The Struggle for Freedom: The British Caribbean from Emancipation to Independence

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Course description
The slaves in the British Caribbean had high expectations of freedom. They hoped that it would give them, amongst others, the vote and control over their time and labour. This course explores the extent to which these and other expectations of freedom were realised in the period between the abolition of slavery in 1838 and independence in the early 1960s. It examines in some detail the various factors inside and outside the region that impacted on the ability of the former slaves and their descendants to fulfil their hopes of freedom, such as the legal and extra-legal constraints that sugar planters placed on the lives of their former slaves; a social hierarchy in which colour coincided with class; and the decline of the sugar industry. These and other obstacles, however, did not prevent the former slaves and their descendants from trying to realise their notion of freedom. Through such means as petitions, the formation of political organisations and unions, migration, and revolt, they contested the terms of their lived freedom. By exploring these means and the social, political and economic condition of the former slaves and their descendants, this course will try to debunk the myth that slave emancipation was a crowning achievement.

Learning outcomes
After completing the course students should:
1. Be familiar with the main economic, social and political developments in the post-emancipation British Caribbean.
2. Understand that freedom was a highly contested issue in the post-emancipation British Caribbean.
3. Be able to describe and explain the methods used by the former slaves and their descendants to negotiate and contest the actual lived terms of freedom
4. Be familiar with the main historical debates about the post-emancipation British Caribbean.
5. Have enhanced their presentation skills and their ability to analyse and evaluate primary and secondary sources.

Teaching programme
The course is taught through two 2-hour seminars a week over nine weeks, one of which is largely structured around the use of primary sources. It proceeds in a chronological order, engages with key debates in the history of the post-emancipation Caribbean, and explores recent areas of research.
Week 1: Setting the scene
Week 2: Freedom in the immediate post-emancipation period
Expectations of freedom
The first taste of freedom
Week 3: The development of an independent peasantry
The 'flight from the estates'
The problem of land
Week 4: Further obstacles to freedom
The decline of the sugar industry
Indentured migration
Week 5: A political watershed
Morant Bay
Crown colony government
Week 6: Social tumult and reform
Migration and other upheavals
Social reform
Week 7: Black power
Racialism
Race consciousness
Week 8: Organising labour
Class consciousness
Labour riots
Week 9: On the road to independence
Independence from below
Independence from above
Week 10: Independence and thereafter
>From West India Federation to independence
Independence = Freedom?

Seminars
The seminars in weeks 2 and 3 provide the framework for the rest of the course. They set out the slaves' notion of freedom and show that in years immediately following the abolition of freedom the ex-slaves quickly learned that they would not be able to realise that notion without struggle. One of the two seminars in weeks 4 till 9 consists of a Discussion Paper (DP). Two people prepare a 1,000 word answer to a set question (which is also an essay question) and devise 3 discussion questions that they want the group to discuss. They email the paper on the Thursday preceding the seminar to the rest of the group. One student is nominated by the tutor as the principal respondent. The seminar starts with a brief presentation of the DP (do not out what has been emailed!!) followed by the principal respondent's views on the paper which will be circulated to the rest of the students in the seminar (bullet-point handout). After this, the rest of the students are asked to give their views on the DP and there will be a general discussion of the 3 questions. The aim of the DP is to review the state of debate on a particular issue and single out areas for further research. The other seminar in weeks 4-9 explores issues that are related to but not the same as the DP and centre largely around primary sources, ranging from extracts from newspapers and biographies to novels and photographs. The sources will be handed out by the tutor either before or during the seminar.

For each seminar, including the ones that contain a DP, you are asked to read at least 2 titles from the reading list. As relatively little work has been done on the post-emancipation British Caribbean, most of the titles listed are not monographs but articles in journals and edited collections. Most titles should be on Key Texts but if you experience any difficulties getting hold of literature, let me know asp. ! To help you in your reading I have listed for each seminar some key questions and/or focus points. You are, however, strongly encouraged to bring you own questions for discussion to class. If you feel that you are not familiar enough with the history of the Caribbean to understand the reading set for the individual seminars, you may want to read alongside a survey text on Caribbean history mentioned in the first section of the reading list.
Practicalities
Seminar attendance is essential and compulsory. If you cannot make it to a seminar, please contact me in advance or as soon as possible after the seminar, by email or phone. If you have missed handouts or sources, pick it up from a box marked 'struggle for freedom' in a cabinet on the first floor of Vanbrugh.

Assessment
Assessed work:
Paper 1: a three-hour document-based closed exam in the summer term
Paper 2: a 5,000 word essay which is based on a choice of themes discussed in the course. Essay questions are mentioned below but you may devise your own question. To be submitted in week 6 of the summer term.

Procedural work:
1,000 word document analysis to be submitted in class on Wednesday 9 November.
1,000 word document analysis to be submitted in class on Wednesday 7 December.

N.B.s:
1: There will be a tutorial to discuss your procedural work in weeks 6 + 10
2: There will be a tutorial in January to discuss your essay question.
3: You are strongly encouraged to consult me during my office hours in the spring term for document analysis revision and to discuss the progress of your essays.
4: Although the literature mentioned in the reading list should enable you to write your essays and prepare for the exam, you may want to find additional literature. This bibliographical tool is useful http://tlvlbs.leidenuniv.nl:8080/IMPLAND=Y/SRT=YOP//LNG=EN//DB=1.6/
Also check the Royal Historical Society's bibliographical tool at: http://www.rhs.ac.uk/bibl/dataset.asp

Week 1: Setting the scene
This introductory seminar first of all sets out what we mean by the British Caribbean. It then moves on to briefly discuss the system of slavery in this region as this is crucial in understanding the slaves' notion of freedom which will be discussed in the next seminar. And it finishes by setting out the aims and content of the course and allocating presentations.

Week 2: Freedom in the immediate post-emancipation period
Seminar 1: Expectations of freedom
The 1833 Abolition of Slavery Act put in place the Apprenticeship System, a system which aimed to turn the slaves into free wage labourers and their owners into fair employers. During this four-year period (August 1834-August 1838), the ex-slaves articulated ideas of freedom. Using statements made by apprentices, we will try in this seminar to list the various attributes of the apprentices' notion of freedom in order of importance. Read at least two works from the section 'Apprenticeship System'. If possible, read the Marshall article as it gives a nice overview of the notion of freedom, while
the others address particular social and economic features of the System. Consider during your reading the question whether the apprentices' notion of freedom was a unique notion and the various factors that helped to shape it.

Seminar 2: The first taste of freedom
This seminar tries to set out some of the main problems that the ex-slaves encountered in the first few years after freedom and demonstrate that they quickly realised that they had to fight in order to realise their dreams.

Consider the following questions:
. How well equipped were the ex-slaves for freedom?
. To what extent did the ex-slaves rely on the missionaries to help them realise their dreams during the first few years?
. What means other than missionary help did the ex-slaves use to fight planter oppression?
. What freedom did the ex-slaveholders have in mind for the ex-slaves and what methods did they use during the first ten years of freedom to realise this notion of freedom?
. What, if anything, did the Colonial government do in the first decade of freedom to protect the ex-slaves' rights?

Essay question: 'The planters' attitudes towards their apprentices indicated that they would not recognise their civil rights upon full freedom'. Do you agree, that although the planting class had accepted the Apprenticeship System it was never intend to make it a success and wanted to retain the old race relations in the island upon freedom?

Week 3 The development of a peasantry

Seminar 1: The 'flight from the estates'
While some historians have argued that the ex-slaves left the plantations as soon as possible after the termination of the Apprenticeship System, others have suggested that the so-called 'flight from the estates' was more protracted and also significantly differed from island to island. This seminar examines this historical debate in some detail. W. K. Marshall has summarised the debate in his article 'The post-slavery labour problem revisited'. Read his article (handout) and at least two others from the list and consider the following questions:
. Summarise the various stands in the debate.
. How representative are accounts of the 'flight from the estates' that concentrate on the bigger islands in the Caribbean?
. To what extent does the use of primary sources explain the various stands taken in the debate? (we look at some sources regarding the labour issue in the next seminar)
. Do you think that historians from outside the Caribbean will approach the question of the 'flight from the estates' differently from those within the region?
. What do you think of Marshall's agenda for future research?

Marshall's article was written in the 1990s. Try to find one article or book that addresses the 'flight from the estates' (as either a central or side topic) and write down in +/- 10 lines why you think this title should be added to the reading list. N.B. you don't need to read this piece to do this exercise!!
Seminar 2: The problem of land
The possibility to leave the estates was closely associated with the availability of land. Various scholars have argued that landownership was prime amongst the ex-slaves' hopes and dreams of freedom. In this seminar, we will first, through the use of some sources, assess how easy it was for the ex-slaves to obtain the land that would provide them with their autonomy. We then go on to explore the attitudes of the ex-slaves towards land in more detail, in particular their ideas about land inheritance, which were informed by various factors. The latter issue has been extensively addressed by anthropologists in recent decades, such as Jean Besson and Sidney Mintz. Try reading one of these anthropological studies and at least another text on the Afro-Caribbean peasantry in the immediate post-emancipation period. Consider these questions:

. According to Sidney Mintz, Caribbean slaves were 'proto-peasants'. What does he mean by this and do you find his idea persuasive?
. How useful is the term 'peasant' for the immediate post-emancipation period?
. Why was land ownership so crucial for the ex-slaves?
. How does this desire for land and the ability to achieve it compare to that of the lower classes in Britain at the time?
. What do you know about the practices used to pass on land in the Afro-Caribbean communities after freedom and what do you think of them?

Sources: Extracts from the 1842 Select Committee on the West Indies Colonies; W. G. Sewell, The ordeal of Free Labour in the British West Indies (1861).

Essay question: How did planters in the 1840s and 1850s try to prevent a flight from the plantations in order to solve the problem of obtaining continuous labour and how successful were they in their attempts?

Week 4 Further obstacles to freedom.
Seminar 1: The decline of sugar industry
In most islands in the British Caribbean, the economy during slavery depended on the production of sugar. After 1838, the sugar industry quickly declined which led to some fierce taken by planters to combat a marked decline in their economic status. The DP sets out the factors for the decline in the 1840s and 1850s, indicates the measures that the planters took to prevent a further decline of the sugar industry, other than encouraging the migration of people from Africa and India, and how these affected the former slaves. The decline of the sugar industry features extensively in surveys of the post-emancipation Caribbean. Start your reading with one or two of these works and then read some works on the impact of the measures taken by planters on the Afro-Caribbean population.

While reading, think about the DG questions and also about the following:

. How effective were the methods adopted by the planters?
. Who was the Imperial Government's main concern in the 1840s and 1850s: the planters or the ex-slaves?
Seminar 2: Indentured migration
Many planters believed that immigration was the solution to their labour and hence profitability problem. In several colonies, planter-led governments legislated for migration from India and Africa. Historians have largely concentrated on the question why Jamaica did not opt for immigration as a means to save the sugar industry. This seminar is not concerned with the planters' reasons in favour of or against immigration, however, but with the question what impact the sharply divided societies that emerged as a result of the immigration had on the former slaves and how the ex-slaves responded to the immigration. The seminar does not concentrate only on the first wave of migration but also on later waves. Most of the studies on immigration are more concerned with the experiences of the immigrants than with the impact of immigration on the host communities. It is possible, however, to find information in the studies mentioned in the reading list (and also in some surveys) to find responses from the ex-slaves to the migration and the motives underpinning them. Especially useful for this seminar's main question is the work by Monica Schulers. While reading hers and other work, try to provide a brief (1/2 page) summary of the migration (how many came, from where, and where did they go etc) and then list by means of bullet points the main (direct/indirect) effects that the migration had on the ex-slaves. In the seminar we will discuss your summaries and lists and we will also try to account for the lack of historical attention to the main question by looking at some primary sources about migration.

Sources: extracts from Henry Kirke, Twenty-Five years in British Guiana 1872-1897 (1948); W. G. Sewell, The ordeal of free labour in the British West Indies (1861).

Essay Questions:
* Would you agree that the set of measures taken by the sugar planters in the 1840s and 1850s to prevent a further decline of the sugar industry was as much triggered by a concern about their social as about their economic status?
* Focussing on either Trinidad or Guyana, explain how the immigration of people from the Indian subcontinent and East Africa enabled planers to control their Afro-Caribbean labourers.

Seminar 1: Morant Bay
In 1865 a rebellion broke out in Morant Bay, a town in the Northwest of Jamaica which caused the death of many whites and led to the imprisonment and execution of large numbers of Afro-Jamaicans. Historians have generally presented the rebellion as the culmination of decades of discontent. In this seminar we will explore the long-term and short-term factors behind the rebellion and assess its immediate aftermath. The sources that we will use, demonstrate most clearly that by 1865 the ex-slaves had come nowhere near the realisation of their dream of freedom. One of the most detailed accounts of the rebellion is Gad Heuman's The Killing Time. The rebellion has also been discussed in articles and as part of surveys. As the sources that we will examine explore the motives underpinning the rebellion, concentrate in your reading in particular on the aftermath of the event, which is often termed the governor Eyre affair. Various scholars have argued
that Morant Bay constitutes in watershed in not only the political history of the Caribbean but also the history of race in this country. Do you agree with that the governor Eyre affair reflects a change in racial ideas? Also reflect during your reading on the question whether the rebellion was unavoidable.

Sources: Extracts from Edward Underhill's The Tragedy of Morant Bay (1895); W. G. Sewell, The Ordeal of Free labour in the British West Indies (1861).

Seminar 2: Crown Colony government
The Morant Bay rebellion convinced the Imperial government that if the colonies continued to be led by the white planting class, reforms would not be forthcoming and more events similar to Morant Bay would occur. Not longer after the rebellion, it therefore replaced the representative government by a crown colony government in most islands. This seminar sets out the differences between the two forms of government. The DP addresses the question whether this change facilitated the realisation of ex-slaves' dream of freedom by weighing the pros and cons of Crown colony government from 1865 till the turn of the century. Most surveys describe the change and explain what is meant by Crown colony government. Read a few of those and then read some of the detailed studies on the change in government. Consider the following in addition to the DP questions:

- How did the ex-slaves respond to the change in government?
- And how the planting class?
- Thus far few studies have analysed the change and have focussed more on the officials implanting the change than its impact on the Afro-Caribbean population. If you were to undertake a study on this topic, what aspect would you like to explore and why? and sources could you use for such a project? Write your answer down on 1/2 a page and bring it to class.

Essay questions:
- 'Morant Bay was nothing more than a local revolt'. Is this a fair assessment?
- Did the change in government following the Morant Bay rebellion bring the ex-slaves' ideal of freedom nearer?

Week 6 Social tumult and reform
Seminar 1: Migration and other upheavals
From the late nineteenth century onwards many Afro-Caribbean men and women moved within and outside of the Caribbean in order to improve their lives. In this seminar, we want to trace the patterns of migration (how many, from where and where to) from the late nineteenth century till the Second World War. On the basis of your readings (one of which is a handout on trends in Caribbean migration), summarise this pattern in 1 age and bring this to class. The first part of the seminar sets out the pattern of migration based on your summaries and discusses the so-called pull, push and facilitating factors underpinning it. To find these factors, it is important that you read up on the socio-economic conditions in the island (in surveys + economic studies) at the time. This is also essential for the second part of the seminar which looks at another important social upheaval at the time:
the outbreak of various religious cults. These were the most prominent in Jamaica. We will look at some sources associated with the cult of Bedwardism.

Consider the following:

- What factors explain the various outburst of religious fanaticism in the region in the late 19th and early 20th centuries?
- How should we interpret them?
- Did those who migrate realise the 'freedom dream'?
- And what impact did their movement have on the realisation of the dream for those who stayed behind?

Sources: extract from Claude McKay's Banana Bottom, B Pullen-Berrry, Ethiopia in Exile (1905); A.A. Brooks, History of Bedwardism (1917), J. J. Williams, Voodooos and Obeahs: phases of West India Witchcraft (1932).

Seminar 2: Social reform

A wave of social reform followed the change to Crown Colony government. Some social reforms brought the ex-slaves' notion of freedom nearer, such as the building of more schools and the cancellation of school fees, while others did little to facilitate its realisation. The DP examines either changes in the criminal system or attempts by the government to alter the sexual behaviour of the black population and poses the question whether these facilitated ad/or hindered the realisation of the ex-slaves' dream of freedom. Most of the surveys mention social reform. Start with one or several surveys and then read two or three studies on social reform, one of which should address the topic of the DP. Consider the following:

* To what extent did the colonial government take the culture of the local population into account when it embarked on specific areas of social reform?

* Why did local churches support most of the government's social reform projects?

* Can you detect any differences in the reaction of the Afro-Caribbean to social reform in terms of class or skin colour? If so, what does this tell us?

Essay questions:

- To what extent did the criminal justice system enable the planters to coerce and control the labour of the ex-slaves and their descendants?

- Colonial governments were not only concerned to control the labour of the ex-slaves and their descendants but also their sexual behaviour. Describe the methods that they used and explain the motives underpinning their attempts.

Week 7 Black power

Seminar 1: racialism

During slavery, a small number of whites occupied the highest rung of the Caribbean society, while free coloureds formed the middle strata in this society, and the blacks slaves were firmly placed at the bottom. This 'colour hierarchy' remained intact after emancipation and increasingly became a class hierarchy. Thus most of the dark-skinned
Afro-Caribbean people who were engaged in unskilled or semi-skilled work were at the bottom, while most light-skinned Afro-Caribbean people occupied the middle rungs and were small farmers or professionals. At the same time, the colour prejudice within the Afro-Caribbean became stronger. Shops owned by light-skinned people, for example, refused to employ dark-skinned girls. The DP describes and explains these and various other forms of white-on-black and black-on-black discrimination in place in the region between Morant Bay and the labour rebellions of the 1930s and tries to assess, if possible, if colour discrimination increased or decreased over time. Although colour prejudice is one of the most striking features of the region in the post-emancipation, few scholars have explored the forms of racialism in detail. It is mentioned in works on some of the region's race thinkers and also in some surveys. To prepare for this seminar, then, you will have to pierce together information from a wide range of materials. While reading, reflect on the following questions:

1. Make a list of the forms of colour prejudice that you have come across in your reading.
2. How does this compare to the U.S. at the time?
3. Which form of colour discrimination has received more attention in your reading: white-on-black or black-on-black discrimination? And why?
4. Why have thus far no detailed studies been published on colour discrimination?
5. Try to find, by using various means, one article/chapter/book on racialism that you want to see included on the reading list (you don't have to read this text, just provide the reference and explain why you think it may be useful).

Seminar 2: race consciousness

As a result of the importance attached to white skin, many Afro-Caribbean people tried to 'whiten' their offspring by marrying lighter. It was not until the early twentieth century before this and other forms of colour prejudice within the Afro-Caribbean community was criticised. Marcus Garvey, one of the most important Afro-Caribbean race thinkers, followed in the footsteps of J. J. Thomas, Edward Blyden and other late nineteenth race thinkers who tried to instil in people of African descent a pride in their African heritage. In this seminar we want to explore the extent to which Garvey drew upon earlier thinkers, set out his main ideas about the black race, and assess the methods that he proposed to enable black Caribbean people to advance in society. Although the seminar concentrates on Garvey, it is worthwhile to read up on other Afro-Caribbean race thinkers and see how their ideas compare with those of Garvey. Garvey's Universal Negro Improvement Association and his philosophy have been subject of many studies (main author is Tony Martin). Try to read at least one text on other race thinkers/race theories and at least two on Garvey. Then consider the following:

1. Contemporaries and scholars have often portrayed Garvey as either a 'black fascist' or a 'black Moses'. Which of these do you think provides the fairest assessment of Garvey?
2. What made the UNIA, the largest black movement in history, possible?
3. How well-received were Garvey's ideas in the Caribbean at the time?
4. How does this compare to the United States?
Garvey, Blyden, J. J. Thomas and others proposed 'black nationalism' as the means to achieve the ex-slaves' dream of freedom. Describe what is meant by this term and indicate whether this was a viable project at the time?

Sources: Extracts from works by Marcus Garvey, Edward Blyden, and J.J. Thomas.

Essay questions:

. 'Skin colour was the most important determinant of social status in the post-emancipation Caribbean'. Discuss.
. What impact did his stay in the United States have on Garvey's ideas about the realisation of the ex-slaves' dream of freedom?

Week 8 Organising Labour
Seminar 1: Class consciousness
The Afro-Caribbean population in the post-emancipation period was not a homogenous population. It was fractured along lines of wealth, colour, and occupation. This seminar explores the class divisions within the Afro-Caribbean community and asks when, why, and how the various classes within the Afro-Caribbean population began to defend their interests. The DP describes and explains the rise of a middle-class consciousness. In the seminar we want to compare this to the emergence of a working-class consciousness. To this successfully, your reading will have to address the rise of both a middle-class and working-class consciousness. Consider the following questions besides those set for the DG:

. Did the class divisions within the Afro-Caribbean population form an obstacle to the realisation of the ex-slaves' notion of freedom?
. What forms did working-class consciousness take?
. What impact, if any, did the labour movement in the metropolitan society have on the rise of a working-class consciousness?
. Did class not largely conflate with race in the period 1865–WWII?

Seminar 2: Labour riots
The decline of the sugar industry in the late nineteenth century affected plantation workers as well as many other lower-class Afro-Caribbean men and women. Their economic status declined even further with the outbreak of the world depression in 1929. To improve their condition, lower-class people resorted to a wide range of methods, including rioting. In various islands riots broke out in 1937 and 1938. An inquiry by the Imperial government aimed to assess the reasons behind the riots. In this seminar, we want to unravel the long-term and short-term factors that caused the riots by examining some eyewitness accounts of the Barbados and Jamaica riots. The labour riots have been described in most overviews and in studies on the Caribbean working class (mentioned for the foregoing seminar). Read at least three studies on the labour movement and labour riots in the 1930s and think about the following:

. What were the short-term factors behind the riots?
. And the long-term?
. How 'spontaneous' or 'planned' were the riots?

Sources: extracts from The West India Commission Report (1945) and W.A. Beckles, The Barbados Disturbances (1937); W. J. Makin, Caribbean Nights
(1939); W. M. MacMillan, Warning from the West Indies a tract for Africa and the empire (1936).

Essay question:
. For either the middle class or the working class, describe and explain the rise of a class consciousness.
. Why were working-class movements in the 1930s more militant than their predecessors?

Week 9 On the road to independence
Seminar 1: Independence from below
The labour riots played an important role in putting the islands on the road to independence. The DP assesses this role. In this seminar, however, we also want to explore other Afro-Caribbean calls for a change in the constitutional status of the islands before and after the riots broke out.
We will do this by discussing the various Afro-Caribbean plans for a different relationship between colonies and motherland in the period 1918-1962 that we have come across in the reading and also by looking at a source in which an Afro-Jamaican woman articulated her views on the intricate relationship between gender, race, class and empire. To prepare yourself for this seminar, it is useful to read up on party formation in the islands. You can find this is some of the overviews, in particular Lewis’s Growth of the Modern West Indies. In addition, go back to some of the texts listed for the last two seminars and explore what these say about the role of the riots in the process of independence and read some works from the section. Think about the following questions:
. Make a list of the various plans put forward by Afro-Caribbean men and women to change the constitutional status of the island?
. Do you see a change over time? And if so why?
. Why are Afro-Caribbean calls for full independence so rare in the period 1918-62?
. How popular was the idea of a federation of Caribbean islands amongst Afro-Caribbean people?
Sources: Article by Amy Bailey in Public Opinion.

Seminar 2: Independence from above
Calls for a change in the constitutional status of the islands were increasingly made in the mother country in the interwar years, especially by Fabians and other members of the labour movement. The 1930 labour riots convinced even more people that the welfare of the colonies required such a change. The seminar tries to answer the question to what extent the metropole favoured independence by examining a 1936 proposal for a change in constitutional status of the islands and the recommendations in of the 1938 Commission that investigated the labour riots and also by discussing various others plans that were put forward between 1938-1962, including the West India Federation. This area has been little researched. You can find some information in the books listed for this and the previous seminar and also in surveys, such as Lewis’ Growth of the Modern West Indies. Consider the following:
. List the metropolitan plans for constitutional change that you have come across.
. Did these plans take the socio-economic, political, and cultural realities of the islands into sufficient account?
How radical are these plans and how do they compare with those presented by Afro-Caribbeans?
Where do they fit in with regards to constitutional change in the British empire as a whole?

Sources: West India Commission Report, 1936 plan for constitutional change.

Essay questions:
'It was more internal than external pressure that put the islands on the road to independence'. Do you agree with this assessment?
Describe the plan for a West India Federation and assess why both islanders and the metropolitan government favoured this change in constitutional status.

Week 10 Independence and thereafter
Seminar 1: From West India Federation to Independence
After the Second World War, the Imperial government tried to implement the recommendations in the West India Commission Report. In the first part of the seminar we want to assess the extent to which the changes implemented in the late 1940s and early 1950s brought about improvements in the lives of Afro-Caribbean people, amongst others by looking a government report. The second part of the seminar looks at the West India Federation. This idea favoured by both the islanders and the imperial government was put in place in 1958 but died a quick death. The seminar tries to assess to what extent it was factors specific to the Caribbean that prevented the success of the West India Federation. To prepare for the seminar read up on the conditions in the islands in the 1940s and 1950s in general and the West India Federation in particular (for articles, see foregoing week).

Think about the following:
Mention and explain the main improvements in the lives of the Afro-Caribbean people in the period.
Did these improvements temper Afro-Caribbean calls for far-reaching change?
How united or divided were the various Afro-Caribbean political groupings in their response to metropolitan plans for independence?
Try to find one source that we can use in this seminar.

Sources: Development and welfare in the west Indies (1951).

Seminar 2: Independence = Freedom?
The West India Federation fell apart when the largest island Jamaica withdrew from the federation and declared itself independent in 1962. Trinidad and Barbados soon followed its example. By the end of the 1960s, only few Caribbean islands remained dependent territories. In this seminar we want to explore whether the ex-slaves ideal of freedom was realized during independence. We will do this through the group presentations. The class is divided into three groups: Jamaica, Barbados, and Guyana. Each group gives a 20-minute presentation (with handouts) in which it sets out whether not independence realised the ex-slaves' freedom ideal. This is followed by a discussion in which we will first compare the three experiences of independence and then debate the question whether independence equalled freedom. We also want to use this session to revisit some of themes and issues raised in
foregoing weeks. To prepare for your group presentation, read some of the general surveys on the modern Caribbean and look for relevant statistical information on 
The following is a link to various websites useful for Caribbean studies. You may find some relevant information on some of them:
http://pw1.netcom.com/~hhenke/links.htm
To find more literature for you project check this bibliographical source:
http://tvlbs.leidenuniv.nl:8080/IMPLAND=Y/SRT=YOP//LNG=EN//DB=1.6/
You may also want to look at some online newspapers to substantiate your views:
The Daily Gleaner (Jamaica), Barbados Advocate, Guyana Chronicle.

Reading List

A. Surveys

H. Beckles ad V. Shepherd, eds., Caribbean Freedom: economy and society from emancipation to the present (1996)
P. D. Curtin, Two Jamaicas: The role of Ideas in a Tropical Colony, 1830-1865 (1955).
W. A. Green, British slave Emancipation: The sugar colonies and the Great Experiment 1830-1865 (1976).
G. Lewis, Main currents in Caribbean Thought (2004).
D. Lowenthal, West Indian Societies (1972)
J. Rogozinski, A Brief history of the Caribbean: From the Arawak and Carib to the present (2000)
E. Williams, History of the People of Trinidad and Tobago (1942).

B. Additional literature (useful for essay):

M. Ferguson, Colonialism and Gender Relations from Mary Wollstonecraft to Jamaica Kincaid: East Caribbean connections (1993).
M. Harrison, King Sugar: Jamaica, the Caribbean and the world sugar industry (2001).
Alwyn Thompson, In the Shadow of the Plantation: Caribbean history and legacy (2002).

C. Seminar literature:

Week 2: Freedom in the immediate post-emancipation period
Apprenticeship
H. Altink, 'Slavery by Another Name: Apprenticed women in Jamaican workhouses in the period 1834-38', Social History 26, 1 (2001), 40-59
H. Altink, '"To wed or not to wed?": The struggle to define Afro-Jamaican relationships 1834-38', Journal of Social History fall (2004), 81-111.
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