



The Negro In The Caribbean 1942

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The Negro In The Caribbean 1942:

The Legacy of Eric Williams Tanya L. Shields, 2015-06-02 The Legacy of Eric Williams provides an indispensable and significant understanding of Eric Williams's contributions to the now independent nation of Trinidad and Tobago and his impact on the broader international understanding of the Caribbean. This book stands out because of its simultaneous investigation into Eric Williams as a scholar, intellectual, a political leader, and most importantly, a key postcolonial figure. Most previous studies have treated these as separate arenas. The essays here confront the relevance of postcolonialism in understanding Williams's role both in post-independence Trinidad and Tobago and in newer understandings of Caribbean globalization. The volume divides into three broad sections: *Becoming Eric Williams*, *Political Williams*, and *Textual Williams*. *Becoming Eric Williams* provides background on Williams and the Caribbean's ontological quest, addressing what it means to be West Indian and Caribbean. *Political Williams* engages with his policies and their consequences, describing the impact of Williams's political policies on several areas: integration, color stratification, and labor and public sector reform. Williams's far-reaching political influence in these aspects cements his legacy as one of the main public intellectuals responsible for creating the modern Caribbean. *Textual Williams* examines his scholarly contributions from a more traditional academic perspective. These sections allow for a comprehensive understanding of Williams as a man, a scholar, and a politician.

"Colón Man a Come" Rhonda D. Frederick, 2005-01-01 To date, there has been no literary examination of the Colón Man, even though he recurs in 19th and 20th-century Anglophone and Francophone Caribbean literatures. Named for Panama's Caribbean port city, the Colón Man has been the subject of historical, sociological, and geographical scholarship. He, however, has escaped the domain of literary investigation until now. Author Rhonda Frederick brings us the first ever book-length study of the literary representations of the Colón Man. Fictive accounts of Panama Canal migration draw on precisely what has been little documented or not at all. In other words, this region's literature and songs, as well as Colón Men's recollections, complicate existing studies. These first-person accounts and creative narratives in the form of song, stories, literature, etc. of isthmian migration suggest that fictive renditions of canal work and workers represent Colón Men's undocumented, unknown, and/or ignored realities. *Colón Man a Come: Mythographies of Panama Canal Migration* examines several works of fiction: George Lamming's *In the Castle of My Skin*, Michael Thelwell's *The Harder They Come*, Eric Walrond's *Tropic Death*, Claude McKay's *Banana Bottom*, and Maryse Condé's *Tree of Life*. And perhaps most significantly, this book relies on the personal narratives and songs of Colón Men to support the forgotten, lost, ignored, and yet imaginable truths of Panama Canal migration. C.L.R.

James Kent Worcester, 1996-01-01 A fascinating, immensely readable biography of one of the most important radical intellectuals of the twentieth century. **The Origins of Black Humanism in America** J. Floyd-Thomas, 2008-10-13 By examining the minister who helped inspire the founding of the Harlem Unitarian Church, Reverend Ethelred Brown Floyd Thomas offers a provocative examination of the religious and intellectual roots of Black humanist thought. **Bulletin**

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Latin America Helen Miller Bailey, Abraham Phineas Nasatir, 1973 *The Petro-state Masquerade* Ryan Cecil
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Ryan Cecil Jobson traces how a model of governance fashioned during prior oil booms is imperiled by declining fossil fuel
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result is what Jobson calls a masquerade of permanence whereby Trinbagonian state actors represent the nation as an
interminable reserve of hydrocarbons primed for multinational investment In *The Petro state Masquerade* Jobson examines
the gulf between this narrative crafted by the postcolonial state and the vexed realities of its dwindling petroleum fueled
aspirations After more than a century of commercial oil production Trinidad and Tobago instructs us to regard the petro state
as less a permanent form than a fragile relation between fossil fuels and sovereign authority Foregrounding the concurrent
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