES
ST. AUGUSTINE**

FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF BEHAVIOURAL SCIENCES

Academic Year – 2017-2018

Course Title: Anthropology of Peoples of the Caribbean I
Course Code: SOCI 2010
Level: Second-year
Length: One semester
Credits: Three (3)
Pre-requisite(s): SOCI 1002 or SOCI 1000
Time and location: Day – Monday 1pm-3pm, TLC LT A1
Evening – Wednesday 5pm-7pm, FSS 102E

COURSE DESCRIPTION

What is anthropology? Anthropology is the study of human experience, and how people see and live the world in many different ways. Students taking SOCI 2010 are expected to gain a basic knowledge and engagement with anthropological methodology (“ethnography” and “ethnology”), the history of anthropology broadly conceived, the “culture” concept, and the ways in which the Caribbean is and has been embedded within a larger anthropology paradigm.

Looking forward this basic knowledge will act as a springboard for students to increase the depth and breadth of their engagement with anthropological thinking and complements the 100% coursework, second-semester, anthropology course SOCI 2031. SOCI 2010 also provides the foundations for those pursuing the Minor in Anthropology, in particular, with an understanding of the politics, debates and ideologies of race, class, ethnicity and gender in the past and present.

In this course we look out at the world from a Caribbean centre. As such you will learn a “bottom-up”, anthropological view of the history and formation of the Caribbean and its cultural diversity. This will help you to better understand the various cultural processes of mixture, pluralism and engagement that have come together to produce the Caribbean as a complex multicultural space today. Central mechanisms of “difference-making” in the colonial past and into the present such as racial hierarchy, shadism, ethnic groups, religious difference, class-inequality, gender power, and sexuality will also be discussed to better understand the ways different groups in the Caribbean have emerged and developed. The pitfalls and significance of the term “post-colonialism” will also be examined.

RATIONALE

By providing an anthropological narrative that connects the past to the present, ‘Anthropology of Peoples of the Caribbean 1’ will help students better understand the Caribbean through its living cultural and socio-economic history.

The course sets out to answer these core questions:

- What is anthropology?
- What does anthropology teach about historical representation?
- How are social groupings made?
- How do people become “essentialised”, named, represented as good/bad and who has/had the power to do this?
- What is the role of culture, religion, ritual and history in these processes of “difference-making”?
- Are social groupings such as ‘White’, ‘Coloured’, ‘Indian’ and ‘Black’ reflective of local experience or a reflection of a relationship of power with our colonial past?
- In what ways has and can the anthropologist “study up” in the Caribbean?

The course aims to answer these questions by teaching students about the history, development and contemporary culture of the Caribbean from an anthropological perspective. The course will also introduce students to the concept of multiculturalism as a continuum of political strategies and processes that range from the dangerous and conflict-inducing to the promotion of tolerance and the production of empathy. Lastly, the course will give students the necessary intellectual concepts to articulate and connect global political economy to Caribbean history, culture and contemporary politics. In particular, placing Caribbean culture(s) at the centre of an unfolding anthropology.

GOALS/AIMS

The general objectives for this course are to:

- 1) Expose students to a variety of groups and cultures in and of the Caribbean
- 2) Make course content and class discussion relevant to contemporary discussions concerning the Caribbean as a multicultural space
- 3) Teach students how to ask anthropological questions about history, post-colonialism and multiculturalism.
- 4) Get students to think comparatively by asking them how different Caribbean nations compare in their ethnic, racial, class and religious compositions across countries, regions, and time.
- 5) Encourage students to view ethnography and ethnology as important methods of cultural observation and analysis
- 6) Promote critical thinking amongst students through the discussion of anthropological theory
- 7) Make students aware of the importance of empathy in recording and documenting culture

LEARNING OUTCOMES

At the end of the course students will be able to:

- 1) Critique forms of representation and power relations
- 2) Describe the complexity of “culture contact”
- 3) Discuss how the region came to be populated, the various migratory movements and the significance of who had the power to describe the process of social integration
- 4) Evaluate various definitions of multiculturalism
- 5) Explain how religion has created, upheld, and/or subverted social order in the Caribbean
- 6) Discuss the paradox of Postcolonialism in the Caribbean
- 7) Explain and discuss what a bottom up approach to Caribbean modernity implies

LECTURER INFORMATION

Day:

Dr. Dylan Kerrigan

Office address and phone: FSS 224A, 662 2002 ext. 83061

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Office hours: By appointment

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Evening (EU):

Dr. Shelene Gomes

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Communication policy: Office hours or by appointment only

Tutor: Ms. Tori Sinanan

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COURSE CONTENT

The major concepts that will be addressed in this course are:

1. Theories of the Caribbean
2. Ethnographies of the Caribbean
3. Ethnicity and Race
4. Religion
5. Racism
6. Colonialism
7. Postcolonialism
8. Political Economy and Class
9. Studying Up
10. Cultural Hegemony
11. Modernity

COURSE ASSESSMENT

The purpose of assessment in this course is to gather evidence that students are doing the required readings, engaging in critical thinking and building their knowledge base of anthropological materials and ideas of the Caribbean from both the past and present.

The forms of assessment for this course are:

- Presentation (**In tutorial**) 20%
- Short essay (**Due week of 9th October**) 10%
- Analytic review (**Due week of 6th November**) 30%
- 2 hour end of semester exam 40%

An attendance register will also be taken in tutorials.

Presentation GUIDELINES:

The guidelines for the presentation are as follows:

Research your anthropologist using the library, the Internet, and the websites of the various Anthropological Associations around the world. You need to cover and answer the questions below.

Create a 1-2 page bulleted outline, make handout copies for everyone, and pass these out in class.

Present what you found to the tutorial class for approximately 5-10 minutes. **Do not read from your handout.**

1. Who is/was this person? Where were they born? What are/were the circumstances of their lives and times?
2. What kind of anthropologist are/were they? For example, Cultural, Sociolinguistic, Archaeologist, Biological, Medical, Economic, etc.
3. Why is/was their work important? What are their major works? Did their work cause any controversy or any shift in anthropology or social science?
4. Does their work reflect who they are/were as a person? How so?
5. What do you think of the work they did?

List of Caribbean and non-Caribbean anthropologists to choose from:

Aisha Khan	Dian Fossey
Alfred Radcliffe-Brown	Edward Tylor
Basil Reid	Elsa Goveia
Bronislow Malinowski	Emily Martin
Claude Levi-Strauss	Eric Wolf
Clifford Geertz	Franz Boas
Daniel Miller	Gabrielle Hosein
Deborah Thomas	Jean Besson

Kevin Yelvington
Lewis Henry Morgan
Margaret Mead
Mary Leakey
Marion O'Callaghan
Maximilian Forte
Melville Herskovitz
Michael Garfield Smith

Michel-Rolph Trouillot
Nancy Scheper-Hughes
Paul Farmer
Phillipe Bourgois
Ruth Benedict
Sidney Mintz
Steven Vertovec
Vera Rubin

GUIDELINES for the Short Essay:

This brief, self-reflexive essay will be a written expression of a thought that emerges from one of the readings. It will be more reflective than necessarily critical, as the latter will be required in the analytic review. It can be a concept the author introduces that you wish to probe further, a question the author poses, a place described in such a way you want to go there, a problem so movingly invoked you want to fix it.

The point is for you to highlight a thought that has struck you from a reading (and there will be at least one) and has stimulated reflection on some aspect of your life experiences. When you find this in a reading(s), reference it and then describe it fully in 600-850 words. It will be worth ten percent of your final grade.

DUE: Week of 9th OCTOBER VIA Turnitin on mylearning

GUIDELINES for the Analytical Review:

An analytical review of 2000-2500 words will be required. These reviews must:

- 1) Lay out the basic argument of the piece
- 2) Address a real world example of the concept/theory
- 3) Offer either a critique of the concept or provide a discussion for why there is a lack of awareness in mainstream society of the concept and its ramifications, and
- 4) A summary of what the author of the article has brought to your own ideas about the society you live in.

Choose from the following course readings:

N. B. YOU MAY NOT USE THE SAME BOOK/ARTICLE FROM THE SHORT ESSAY FOR THE ANALYTICAL REVIEW. FAILURE TO NOTE THIS WILL MEAN NO MARK FOR THE ANALYTICAL REVIEW ASSIGNMENT

- Besson, Jean. 2014. 'Land, Kinship and Community in Post-Emancipation Caribbean: A Regional View of the Leewards', in *Small Islands, Large Issues: Society, Culture and Resistance in the Post-Emancipation Caribbean*, edited by Karen Fog Olwig. Routledge, pp. 73–99.

- Diptee, Audra. 2003. 'Cultural transfer and transformation: Revisiting Indo-Afro sexual relationships in Trinidad and British Guiana in the late Nineteenth century,' in Sandra Courtman (ed.) *The Society For Caribbean Studies Annual Conference Papers*, Vol. 4. 2003
- Crosson, J Brent. 2014. Own People: Race, "Altered Solidarities," and the Limits of Culture in Trinidad. *Small Axe*, No. 45:18-34
- Paton, Diana 2009. Obeah Acts: Producing and Policing the Boundaries of Religion in the Caribbean. *Small Axe*, Vol. 13 (1), pp. 1–18.
- Premdas, Ralph. 1995. Ethnic Domination and Reconciliation In Multi-ethnic Societies: A Re-consideration And An Alternative To J. Furnivall And M.G. Smith. *Caribbean Quarterly*, Vol. 41 (1), pp. 76-86
- Lazarus-Black, Mindie. 2001. 'Interrogating the Phenomenon of Denial: Contesting Paternity in Caribbean Magistrates' Courts' *Political and Legal Anthropology* Vol. 24 (1), pp. 13-37
- Kerrigan, Dylan. 2016. 'Who ent Dead, Badly Wounded': The Everyday Life of Pretty and Grotesque Bodies in Urban Trinidad. In the *International Journal of Cultural Studies*

FORMAT: Size 12pt Times New Roman font. Double-spaced. Page numbered. NO PLASTIC FOLDERS, staple only. Remember to include your student ID numbers. Thank you.

DUE: Week of 6th NOVEMBER VIA Turnitin on mylearning

The end of semester exam GUIDELINES:

The exam will consist of one essay, plus short answers and multiple-choice questions. It will cover the information and definitions provided during class time. It will not try to trick students or ask for answers not covered together or discussed in class. As long as students take part in tutorial discussions and readings thereby making the ideas/concepts of the course their own they will not find the exam overly difficult.

READINGS:

In order to pass this class you will be required to complete all class readings listed on the following course calendar. In order to assess whether you have done the readings or not 80% of your final grade is dependent on assignments that reflect whether you have been doing the readings. To make your life easier and to enjoy anthropology more generally please ensure that you read. Thank you.

For the truly dedicated and interested a supplemental reading list for each week's topic is also provided. You do not have to do these readings but if you are looking for extra sources the supplemental list is a good place to start.

Toward the end of the course students will be given cards on which to write their overall impressions of the course, what they enjoyed, what they found difficult and any suggestions they have for improving the course. These cards will be anonymous and not require the students' names. The standard UWI class evaluations will also be utilised.

Have a good semester!

COURSE CALENDAR

Week 1 (Monday 4th Sept): Introductions

Who am I, who are you, what is this class about? Overview of syllabus, readings, and assignments. Tips for doing well. Advice for successful reading practice.

SECTION 1 - Anthropological Thinking:

Week 2 (Monday 11th Sept): Defining the Caribbean: Anthropological Theories of Caribbean Societies

Melting Pot, pluralism, assimilation, resistance, creolisation, acculturation, transculturation, modernity, diaspora, home, culture, race, ethnicity, the 'continuity-creativity debate' and more...

Key Readings:

- Premdas, Ralph. 1995. Ethnic Domination and Reconciliation In Multi-ethnic Societies: A Re-consideration And An Alternative To J. Furnivall And M.G. Smith. *Caribbean Quarterly*, Vol. 41 (1), pp. 76-86
- Trouillot, Michel-Rolph. 1992. The Caribbean Region: An Open Frontier in Anthropological Theory. *Annual Review of Anthropology*, Vol. 21, pp. 19-42

Supplemental:

- Khan, Aisha. 2001. Journey to the Centre of the Earth: The Caribbean as Master Symbol. *Cultural Anthropology*, Vol. 16 (3), pp. 271-302
 - Laughlin, Nicholas. 2006. *What Caribbean can mean*. Available: <http://nicholaslaughlin.net/what-caribbean-can-mean.html>
 - Smith, M.G. 1962. The Plural Framework of Jamaican Society." *The British Journal of Sociology*, Vol.12 (3), pp. 249-262
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Week 3 (Monday 18th Sept): Anthropology of the Peoples of the Caribbean

This week will take a look at different types of ethnographies on and of the Caribbean in order to discuss the insights/problems/lessons various ethnographic approaches produce. We will also consider the differences and similarities between conducting anthropological fieldwork in the past and doing anthropological fieldwork today.

Key Readings:

- Mintz, Sidney. 1960. Intro and Chapter 8. *The Worker in the Cane: A Puerto Rican Life History*. New Haven: Yale University Press
- Mintz, Sidney. 1964. Melville J. Herskovits and Caribbean Studies: A Retrospective Tribute. *Caribbean Studies*, Vol. 4 (2), pp.42-51

Supplemental:

- Rubin, Vera. 1975. The Ganja Vision in Jamaica. *Cannabis and Culture* (ed). Vera Rubin, pp. 257-269
- Slocum, Karla and Deborah Thomas. 2003. Rethinking Global and Area Studies: Insights from Caribbeanist Anthropology. *American Anthropologist*, Vol. 105 (3), pp. 553-565

SECTION 2 – Peoples, Cultures and Histories of the Caribbean:

Week 4 (Monday 25th Sept): REPUBLIC DAY NO DAY LECTURE THIS WEEK

Week 5 (Monday 2nd Oct): The “Pre-history” of the Caribbean: Migration, culture contact and social change

Looking at the archaeological record we will examine the evidence for when the Caribbean was first populated and consider the early cultural markers of our first peoples. We will discuss and imagine how the region came to be populated, the various early migratory movements, and ask if paleo-demography suggests early forms of multicultural communities in its story of pre-history of the Caribbean.

Key Readings:

- Kerrigan, Dylan. 2012. Culture Contact: Trinidad “Pre-History”, Historical Representation and Multiculturalism. *Journal of the Department of Behavioural Sciences*, Vol. (1), pp. 15-33
- Reid, Basil. 2007. Chapters 1-4 & 11. *Popular Myths about Caribbean History*. Mona: UWI Press

Supplemental:

- Curet, L. A. 2011. The Earliest Settlers. In *The Caribbean: a history of the region and its peoples*, (eds.) Stephen Palmie and Fransico A. Scarano, pp. 53-68
- Forte, Maximilian. 2004. Writing the Caribs Out: The Construction and Demystification of the Deserted Island Thesis for Trinidad. *Issues in Caribbean Amerindian Studies*, Vol. 6 (3)
- Moore, Richard B. 1973. Carib “Cannibalism”: A Study in Anthropological Stereotyping. *Caribbean Studies*, Vol. 13 (3), pp. 117-135

Week 6 (Monday 9th Oct): 1489-1800: European conquests and Colonialism in the Caribbean: Labour, Slavery, the Plantation Economy and the Politics of Resistance

What groups were forcibly transplanted to the Caribbean? Where did they come from? What was the effect on their cultural systems, social institutions and ways of life? How did these elements of culture persist, change and develop? What effect did the political economy of slavery have on the development of the Caribbean? Can we still see evidence of such social and economic relations today?

Key Readings:

- Palmie, Stephan. 2011. Toward Sugar and Slavery. In *The Caribbean: a history of the region and its peoples*, (eds.) Stephen Palmie and Fransico A. Scarano, pp. 131-147
- Sued-Badillo, Jalil. 2011. From Tainos to Africans in the Caribbean: Labour, migration and resistance. In *The Caribbean: a history of the region and its peoples*, (eds.) Stephen Palmie and Fransico A. Scarano, pp. 97-113
- Gardner, Joscelyn. Colonial Plantation Theatrics: “Staging” the Creole Body. *Catalogue – White Skin, Black Kin: Speaking the Unspeakable*, pp. 36-44
- Curtis, Isaac. 2011. Masterless People: Maroons, Pirates, and Commoners. In *The Caribbean: a history of the region and its peoples*, (eds.) Stephen Palmie and Fransico A. Scarano, pp. 149-162

Supplemental:

- Boomert, Arie. 2001. *Names for Tobago*. *Journal de la société des américanistes*, Vol. 87, pp. 339-349

Week 7 (Monday 16th Oct): Post Slavery Society in the Caribbean: From Emancipation to Independence

What was the culture and social reality of the Caribbean upon Emancipation? How did East Indian indentureship remake the social relations and cultures of the Caribbean? What do anthropologists mean when they speak of “cultural retention” and “syncretism”? What was Lloyd Best’s argument about “Automatic Solidarity” and how does the Cuban anthropologist’s Fernando Ortiz’s concept of ‘Transculturation’ bring Caribbean cultural patterns to life? What is the story of immigration of other ethnic groups in the Caribbean such as the Chinese, the Portuguese and the Syrians? Also, post-emancipation free villages and maroon societies descended from rebel slaves and wider consideration of religion and social life in Caribbean cultural patterns.

Key readings:

- Besson, Jean. 2011. Missionaries, Planters, and Slave in the age of Abolition. In *The Caribbean: a history of the region and its peoples*, (eds.) Stephen Palmie and Fransico A. Scarano, pp.317-329
- Diptee, Audra. 2003. Cultural transfer and transformation: Revisiting Indo-Afro sexual relationships in Trinidad and British Guiana in the late Nineteenth century. *The Society For Caribbean Studies Annual Conference Papers*, Sandra Courtman (ed.) Vol. 4
- Kerrigan, Dylan. 2015. Woodbrook on the Path to Independence. In *The Fires of Hope: 50 Years of Independence in Trinidad and Tobago*, (eds.) Patrick Watson pp. 153-174. Ian Randle Publishers

Supplemental:

- Best, Lloyd. 2001. Race, Class and Ethnicity: A Caribbean Interpretation. *The Third Annual Jagan Lecture*, York University, March 3, 2001
- Williams, Eric. 1961. Massa Day Done. Public Lecture at Woodford Square. Republished in *Callaloo*, Vol. 20 (4), pp. 725-730

SECTION 3: Anthropology in and of the Caribbean

Week 8 (Monday 23rd Oct): Religion and Ritual

Religion is one of the most studied topics in anthropology. Nevertheless, few anthropological concepts have been defined, revised, and criticised more often than religion. This is in part because religion is a worldview “from within,” which provides shape and meaning to one’s subjective perception of the universe and in part because religion is a cultural and historical configuration, which reflects particular social and power relations. Why and how do cultures construct the domain of the sacred in the Caribbean? How does religion create, uphold, or subvert social order in the Caribbean?

Key Readings:

- Paton, Diana 2009. Obeah Acts: Producing and Policing the Boundaries of Religion in the Caribbean. *Small Axe*, Vol. 13 (1), pp. 1–18.
- Chevannes, Barry. 1998. Introducing the native religions of Jamaica,’ in *Rastafari and other African-Caribbean Worldviews* (eds.) Barry Chevannes, pp. 1-19. New Brunswick: Rutgers University Press
- Khan, Aisha. 1999. ‘On the “Right Path”’: Interpolating Religion in Trinidad,’ in *Religion, Diaspora and Cultural Identity: A Reader in the Anglophone Caribbean*, edited by J. W. Pulis. Routledge. pp. 247-275.

Supplemental Readings:

- Tsuji, Teruyuki. 2009. ‘They don’t do culture’: Mother Kali as a Matrix of National Culture in Trinidad. *Wadabagei: A Journal of the Caribbean and Its Diaspora*, Vol. 12 (3), pp. 56–81.
- Vertovec, Steven. 1991. East Indians and anthropologists: a critical review. *Social and Economic Studies* 40: 125-161
- Look Lai, Walton. 2007. They Came in Ships: Imperialism, Migration and Asian Diasporas in the 19th Century. *The Seventh Annual Jagan Lecture*, York University, October 20, 2007
- Olmos, Margarite Fernández 1997. ‘Introduction: Religious Syncretism and Caribbean Culture’, in *Sacred Possessions: Vodou, Santería, Obeah, and the Caribbean*, edited by Margarite Fernández Olmos. Rutgers University Press, pp. 1–12.

Week 9 (Monday 30th Oct): Family and Kinship in the Caribbean

Kinship is a foundational category of analysis in anthropology. It tells the anthropologist about social bonds, relations and the transmission of culture, power and much more. How has kinship in the Caribbean been traditionally conceived? How has kinship in the Caribbean changed? What factors have affected the transformation of kinship in the Caribbean?

Key Readings:

- Besson, Jean 'Land, Kinship and Community in Post-Emancipation Caribbean: A Regional View of the Leewards', in *Small Islands, Large Issues: Society, Culture and Resistance in the Post-Emancipation Caribbean*, edited by Karen Fog Olwig. Routledge, 2014, pp. 73–99.
- Birth, Kevin. 1997. Most of Us Are Family Some of the Time: Interracial Unions and Transracial Kinship in Eastern Trinidad. *American Ethnologist*, Vol. 24 (3), pp. 585-601.
- Horst, Heather and Daniel Miller. 2005. 'From Kinship to Linkup: Cell Phones and Social Networking in Jamaica'. *Current Anthropology*, Vol. 46, (5), pp. 755-77.

Supplemental Readings:

- Smith, M. G. 1962. Introduction in *West Indian Family Structure*. Seattle: University of Washington Press.
- Smith, Raymond T. 1963. Culture and Social Structure in the Caribbean: Some Recent Work on Family and Kinship Studies. *Comparative Studies in Society and History*, Vol. 6 (1), pp. 24-46.
- Higman, B. W. 1972. 'African and Creole Slave Family Patterns in Trinidad', in *Africa and the Caribbean*, edited by Margaret E Crahan and Franklin W Knight. Baltimore: Johns Hopkins University, pp. 42–60.

Week 10 (Monday 6th Nov): Studying Up: The Politics of Race and the Logic of Racism in the Neoliberal Caribbean

How is cultural identity made and how does it work in the Caribbean? What is the logic of racism? What is difference-making? How do debates and ideas on race, ethnicity, religion and cultural identity in the Caribbean illustrate the relationship between history, inequality and neoliberalism? How do issues of race, ethnicity and class impact and shape the nexus of justice and injustice in the Caribbean as seen through the lens of the Court system

Key Readings:

- Crosson, J Brent. 2014. Own People: Race, “Altered Solidarities,” and the Limits of Culture in Trinidad. *Small Axe*, No. 45:18-34
- Elron, Elahie. 2017. *Reflections of An Interested Observer: Ethnographic Musings of the Court User’s Experience in T&T*. Port of Spain: Judicial Education Institute of Trinidad and Tobago
- Lazarus-Black, Mindie. 2001. 'Interrogating the Phenomenon of Denial: Contesting Paternity in Caribbean Magistrates’ Courts.' In *Political and Legal Anthropology* Vol. 24 (1), pp. 13-37
- Lazarus-Black, Mindie. 1997. 'The rites of domination: practice, process, and structure in lower courts'. In *American Ethnologist* Vol. 24 (3), pp. 628-651.

Supplemental:

- Kerrigan, Dylan. 2015. “Transnational Anti-Black Racism and State Violence in Trinidad.” *Fieldsights - Hot Spots, Cultural Anthropology Online*, June 29, 2015, <http://culanth.org/fieldsights/692-transnational-anti-black-racism-and-state-violence-in-trinidad>
- McClintock, Anne. 1992. The Angel of Progress: Pitfalls of the Term "Post-Colonialism". *Social Text*, No. 31/32, *Third World and Post-Colonial Issues*, pp. 84-98

- Mullings, Leith. 2005. Interrogating Racism: Toward an Antiracist Anthropology. *Annual Review of Anthropology*, No. 34:667-93

Week 11 (Monday 13th Nov): Leisure, Sport, Music and the Arts in the Caribbean

In this section we will look at the cultures of the Caribbean's people through the lens of leisure, sport, music and the arts. Carnival, dancehall, picong, and cricket will provide a starting point to discuss how Caribbean culture is the same but different from other cultures.

Key readings:

- Hope, Donna P. 2006 Passa Passa: Interrogating Cultural Hybridities in Jamaican Dancehall. *Small Axe* 11.1, pp. 125-139.
- Kerrigan, Dylan. 2016. Languaculture and grassroots football: Small goal in Trinidad. In *The International Review for the Sociology of Sport* vol. 51 no. 6 pp. 735-751
- Kerrigan, Dylan. 2016. 'Who ent Dead, Badly Wounded': The Everyday Life of Pretty and Grotesque Bodies in Urban Trinidad. In the *International Journal of Cultural Studies*

Supplemental:

- Eriksen, T. H. 1990. Liming in Trinidad: the art of doing nothing. *Folk* Vol.32: 23-43
- James, C.L.R. 1963. Chapter 1 in *Beyond a Boundary*. New York: Pantheon Books.
- Herskovits, Melville J. 1945. Trinidad Proverbs ("Old Times Saying So"). *The Journal of American Folklore*, Vol. 58 (229), pp. 195-207

Week 12 (Monday 20th Nov): Gender and Sexuality: Rights, politics and discrimination as neo-colonial practice

In this section we will consider how gender and sexuality intersect with Caribbean culture and history. Notions of Caribbean masculinity and femininity will be deconstructed. What are the roles, behaviours and attributes associated with each? How do such elements complicate and produce Caribbean culture? What are the historical connections? Sexuality as a cultural and social aspect of human life will also be opened up with a view to understand wider issues of discrimination, identity and politics in Caribbean society

Key readings:

- Kempadoo, Kamala. 2009. Caribbean Sexuality: Mapping the Field. *Caribbean Review of Gender Studies*, Issue 3.
- Lindsay, K. 2002. Is the Caribbean male an endangered species? *Gendered Realities: Essays in Caribbean Feminist Thought*, Mohammed, P (ed) pp. 56–82. Kingston, Jamaica: The UWI Press
- Beckles, Hilary (2003). 'Black Masculinity and Caribbean Slavery,' Rhoda Reddock (ed.) *Interrogating Caribbean Masculinities*, Kingston: UWI Press.

Supplemental:

- Castello, J. 2006. “Where have all the feminists gone”: learning lessons of a long time passed in the women's movement in the Caribbean. *Caribbean Quarterly Special Issue on Unravelling Gender, Development and Civil Society in the Caribbean*, Vol. 52, Nos. 2 and 3: 1–13.
- Ghisyan, Krystal. 2015. Queer-(in’) the Caribbean: The Trinidad experience. In *The Global Careers of Queerness: Re-thinking Same-Sex Politics in the Global South*. Ashley Tellis and Sruti Bala (eds). Thamyris/Intersecting: Place Sex and Race Series. Amsterdam

Week 12 (Monday 27th Nov): What have we learned

- Revision Tips

TUTORIALS:

Tutorials are a time for discussion of ideas, thoughts, and information from the lectures. It is not another lecture. Each tutorial begins with presentations by students on anthropologists, followed by a discussion that addresses the questions below and more.

Please sign up to a tutorial slot. Tutorials begin in the second week of the semester.

TUTORIAL QUESTIONS

In order to assist your reading and guide your thinking about the readings here are a list of the questions and topics you will be required to discuss in tutorials.

Tutorial: Defining the Caribbean

How has the Caribbean been conceptualised/described/defined in scholarly work?

What theories can be used to define the Caribbean?

What challenges do we face in defining the Caribbean?

What is your favourite anthropological theory/concept about the Caribbean and why?

Tutorial: Anthropology of the People of the Caribbean

What are some 20th Century ethnographies of the Caribbean?

What stories and experiences do they tell us about?

How does Sidney Mintz talk about socio-cultural change?

How do cultural changes come about? What factors do anthropologists see as dominant?

What processes do you think are most dominant in cultural change today?

Why was ethnography in the past the same but different to ethnography in the present?

Tutorial: The “Pre-history” of the Caribbean: Migration, culture contact and social change

What are some of the myths of Caribbean ‘pre-history’?

What distinguishes the various indigenous groups found in the Caribbean?

What research methods have been used to investigate these groups, their origins and their languages?

What is “cultural contact”? How and why is it significant to the Pre-Columbian Caribbean? How did contact change the economic, social and political organization of the indigenous groups found in the Caribbean and on mainland Central and South America?

Why do you think Amerindians have been erased from our recent past and the present?

Did ‘civilizations’ exist in the New World prior to European contact?

What were they like? How did they live? Where was their home?

What happens when two different cultures meet for the first time? These seem repetitive

Tutorial: 1489-1800: European conquests and Colonialism in the Caribbean: Labour, Slavery, the Plantation Economy and the Politics of Resistance

What are some stereotypes of African families that have been purveyed over time and through academic work?

What is the “Creole body”? How was it staged? What was the Plantation Economy? Was it a class-based system?

What does Curtis mean by masterless people? Who were they? How did they live?

How did the enslaved resist? What were some of the strategies they used?

Tutorial: Post Slavery Society in the Caribbean: From Emancipation to Independence

To what extent did East Indians remain separated from mainstream Caribbean society in the 1800s-early 1900s?

Describe the Chinese experience and integration into Caribbean Society – economic, political and social involvement.

What was a “Crown Colony”? What did it mean for local political culture?

What was the role of Carnival in post slavery society from Emancipation to the late 19th Century in Trinidad?

Tutorial: Religion and Ritual

How have cultures constructed the domain of the sacred in the Caribbean?

What implications has religion had for social order in the Caribbean? How has it created, upheld, or subverted the social order?

How has religion recreated social divides and hierarchies in its articulation with race and ethnicity?

Have religions changed? How and why?

Tutorial: My mother who fathered me: Family and Kinship in the Caribbean

How has kinship and family historically formed in the Caribbean?

What are the significant factors for the historical transformation of kinship in the Caribbean?

Based on the Higman reading, nuclear families were popular amongst Africans in Trinidad. What accounts for the adoption of nuclear family types versus others (e.g. matrifocal and extended)? Under what circumstances could each be seen?

Host and Miller describe the use of cell phones among working class/lower income Jamaican men and women to create linkages for ones everyday survival rather than relying solely on kinship networks. Are link-ups a substitution for kinship?

How has technology and its shifts fostered or changed the traditional forms of kinship and family?
What are the perceived benefits and drawbacks for people involved in this practice of 'linking up'?
How has kinship changed between your grandparents' days, your parents' days and you own?

Tutorial: The Politics of Race and the logic of Racism in the Neoliberal Caribbean

Studying power and responsibility: How does the past impact the present?
Why do a few groups have power over the many?
What is the nation? What are processes of nation building? How is the nation defined and by Whom?
Who is the 'Other'? How does this concept factor into nation-building?
Do we have power or lack power, and in what ways? Where does power originate from in our society?
How do courts of law and the Justice System reproduce long standing patterns of inequality?
What are rites and rituals of the court system?
What are the racial politics of everyday life in the Caribbean?

Tutorial: Leisure, Sport, Music and the Arts in the Caribbean

What can leisure reveal about social structure?
Who is in charge on the small-goal football field?
Using examples, from your life and everyday interactions, how do colloquial language and lingo affect your conversations?
How has passa passa been used as a commentary on Jamaican Culture?
What is culturally specific and original about "liming"?

Tutorial: Gender and Sexuality

Is 'Male Marginality' a real threat?
How is science and epistemology 'male'?
Please describe and discuss the field of Caribbean sexualities
Explain "women's liberation from their historic marginalization under patriarchy".
Who does patriarchy favour? Whose interests does feminism reflect/defend?
Explain the sex-gender model of biological determinism and its limitations.
Can the historical damage done to the institution of masculinity during imperialism, slavery and colonialism be connected to issues of masculinity in the Caribbean today?

OTHER INFORMATION

Plagiarism

Plagiarism is a form of academic dishonesty. I take plagiarism and academic dishonesty very seriously, and I am required to report cases to the Head of the Behavioural Sciences Department, whose policy is to fail students for the course or expel them from UWI completely. Be sure to ask the instructors if you have any questions about what constitutes plagiarism.

In writing papers, you must properly cite all sources (1) directly quoted, (2) paraphrased, or (3) consulted in any fashion. Sources include all printed material as well as the Internet. Proper citation means using a standard citation format: MLA, APA, or Chicago. Quoted and paraphrased material should be “sandwiched”, a clear beginning and ending to the material should be indicated by quotation marks, or, in paraphrases, by the source name at the beginning and the citation at the end.

It is also considered plagiarism if you merely rework source material, placing an author's thoughts in other words without contributing your own ideas. For that reason, you must include some kind of source note whenever drawing on someone else's interpretation. A source note can be a sentence or more in your paper, or it can be a footnote. A source note should clarify the extent to which your interpretation is indebted to your source, explaining both (1) what you use and (2) where you depart or differ from the source.

It is also considered plagiarism to submit drafts, response papers, and other informal assignments without properly citing sources and acknowledging intellectual debts. Failure for the course is the typical sanction in such cases.

You must receive prior permission from the course lecturers if you want to submit a paper or part of a paper that you have written for a previous class.

I expect all work that you do to be your own original work. And let us be as clear as possible. If you are caught plagiarising **YOU WILL BE CALLED OUT ON IT WITH ALL THE SERIOUS REPERCUSSIONS THIS ENTAILS.**
