

# DOWNLOAD PDF SPATIAL PATTERN AND SOCIAL INTERACTION AMONG CREOLES AND INDIANS IN TRINIDAD AND TOBAGO COLIN CLARKE

## Chapter 1 : Indians in new worlds

*2 Society and Electoral Politics in Trinidad and Tobago Colin Clarke INTRODUCTION The distribution of political power in the Commonwealth Caribbean.*

With the Creole blacks, there was an acknowledgment of a partially shared language and folk culture, in dance and music. But the Indians were almost always stigmatized as the dregs of their country: The other major ethnic categories are in both societies of African descent. Brought to the islands during the British colonial indentureship scheme from ca. There are both similarities and differences in the collective situation of Indians in Trinidad and Mauritius. Both of the societies are, nevertheless, remarkably peaceful at the inter-ethnic level. In this article, I shall compare the respective positions of Indians in the two nation-states, paying especial attention to the relationship between the wider socio-cultural contexts of daily life and national politics. Notwithstanding their merits, this type of studies could be justly criticised for being one-sided and misleading in that they tend to neglect the very considerable interaction taking place between the descendants of Indians and members of other ethnic categories in the societies under investigation. This interaction, which has contributed to shaping the total socio-cultural environments in which Indians and non-Indians alike move, is constituted partly by inter-ethnic interfaces, partly by social contexts where ethnicity is irrelevant. Other researchers, aware of the shortcomings of such mono-ethnic community studies, have emphasised the so-called poly-ethnic nature of societies such as Trinidad and Mauritius, and have at least on the level of programmatic statements called for studies of inter-ethnic relations in such societies. This sociological school, where M. Smith and Lloyd Braithwaite are among the more prominent names, has implicitly and sometimes explicitly viewed the East Indians of Caribbean societies as ethnic minorities with typical minority problems. Some, among them Braithwaite, define their most serious problem as being one of adaptation to the host society which is, in the Caribbean, dominated by Afro-American and European culture, while Smith and others have taken the view that Indian culture and social organisation are in crucial ways incompatible with the dominant culture, and that conflict is bound to arise in any plural society, perhaps particularly in those recognising the rights of minorities and trying to treat its citizens equally Smith; see also Clarke; Serbin; see Eriksen c, for a brief critique of this perspective. Such research strategies and theoretical perspectives have serious limitations, provided the aim of analysis is to understand internal social and cultural processes in the societies seen as total systems. Notably, the actual situation in which "diaspora Indians" find themselves, particularly regarding political strategies and identity management, should be examined. What is sometimes referred to, simplistically, as the cultural adaptation of diaspora Indians, is better viewed as the ongoing interaction between Indian and non-Indian social and cultural systems, where values, norms and forms of organisation are continuously negotiated and where the cultural differences within a statistically defined "population segment" or an "ethnic group" may be of greater significance than the systematic differences obtaining between the categories. Finally, inter-ethnic contexts can never be reduced simply to either conflict or compromise. While Indian communities of the "diaspora"<sup>2</sup> are conditioned, culturally and socially, by the "host society", the influence exerted by Indians themselves on the societies in question is never negligible, and lines of communication and power are always two-ways, although power may, of course, be asymmetrically distributed. The outcome of this ongoing process, while not necessarily a melting-pot in every respect, is a socio-cultural environment where members of different ethnic categories share some fields of interaction, where some fields of interaction are kept closed along ethnic lines this is what one may, following Barth, refer to as the maintenance of ethnic boundaries, and where a third, variable area of interaction belongs to an ambiguous grey zone as far as the reproduction of inter-ethnic shared meaning is concerned. There is nevertheless nothing to suggest that ethnic boundaries in Trinidad or Mauritius will break down

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absolutely in the near future, although they continuously change, historically, geographically and situationally; in symbolic content and in social relevance. This implies that a great number of inter-ethnic situations are subject to constant negotiation, and there is always a large number of societal factors which influence the nature of these encounters. We need, therefore, to take daily, apparently trivial inter-ethnic encounters seriously. If we are able to fully understand why there is say, a disagreement between a Negro and an Indian over a matter relating to say, a particular government policy, then we may have understood something very profound about the nature of ethnicity and social classification in general, thanks to the indexicality of social action on the one hand, and on the dependence of politicians for support in parliamentary democracies such as Trinidad and Mauritius on the other hand. The daily encounters between members of different ethnic groups constitute the fundamentals of ethnicity. Had there not been firm, widely shared perceptions of differences between Indians and blacks in Trinidad or Mauritius, then politicians, employers and opportunists would never have been able to exploit ethnic cleavages in the population, simply because there would have been none. It would be foolish to pretend that such differences do not exist, but it would be equally untenable to treat them as givens. Although public discourse about ethnicity in Mauritius and Trinidad frequently focuses on conflicts between blacks and Indians, conflicts are not an inevitable outcome of the widespread inter-ethnic contacts, whether in Trinidad, in Mauritius or elsewhere. Whether or not a given situation leads to conflict along ethnic lines depends on a number of situational and contextual factors which need not be intrinsically connected with ethnicity. Ethnicity and the definition of Indianness Indians in a poly-ethnic society outside of India cannot adequately be viewed simply as Indians. They are Indians embedded in a particular historical and socio-cultural context, and this fact is an inextricable part of their life - even those aspects of their life which pertain to their very Indianness. A TV beer commercial popular in Trinidad in the latter half of , which featured a classical Indian song, thus did not only communicate that Indians, too, ought to drink this brand of beer. It also communicated that it is quite legitimate to be Indian, despite the fact, which every Trinidadian knows, that public Trinidad is strongly dominated by cultural symbols and emblems associated with black or Negro New World culture. An identical commercial, if shown in India or Mauritius, would have carried a different meaning because the wider ideological contexts are different. In Mauritius, Indian cultural messages are so widespread and so common, on TV and elsewhere, that nobody would notice such a commercial as being unusual. In Trinidad, as in Mauritius, it is impossible to forget that one finds oneself in a cultural environment where one always has to take the ethnic others into account. The implications for ethnicity of, on the one hand dominant power structures, and on the other hand, everyday social contexts, are different in the two societies, and a main aim of this article is to explore some of these differences. When using the term ethnicity, we thereby indicate that somebody demands to be recognised as culturally distinctive. We should also remember, however, that ethnicity also implies that the person in question also claims the right, on behalf of his or her group, to be similar to others in certain respects. For had there not been a perceived similarity between blacks and Indians, then there could have been no inter-ethnic relationship, since perceptions of similarity are a necessary condition for the inter-ethnic contacts which are presupposed by, and which in an important sense constitute ethnicity. It is this ambiguity which makes ethnicity such a difficult topic to study; it is an elusive, yet obviously pervasive aspect of the shared discourse in a self-proclaimed poly-ethnic society. Moreover, the actual content of ethnic identities change historically, the social importance of ethnicity need not change accordingly. To this topic, the relationship between cultural content and ethnic identity, I shall return below. Ethnicity is always an aspect of a social relationship, and it thus involves interaction and some shared base for communication on the part of both groups involved. This is an important point to make in relation to poly-ethnic societies because it suggests that ethnicity is not in principle incompatible with a shared national identity. The ethnic identity of a single group viewed in isolation, alas, is like "the sound from one hand clapping" Bateson The Indians of Trinidad, for example, would not have been Indians in the way they

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are unless they had been forced to relate to black, brown, off-white and white creole culture, and vice versa. This holds for Mauritius too in situationally similar ways, but in different political and economic contexts. Now turning to a comparison between the situation of Indians in Mauritius and Trinidad, I shall emphasise the national contexts in which they play a part as Indians - at the risk of over-emphasising the actual importance of ethnicity. The Mauritian national context is in many respects a more Indian one than the Trinidadian, and I now turn to a brief account of its genesis and further development. The majority of these indentured labourers hailed from the north-eastern provinces of Bihar and Uttar Pradesh and were speakers of Bhojpuri a spoken language related to Hindi ; substantial numbers also embarked from Madras, the main port of what is now Tamil Nadu in the south. The majority of the emigrants were Hindus; a large minority were Muslims and a smaller minority Christian. Although the bulk of Indian immigrants to the colonies were field labourers, small proportions were artisans, traders and even Hindu pundits. Some, most of them South Indians, speakers of the Dravidian languages Tamil and Telegu, left India on their own whim, in order to further their careers as traders or artisans abroad. This is caused by several concurrent processes, not all of them obvious, and I shall consider the causes of the political success of Indo-Mauritians before describing their contemporary political and cultural situation in some detail. The political success of Indo-Mauritians In any political system with functioning parliamentary institutions, there is strength in numbers. In Mauritius, people of Indian descent have made up more than half the population since the s; today, they comprise approximately 65 per cent of the total population of roughly one million. In other words, by sheer force of numbers, it was likely that Indo-Mauritians should play a major part in national politics after the introduction of universal suffrage in This not only meant that Indians comprised the largest group of voters, but it also indicated that the size and diversity of the Indian population enabled them to retain and reproduce forms of local and domestic organisation advantageous in politics - in a word, their foci of social organisation were the family and extended kinship networks, the village and, to a not negligible extent, caste-based organisation see Benedict This leads to a second point, namely that the people of Indian descent in Mauritius were more heterogeneous than those who settled in the New World. Already under French rule, in the late 18th century, there were visible minorities of Indians in the capital Port-Louis; some of them menial labourers or dockers, others conducting business on varying scale St. Many of these immigrants, most of whom were Tamils or Indian Muslims, were creolised during the 19th century; that is, they converted to Christianity, lost their language and were absorbed into the emergent coloured middle-class. But a substantial proportion of these urban migrants have retained their identity as Indians up to this day, and this indicates that throughout the history of Mauritius, and up to this day, there has been an economically influential group of "respectable" citizens of Indian descent. Some of these families have exerted an influence comparable to that of the French planters - and like the planters, rich urban Muslims are fiercely endogamous and take great pride in their origins. Thirdly, geography works in the favour of Indians in Mauritius, compared to those settled in the New World. In the islands of the western Indian Ocean, which must in many other respects be regarded as similar to those of the Caribbean, a different set of cultural influences are at work. First, virtually all Mauritians, Indians and blacks alike, speak a French-based creole language, and they tend to prefer French to English as a literary language although many Indians nowadays prefer English, this preference being an aspect of their ethnic identity as Indians; see Eriksen b. Secondly, Mauritius is too remote from America, geographically and perhaps especially culturally, to have taken part in the black self-consciousness movement which was very influential in the Caribbean and the United States in the late s and s. The society as a whole is, in contrast with Trinidad, more Gallicised than Americanised. Thirdly, the gravitational pull from India is strongly felt in Mauritius: India is sufficiently close for the reasonably affluent to send their sons there for wives or to become educated, and even Mauritians of modest means can afford a once-in-a-lifetime pilgrimage to the land of their ancestors. The link between India and Mauritius has long been acknowledged: Flights between Bombay and

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Mauritius are frequent, and the island receives, among other things, fresh supplies of the most recent Hindi movies regularly. A rather sadder aspect of the intimate links between Bombay and Mauritius is the soaring growth of drug abuse in the island during the last decade. The content of Mauritian Indianness Compared with diaspora communities of Trinidad or Guyana, the Indian community of Mauritius has by and large been less creolised on the level of cultural notions and daily practices. The tika can still be seen on the foreheads of most Mauritian Hindu women, and even in the towns, most of the married Hindu women rub henna into the partition of their hair. Half of the many cinemas in Mauritius show exclusively Indian films with no subtitles, and unlike in Trinidad, blacks rarely make jokes about "Hindi movies". Bhojpuri is still spoken fairly widely in the north-eastern villages and is understood by many blacks living in these areas, although only elderly, female, rural Indo-Mauritians now tend to be monolingual in Bhojpuri. The variant of Bhojpuri spoken in Mauritius is closer to that spoken in Bihar than the Bhojpuri spoken in either Fiji, Guyana or Trinidad. The caste system still exists, although not as a hierarchy of corporate groups or occupational groups; rather as a "hierarchy of prestige labels valued at the upper end, devalued at the lower end and largely ignored in the middle" Benedict, p. Castes tend not to be endogamous. This is not to say that there has been little or no cultural change since the bulk of the indentured labourers arrived four or more generations ago. An Indian from India enn lendien dilend in the vernacular, Kreol of my acquaintance thus lamented the shallowness of the Indo-Mauritian cultural identity. Pointing to what he called their obsession with money and material riches - and surely idealising conditions in India - he thought the Indo-Mauritians unspiritual and superficial. While more than half of the Indo-Mauritians still have their source of income in the sugar industry, there are by now Indo-Mauritians in virtually every profession. Unlike in Trinidad and even more unlike Guyana; see LaGuerre, many Indians work in the Mauritian civil service; an increasing number are business managers in the thriving Mauritian industry; there are now Indo-Mauritians in every profession. Interestingly, several Indo-Mauritian authors write fiction in Hindi and publish in India. The bulk of them were undernourished, illiterate, impoverished, and were viewed with suspicion and contempt as primitive pagans by whites, browns, Chinese and blacks alike. The Indians were perceived as being culturally more remote from the colonial and creole ruling classes than the blacks and coloureds, and the latter were therefore systematically preferred in virtually all forms of employment except that of field labourers Allen. It is not surprising that this situation was to change radically when, following Independence, Mauritius was to be ruled by Indians. Since then actually, since the political and educational reforms of the late 50s and early 60s, their situation has improved very rapidly in politics, education and the economic system. As mentioned, their rapid ascendancy can partly be accounted for by plain statistics: Since Indians formed an overwhelming demographic majority, they could never be neglected, and since many were not indentured labourers, the community could create its indigenous leaders with adequate command of the dominant codes, since the beginning of indentureship. Seewosagar Ramgoolam, the first prime minister of Mauritius, was active in politics from the 30s to the early 80s. In a sense, he holds a position in Mauritian nationalist ideology comparable to the combined positions of the national heroes Arthur Cipriani a white Fabian socialist politician of the 20s and Eric Williams prime minister in Trinidad. Mauritians are in other words accustomed to being led by Hindus. Political and cultural contexts of ethnicity The strong position of Indians in many - but not all - fields of Mauritian public life has put the cohesion of the community under strain. Politically, the community has been split since the Indian civil war in the late 40s: Cultural differences between Dravidians Tamils, Telegus and Aryans especially Biharis; also Marathis and Bengalis have also periodically been perceived as important, and at least the urban Tamils define themselves as non-Indians. Further, caste divisions also play a part in Mauritian social life, and caste differences have occasionally been exploited politically.

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## Chapter 2 : Project MUSE - Annual Bibliography of Works about Life Writing, "â€"

"*Spatial Pattern and Social Interaction among Creoles and Indians in Trinidad and Tobago.*" In: K. Yelvington (Ed.), *Trinidad Ethnicity*. Knoxville, TN: University of Tennessee Press.

Cornwell Independence Day, August 31, , finds Trinidad and Tobago no longer a great workshop operated by slave or semi-servile labour, but a miniature state. Two races have been freed, but a society has not been formed They articulate the founding vision of Trinidad and Tobago, a vision of a postcolonial, multicultural democracy where, to quote from the national anthem, "every creed and every race shall have its place. Culture-bearers from various countries in Europe, Africa and The Americas, as well as from China and India, were brought into everyday contact with each other. Slightly more than 40 percent of the population identifies itself by descent from India and 40 percent by descent from Africa. About 14 percent identifies as "mixed. Cornwell Miscegenation as a Metaphor for Nation-Building 31 with significant numbers of Muslims, Presbyterians, Anglicans, Spiritual Baptists, read as a chronological allegory where national unity is achieved out of what once and Orisha worshippers. As Yelvington notes, many scholars agree that were separate traditions. This is not, however, the supersession of pluralism by a Trinidad is "the most ethnically varied, religiously and culturally heterogeneous new, integrated unity but the simultaneous affirmation of distinctiveness and of all Caribbean islands. They include food, music, religion, and festivals, to name a few. How do these peoples with their different cultures and ancestries coexist as a Just as hamburgers are the quintessential American fast food, everyone in nation? For three decades Caribbean scholars have used M. On this view, Trinidad would mary school teacher, Lavergne Jeffries, offered a frequently heard refrain: I can cook rotis as well as anyone! It encourages the defining nival, which is derived from African and European traditions, and Divali is a of present identities through origins, or "roots. Hindu Indo-Trinidadians have other. Perhaps the most persistent and worrying cases of ethnic division in the Caribbean Chutney soca epitomizes the possibilities of oneness and integration, though not continue to be the three societies characterized by an African-Asiatic pluralism. From the perspective of the mids, the casesof Guyana. It is still difficult to discern, beyond the persistence of ethnic divides. Nonetheless, a ical mingling. The particular nature of the fear depends on the perspective of the viewer, but its biological equivalent, miscegenation, and claims to find little of either in nowhere is this a fear of major violence. Even if the two groups desire segmentation, there will be nation-building. In the passage cited above, Oostindie assumed that An alternative vision, also operative in Trinidad, is that of an intercultural cultural and biological mixing would be indices of national stability. In the opening of the Caribbean Cup soccer tournament, each country tion is of mixed racial ancestry, intermarriage between members of the two largest represented itself in a carnivalesque parade. Trinidad signified itself through groups remains highly controversial, having recently become a signifier for the young dancers of African and of Indian descent. In this chapter we will explore and interpret recent arately a piece that was drawn from its distinct heritage, only to interweave and public discourse, largely in calypsos and the newspapers, over intermarriage, both perform a "third thing," a dance that was uniquely Trinidadian. This dance can be literal and metaphorical, between Afro- and Indo-Trinidadians. Trinidad is unique in the ized, inscribed, and practiced in Trinidad. To do so, we will name the labels used high percentage of African-descended persons who entered the country as free both in ordinary discourse and in scholarly analysis and give a brief history of how persons either during slavery of just after it ended. Subsequently about 6, West Africans came to live in Trinidad, some after being liberated from illegal slave ships and others as indentured laborers from Sierra Leone Brereton , Those who came Labels for Race and Ethnicity in Trinidad and Tobago after the end of slavery brought with them and preserved Yoruba language and religion throughout the nineteenth century Warner-Lewis There is a sophisticated scholarly literature on race and

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ethnicity written by While the term "Creole" is used in Trinidad to refer both to the culture and to Trinidadians who are well aware of the complexity of their terrain. Ralph Premdas analyzes the degree, The politics; at the same time, the creation of nationhood demands a focus on the words "Negro" and "Black" occupy opposite ends of a political spectrum much as shared culture or cultures. They include a nifier, albeit one associated with low prestige. It is in turn that low prestige that range of terms, from the careful scholarly labels to the more everyday ones used calls forth a political stance affirming Blackness. In common parlance we found in conversation. This is not an exhaustive scheme for categorizing all residents of that most people used the term "African" to refer to persons of African descent, Trinidad and Tobago; it is intended to lay the groundwork for our analysis of how especially when they were being contrasted with persons of Indian descent. Unlike Trinidad, Tobago has been shaped solely by a mixture of British and West African influences, and many Like most of the New World, Trinidad and Tobago were attached to Spain by African beliefs and social connections are retained, as people have generally Columbus, and after the native population was decimated, successive European remained in villages on the estates where their ancestors were slaves. A number of Trinidad is predominantly Catholic. Serious importation of African slaves and proper. Cornwell Miscegenation as a Metaphor for Nation-Building 35 to the next. While he was Indies conference "India in the Caribbean," Indo-Trinidadian-Canadian novelist careful to include persons of various ethnicities in his government, his party, the Sam Selvon in his opening remarks characterized Trinidad: The national culture of Carnival, calypso, and When I look at the scene here I find it all confusing. I see big new buildings, flashy steel band, which he supported, is considered by Indo-Trinidadians to represent cars, and many signs of material progress. But under the surface of affluence there is resentment, bitterness, tension and dissatisfaction between the African heritage. The Black Power Movement of the early s was a moment of Blacks and the East Indians, and all the old handicaps standing in the way of a crisis for the nationalist agenda articulated by Williams Taylor, We have not had one person, or one party, rising with any Trinidadians as Black brothers united against the power of White imperialism, the degree of power or authority to instill some measure of dignity for them [the new signifier "Black" carried with it an affirmation of African identity rooted in larger generation], even of mere basic representation. Dabydeen and Samaroo, 23 pan-African consciousness-raising movements Taylor, On May 30, ety, but those voices are not of one accord. As Indian influences on the national, or Creole, culture. Brereton notes that by, only Those who would assume that designation make up less than 1 percent of cent of the Indians had converted to Christianity. Multinational corporations control 85 percent of the chological protection, a source of self-worth", The Creole epithet masad Whereas European and North American ally and entering the professions at high rates. The Indo-Trinidadian population usage would equate the phenotypical or racial term "White" with the ancestral is diverse. As of the census, In lation was Hindu and 6 percent was Muslim Clarke, There is also an the Trinidad census, the categories would be "White" and "Portuguese," but upwardly mobile segment of Christianized, mostly Presbyterian Indo-Trinidadians. The notorious one-drop rule categorizes anyone with any hint of African tionally been identified as French Creole, despite British control of the country ancestry as Black or African American. Daniel Segal claims that "terms of colour were thus applied to slaves and free Creole colored persons, established the dominant culture, religion, achieved as well as ascribed characteristics This substitutability meant that a and language on the island. The Portuguese were laborers and small shopkeepers; the British, Only in the late nineteenth and ment and that Africanness could not be valorized; achievement was non-African. Thus, today, the phenotypical category White would be analyzed first try runs throughout class, race, and ethnicity in Trinidad. Multiple hierarchies with reference to nationality. Otherwise the category applies to a presence important mostly for imperialist tiate their cultural identifications. It was named by War II, the sailors who moor their boats in Trinidad during hurricane season, the Columbus in and subsequently colonized by the Spanish. We found in our Carnival tourists, and the actors who populate Hollywood films

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and cable TV interviews with schoolchildren a high interest in, and claim to, Amerindian from North America. A particular type of mixed identity derives very loosely from this group of immigrants, known as About 15 percent of the population of Trinidad and Tobago identifies itself as "the Spanish. Khan interprets this category as essentially , While the census has only one category for mixed race, there are several petitioners for political power and access, but "Spanish" fall outside this arena of understood categories of mixture operative in Trinidad and several that have no competition. Khan speculates that the Spanish colonizers were viewed through a name or clear recognition, including European and Indian, European and Chinese, nostalgic lens as better than the British. Black and Chinese, and Indian and Chinese. Most Trinidadians seem aware that the word mentary on lightness of color, the specific category of "mulatto," or mixed White is derived from the Hindi word for "bastard. In both senses, the term carries with it a negative connotation of more salient than their ancestry. They are part of Creole culture. In contemporary Trinidadian discourse, some, including both type especially color , class, and cultural identification are more important than those who do and those who do not themselves identify as douglas, will say that race as understood in the U. Cornwell Miscegenation as a Metaphor for Nation-Building 39 ancestry. Reddock quotes a man with a father of Indian descent and a mother of African study found that persons of Indian descent who entered into relationships with descent: To me, it is distasteful, not the word itself Afro-Trinidadians were already distanced from Indian culture and identity, because what is a word? Anybody can make a word In other cases, young people of mixed Afro- and Indo-Trinidadian descent that "the experience of the Douglas confirms that East Indians expel their have appropriated the term as an affirmative assertion of their identity. However, in interviews, Indo-Trinidadians expressed the same phenomenon very differently; from their perspective, while it Douglarization and Trinidadian Identity is true that douglas more often identify with Creole culture, this is expressed as a "loss to the Hindu community, and lamentable as such" Parmasad Having mapped roughly the terrain of Trinidadian ethnicities, we shall focus on There is considerable scholarly analysis of the perception that Hindu Indians the treatment, social location, and identity of douglas as sites of contestation over in particular have negative attitudes toward dougla unions. Scholars cite many national identity. Besides the family and social politics involved in intermarriage, belated entry into Trinidadian history and culture. Unfortunately, these In the reconstructed socialspace of Trinidad and Tobago, therefore, caste values or affirmations do not necessarily correspond with the experience of persons of varna ideology continue to affect attitudes to marriage between castes, but they mixed Afro- and Indo-Trinidadian descent. To a large extent this not, tells us much about Trinidadian society. One informant told us that in his family the children identified according caste, and race, the Indians tried to re-create "traditional" cultural and social to their phenotype; the more African-looking ones, including himself, identified institutions to cushion themselves from the wider society Brereton , Nonetheless, ferences within the community based on class, religion, and generation. This metaphor of more accepted by their Creole relatives" Reddock , Cornwell Miscegenation as a Metaphor for Nation-Building 41 to cultural hybridization, but often the boundary between them is blurred. The and ethnic slurs, especially toward non-African elements of the population. For a most outspoken concerns over douglarization have typically come from the Hindu thorough history of the many complex and varied influences on the evolution of community. Maha Sabha, the association that represents itself as speaking for the interests of The equation of Trinidadian with African is problematic for the non-African, Hindu Trinidadians, objected vigorously to the introduction of a national service especially the Indian, citizens of Trinidad. Afro-Creole-Trinidadian culture is program because it would have assigned Trinidadian youth of all ethnicities to hegemonic insofar as it represents itself as the national culture, and it risks being community service. The criticism was that the intermingling of young adults exclusionary, just as Eurocentrism is exclusionary.

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## Chapter 3 : Caribbean Society | calendrierdelascience.com

*The thriftiness of Indians is regarded with suspicion by blacks in Mauritius and Trinidad alike, but in Trinidad, there is a tendency among some young, urban blacks to regard young urban Indians as a kind of jet-set of conspicuous consumers.*

It is an established fact that Afro Trini folks, are 10 times worse off socially, and economically in every enclave they live, under the four fake Afrikan leaders of deffy Eric, dummy chambers, self-serving ANR, and Patrick de, delusional. Yeah, but, how ridiculous! In the meantime, your Indo Trini ancestors, were all only docile, hard-working folks, who simply wanted to work their lands, and keep the little girls on the straight and narrow, away from dem, well, fill in the blanks. Eric saw the country as a whole and fostered national development. Could be his ever grateful, French creole cousins in Westmoorings, Maraval, and such enclaves, ennt? Davy de Verteuil October 1, at TMan October 1, at The nation seemed to be moving forward with the support of Christian Indians and Muslim Indians. The Hindus were isolated by choice and strong religious sentiments. The rest of the nation to be formed seemed ready to adopt a set of common national social values which included a love of carnival and calypso. Neal October 1, at 5: You do not wish to speculate what would have occurred if Capildeo and his bunch had their way, do you my friend? Give it a rest my brother, and enjoy what democracy feels like, but just remember, this did not begin two years ago, upon the accession of her Majesty Queen K, to the political throne, eeeh? Hey folks, I simply cannot imagine any human being more despicable than a non-patriotic, national ingrate, can you? Not saying dat T-Man is, mind you, but, yes, he is coming close, or simply misses home. Sorry buddy, all the political posts are already filled. Make haste T-Man, as I might beat you to the gun. It's now that everything is at the touch of a button Indians ventured into the oil fields and Customs services where goods and money changed hands rapidly with endless corruption. You Indians ever since the call of history been crying and complaining. PNM was a national party based on representation- can you say your Party and Government is same in principle deeds and nature? To publicly air those grievances should not be negatively construed. Previous PNM governments, including the government of Eric Williams have responded to these complaints, even though somewhat slowly, with positive actions. This is what distinguishes us from nations saddled with strife and ethnic violence, in spite of all the corruption and talk show vitriol. Curtis October 1, at 4: If anything as I see it, the comparison is more like the social struggle between the former slaves in the U. The problem that I see is that instead of coming together, Trinidadians are allowing old school thoughts about ethnicity destroy the social fabric of the nation. The reason why it was an advantage was because of the exposure to values and culture held by the British and other European colonialist that the Africans had been a part of although unfavorable since the beginning of the once colony. Not only that, it seems that some people in Trinidad have a serious problem with assimilation to one norm which has up to recent years dominated the social fabric of the nation. Western world nations are never intended to be social replicas of the nations that they came from. Davy de Verteuil October 1, at 9: You are always the victim. What are your legitimate grievances: More OIL field jobs once it became safer and easier? I have news for you My Grand mother is Indian from India and I loved her as much as any member of the family- in fact we were close. We can go on n on. I know my peoples. Basdeo Panday is the tree and Kamla Bissessar is the fruit. Mike in Toronto October 1, at How come I had to leave my home in? How come most of the ppl I knew NEVER had a solid cradle to the grave cushy do nothing job for the next 3 generations? I ask all of the Trini Massive living abroad if they feel culturally gratified and satisfied living abroad? From what I have seen in the U. This power trip and struggle is all ridiculous. Especially because China is about to take over. One thing is for certain in sweet TNT and that is that nobody has to divide and conquer the nation because the nation will be conquered because it is already divided. You

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have no idea of the meaning of travel and its contribution. Curtis October 2, at 8: Your only comeback is to silence an idea that you cannot comprehend? If you favor tribe over nation, perhaps you should relocate to a nation that has only your tribe? Loyal Trini October 1, at 3: Another baby born on September 25, was named Eric Williams. Keith Rowley demands that Parliament declare the year of Eric Williams, while following Williams to wipe out Gomes from the history of the people of Trinidad and Tobago. Surely a barren fruit? Eric Williams and Keith Rowley willfully and maliciously desire to wipe out a period, three decades before , of seminal achievement and growth from the narrative of the history of the people of Trinidad and Tobago. That is what fascism is about. That is the fruit of racism. The man does not understand English. Political power is the key to everything. I am promoting a multi-racial society with emphasis on the economic and social upliftment of the two major disadvantaged groups. We have consciously sought to promote Black economic power. Williams was a liar, a deceitful manipulator like Hitler: You must give land to farmers or potential farmers. Vincent, and Grenada at Waller Field, Turure and elsewhere. Talk radio is exposing every day another Williams failure: PNM Cult education that has produced scores of thousands of Wendell Stephens, a new kind of citizen intellectual riven in the anti-intellectual world of Obeah, miracles, pentecostal fundamentalism, Hindu RSS fundamentalism or mixtures of all these while discoursing on parochial concerns, traffic woes, poor public service, mauvais langue, Koochoor, janjhaat, racist driveling, and malicious rumor mongering. You hear illiteracy displayed. You hear a population uncomfortable with books written in English, or any other language. You never hear a discourse on the destruction people like George Lamming has produced by their sincere missionary literary productions to produce Black race pride. In this sense he has failed to instill a colour blind pride in excellence and achievement. Our enemy is not the British Colonial Office. It is not capitalism. It is not White people or Massa. It is in this sense that Williams is a monumental failure: Steve Yeates, Rudolph Charles, Dr. Ouwai, Desperadoes, conmen, badjohns as foremen has nurtured a culture that corrupted the whole place called Trinidad and Tobago. George Lamming and Selwyn Ryan two early devotees have admitted they were besotted as young men and seduced and deceived by Williams yard fowl politics. Let me give you a lesson about some people , dat your comedian neighbor T-Man, generously refer to as activists , Mike. They enjoy lauding over gullible , mostly illiterate , poor ,and desperate creatures , like your self Mike. Victimhood works fine and dandy for them. Call names Mike , and I would whistle. Let me give you a clue , as to who I am referring to , in , he was able to get his act together , and form a coalition , and so finally became part of a government led by a fine distinguish honest Afrikan from Tobago, but not satisfied with the generous returns , he kicked down the entire political pot , and the rest we shall say is fake refugee history , for you, as well as thousand of others , along with an attempted coup for fake islamist, Lennox Phillip ,aka Yasin Abu Bakr. In , due in great measure ,to the generosity of our people , he again ,was given a chance , which was quickly squandered, with his dis is our time policy purges. In , his efforts of coronation of his upstart , wet behind de ears daughter, was thwarted , due to the prudent actions, of a tied tongue , financially heavy baller name Jack , and his own princess , called Queen K. For the record Mike , notice you never heard any Trini â€” Afrikan cry when they walk into one of thousands Indo Trini businesses across our nation , and never see someone looking like themselves in the employ , ehh Mike from Toronto? Notice how they never complain as their four alleged Afrikan leaders since , never did a single thing to look out for their full interest in terms of land regularization, long over due infrastructure in their enclaves. By the way, I make no apologies for saying dat I would personally spit on any statue that might be erected in honor of any one of these four self serving creatures, be it self opinionated papa deffy Eric,delusional Tobago user, ANR Robinson ,clueless chambers, and Eric williams wannabe, manning ,the Sando , nepotistic clown. How ever I digress. They have accepted the neglect , abuses, and taking for granted each time an election ends,as well as watch the appeasements to others who continually grab all the spoils of their country , then await the slightest economic crisis to back their bags and run to European shores, and lie about their own country of

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birth. Keith Williams October 1, at 9: This comes from the deceitful trait that inundate their psyche. When the indentured labourers arrived in the Caribbean and encountered people of African descent, they saw an opportunity for upward ego mobility into the ranks of Bramhins. This has been the pattern in every part of the World where Indians came into a geography and encountered Africans. So damn brazen is this disposition that even in nations in Africa the indigenous home of Africans, where they have been fleeing to seeking upward economic mobility, they are attempting to apply that neanderthal type of thinking in their interaction with Africans. The problem is that Africans continue to ignore what is blatantly obvious about these people, and fail to make it plain to them. They sit in Cricket grounds hurling racial slurs at black sports figures, then with utter hypocrisy scream in protest when the same thing is done to them in places like Australia. And that is how you can discern when prejudice has become an irreplaceable character trait in people. You built your fortunes on tears of victim-hood and complaints of Jealousy while we built ours from whips marginalization with certain but predictable social upheavals. You slander Eric Williams rather you should be thankful cause even when he scolded your leaders who were bent on the Idea of an Indian reservation at no time he unlawfully waged war or ethnic violence or stir such hatred towards our Indian brothers and Sisters. He was at UWI with me studying Agriculture, then went off to either Uganda or Tanzania to manage an aribusiness growing tobacco.

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## Chapter 4 : ReefLink Database | Research | US EPA

*The Indian Caribbean Museum of Trinidad and Tobago in Waterloo, on Trinidad, Trinidad and Tobago. The museum is dedicated to preserving the history of Indo-Caribbean culture. The museum is housed in the Waterloo Carnegie Library, near the Hindu Temple in the Sea.*

Besson at his best In: Augustine, Trinidad and Tobago: Interview conducted on 12 January , Maracas, St. Joseph, Trinidad and Tobago--p. The West Indies Bibliography In: Journal of Commonwealth Literature, Vol. Includes brief reviews of V. Caribbean Literature; Naipaul, V. The West Indies In: Journal of Commonwealth Literature, Vol. Hair sheeo production as a viable livestock enterprise In: Ecological observations on Bois Neuf In: Living World, , pp. The status and distribution of wetland-dependent birds in Trinidad In: Focuses on the proposed Broadcast code Subject: The author sees the misbehaviour of some school children at the National Library as a reflection of problems in the wider society. The West Indian novel in Arts Journal, Vol, 1, No. The author considers "popular artists trapped in an official conception" Subject: Ideal climate for investment In: From modern art to the sounds of the past In: Hansib Publications, , pp. A complement to traditional medicine In: Trinidad and Tobago Review, Vol. The Trinidad villages of Debe and Penal In: Indian Arrival Day commemorative magazine, Vol. Profiles of the communities of Debe and Penal Subject: Indian Arrival Day, , p. A poem on Indians in Trinidad and Tobago Subject:

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## Chapter 5 : Miscegenation as a Metaphor for Nationa-Building | Eve Stoddard - calendrierdelascience.com

*Trinidad and Tobago topic. Trinidad and Tobago (,), officially the Republic of Trinidad and Tobago, is a twin island country situated off the northern edge of the South American mainland, lying just 11 kilometres ( miles) off the coast of northeastern Venezuela and kilometres (81 miles) south of Grenada.*

Richard Stoffle Mamadou Baro Uzo mma: As museum structures of important African male groups, and thus objects, they represent a curiosity of a place, time, and art facilitated the production of male creole social space. For form, but Oware boards have never before this analysis more than years Barbados was among the most been considered as a central component of male agency controlling of Caribbean slave societies, and from to during slavery and under colonial rule. The study uses documents and contemporary Keywords ethnographic interviews to argue that slave plantations West Africa, Caribbean, Barbados, Creole Social Space, and the colonial suppression of male activities and Oware Warri Game, Male Agency, Slavery, Herskovits Games are among the least suspect elements in the So although apparently innocuous to Europeans, it is behaviour of a subject people and therefore no stringent argued here that the widely shared cultural meanings of measures are taken to suppress them. Responding to Caribbean, men of African ancestry achieved agency continual suppression, this creole resistance process, defined as personal and group power to control their based in part on the Oware game, began during slavery lives through a sub-rosa activity associated with playing and continued during the harsh period of English civil an apparently innocuous game called Oware. The game was a likely choice for in Barbados and the Bahamas achieved personal and these agency-building functions because any West community agency by participating in the sub-rosa African man who was brought into a Caribbean slave- activity called Rotating Savings and Credit Associations based plantation would know of it. It is further argued Stoffle et al.: More broadly, together this, that for some West African peoples, such as in Ghana and those two essays now widen the dialogue regarding among the Fante, the game was used for male social how captured African people wrested control of their lives bonding, and functioned to integrate socially-key, non- away from the colonial managers of the industrial kin-based groups like the Asafo Datta: Later in the analysis we discuss a number of African observations that document the spiritual interpretation of Oware. Jamaica has officially made public a list of enforced compliance with European national identities. Active social Black Skin Greenfield: Since independence from movements focused on new ethnic identities include the their European colonial owners began in the late s, officially recognised Carib social societies in Trinidad the people of the modern Caribbean have had the Forte: After hundreds of years of public suppression by colonial Oware can become a positive symbol of African powers, these identity debates are both essential and ancestry in the contemporary Caribbean. To do so hostile Reilly: One is Africa and then in the earliest periods of slavery, had the the Black Carib Chief Chatoyer who was an early leader potential of creating a unique and positive creole social of the Garifuna people and who now has been officially space Stoffle et al.: The social space concept designated as the 1 National Hero by the government of was first suggested by Olwig , p. Similarly, reaching into their resistant slavery for St. Lynch and Clarke, Burrowes argues that in Barbados post- These acts constitute what Bob Marley sang about slavery communities combined their African-Caribbean in his song The Small Axe: Landships, for example, were designed To cut you down. Matthew We use his words here and interpret them to mean a Clarke, a contemporary Barbadian graphic artist has thousand small cuts bring the largest tree down. Revolts generally did not succeed, the Landship group Lynch and Clarke: As such, Oware, like and redistributing the profits of everyday commerce to Landships, is potentially a component of new heritage their communities. So what did men do during this time? While in contemporary discussions of African ancestral behaviour, males seem to dominate the new Cultural background identity, upon closer inspection, most of these men failed It has been

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argued that the events of slavery from in their resistance to the colonial system and were killed capture, to sale, to transportation, to re-sale, to forced without the system being modified. They are honoured incorporation into an industrial plantation workforce in today because they tried to change the colonial system the Caribbean, were sufficient to eliminate African and paid the ultimate sacrifice. These could be become the creole people of the Caribbean Yelvington: This argument assumes that the process resources and thus ultimately dominate most aspects of of moving and making New World agricultural workers local markets throughout the Caribbean Stoffle et al.: Such successes were incremental, reduce their capacity to talk to one another and eroding the power of the colonial system and shifting it to subsequently to organise in ways they perceived as thousands of women, their families, and communities. It beneficial to themselves. Slaves in all French colonies is especially critical to discuss how men achieved were forbidden to gather or assemble, whether by day or success and what those successes entailed so they too night; violations were punishable by lash, branding, and can be considered in a more accurate and positive death according to the Code Noir that was passed by the perspective. During re-sale, discussed later in this essay, of male creole economic African citizens were often culturally and socially mixed behaviour in Martinique Browne: Any setting Mintz and Price: It is critical to understand remove the African workers from experiences they that all forms of self-initiated social organisation among understood and valued and replace these with the workforce were discouraged out of fear of the experiences that were completely unfamiliar alien , so as workers planning revolts against the plantation owners. These So any gathering that occurred among men would have colonially-designed, forced acculturation experiences to be considered trivial to European eyes. This essay Redfield, Linton, and Herskovits: These alien of social organisation among men of African ancestry experiences were then expected to leave the now more during slavery. Playing the game Oware may have been docile workforce with a general lack of agency. The Oware as it is played in Barbados is a mancala game unexpected outcome would be social anomie or that goes back at least a few hundred years in western ontological insecurity, a phenomenon that often results in Africa. It involves a game board or platform, usually individual and group suicide Hall: Two opponents play, often while others watch, acquired agency in their lives by bringing African cultural kibitz, and wait for their turns. Today, this game is played elements into the context of Caribbean slavery. Transferring throughout West Africa and the Caribbean. Colonial fears of workers retaining and using and derived from one form of the game found among the African cultural elements as a foundation for organisation Ashanti of the Gold Coast. So based on his first hand caused these to be formally outlawed and physically ethnographic fieldwork in Africa and the Caribbean, he suppressed whenever possible. There would be, for example, concluded that Oware was an African cultural retention no legal use of the African talking drums, and even apparently throughout the Caribbean. So the emergence of a Caribbean counter-culture Browne: This was especially language groups in ways similar to feasting and drinking important because the plantation workers had been alcohol. The abstract rows of holes and identical playing separated by ethnic group and language and thus needed to counters, as well as the playing rules, do not carry find some universal African common ground. In each community, playing Oware may become part of a , p. Asafo groups, or informal discussions with African and Caribbean citizens. Asafo analysis of Oware. New data used in this analysis largely were religious-based groups sharing a number of derives from first-hand observations and the family patrilineal inherited cults. In times of external conflicts knowledge of the Oware game of African and Caribbean primary groups within the Asafo were reinforced by citizens. The Asafo was the most important social Discussions of this game conducted by the authors framework for recreation, which also included group- generally were guided by the following topics: Clearly these important social units were centred around, maintained, 1 Do you know of the game of Oware? In the Caribbean, Herskovits Or for the language similar to Ashanti and peoples of the Gold West Indians did this game come from Africa Coast of Africa including Dahomey, Togoland, and during slavery times? Nigeria was observed in Barbados, the Lesser

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Antilles, The authors have discussed Oware with friends and and the north coast of South America. He observes that acquaintances. The people they interviewed were either the game has a semi-religious significance and is often from Africa or the Caribbean and had personal connected with funerals. The making of boards is knowledge of the Oware game as it was played in their regulated and different styles of Oware boards have home countries. All the people who shared their different functions after death. In one case he observed knowledge of Oware did so voluntarily and without pay. Herskovits did not offer an interpretation of this Oware: African and Caribbean observations practice, but it could be construed to be a flesh and This section documents the spatial distribution of the board offering to the Oware board. It highlights the facility of a social organisation. The battling [dock] workers, African culture before Europe disrupted it. The mapping observations presented in Table B support the argument that in the go with descriptive text, only a few bits of which can be Caribbean, people take a somewhat similar view of included here. People generally saw playing Oware as a Oware as being a traditional cultural pattern that arrived part of their ancient heritage. Together, these from Africa. While Caribbean societies based on observations document an argument that African men industrial plantation agriculture emerged in the s to brought to slave plantations in the New World would have serve the economic interests of European colonial known about Oware, valued it as a culturally important powers, the people who worked as unfree labourers activity, and engaged in activities centred on the game, during slavery and afterwards, today largely identify some of which were not for the purpose of recreation. When people today talk about heritage they often ignore their obvious colonial roots and speak instead about themselves as resisters of slavery, rather than its victims. Africa There are dozens of sources that document Oware as Mapping Oware over the past hundred years is it was observed across Africa by Europeans during their essential because this establishes that it was played early expeditions of discovery Zaslavsky: Table A Observations about Oware in Africa. In Ethiopia the game is called origin. Gabbatta, which has three rows with reserve pots larger than the main playing holes , at each end of Some of the observations used in this analysis derive the board. In Nigeria the game is known as Wari or from co-author Baro who was born and raised in West Oware and has two rows with reserve pots on each Africa and now runs an active research programme in end. Bao is also known as Mweso and Omiveso in multiple countries there. He concludes, from his Uganda Mwale: Some of the early Arab Bao are disputed and this statement by Mwale explorers who came to Africa around the 10th century represents but one of the interpretations. Kitts 20th century Herskovits St. Kitts 20th Century Collier St. Lucia 20th century Stoffle St. Lucia Herskovits St. He provided a map that shows 14 Caribbean countries where he knew of, or observed, Oware being played during his and Muller , p. The origin of this word, too, is obscure, about his observations in Haiti are discussed below, but though it may have some relation to the pidgin the Trinidad doubts derived from him being told about it, English so commonly used in that part of the colony. The author, while living in Nigeria for a year among the Yorubas, learned from them to play the game as His, and a few other published observations and described below. It is played purely for recreation by contemporary interviews conducted as part of this study, are men, both young and old. Gardiner wrote a letter to Dr. Brown parts of West Africa. The most common assessment, Goode on 2 May Lucia, but I found it in use also in Barbados and Martinique among the negroes. Oware Board game in Tidjikja, Mauritania. I alive and bearing facial scars, and African Creoles â€” suppose it came from Africa; but no one seemed to whom he defines as the first generation descendants of know anything about it Culin: His game Stoffle who was a Peace Corps Volunteer living in the board was much worn by use. Locally, they were known as Aku or Oku, board that contained systematic sequences of holes. Oware continued to be refreshed in the New World after the end of slavery by liberated Africans Adderley Greater Antilles Herskovits , p.

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## Chapter 6 : List of Trinidad and Tobago-related topics - WikiVisually

*"Spatial Pattern and Social Interaction among Creoles and Indians in Trinidad Guardian, December 2, Trinidad and Tobago." Pp. in Trinidad Ethnicity, ed. Kevin Yelvington.*

The study also stated that same-sex couples are about 2. They formed the Mestizo and Mulatto populations that populate the countries in Latin America. Intermarriage and inter-relations occurred on a larger scale than most places in the world. In some countries, Asian immigrants have also intermarried among the groups. About , Cantonese coolies and migrants almost all males were shipped to Latin America, many of them intermarried and cohabited with the Black, Mestizo, and European population of Cuba, Peru, Guyana, Trinidad. Many of them also intermarried with Black women and East Indian women. Unlike in Trinidad Tobago and Guyana who were predominantly Cantonese men who intermarried with Black women and Indian women. In Jamaica, the Chinese who married Black women were mostly Hakka. According to the Census from Jamaica and Trinidad alone, 12, Chinese were located between Jamaica and Trinidad. Because almost all of the Chinese indentured immigrants were men, they tended to intermarry with both East Indians and Africans, and thus the Chinese of Guyana did not remain as physically distinct as other groups. While intermarriage between Hakka Chinese and Indians hardly occur. Comins in , with six Indian women marrying Chinese men in as reported by The Immigration Report for Is this not an act of sacrilege and a disgraceful scandal according to the Christian faith to entice and encourage Indian females to lead immoral lives? Haynes Smith, while Creole women were abhorred or ignored by Indian men. Estimates for Chinese-Peruvian is about 1. In Peru non-Chinese women married the mostly male Chinese coolies. Chinese Cuban , Cantonese coolies all males entered Cuba under contract for 80 years, most did not marry, but Hung Hui cites there was frequent sexual activity between black women and Cantonese coolies. According to Osberg the free Chinese conducted the practice of buying slave women and freeing them expressly for marriage. In the nineteenth and twentieth centuries, Chinese men Cantonese engaged in sexual activity with white Cuban women and black Cuban women, and from such relations many children were born. The study does not include any people with some Chinese ancestry. All the samples were White Cubans and Black Cubans. Chinese immigration to Mexico The Chinese who migrated to Mexico in the 19th to 20th centuries were almost entirely Chinese men. Males made up the majority of the original Chinese community in Mexico and they married Mexican women. The Mexicali officials estimate was that slightly more than 2, are full-blooded Chinese and about 8, are mixed-blood Chinese-Mexicans. Other estimates claimed 50, residents more than thought who are of Chinese descent. The sentiment against Chinese men was due to and almost all Chinese immigrants in Mexico were men stealing employment and Mexican women from Mexican men who had gone off to fight in the Revolution or in World War I. Many men came alone to work and married Costa Rican women and speak Cantonese. However the majority of the descendants of the first Chinese immigrants no longer speak Cantonese and feel themselves to be Costa Ricans. Several thousand Chinese from Enping resided in the country. The Chinese were still largely viewed as a foreign population who married foreign brides but seldom integrated into Venezuelan society. Chinese Jamaicans When black and Indian women had children with Chinese men the children were called chaina raial in Jamaican English. The study "Y-chromosomal diversity in Haiti and Jamaica: Contrasting levels of sex-biased gene flow" shows the paternal Chinese haplogroup O-M at a frequency of 3. Africa and Middle East[ edit ] Middle East and North Africa[ edit ] Interracial marriage[ not in citation given ] between Arab men and their non-Arab harem slave girls was common in the Arab world during the Arab slave trade , which lasted throughout the Middle Ages and early modern period. They interbred with the local population as spoils of warfare or through eventual settling with many Scandinavian Viking men taking Arab or Anatolian women as wives. There is archaeological evidence the Vikings had

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established contact with the city of Baghdad , at the time the center of the Islamic Empire , and connected with the populace there. Intermarriage was accepted in Arab society, though only if the husband was Muslim. It was a fairly common theme in medieval Arabic literature and Persian literature. Its frame story involves a Persian prince marrying seven foreign princesses, who are Byzantine , Chinese , Indian , Khwarezmian , Maghrebian , Slavic and Tartar. Her reign marked the end of the Ayyubid dynasty and the beginning of the Mameluk era, when a series of former Mamluk slaves would rule over Egypt and occasionally other neighbouring regions. Arabs played a big role in the African slave trade and unlike the trans-Atlantic trade most of the black African slaves in the Arab slave trade were women. Most of them were used as sexual slaves by the Arab men and some were taken as wives. In the former Lusophone Africa now known as Angola , Mozambique and Cape Verde racial mixing between white Portuguese and black Africans was fairly common, especially in Cape Verde, where the majority of the population is of mixed descent. There have been several cases of Chinese merchants and laborers marrying black African women as many Chinese workers were employed to build railways and other infrastructural projects in Africa. These labour groups were made up completely of men with very few Chinese women coming to Africa. The term Coloured is also used to describe persons of mixed race in the neighbouring nation of Namibia, to refer to those of part Khoisan, part black and part white descent. The Basters constitute a separate ethnic group that are sometimes considered a sub-group of the Coloured population of the country. Some of the Xhosa people claim descent from white people. The royal family of the ImiDushane , for example, is descended from Queen Gquma of the Mpondo , a white orphan that was adopted by a Xhosa chief after a shipwreck killed her parents. She later married an Mpondo prince, became his great wife , and served as queen during his reign as king of the Tshomane Mpondo. Interracial marriage was banned under apartheid. Today there are a number of high-profile interracial couples in Southern Africa, such as the unions of Mmusi Maimane a black opposition politician who serves as the Leader of the Opposition of South Africa and his white wife Natalie Maimane, Matthew Booth a white soccer player and his wife Sonia Bonneventia a black former Miss South Africa first princess and international model [] and Bryan Habana a coloured South African rugby union player and his white wife Janine Viljoen. In Sierra Leone , marriages between representatives of British trading firms and princesses of the Sherbro people created a number of aristocratic families such as the Sherbro Tuckers and the Sherbro Caulkers. Due to matrilineality, they have maintained their claims to their ancestral thrones. In Benin , meanwhile, the descendants of the Brazilian slavetrader Francisco Felix de Sousa and his harem of black consorts have contributed a number of prominent citizens. In Ghana , a number of founding fathers had relationships with foreigners of other races: Their children would go on to become politicians like their father. At the start of the 21st century, their descendants were being led by their only son, Kwame Anthony Appiah. In addition to this, Dr. Danquah had a son with a British woman during his time in Britain. He would go on to become noted actor Paul Danquah. In Gabon , a woman by the name of Germaine Anina - daughter of a Gabonese tribal chief - married a Chinese trader and politician named Cheng Zhiping.

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## Chapter 7 : UG | Library Portal - Featured Articles

*Enough with this race card- PNM,DLP,ULF, UNC, NJAC, ANR PPP the race card issue have been responsible for the class wars during our calendrierdelascience.com body is still going by the books and no common sense prevails.*

In lieu of an abstract, here is a brief excerpt of the content: An Autoethnography of Same-Sex Attraction. Unpacks historical, cultural, rhetorical, and personal implications of the closet. Focuses on the depiction of celibate marriage in lives of three couples who became saints. Second edition includes developments in autobiographical criticism and a new chapter on narrative, and highlights different forms of the genre as well as recent trends like blogs. Visual Media and the Eccentricity of the Past. Highlights the historiographical potential in alternate histories presented in experimental films, fake documentaries, home movies and found footage, video games, and digital media. Mary Turner and the Memory of Lynching. U of Georgia P, Traces the changing representations by writers, activists, artists, historians, and local residents of the lynching of an eight-months pregnant woman in Georgia. A Local Habitation and a Name. Addresses the strategies by which proper names served as points of negotiation between individual identities and social order in the Renaissance. U of Kentucky P, Uses a rare cache of letters between a former slave owner and her escaped slave to examine race relations in mid-nineteenth century urban settings. Reads Fors Clavigera as simultaneously an experiment in education and a treatise on education, with consequences for ongoing pedagogical debates. Everyday Writing in the Graeco-Roman East. U of California P, Argues for the extensive use of writing by ordinary people in the period between Alexander and the Arab conquests. New readings of Robert Browning based on recent work in speech pragmatics and visual thinking suggest how developments in cognitive science impact biographical practices. The Making of a Politician. Pickering and Chatto, History and Memory in s America. Northern Illinois UP, Patterns of Literary Circulation. The Voice of a Monarch. Everyday Healing in an Ambiguously Islamic Place. U of California P, Narratives of pilgrims to Muslim saint shrines complicate discourses of religious and communal identity in northwestern India. Five Charismatic Men and the Conquest of Africa. You are not currently authenticated. View freely available titles:

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## Chapter 8 : Order of the Republic of Trinidad and Tobago | Revolv

*1 from indian to indo creole: tassa drumming, creolization, and indo caribbean nationalism in trinidad and tobago by christopher l. ballengee a dissertation presented to the graduate school of the university of florida in p artial fulfillment of the requirements for the degree of doctor of philosophy university of florida*

Variation in deglacial corallgal assemblages and their paleoenvironmental significance: Global and Planetary Change ZnO nanocoral reef grown on porous silicon substrates without catalyst. Journal of Alloys and Compounds Limited flexibility in resource use in a coral reef grazer foraging on seasonally changing algal communities. Ocean acidification impacts multiple early life history processes of the Caribbean coral *Porites astreoides*. Global Change Biology Bulletin of Marine Science Journal of Structural Chemistry Settling into an Increasingly Hostile World: Journal of the Kansas Entomological Society Predicting structural complexity of reefs and fish abundance using acoustic remote sensing RoxAnn. Resistance of red mangrove *Rhizophora mangle* L. Trees - Structure and Function Influence of atrypid morphological shape on Devonian episkeletobiont assemblages from the lower Genshaw formation of the Traverse Group of Michigan: A geometric morphometric approach. Palaeogeography, Palaeoclimatology, Palaeoecology Topography, substratum and benthic macrofaunal relationships on a tropical mesophotic shelf margin, central Great Barrier Reef, Australia. Isotopic signatures, foraging habitats and trophic relationships between fish and seasnakes on the coral reefs of New Caledonia. Estuarine Coastal and Shelf Science Surface and Coatings Technology Comparative predation rates on larval snappers Lutjanidae in oceanic, reef, and nearshore waters. Journal of Experimental Marine Biology and Ecology Deep-water versus shallow-water settings. Spatial competition induces the mobilization of morula cells in the colonial ascidian *Didemnum perlucidum* Tunicata: Population dynamics and growth of two coral reef sponges on rock and rubble substrates. Journal of Morphology Vertical Distribution and Migration Patterns of *Nautilus pompilius*. Environmental determinants of motile cryptofauna on an eastern Pacific coral reef. Marine Ecology Progress Series Anthothelidae in the Southwestern Atlantic. Benthic survey of natural and artificial reefs off Mar del Plata, Argentina, southwestern Atlantic. Latin American Journal of Aquatic Research Journal of Marine Biology Emigration behaviour during sea-to-land transition of the coconut crab *Birgus latro*: Effects of gastropod shells, substrata, shelters and humidity. Snorkelling and trampling in shallow-water fringing reefs: Risk assessment and proposed management strategy. Journal of Environmental Management Benthic biodiversity changes due to the opening of an artificial channel in a tropical coastal lagoon Mexican Caribbean. When the species is also a habitat: Comparing the predictively modelled distributions of *Lophelia pertusa* and the reef habitat it forms. Carbonate production and deposition in a warm-temperate macroalgal environment, Investigator Strait, South Australia. AUV-based bed roughness mapping over a tropical reef. Katian prelude to the Hirnantian Late Ordovician mass extinction a Baltic perspective. Identification of a cyclooxygenase gene from the red alga *Gracilaria vermiculophylla* and bioconversion of arachidonic acid to PGF 2 alpha in engineered *Escherichia coli*. Applied Microbiology and Biotechnology Importance of sedimentation for survival of canopy-forming fucoid algae in urchin barrens. Journal of Sea Research Bulletin of Geosciences Effect of the surgeonfish *Ctenochaetus striatus* Acanthuridae on the processes of sediment transport and deposition on a coral reef in the Red Sea. Exploring a link between Atlantic coral mounds and Phanerozoic carbonate mudmounds: Exploration of a proposed biomimetic synthetic route to plumarellide. Development of a facile transannular Diels-Alder reaction from a macrocyclic enedione leading to a new 5,6,7-tricyclic ring system. Acclimation in *Pocillopora* spp. Marine and Freshwater Behaviour and Physiology Preparation and characterisation of triangular pyramid-shaped puerarin and aspirin microparticles with nanostructures. Journal of Experimental Nanoscience 6: Land-sea carbon and nutrient fluxes and coastal ocean CO<sub>2</sub> exchange and acidification: Past,

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Growth and demise of cold-water coral ecosystems on mud volcanoes in the West Alboran Sea: The messages from the planktonic and benthic foraminifera. *Chemistry of Materials*  
Vertical distribution of two sympatric labrid fishes in the Western Mediterranean and Eastern Atlantic rocky subtidal: *Marine Ecology-an Evolutionary Perspective*  
A versatile approach to processing of high active area pillar coral- and sponge-like Pt-nanostructures. *Journal of Materials Chemistry*  
Green oxidations of furans-initiated by molecular oxygen-that give key natural product motifs. The effect of landscape composition and configuration on the spatial distribution of temperate demersal fish. The presence of multiple phenoloxidases in Caribbean reef-building corals. Corals mass-cultured from eggs and transplanted as juveniles to their native, remote coral reef. *Bivalve Aquaculture Gear and Biofouling Control*. Drivers of explosivity and elevated hazard in basaltic fissure eruptions: *Journal of the Paleontological Society of India*  
Do photobionts influence the ecology of lichens? A case study of environmental preferences in symbiotic green alga *Asterochloris Trebouxiophyceae*. Recurrent patterns of coral community and sediment facies development through successive phases of Holocene inner-shelf reef growth and decline. *Journal of Comparative Neurology*  
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Monogamy in a feeding generalist, *Chaetodon trichrous*, the endemic Tahitian Butterflyfish. *Environmental Biology of Fishes*  
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The response of meiofauna to human trampling on coral reefs. Recent benthic foraminiferal assemblages from cold-water coral mounds in the Porcupine Seabight. *Sedimentology of a wreck: The Rainbow Warrior revisited*. *Marine Pollution Bulletin*  
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*The spatial patterns of each season are also equally well simulated. The zonal band of dryness which spans the Caribbean basin and the Caribbean coastline of Central America in FMA (between 10°N and 25°N) is evident in the model.*

Thanks first to my committee for their unwavering support. Ken Broadway has been a faithful champion of the music of Trinidad and Tobago, and I am grateful for his encouragement. He is indeed one of the best teachers I have ever had. Silvio dos likewise been an inspiration for my own musical investigations. In times of struggle during research and analysis, I consistently returned to his advice: Yet, he has also been a mentor, friend, and colleague who I hold in the highest esteem. Special thanks also to Peter Schmidt for inspiring my interest in ethnographic film and whose words of encouragement, support, and congratulations propelled me in no small degree through the early and protracted stages of research. Gratitude also to Peter Manuel whose many email conversations nourished a great deal of my work. In the field, there are far too many to thank. My work is our work through and through. First and foremost, Lenny Kumar took me on like a brother: As is evident in my writing, I am truly indebted to Lenny more than I can ever repay. Likewise Nita, Lenora, and Lennita Kumar deserve equal thanks for allowing my wife and I to invade their home and steal PAGES away from their husband and father for weeks at a time. Without their help this project would not have been as successful and as fun as it has turned out to be. Krishna Soogrim Ram passed away shortly after I spoke with him in August of last year. In the short time I knew him, his words and wisdom touched me in profound ways. I am grateful to Krishna and his son Sanjeet for providing a wealth of oral and photographic history that spans beyond the bounds of the present study. Federico Moratorio helped with cinematography and photography in Trinidad in spring of . In the summer of , Heather Hall also assisted with filming, photography, and interviews. I thank them both for technical help and good times. I thank Brinsley Samaroo and Kumar Mahabir for providing academic support and helping to arrange my first trip to Trinidad in and subsequent conversations about this or that detail. Profound thanks to the congregation of Aramalaya Presbyterian Church for making me feel at home during my stay in Tunapuna. I am especially grateful to Rev. Everson Sieunarine who became my closest friend and confidant that summer. I will never forget our journeys into town and into the bush and for all the conversation along the way. Also thanks to Robena Cornwell and Michelle Wilbanks whose stewardship and direction of the Music Library helped tremendously during my time at the University of Florida. I am honored by their friendship and scholarly advice. My research was sponsored in part by the A. Thanks also to Owen and Elizabeth Reynolds and the technical theatre crew at Santa Fe College for helping to build tassa drums and giving me more leeway than I deserved to retreat from the theatre and finish my dissertation. I am nothing without the love and support of my family. This journey has kept me away from them for far too long, and I have a long road yet to travel. Luckily, I have an excellent traveling partner. Matikor, Lawa, and Agwaani Multiculturalism, Fusion, and National Belonging Toward a Theory of Indo-Creole Ballengee August Chair: Larry Crook Major: Music Tassa is an Indo-Caribbean musical genre popular in Trinidad and Tobago characterized by a four-part ensemble comprising four instruments: In this study, I engage tassa on two interrelated levels. First, I provide a description of the ensemble and a musical analysis of common repertoire. Second I use this musical analysis to discuss ways in which tassa is evoked as a symbol of Indo-Trinidadian identity. In the process, I situate tassa performance as one among a variety of diasporic practices that reverberate through layers of individual alignments religious, gendered, economic, and otherwise to construct an ostensibly unified Indo-Trinidadian identity that references India as a place of origin and the Caribbean as home. With divergent though ultimately complementary referents, Indo-Trinidadian identity is in this way rooted in a pronounced multilocality. The Caribbean region

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has historically been regarded in terms of a prevalent Afro European creolization. The presence of Indians and other marginalized groups, however, problematizes this assumption, both in terms of academic theories of creolization and state sponsored, Afro Creole centric rhetoric valorizing Afro Caribbean culture to the exclusion of others. This study addresses this problem by providing musical analysis that reveals tassa exists within a coherent Indo Trinidadian musical system at once indebted to North Indian aesthetics but deployed in an idiosyncratically Caribbean manner principally independent from Afro Trinidadian input. Such an analysis in turn informs academic and state sponsored rhetoric surrounding notions of creolization and multiculturalism. In a final analysis, I draw upon the social critiques of ngritude and an Indo centric poetics of coolitude to consider what I call an Indo Creole identity evident in tassa musical production that informs both the independence of an Indo Trinidadian musical system and Indo national representation. During the initial days of my fieldwork in August, I attended a wedding in Aranguez, Trinidad at the invitation of anthropologist Kumar Mahabir. Like most Hindu, expansive corrugated metal awning covered the fenced in front yard, creating a space beneath, blocked from the sun and rain, that was elaborately decorated with garlands, lights, and murtis. In the haze of the morning, DJ speakers were already thumping a mix of chutney and Bollywood film songs before a sea of expectant plastic chairs facing an exquisite maro gazebo like structure within which the wedding proper would take place in the afternoon. As we walked from the sweltering morning heat into the relative coolness of this shady space, oscillating fans blew the sweet scent of curry from the buffet table. Stopping to look, smell, and listen, Kumar turned to me, stretching his arms outward as if to take it all in and at the same time direct my attention to a world. Very early in my research I became fascinated by ways Indo Trinidadians surround themselves in one way or another with symbols and practices that represent clear continuities with India. While these practices may in reality be quite divergent from contemporary subcontinental phenomena, they nonetheless resonate a however romantic or imagined this notion sometimes may be in diaspora. By virtue of their reinvention and codification in Trinidad, these practices at the same time, and seemingly paradoxically so, express an everyday Caribbean orientation. I became especially interested in practices that reverberate through layers of individual alignments religious, gendered, economic, and otherwise to construct an ostensibly unified Indo Trinidadian identity that references India as a place of origin and the Caribbean as home. Musical practices are a profoundly important means by which this multilocality is deployed as affirmation and acculturation within the Indo Trinidadian community. Music furthermore is an essential means by which Indo Trinidadian multilocality is put on display in public spaces where Trinidadian ethnic identities frequently meet one another. Expressions of Indo Caribbean-ness within a predominantly Afro Creole context raises intriguing questions. In a region conceptually framed by a prevalent Afro European creolization, how are racial and cultural alterities resolved within a creole framework? By what means is Indo Caribbean otherness expressed, accepted, repulsed, or otherwise processed by cultural stakeholders? For Trinidad and Tobago in particular, music and musical metaphors are important means by which identities are expressed, critiqued, and challenged. Therefore, in a contemporary nation state comprising two dominant ethnic minorities and no majority, how is Indo Caribbean national identity deployed in musical discourse? This study seeks to illuminate possible resolutions to these questions by examining key aspects of Indo Caribbean musical and nationalist discourse. I examine Trinidadian tassa drumming as a central case study through which these notions are explored. Dancing to tassa at a wedding reception. The flag of Trinidad and Tobago flies in the background. Photo by Federico Moratorio. Why tassa? What is it about tassa as an ensemble and as a genre of music that is appropriately emblematic of Indo Trinidadian identity? Tassa is an Indo Caribbean musical genre popular in Trinidad and Tobago though played elsewhere that is characterized by a four part ensemble comprising four instruments: Collectively, this ensemble is referred to most often, it is simply referring both the individual kettledrums and the ensemble itself. Tassa is invariably Hosay; it is played by Hindus, Musli

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ms, and Christians; though few and far between, women have steadily been accepted as drummers in recent decades; tassa is a common feature of sacred and secular celebrations regardless of the socio economic class of participants; and even in New York and Florida where West Indians form substantial diasporic communities, tassa is a vital component of Indo Trinidadian and perhaps more broadly Indo Caribbean cultural expression. In this way, tassa is routinely taken for granted as a quintessentially Indo Trinidadian musical practice as well as an emblem of Indo Trinidadians identity. In this study, I engage tassa on two interrelated levels. Second I use this musical analysis to discuss ways in which tassa is evoked as an Indo Trinidadian symbol in the most recent bid to make tassa a co-national instrument alongside the more famous steel pan, an instrument with decidedly Afro Trinidadian associations. This study provides a systematic musical analysis that reveals tassa is PAGE 23 23 nurtured within a coherent Indo Trinidadian musical system at once indebted to North Indian aesthetics but deployed in an idiosyncratically Caribbean manner principally independent from Afro Trinidadian input. This independence reflects the historical socio-cultural rift between Indo and Afro Trinidadians and informs the current state of racial politics. Indo segregation from centers of Trinidadian colonial power allowed Afro Creole culture to emerge as national culture in the era leading to independence in Trinidad. From this point on, Trinidadian national belonging has been largely framed in terms of creolization defined chiefly in reference to Trinidadian symbols as national symbols is exemplified in the elevation of the steel pan as Trinidad and Trinidadians viewed as yet another state-sponsored affirmation of Indo Trinidadian exclusion. I draw upon the social critiques offered by W. D. Protigritude and an Indo-centric poetics of coolitude to consider what I call an identity, evident in tassa performance and in ideas about tassa, that informs both the independence of an Indo Trinidadian musical system and Indo East Indians in the West Indies. Trinidad and Tobago is a twin island nation state at the southernmost tip of the Lesser Antilles with a total population of about 1.1 million. Between 1800 and 1850, hundreds of thousands of indentured Indian laborers were imported to the Caribbean through a global scheme of British indentureship that exported workers to British, French, and Dutch colonies in the Caribbean, south and east Africa, the Indian Ocean, southeast Asia, Australia, and Oceania. Descendants of indentured Indians form a PAGE 24 24 distinct and important part of the cultural fabric of the Caribbean. Throughout the region, people of Indian descent are certainly in the minority, though they form a majority in Guyana and constitute the largest ethnic minorities in Surinam and Trinidad and Tobago. Smaller and arguably more assimilated communities are also found in other islands and mainland regions, most prominently Jamaica and islands of the Lesser Antilles. Beginning in the latter half of the 20th century, significant Indo Caribbean communities also coalesced in North America, especially New York, Toronto, and central and south Florida; and in Europe, especially the Netherlands. For colonial authorities and plantocrats of the West Indies in particular, indentureship was a means of keeping plantation wages as low as possible upon the end of African slavery in the 19th century. In Trinidad, the majority of Indians worked in sugarcane cultivation while some were assigned to cocoa, coffee, coconut, and other agricultural estates. Though contract requirements were modified at different points throughout the life of the indenture system, laborers generally agreed to a contract of five years, upon expiration of which most stayed in Trinidad rather than return to India. By the turn of the century, Indians made up no less than one-third of the total population of the colony. In the decade preceding independence from Britain, class inherited power from the departing white ruling class. As such, notions of the burgeoning nation privileged Afro Trinidadian culture to the exclusion of Indo and Afro-European streams of syncretism that were enshrined as the font of authentic national culture. Indo Trinidadians experienced something of a cultural renaissance throughout the 19th century, coinciding with and indeed reinforced by a concomitant rise in Indo Trinidadian political assertiveness in the same period. Though revised state recent decades Indo Trinidadian demands for equal representation continue to be met with accusations of ethnocentrism, racism, and anti-patriotism. Literature Review and Theoretical Framework In the wake of the historical impact of European colonization and African slavery, the Caribbean region is most often regarded

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in terms of an Afro European creole culture. Indians like the Chinese, Syrians, Lebanese, Javanese, Amerindians, and other significant but marginalized groups in the region have been relatively absent from Sweetness and Power, a widely popular socio-cultural history of sugar production and consumption that gives only passing mention of Indian indentured labor. While Trinidadians generally understand these terms, they usually refer to Sidney Mintz, *Sweetness and Power*: PAGE 26. This book is to a large degree intended for a general audience, such an omission seems all the more troublesome as it perpetuates the invisibility of indentured Indians in the Caribbean despite their place as the primary engine of the British sugar industry after emancipation. While numerous studies have addressed specific elements of global 19th century history, the most far-reaching insights in this regard come from the British indenture system, which provides vital statistics on the recruitment, transportation, and working conditions of indentured Indians. Tinker relates how he began his research with a moderate and detached point of view about indentured labor and was gradually led by his reading of the evidence to present a darker picture of it as a new system of slavery. It is ironic that in the outlook back toward a median position, which sees indentured labor overall as having more in common than with the victims of the slave trade. Oxford University Press, Cambridge University Press, 1973, p. x. PAGE 27 is the only scholar to date to give a deeply nuanced account of Chinese indentureship in the Caribbean. Scholars have since criticized Klass for focusing too narrowly on a supposedly closed rural setting and country that greatly affected Indo-Trinidadians. Clarke, however, largely confirms what Klass had concluded earlier, namely that Indo-Trinidadians were largely excluded from participation within the larger national community by a combination of voluntary insularism and institutionalized racism.