This book describes an ambitious project in the decolonization of knowledge: the construction of an integrated indigenous curriculum leading to a baccalaureate degree based on the cosmology, philosophy, history, and literature of the Mixe of Santa Maria Tlahuilotetlap, Oaxaca. Outlines a model allowing for participation at ethnic, regional, and national levels.


Via a detailed analysis of the high extension rate and complex voting patterns in predominantly Maya as well as ladino districts on the referendum designed to measure civilian support for the constitutional redefinition of Guatemala as a “multicultural, ethnically plural, and multilingual state,” Warren examines the prospects for Mayan issues to be addressed in national politics despite the failure of the referendum.

589 Watanabe, John M. With all the means that prudence would suggest: “procedural culture” and the writing of cultural histories about power about 19th-century Mesoamerica. [J. Lat. Am. Anthropol., 6:2, 2000, p. 134–175, bibl.]

In this important article examining administrative records from late-19th-century western Guatemala, the author suggests that in writing cultural histories of power, his notion of “procedural culture” is more useful than current conceptions of hegemony, which tend to dichotomize power relations either in terms of state domination and/or popular resistance.


Yetman’s account of his travels by foot in the rugged gorges between Sonora and Chihuahua, among the Guarijio, the least known group in Mexico, is a book of deep wisdom and comprehensive sensitivity. With special reference to ethnobotany, it is the first in-depth ethnographic description of the Guarijio in 40 years.

591 Zapata Novoa, Juan; Carlos Incháustegui; and Victor Zúñiga. La sociedad mexicana y sus pueblos indígenas a fines del siglo XX. Monterrey, Mexico: Univ. de Monterrey, 2000. 231 p.: bibl. [Col. UDEM 2000]

Discusses trends in the relationships between indigenous peoples and national institutions to show how indigenous peoples are now speaking for themselves and have become a force for social, political, and cultural change.


Informative overview of the rituals, symbols, and celebrations associated with the Day of the Dead describes practices in diverse regions of Mexico and among many of the country’s indigenous groups. Also provides useful background on the cultural significance of death and its celebration in precolumbian and colonial times.

West Indies

LAMBROS COMITAS, Gardner Cowles Professor of Anthropology and Education, Teachers College, Columbia University

THE HLAS 61 CHAPTER ON WEST INDIAN ETHNOLOGY includes publications of a social and cultural anthropological nature dealing with the Caribbean archipelago, the Guianas, Belize, and the several West Indian cultural enclaves
located in other parts of the surrounding mainland. It contains 80 annotations of publications, approximately four-fifths of these dealing with the following countries or dependencies: Antigua, Barbados, Bahamas, Belize, Bermuda, Cayman Islands, Cuba, the Dominican Republic, French Guiana, Guyana, Haiti, Jamaica, Martinique, Montserrat, Puerto Rico, St. Lucia, Trinidad and Tobago, and Venezuela. The remaining fifth deals with the Anglophone Caribbean or the Caribbean in general. Numerically, the countries or regions best represented are Jamaica (23 percent) followed by general Caribbean (15 percent), Guianas (14 percent), Trinidad and Tobago (11 percent) and Haiti and Barbados (each with 10 percent). The publications cited cover a wide range of subject matter that, for the convenience of the reader, can be sorted into three somewhat overlapping categories: contemporary social issues, traditional research topics, and diachronic and historical studies.

CONTEMPORARY SOCIAL ISSUES

There is increasing interest in politics, regional linkages and attendant problems, and in public and domestic manifestations of violence. For annotations on politics, see Scott's critique of classic approaches to the study of Jamaican politics [item 666], Gray's intriguing analysis of rogue culture and the Jamaican lumpenproleteriat [item 630] and Klein on new directions for drug control in the Commonwealth Caribbean [item 643]. About regional matters, see Amit on citizenship, labor, and expatriacy in the Caymans [item 594], Maurer [item 650] on the links between telecommunications and politics in the creation of the off-shore financial services industry, and Sheller on the exclusion of the Caribbean from the imagined time-space of Western modernity [item 667]. For local-level issues, see Waters on the trials and tribulations of heritage tourism in Port Royal [item 673], Wardle's innovative ethnography of cosmopolitanism in Kingston [item 672], as well as Minn's exploration of a folk illness in rural Haiti [item 653]. With reference to current realities in Haiti, see Kovats-Bernat on pragmatic strategies for fieldwork amid violence and terror [item 644]. For other studies dealing with violence, see Chevannes on confronting the culture of cruelty [item 615], Trotz on women and violence in Guyana [item 670], Lazarus-Black on the “success” of the Trinidad and Tobago Domestic Violence Act of 1991 [item 645] and Chucho and Camacho's compilation of country reports on racism and associated problems in Venezuela and Latin America [item 619].

TRADITIONAL RESEARCH THEMES

Religion. See Taylor's [item 657] collection of articles dealing with religion, identity, and cultural differences in both the Hispanic and non-Hispanic Caribbean. Two authors deal with religious phenomena in Jamaica: Austin-Broos on Pentecostal and Baptist churches and their relation with the state [item 597] and Barnett on Rastafari dialectism [item 599]. Two authors discuss religious practices in Cuba: Hearn focuses on Afro-Cuban religions and the consequences of commercial development in Havana [item 632] and Hernandez provides a guide to santeria [item 635]. The bulk of work on religion in this section has been on Haiti and Vodou. For example, see Apter's excellent work on African origins and creolization [item 595], Dubois' review of four recent works on the study of Vodou [item 626], Michel's essay in praise of Vodou as mode of survival [item 652], and Aracena on a Haitian-born Gagà in the DR and the issue of negritude in that country [item 596].

Women and gender studies. On women, see Berkeley-Caines on health and race in urban Guyana [item 601], Clarke on domestic workers in Jamaica [item 617]
and Trotz on the roles of Guyanese women (item 671). Gender studies are dealt by Kempadoo on theory and research on Caribbean sexuality (item 641), Barnes on the psychosocial effects of the Montserrat volcanic disaster (item 598), Bolles on Michael Manley and gender equality in the Commonwealth Caribbean (item 608), Browne on female entrepreneurship (item 611), Chevannes on gender and adult sexuality (item 616), Henry-Lee and LeFrank on private property and gender in Guyana and Barbados (item 633), Leo-Rhynie on gender and education (item 647), Matthews and Murray on predictors of marital satisfaction in urban Guyana (item 648), Mohammed on gender negotiations among Trinidadian Indians (item 655).

Ethnicity, creolization and identity. For works related to ethnicity, see Kas-sim on education and socialization of Trinidadian Indo-Muslims (item 640), Rooop-narine on Indo-Caribbean migration (item 662), and Alleyne on the construction and representation of race and ethnicity (item 593). Interest in creolization issues appears to be on the increase. See Apter (cited in religion above) as well as Bolland on creolization and creole societies (item 606), Browne on creole economics in Martinique (item 611), Maurer on Herskovits and creolization studies (item 649), Puri’s critique of Caribbean cultural studies (item 660), and Besson’s excellent book on the evolution of a Jamaican town into a peasant village (item 602). Identity remains a major research topic well represented in the publications of this section. For example, see Dawdy (item 622) and Paponnet-Cantat (item 658) on food and Cuban identity, Scher on Carnival and the formation of a Caribbean transnation (item 1558), Duany on Puerto Rican identity at home and in the US (item 3513), Kerkhof on circular migration and language struggle in Puerto Rico (item 642), Reddock on contestations over culture, class, gender, and identity in Trinidad (item 662), Deen on genealogical approaches to locating Trinidad roots in India (item 624), and Fox, Smith, and Wilson on adolescent self-image in Trinidad and Tobago (item 629).

Popular culture. This is a comparatively new but fast-growing research focus for anthropologists and allied disciplinarians. Curwen Best has three publications of this kind: a survey of Barbadian folklore and popular culture (item 604); tracking ringbang, the first post-soca dancehall music (item 605); and early post-soca tendencies in Caribbean music (item 603). Others include Edmondson on Caribbean women and the politics of public performance (item 627), Ramnarine on the development of an Indian-Caribbean musical tradition (item 661), and Saunders on sexual economy and dancehall music in the global marketplace (item 664).

DIACHRONIC AND HISTORICAL STUDIES

The use made of archeological, ethnohistorical or historical publications by researchers studying the present continues to grow. Publications of this kind cited below are listed in three broad chronological categories: pre-European contact, slavery, and post-slavery.

Pre-contact. See Curet on descent and succession in protohistoric chieftdoms in the Greater Antilles (item 621), LeCount on feasting and political ritual among the late classic Maya (item 646), Bos on reliability of early Amerindian information about the Guianas and its inhabitants (item 609), Burnett on 19th-century geographical exploration and Amerindians of British Guiana (item 613), and Collazo on contemporary images of the Puerto Rican indigenous world (item 618).

Slavery. Publications on this topic cover a wide range. For example, Bolland describes the development of the unique Belizean slave system (item 606), Brown deals with spiritual terror and sacred authority in Jamaican slave society (item 610), Buckridge studies plant substances in Jamaican slave dress (item 612), Smith and
Maxwell detail a Bermuda slave smuggling trade (item 668), Thompson's collection of essays deals broadly with Caribbean slave experience (item 638), and Handler describes and analyzes all known autobiographical slave accounts from British America (item 631).

Post-slavery. Mohamed studies the history and role of the Guyanese print media with particular reference to politics and race (item 654), Mohammed examines the ways in which Caribbean societies use symbolic references to empire and colonization (item 655), Bellegarde-Smith explores African-Caribbean links (item 600), Howard describes Black Seminoles from their ethnogenesis in Florida to their retreat to the Bahamas (item 636), and Deagan and Cruxent deal with the historical archeology of Columbus' first community in the New World (item 623)

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I close on a personal note. Since 1967, when first I started compiling this section for HLAS, I relied very heavily for this task on the Caribbean Library of the Research Institute for the Study of Man. This library, which I helped nurture, had a splendid collection of Caribbeana, most notably of non-Hispanic Caribbean materials. Under new leadership in recent years, RISM, long a bulwark of Caribbean research, appears to have shifted its academic and topographical foci. Most lamentably, this shift is exemplified by the dissolution of its library, a collection utilized by thousands of graduate students and professional Caribbeanists over the years. The loss of the library and the apparent change of interest on the part of RISM is a serious blow to Caribbean scholarship.


Noted sociolinguist explores the processes of racial and ethnic construction and representation with specific reference to Jamaica, Martinique, and Puerto Rico. These societies formed by the three major colonial powers, each with differing plantation types and different contemporary political circumstances, offer insights into differences in these processes and their outcomes.


Analysis of the institutionalization of a postcolonial Cayman system that separates work from citizenship and the problems engendered by this division. Despite the fact that the various socioeconomic interests appear to be in accord with the status quo there are increasing tensions between native Caymanians and expatriates due, in part, to the fact that the international community took form through channels carved out for it by local state interests and regulations, in a system that defines "citizenship as a terrain for competing entitlements."


Well-argued, theoretically sophisticated contribution "to the problematic question of African origins and to the scholarly debate about creolization in the black Americas." Interesting analysis utilizes a Yoruba-Dahomean cultural hermeneutic as framework for probing the division between Petwo, the supposedly more Creole line of Vodou, and Rada with its supposedly direct ties to a mother Africa. Included are short sections on the dynamics of creolization and the role played by Duvalier in elevating Vodou on the national scene.

Opening with the oral history of a Haitian-born Gagà hungan in the Dominican Republic, author examines the issue of négritude in light of popular religiosity in that country. Descriptions follow of the Taino myth in the San Antonio fiestas of Yamasá, Afro-Hispanic syncretism in the fiestas honoring the Virgen de la Altagracia in the Villa Mella community of Mata los Indios, and the Corpus Christi fiestas in Santa María de San Cristóbal.


Instructive study of the role of Pentecostal and Baptist churches and their relation with the state. Contains sections on the Pentecostal experience with mobility through the church, confronting race and class in the church, and formal preaching to the state, as well as observations on the less than consequential impact of modern state secularism on the Pentecostal and Baptist faithful.


Based on interviews carried out in U.K. and Montserrat with 36 females and 24 males, author explores the psychosocial effects [which she finds not to be homogenous] and the coping strategies utilized to deal with the aftermath of the violent volcanic eruptions commencing in 1995. Data analysis indicates that there are significant differences in the disaster responses of men and women and that traditional gender roles and access to resources play major roles in determining such differences.


Short essay in which author examines "the essentially dialectical nature" of the Rastafari movement and its "simultaneous collective and individualistic orientation." Argues that if the movement is to survive and succeed it needs to emphasize the collective more than the individualistic dimensions of its epistemology.


Prolegomena for a study of the evolution of thought and behavior of westernized elites of the African diaspora with a focus on the oligarchies of Sierra Leone, Liberia, and Haiti and an emphasis on political economy.


Of particular use to medical anthropology, data from cross-sectional survey, including 654 interviews, of a multistage probability sample of households in the Greater Georgetown area are used to explore "some of the issues necessary for the development of health profiles that go beyond aggregate numbers in official statistics."


A solid contribution to our understanding of important anthropological controversies with a Caribbean focus. Based on a wide-ranging examination by a "positioned subject" of the two sociocultural histories (Euro-Caribbean and Afro-Caribbean, plantation and peasant) of a major planter town in colonial Trelawny and its evolution into a peasant village. Key to the author's analysis of colonization, struggle for freedom, justice and equality, and culture-building are the linked concepts of kinship and land and the attachment of lineage to property.


Author traces evolution of ringbang, a post-soca dance hall musical form, and its divergence from mainstream soca in the context of the increasing impact of digital and other technology on the music culture of the region.

604 Best, Curwen. Roots to popular culture: Barbadian aesthetics: Kamau Brathwaite to hardcore styles. London: Mac-
Survey of various forms of folklore and popular culture exhibited in contemporary Barbados and in its history. Taking up the challenge to understand Barbados from the grassroots, each form is analyzed from cultural, structural and historical perspectives. Text concentrates on orality, performance and song as cultural continuities that extend from African roots and slavery.

605 **Best, Curwen.** Technology constructing culture: tracking soca's first "post-". [Small Axe, 9, 2001, p. 27-43]

Author argues need for interpreting Caribbean culture and its music from fresh standpoints. For example, even though that culture and music have never been static, recent developments in music technology "propelled" developments within the music. During the 1980s, "transforming" Caribbean cultures interfaced with "the revolution in digitized music technology" produced the "highly streamlined dance music, ringbang."


Useful exploration of the theoretical ambiguity of the Creole-society model preceded by a review of the two most influential models of Caribbean society among English-speaking intellectuals in the 1960s—plantation society and plural society. Author concludes that there is a need to reconceptualize colonial societies in dialectical terms given their inherent conflicts and contradictions.


Drawn from a collection on the diverse rural and urban contexts of Caribbean slavery, author examines the development of the unique Belizean slave system based on the extraction of timber. Specifics of the division of labor, labor processes, settlement patterns, demographic characteristics and relations between enslavers and enslaved are described and contrasted to other patterns of slavery in the Caribbean.

608 **Bolles, Augusta Lynn.** Michael Manley in the vanguard towards gender equality. [Caribb. Q./Mona, 48:1, March 2003, p. 45–56]

Beginning with Manley's published view of the critical role of women in society, author deals first with the social construction of gender (male domination and female subordination) and trade unionism in the Commonwealth Caribbean then follows with vignettes of women leaders from Jamaica, Guyana, and Barbados in the trade union movement. Despite slow changes in trade unionism, the shift from female subordination to gender equality in political life has yet to occur.


Detailed examination of the reliability of early Amerindian information about the Guianas and its people, possible misinterpretation of Guianese ethnohistory by historians and the corrections to be made in relevant ethnohistoriographies. Author offers evidence that, contrary to past and present authority, early native data was sound, the existence of the so-called mythical tribes had, unfortunately, long been ignored, and that several other substantive and methodological correctives would have to be inserted in the record.

610 **Brown, Vincent.** Spiritual terror and sacred authority in Jamaican slave society. [Slavery Abolit., 24:1, April 2003, p. 24–53, bibl.]

Instructive analysis of the use made by slave masters of spectacular terror and the affective power of the dead and awe of the afterlife as staple features of social control. Actual cultural forms converged and were redefined over time given "the practical demands of domination on the one side, and of survival struggles within slavery on the other."

611 **Browne, Katherine E.** Creole economics and the Dèbrouillard: from slave-based adaptations to the informal economy
Creole economics, "a culturally informed view of the informal economy in Martinique," consists of those economic practices that draw on Creole values and stem from Creole adaptations. Actors involved in these practices are commonly referred to as débrouillards, crafty, clever, cunning, somewhat unscrupulous persons who place high value on liberty and autonomy and who might well pursue a variety of income-generating activities alongside their formal sector work. This Creole adaptation and its actors are placed by the author in Martinican sociocultural history.

Buckridge, Steeve O. The role of plant substances in Jamaican slave dress. [Carrib. Q./Mona, 49:3, March 2003, p. 61-73]
Description of local plant fibers, pigments and bark used in the production and care of slave and freed women's dress. Author considers these usages "Africanisms" or cultural retentions (a la Herskovits).

Burnett, D. Graham. "It is impossible to make a step without the Indians": nineteenth-century geographical exploration and the Amerindians of British Guiana. [Ethnohistory/Columbus, 49:1, Winter 2002, p. 3-40]
Utilizing expedition accounts, the multiple functions of the Robert K. Schomburgk and William Hilhouse expeditions into the Guianese interior are critically examined. Author indicates the consistent entanglement of carrying out "scientific" work (including ethnographic) with colonial renaissance and administration. Also of interest are European conceptions and depictions of "dependent" Amerindians in expedition journals and the contradictory fact revealed in these accounts that the expeditions depended on these "dependent" natives for survival and success.

Short commentary on increasing cruelty (i.e., violence in excess) in Jamaica. While there is not yet a culture of cruelty in that country, steps must be taken to arrest its development.

Brief but insightful discussion of gender and adult sexuality with an initial emphasis on relevant values strongly held in the Caribbean (e.g., sexual intercourse should begin early; early onset of sexuality avoids dangers of ill-health resulting from repression; sexuality is fundamentally heterosexual). For review of entire book, see item 1544.

Clarke, Mary P. Domestic work, joy or pain?: Problems and solution of the workers. [Soc. Econ. Stud., 51:1, March 2002, p. 133-179]
At three focus group meetings, 23 Jamaican domestic workers provide data on conditions of living, problems of employment, and coping strategies (e.g., prioritizing use of funds, saving, reliance on social networks, religion).

Presents 30 contemporary drawings of images of the Puerto Rican indigenous world, each accompanied by a short, quasi-ethnographic explanatory text. Followed by a short, illustrated section on local petroglyphs.


Compilation of brief reports on racism and associated problems in the African-descended communities of Venezuela, Bolivia, Colombia, Ecuador, and Peru followed by meeting reports of Afro-Venezuelan organizations, the Afro-Venezuelan Declaration and documents of the third universal conference on racism, racial discrimination, xenophobia, intolerance and linked patterns.


Utilizing a structured interview format, 56 entertainment coordinators from 17 hotels mostly in Jamaica but also in Antigua, Barbados and St. Lucia provide data on the benefits and costs of management policies aimed at encouraging close attachments between service employees and customers. Analysis is generally critical about the suitability of such attachments.

621 Curet, Luis Antonio. The chief is dead, long live... who?: descent and succession in the protohistoric chiefdoms of the Greater Antilles. [Ethnohistory/Columbus, 49:2, Spring 2002, p. 259–280, bibl.]

Author argues that the specific rules of succession attributed to Taino chiefdoms and long accepted by scholars were based on unfounded assumptions that confused rules of succession with rules of descent. Reinterpretation of data suggests that the rules "were not simply about the right to govern through descent but were a form of customary law that was manipulated by chiefs to consolidate and stabilize power." For archeologist's comment, see item 233.


Elegant tracing of the "iconic connection" between sitio (the small family farm) and the Cuban nation, a connection, author argues, shaped by "a build-up of discourses and experiences linking Cuban nationalism, cooking, and agrarian resistance" that led to the emergence of a symbolically important cuisine that helped define "native Cuba."


Historical archeology of Columbus' first organized community (1500 men) in the New World. More than just presenting the material aspects, spatial organization, and the physical and cultural landscapes of this first settlement, the authors explore the changes in Spanish strategy that ensued after the early demise of La Isabela and its impact on the planning of early-16th century settlements on Hispaniola and on the genesis of Spanish-American society. Also see annotation of companion volume by the same authors: Columbus's outpost among the Tainos, item 236.

624 Deen, Shamshu. Lineages and linkages, solving Trinidad roots in India. Princes Town, Trinidad and Tobago: Shamsu Deen, 1998. 183 p.: bibl., ill., ports.

Somewhat overpersonalized account of travel to India in which author continues to explore genealogical approaches for establishing the arrival of Indian ancestors in Trinidad, for establishing ties with living relatives in India, and for connecting family residents in India with living but unknown relatives in Trinidad.


Nicely argued, well-crafted monograph in which author approaches "the construction and representation of Puerto Rican identity as a hybrid, translocal, and postcolonial sense of peoplehood. Recommended reading. For additional comment, see item 3513.


Review of four recent works that "make new contributions" to the study of Vodou (by Donald Cosentino [ed.], Sandra Barnes [ed.], Margarite Fernandez Olmos and Lizabeth Paravisini-Gebert [eds.] and Joan Dayan) suggests that although these books provide no particularly coherent strategy for
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Vodou studies they do move away from traditional approaches such as African retentions or cultural syncretisms and indicate the need for approaches that bridge anthropology, history, and literary analysis.

Interesting essay utilizing class discourse on conflicting ideologies surrounding contemporary black, brown, white, and Asian women's public performance, particularly in national and international beauty pageants, in calypso contests, and other popular cultural forms prevailing in the Caribbean public sphere.

Collection of 16 previously published articles and speeches by former minister of education. All but one of the essays are in Dutch. Topics discussed include language and language policy, literature, emancipation and identity, and Winti. [R. Hoefte]

Based on a sample of 465 students, authors use a multidimensional conceptualization of self-image “to assess how Trinidad and Tobago adolescent females and males appraise their socioemotional functioning.” Somewhat surprisingly, subjects in the study were found to be well adjusted in relation to all the significant aspects of personality adjustment. In sum, subjects reported positive evaluations of the self and very much appear to have good socioemotional adjustment.

630 Gray, Obika. Rogue culture or avatar of liberation: the Jamaican lumpenproletariat. [Soc. Econ. Stud., 52:1, March 2003, p. 1–33]
In the context of the charged sociopo-
Explores connections among various African religions, the cultural identity and historic experiences of Caribbean peoples, and the rediscovery of the African past as an important aspect of national identity in Trinidad and Tobago. Recognizing dynamic doctrinal and ideological changes that have taken place within these religions, author identifies the legislative and social acceptance of African religions today. [C. Griffin]


Statistical analysis of data drawn from most recent country poverty assessments indicate that poverty levels are significantly higher in Guyana; gender of household head is not as significant as expected in either country with male heads of household being more disadvantaged than female heads; and, that the important independent predictors of poverty status are years of schooling, household size, and rural residence. Study results run counter to prevailing conjectures about the "feminization of poverty."


Useful guide to Afro-Cuban santería and associated terminology with sections on key figures in the Yoruba pantheon, ceremonies according to the rules of Ocha, advice to those entering the religion, sacred Lucumi oracles, and advice to those seeking consultation.


Relatively detailed treatment of Black Seminoles from their ethnogenesis in Florida and later retreat to the Bahamas. Utilizes oral histories drawn from descendants of those who formed the first Black Seminole community [Red Bays] on Andros Island to deal with issues of Bahamian Black Seminole identity and questions of heritage.


Prefaced by Claude Lévi-Strauss, this collection of magnificent photographs of Wayana and Wayampi life in French Guiana by the eminent anthropologist Jean-Marcel Hurault is accompanied by text provided by Françoise Grenand.


Of value to anthropologists, this collection of 21 essays in honor of Professor Woodville Marshall deals broadly with Caribbean slave experience. Sections include historiography; production, culture and resistance during slavery; forging new society; and, political and sociocultural issues. The single essay by a professional anthropologist is Jerome Handler’s “Plantation Slave Settlements in Barbados, 1650 to 1834,” which deals with the more important physical and demographic features of slave settlements located on medium and large-size plantations.


At the request of Amerindians and based on discussions with local communities, this extensive report by the Amerindian Peoples Association of Guyana was written “to ensure that their concerns about the mining activities taking place on their ancestral lands are made public.” General information on land rights and mining issues are provided as well as detailed information on the specific situations of 10 Akawaio and Arecuna settlements in the region.


Sociologically uncluttered description of postindenture Indo-Muslim formal and nonformal education touching on masjids, youth groups, maktabs, Muslim missionar-
ies, literary and debating societies, Indic language schools, formal educational institutions, and educational establishments for girls as elements of a process of "structured change" and acculturation to Western values.


Linked to a very useful review of 20th-century research and assumptions about sexuality in the West Indies, author argues that although sexuality has long been treated as a category within Caribbean studies of gender, conceptual and legal distinctions exist that should clearly locate the subject of sexuality in the Anglophone Caribbean as "semi-autonomous from gender."


Author persuasively deals with "the peculiar character with which the link between language and identity has become invested in Puerto Rico" and the efforts of some island elites "to inculcate what may be called a historical myth"—that the learning of English negatively impacts mastery of Spanish as well as damages Puerto Rican identity. Discussion of this issue is placed in the context of circular migration, Neoricans' experience upon returning, identity politics, and the role of cultural elites and language policy on public and private education.


A useful exploration for field-focused anthropologists of the history of drug control in the region and changes in public attitudes towards drugs. Author deals with origins of drug control, US pressures, internal Caribbean vulnerabilities, drugs and politics in St. Kitts, European involvement and the Caribbean Drugs Initiative, the criminal justice system, the push for demand reduction, the distinction of drugs and the issues of legal reform.


Utilizing his fieldwork experiences in Haiti in this very timely essay, author puts forth viable tactics for conducting ethnographic research in hazardous situations citing the real need for a strategy "for dealing with threats to the safety, security, and well-being of anthropologists and informants who work amid the menace of violence."


Interesting analysis of the "success" of the Domestic Violence Act of 1991, battered women's agency, and the pragmatics of inclusion based on a longitudinal ethnographic study of how Trinidad's lower courts deal with the government's entry into "the formerly 'private' sphere of familial violence" and how 'litigants' and legal professionals' kinship and gender ideologies and actions transform legal processes.


Based on archeological evidence, author suggests that the late classic Maya unlike the postclassic Aztec did not have a "sufficiently complex civil hierarchy" to promote high styles of dining and feasting. For ethnohistorian's comment, see HLAS 60:535.


Useful review of research on gender and education in Jamaica and the Commonwealth Caribbean as background for exploring the issue of inclusion and exclusion as it relates to access into and involvement with the education process.

648 Matthews, Lionel and Susan E. Murray. Religious and socio-demographic predictors of marital satisfaction in urban

Utilizing secondary data drawn from a cross-sectional survey carried out in Georgetown in 1987, authors examine the sociodemographic and religious predictors of “the satisfaction and happiness dimensions of marital well-being.”

649 Maurer, Bill. Fact and fetish in creolization studies: Herskovits and the problem of induction, or, Guinea Coast, 1593. [NWIG, 76:1/2, 2002, p. 5–22, bibl.]

Intriguing essay that focuses on “some possible connections between the absence of Herskovits’s economic anthropology in discussions of African survivals, and the relative lack of reflection on the mode of reasoning of historical particularism.” Author utilizes Herskovits’s “scale of intensity of Africanisms” as fulcrum for his perspectives on and critique of creolization studies.


Anthropologist probes links between telecommunications and politics “to expose an unintended consequence of the laying of cables in the Caribbean: the creation of the off-shore financial services industry.” Archival data utilized include materials from Cable and Wireless, political tracts and government documents of Caribbean policymakers, and marketing materials from the region’s offshore finance sector.


Ten leading US and Mexican scholars on Chiapas combine their deep insights, drawing on decades of critical research, to produce an unprecedented detailed account of the Zapatista rebellion with particular sensitivity to distinct local histories, its antecedents and aftermath.


Essay in praise of Vodou as a religion “in constant dynamic evolution,” one with a belief system, a mode of functioning, and worldview. Author sketches the ways (teaching through words and images, action and deeds) by which fundamental values are communicated.


Exploration of an illness (i.e., being unwell) called chalè or “heat” as used in medical discourses of rural Haitians. After dealing with causes, symptoms, and treatments, author argues that a comprehensive understanding of this illness requires recognition of the importance of broad environmental factors (drought and land degradation, difficult labor conditions, and dire poverty).


Substantial review of the history and role of the print media in Guyana in which author indicates that the press “evolved as mouthpieces for special interests,” pursued increasingly political aims over time, became codified along the criterion of race, and more than aided in exacerbating the historical animosities between the major ethnic groups vying for control of the nation.


Utilizing case studies of East Indians in Trinidad in the postindenture period, this thorough and well-informed monograph explores gender ideologies and practices, the construction of masculinity and femininity, and the negotiation of gender relations between men and women in the context of reconfigurations of identity impacted by migration and settlement. Author persuasively argues that gender is a continuously negotiated relationship rather than a fixed set of
roles passed on from generation to generation, from culture to culture.

656 Mohammed, Patricia. Taking possession: symbols of empire and nationhood. [Small Axe, 11, 2002, p. 31–58]

A careful examination of the ways in which Caribbean societies during different phases of their political evolution (Haiti and Barbados in particular) “navigated symbolic references to empire and colonization” (i.e., flags, coats of arms, symbols of nationalism such as statues, slogans and mottos). Author argues that “iconoclastic acts of destruction that have already erased the first layers of our histories should admonish us to maintain and preserve for future generations some traces of our history and some trails to the past.”


Written from a variety of disciplinary and professional perspectives, this collection of 14 essays deals with aspects (spirituality, healing, the divine; transformation of biblical theologies and its impact on Caribbean society and politics; and identity and diaspora) of several religions practiced in the Hispanic and non-Hispanic Caribbean.

658 Paponnet-Cantat, Christiane. The joy of eating: food and identity in contemporary Cuba. [Caribb. Q./Mona, 49:3, Sept. 2003, p. 11–29, bibl.] The ways Cuban food practices “shape, represent, and reproduce” collective identity placed in the context of the several traditions making up the Cuban culinary, critical power and identity struggles, and contemporary patterns of food acquisition.


Based on life history data, author explores the social and cultural adjustment of 20 second-generation British West Indian return migrants (individuals who were born or brought up from a young age in Britain) to Jamaica and Britain. Differing markedly from typical elderly return migrants, this relatively new category of returnees is characterized by higher-levels of education, professional credentials, and the desire to work after “returning” home. Upon return, however, they are often treated as outsiders and, for this and other structural reasons, find that the “idyllic reconnection with the Caribbean” that they once dreamt about has not materialized.

Pulido Ritter, Luis. Los dioses del Caribe abandonan el museo. See item 3535.


Author utilizes the respectability/reputation dualism framed by Peter Wilson, a concept that illuminates two linked but conflicting sets of cultural desires and practices, to measure the current allegiances of cultural criticism and cultural studies, long characterized by the disproportionate study by social scientists of matters reputational as compared to those considered respectable. Examples from carnival and dub poetry used in search of a viable redressing of the imbalance.


An ethnomusicological examination of Trinidadian chutney, a popular Indian-Caribbean music (a cultural expression of “interactive diversity”), made up of diverse musical traditions. Historical processes that shaped this musical form are discussed within the context of diasporized conditions and political processes relating to island space. Multilocal belonging is expressed through this musical form, allowing performances to represent inter-island movement, intercultural networks, and transnational music markets.

662 Reddock, Rhoda. Contestations over culture, class, gender and identity in Trinidad and Tobago: “the little tradition.” [in Questioning Creole: creolisation discourses in Caribbean culture. Edited by Verene A. Shepherd and Glen L. Richards.]
Complexity of class, ethnicity, and gender in Trinidad and Tobago examined in the sociological context of increased acceptance of Afro-Creole culture into the national culture and relationships of other ethnic/cultural groups to the still subordinated but culturally dominant Creoles.

**Roopnarine, Lomarsh.** Indo-Caribbean migration: from periphery to core. [Caribb. Q./Mona, 49:3, Sept. 2003, p. 30-60, bibl.)

Nicely detailed article on three significant time phases of Indo-Caribbean migration: migration under indenture, 1838-1917 (limited because of indenture restrictions); inter-Caribbean migration, 1917-1962 (depended on assimilation and increased emphasis on education rather than opportunities in receiving countries); and, migration to Europe and North America, 1962-present (triggered by political, economic, and ethnic problems of Indo-Caribbean populations at home and changing immigration laws of the white receiving societies.)

**Saunders, Patricia J.** Is not everything good to eat, good to talk: sexual economy and dancehall music in the global marketplace. [Small Axe, 13, 2003, p. 95-115]

Through the lens of "seemingly antagonistic relationships" between proponents of "cultural value" and representatives of "market value" in Jamaica, author examines the interdigitated manifestations of these values in national and popular culture. Concludes "that discourses of value, both market and cultural, are not independent of one another but are situated in and emanate from unequal positions of power. Therefore, they have the power to signify and produce meanings that circulate under the guise of economic, cultural, sexual, and political freedom."


Author sees Trinidad Carnival and its "offspring," the Brooklyn Carnival, as key elements in a process of identity formation. Carnival in Trinidad, "as objectified culture," is examined as mechanism for reproduction of "national culture" across geographical boundaries. This Trinidadian "transnation" is accomplished through the political use of Carnival as it travels across political boundaries and as the transformation of its meanings, practices, and symbols help to establish a transnational cultural formation. For geography specialist's comment, see item 1558.

**Scott, David.** Political rationalities of the Jamaican modern. [Small Axe, 14, 2003, p. 1-22]

Anthropologist's critique of the classic but quite different theoretical analyses of Jamaican politics and author's "provisional" views not only on the need for substantial revision of these elite perspectives on "intractable problems" but for a whole new style of analysis of contemporary Jamaican politics, a style informed by Foucault's reflections on governmentality and linked to the theory of clientelism put forth by the late Jamaican political scientist Carl Stone.

**Sheller, Mimi.** Consuming the Caribbean: from Arawaks to zombies. New York, NY: Routledge, 2003. 252 p.: bibl., ill., index. [International library of sociology]

Interesting sociological exploration of a deep-seated perspective that the Caribbean, in popular culture and even in academic discourse, is excluded from the imagined time-space of Western modernity. Notwithstanding, author demonstrates "how contemporary consumer cultures are directly connected not only to the wealth generated by slavery, but also to the contemporary inequalities between the 'underdeveloped' Caribbean and the 'modern' West."

**Smith, Clifford E. and Clarence V. H. Maxwell.** A Bermuda smuggling-slave trade: the 'Manilla Wreck' opens Pandora's box. [Slavery Abolit., 23:1, April 2002, p. 57-86]

After juxtaposing archeological and historical data, authors offer a reasonable argument that Bermuda was not an inconsequential part of the transatlantic slave trade. Bermudians, through the western end of the colony, smuggled slaves, slave trade goods, sugar, foodstuffs and finished goods and acted as a "filter" through which French, Dutch, and English goods were exchanged.

   Study of the “Gaan Tata” (Great Father) oracle of the Ndyuka Maroons, the most prominent of all Maroon oracles in Suriname, and of its tightly organized priesthood. Also describes the politics and procedures of witch suppression. Focuses on the role of religious specialists and the way in which they exercise power. Emphasizes that the Ndyuka obsession with witchcraft is the fruit of late 20th-century developments. Includes an introduction by Dirk van der Elst and a list of Ndyuka terms. Volume is based on the authors' The Great Father and the Danger: Religious Cults, Material Forces, and Collective Fantasies in the World of the Surinamese Maroons [see HLAS 51:842]. [R. Hoefte]


   In the context of the harsh aftermath of the Guyanese elections of 1997 and 2001, author probes the violence that women, particularly Indo-Guyanese women, experience as members of racially marked communities. More specifically, essay deals with the way that gender is implicated in racialized electoral violence, why there are differences in women's responses to that violence, and actions that might be taken in opposition to all forms of violence against women. The antiviolence activism of Red Thread, a racially diverse, Guyanese women's NGO, is specifically described.


   Informed, detailed analysis of factors impacting Guyanese women's roles in the labor market, family settings, and politics as well as an assessment of the benefits accrued since independence in 1966. Authors observe that given the racialized polarization of Guyana, "group loyalty has continued to precede and override any easy affinity based on gender."


   Two propositions channel this unique urban ethnography—that the initial condition of emancipation remains a radical influence on Jamaican social life and that emancipation required a new cosmopolitan cultural orientation, a new idealization of self in the world. Material for the set of coordinated ethnographic vignettes that make up this book stemmed from the author's vision of the anthropological enterprise, that everyone shares the same universe of communications and the task is to learn how to communicate as equals.

673 Waters, Anita M. Heritage tourism development and unofficial history in Port Royal, Jamaica. [Soc. Econ. Stud., 52:2, June 2003, p. 1-27, bibl.]

   "... the Port Royal community provides a fruitful laboratory in which to study the contrasts between social memory and official history, and the ways that heritage tourism developers interact with local groups." Based on field research, author reviews the unique aspects of this historically important town; the ways residents have accommodated the plans of heritage tourism developers; the sensitivity of developers to the social, cultural, and economic welfare of the residents; and the expectations, anxieties, and anticipations of residents about impending developments.