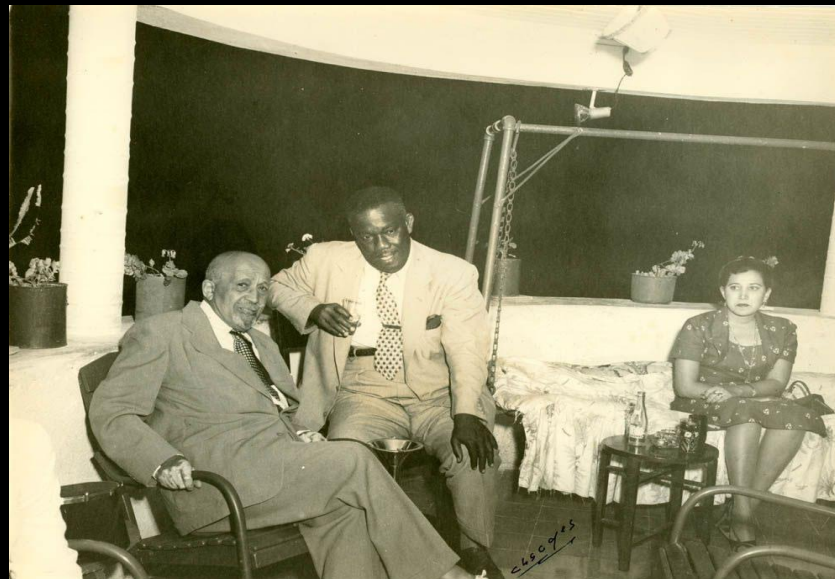


The Role of the Caribbean in Black Intellectual Movements, 1940s-1970s.

Part 1: From Négritude to Natty Dread: An Introduction.



W.E.B. Dubois in Haiti, 1940s.

Plan of Presentation

- Background to Caribbean connections with North America and Intellectual Movements.
- Historical example of the Haitian Revolution.
- Caribbean Movement(s) and Intellectual Movements.
- Intellectual Movements and Caribbean Connections.
- Conclusions.

FEEL FREE TO ASK QUESTIONS AT ANY TIME.

The Caribbean



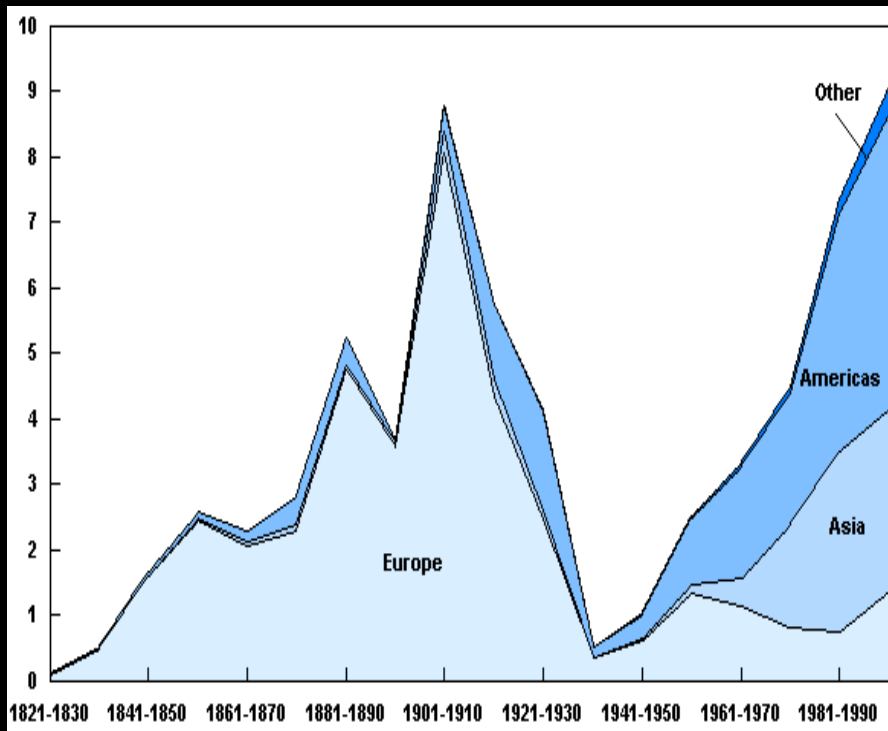
The Haitian Revolution as Example of Caribbean Connections

TO TOUSSAINT LOUVERTURE Whether the whistling Rustic tend his plough Within thy hearing, or thy head be now Pillowed in some deep dungeon's earless den; - O miserable Chieftain! where and when Wilt thou find patience? Yet die not; do thou Wear rather in thy bonds a cheerful brow: Though fallen thyself, never to rise again, Live, and take comfort. Thou hast left behind Powers that will work for thee; air, earth, and skies: There's not a breathing of the common wind That will forget thee; thou hast great allies; Thy friends are exultations, agonies, And love, and man's unconquerable mind

By William Wordsworth



Caribbean Migration as a factor in Intellectual Exchange



Source: Department of Homeland Security, Office of Immigration Statistics, *2003 Yearbook of Immigration Statistics (September 2004)*.

Some Caribbean Intellectual Movements

- -> **Garveyism**
- -> **Négritude/Negrismo**
 - -> **Noirisme**
 - -> **Marxism**
- -> **Black Nationalism**
 - -> **Anti-Colonialism**
- -> **Democratic Socialism**
 - -> **Rastafari**

Garveyism

-Black Nationalism based on the teachings and philosophies of Marcus Garvey, from Jamaica.

-The UNIA (United Negro Improvement Association) was based in Harlem, NY and Had over 1,000 chapters in 40 countries.

-The height of Garveyism was 1930s but the movement would have enduring impact.

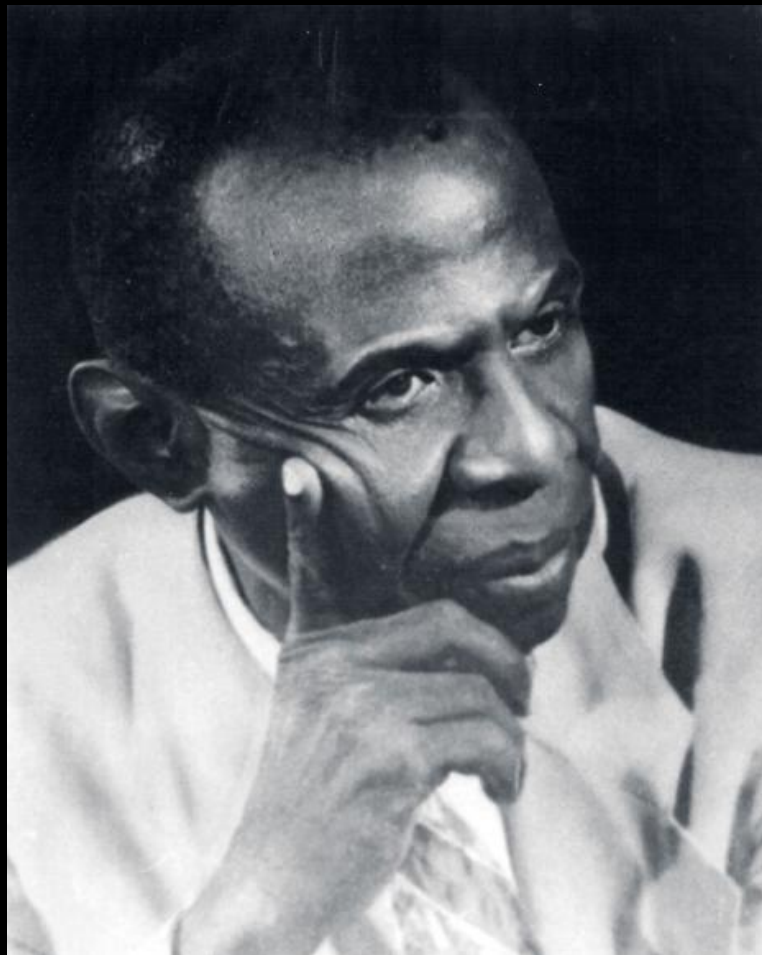


1930s-1940s:Négritude/Negrismo



- Black cultural movement that began in Paris in the 1920s and spread in the 1930s among French colonial students.
- Was heavily influenced by the Harlem Renaissance.
- Involved a celebration of Black aesthetics and culture in art, poetry, writing, and intellectual thought.
- Négritude influenced the Cuban variant, Negrismo in the 1930s.
- For French and Spanish Caribbean intellectuals it was the defining black consciousness movement of the interwar years.

1930s-1940s: Indigénisme (Indigenous Movt - Haiti)



Jean Price-Mars



1940s-1970s: Marxism

- Since the period of the Great Depression Marxist ideas took firm root in Caribbean radical politics. The influences were from the U.S. (CPUSA) as well as U.S.S.R.
- After WWII the Marxist movement expanded and influenced party politics, especially in Cuba, Jamaica, and Haiti.

Marxism - Cuba

1920s-1950s

Formed in 1920s.

Had strong connections with U.S.S.R

Suppressed by various governments.

1950s onward

Influenced the revolutionary movement in Cuba that led to the Castro Revolution of 1959. Became the guiding ideology in Cuba from 1960s to present. Had a MAJOR influence on communist movements elsewhere in the Caribbean.



Socialist Party Headquarters, Havana.

Democratic Socialism

- Launched by the PNP Government in Jamaica in 1974 as a response to the global crisis caused by recession in the early seventies.
- Had earlier roots; Norman Manley drafted a plan for democratic socialism in the 1960s. Built on the PNP's reputation as being left from centre.
- Incorporated several of the ideas of contemporary currents --Marxism in particular, as well as Black Nationalism and anti-Colonialism.

Black Nationalism

- Drew heavily from the Civil Rights and Black Power in the U.S.
- Many of that era had Caribbean links, such as Stokely Carmichael/Kwame Ture, who was from Trinidad.



Black Power in the Caribbean

Walter Rodney, (Guyanese intellectual)1969: "Black Power in the West Indies means these three closely related things:

- 1)The break with imperialism which is historically white racist.
- 2)The assumption of power by the black masses of the islands.
- 3)The cultural reconstruction of the society in the image of the blacks.

These are the areas with which we as black people must concern ourselves hereafter."

THE RISE OF BLACK POWER IN THE WEST INDIES

by Walter Rodney

The West Indies have always been a part of white capitalist society. We have been the most oppressed region because we were a slave society and the legacy of the slave still exists. Basically upon the West Indian black man. The road to black power here in the West Indies and everywhere else must begin with a revolution of our minds. I will begin, point to first highlights of our West Indian past.

RACISM UNDER SLAVERY

Slavery in the West Indies started as an economic concern rather than a racial one. But it quickly became racist because white labour was withdrawn from the fields, leaving black on his island with slave labour and white to be linked with property and domination. Out of this situation where black had an inferior role in practice, there grew social and scientific theories relating to the supposed inherent inferiority of the black man, who was considered as having been created for the white man. This theory then served to justify white exploitation of blacks all over Africa and Asia. The West Indies and the Americas South share the dubious distinction of being the breeding ground for world racism. Naturally, one must surely provide the highest expression of isolation. Even the black became convinced of their own inferiority, though fortuitously an upsurge of the most intense expressions when we recognize that we have been duped by the white man.

Black Power recognizes both the reality of black oppression and self-organization as well as the potential for revolt.

EMANCIPATION

By the end of the 18th century Britain had got most of what it wanted from black labour in the West Indies. Slavery was done and trade had made Britain strong and one need not the way of new developments, as it was time to show

of the world and could mean a white people stood a poor chance. It was the impact of such colonial, military and political policies that was dominant in the life and culture of 18th century India, and forcing people to flee to other parts of the world to earn bread. Look where India led to the West Indies! The West Indies is a place that truly meant to have not to come to.

Slavery ended in various islands of the West Indies between 1814 and 1833. Exactly one hundred years later the black people in the West Indies revolted against the hypothetical freedom of the society. The British were very surprised. They had long forgotten all about the blacks in the British West Indies so they sent a Royal Commission to find out what was all about. The report of the commission was so shocking that the British Government did not release it until after the war because it stated black colonial to fight white man's battles. By the time the war ended it was clear in the West Indies and throughout Asia, Africa and Latin America that the way would be to make black people.

One must appreciate the presence of white power in the West Indies since migration to India where Indian workers were brought only by the success of white power already in the West Indies and Africa. Indians perceived imperial labour to be a form of slavery and it was eventually incorporated through the pressure of Indian opinion in the homeland. The West Indies has made a unique contribution to the history of suffering in the world, and Indians have provided part of that contribution since they were first introduced there. This is another aspect of the historical situation which is still with us.

1865

In 1865 your Britain found a way of perpetuating White Power in the West Indies after carefully studying the result of our black brethren led by Paul Bogle. The British Government took away the concentration of Jamaica and placed the island under the complete control of the Colonial Office, a movement that was usually mentioned. The Jamaica legislature was then largely in the hands of the local white with a multi-racial body, but if gradual changes continued the multiracial would have taken control and the blacks were seen in line.

When we look at the British Empire in the 19th century, we see a clear difference between white colonies and black colonies. In the white colonies like Canada and Australia the British were going where white people their freedom to sell land. In the black colonies of the West Indies, Africa and Asia the British were busy taking away the political freedom of the colonials. Britain had already displayed its readiness to use West Indies in the early 18th century when it refused to give material aid to the American revolution in 1776. Although the colonies in Trinidad, although the colonies in 1865 in Jamaica it was the first time the last time we which Britain made it clear that it



"The Government of Jamaica reception Black Power"

white "both and his" would have been bracketed into aiding the appearance of black people.

The present government knows that Jamaica is black man's country. That is why Guyana has been made a national hero, for they are trying to drive black people into thinking that the government is with them. The government of Guyana is making black power in Africa of the potential worth of Africa's black and largely African population.

Black Power in the West Indies means three closely related things:

- 1) The break with imperialism which is historically white racist.
- 2) The assumption of power by the black masses in the islands.
- 3) The cultural reconstruction of the society in the image of the blacks.

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SUFFERER'S DIARY

ON WEDNESDAY, FEB. 26 ...

Opposition, was once the stronghold of the dirty politicians. Youth from the area remained with long prison sentences for acts they committed for the cause. But now the progressive youth of this area have taken over and the politicians no longer have any say, where there used to be political slogans on the wall you now see black power signs.

The youth of this area know that the other reason given by the police is the work of the politicians who deny the direction of the youth are afraid and have got the police on their backs and their backs are trying to stop the youth's progress. The youth of this area know that AREVO will expose these dirty tricks, liberally because we know that AREVO is the Sufferer's son.

BLACK LOVE
A BROWNSWICKIAN.

With the Compliments of
MARK RICKETTS

Rastafari



Movement brings together many of the currents of the previous decades: Garveyism; Négritude; Black Nationalism; Black Power; Anti-colonialism.

Conclusions

- The Caribbean has always been integrated with other countries in the Americas, particularly the U.S.
- In the twentieth century these connections tightened as a result of increased movement across the region.
- As the Caribbean entered a transformative phase, 1940s-1970s, it drew heavily on currents coming from North America, and in turn influenced these very currents. This influence guided the development of a complex interchange of movements and ideas across the region.

Further Reading

Evelyn Stephens & John Stephens, *Democratic Socialism in Jamaica*

Matthew J. Smith, *Red and Black in Haiti*

Selwyn Ryan, *Race & Nationalism in Trinidad and Tobago*

Elizabeth Thomas Hope, *Caribbean Migration*

Marcus Garvey, *The Philosophy and Opinions of Marcus Garvey*

Magdaline Shannon, *Jean Price Mars, the Haitian elite and the American Occupation*

J Michael Dash, *Literature and Ideology in Haiti*

Sam Farber, *Origins of the Cuban Revolution Reconsidered.*

Brian Meeks, *Radical Caribbean*

Barry Chevannes, *Rastafari: Roots and Ideology*