

00:00:01,000 --> 00:00:05,260

Our next presenter is Dr. Ceodio Frank-Nina.

00:00:09,380 --> 00:00:15,239

I'll give you officially, he's the professor of Multicultural and Postcolonial Transnational

00:00:15,239 --> 00:00:18,059

Culture, Literature, and Criticism here at East Carolina.

00:00:18,700 --> 00:00:23,959

He was the coordinator of the Graduate Multicultural and Transnational Literature Program for 15 years.

00:00:25,120 --> 00:00:28,760

He's really the driving force behind why we're here.

00:00:32,259 --> 00:00:35,479

Even when I was a student, I turned to Dr.

00:00:35,479 --> 00:00:39,819

Dina for many things, and now that I'm on faculty, I still come back to him.

00:00:40,700 --> 00:00:48,380

I probably bother him too much, but he just seems to have an answer for everything, which is wonderful.

00:00:49,479 --> 00:00:53,419

So think of really tough questions for the Q&A after that.

00:00:53,779 --> 00:00:56,279

But again, he's a wonderful scholar.

00:00:57,180 --> 00:01:04,120

The greatest story I ever heard was one of my students needed either a humanities or a literature

00:01:04,120 --> 00:01:10,900

elective, and I said, well, look at either African American lit or Caribbean lit or world lit.

00:01:10,980 --> 00:01:13,959

And he wanted to take it on the graduate level.

00:01:14,919 --> 00:01:18,739

And they said, oh, you've got to take Dr. Dina's class.

00:01:19,099 --> 00:01:21,919

And they came back and said, are you enjoying it?

00:01:21,919 --> 00:01:25,160

And they said, yes, we are, but you didn't tell us he wrote the book.

00:01:26,639 --> 00:01:32,400

So they were a little intimidated to ask a question when he actually wrote the textbook that

00:01:32,400 --> 00:01:34,540

many of the classes use.

00:01:34,559 --> 00:01:39,139

But it is a privilege to welcome him and to speak to us this morning.

00:01:42,639 --> 00:01:51,860

If I if I was not suffering from a stiff neck, I would have just voted, you know.

00:01:52,839 --> 00:01:59,000

But I know we're kind of running behind time and I'm going to try to race through.

00:01:59,440 --> 00:02:02,980

But we do have gaps that we will actually catch up.

00:02:03,459 --> 00:02:05,919

So let not your hearts be troubled.

00:02:10,020 --> 00:02:18,160

I want to say that I know Angie is doing something on Another Life by Derek Walcott.

00:02:18,160 --> 00:02:24,080

As Jeff was presenting, I was thinking that was really my other life.

00:02:24,919 --> 00:02:31,399

I was a math history major and I was actually after graduated under the British system.

00:02:31,419 --> 00:02:35,320

I was teaching in a high school and I was teaching agricultural science.

00:02:35,919 --> 00:02:37,600

And that was my dream job.

00:02:38,520 --> 00:02:45,619

But I was actually accepted to the agricultural science school at the same time as I accepted at Teachers College.

00:02:45,619 --> 00:02:55,000

So it was, you know, but anyhow, and my mind as a young man, teenager coming out of high school,

00:02:55,100 --> 00:02:59,559

the British system, if you have your levels, you can teach in high school.

00:03:00,440 --> 00:03:09,100

My goal was to get this, become this agricultural scientist in the rural area because I was promised a motorcycle.

00:03:10,800 --> 00:03:19,660

And, you know, I still ride a motorcycle, but it didn't work out. So here I am.

00:03:19,660 --> 00:03:28,339

I am talking about the title of this paper, The Marriage of Caribbean Studies with Postcolonial and Multicultural Criticism.

00:03:28,940 --> 00:03:34,639

And I probably, I have a list of some of the critics, authors that I mentioned.

00:03:34,639 --> 00:03:38,960

But for the sake of time, I may be, I may just leave that out.

00:03:40,360 --> 00:03:50,960

So now it's five past and I guess I will shorten my 30 minutes maybe to 20, 25, wherever it takes me. All right.

00:03:50,960 --> 00:03:57,559

So through its marriage with postcolonial and multicultural criticism, Caribbean studies has

00:03:57,559 --> 00:04:04,820

become an emergent and a popular culture, producing 20th, 21st century cutting edge literature

00:04:04,820 --> 00:04:12,660

and two Nobel Literature Laureates, Derek Walcott in 1992 and V.S. Naipaul in 2001.

00:04:12,960 --> 00:04:23,799

The Caribbean, however, more than any other region, has suffered most uniquely from colonial exploitation, oppression and marginalization.

00:04:24,119 --> 00:04:28,679

But it is only now receiving some critical attention and international recognition.

00:04:28,679 --> 00:04:36,940

Proportionately in geography and population to other regions like India, Africa and Central

00:04:36,940 --> 00:04:43,600

and South America, the Caribbean or West Indies has been the recipient of a longer and more

00:04:43,600 --> 00:04:47,459

intense period of colonial domination and fragmentation.

00:04:48,000 --> 00:04:56,559

The eye of the hurricane, and this is my coin, hurricane European colonization, HEC, and I actually

00:04:56,559 --> 00:05:11,160

have a little thing there that's HEC there in India and now Central America and the Caribbean.

00:05:12,880 --> 00:05:21,980

So HEC has hit the innocent and unprepared Caribbean in a ferocious and devastating manner.

00:05:21,980 --> 00:05:29,679

Bill Ashcroft, Gareth Griffiths and Helen Tipping concur in The Empire Writes Back that, in

00:05:29,679 --> 00:05:36,100

the Caribbean, the European imperial enterprise ensured that the worst features of colonialism

00:05:36,100 --> 00:05:40,440

throughout the globe would all be combined in one region.

00:05:41,220 --> 00:05:49,079

In reality, slavery in the Caribbean commenced from the time of Christopher Columbus's discovery

00:05:49,079 --> 00:06:02,920

or rediscovery of Hispaniola in 1492 and ceased in the 1960s, which means over 550 years of displacement and dislocation.

00:06:03,600 --> 00:06:09,779

Prior to Columbus's entrance in the Caribbean, Amerindians, what we call here Native Americans,

00:06:10,200 --> 00:06:17,459

occupied all the Caribbean islands and those inhabitants were the center of Caribbean life, culture and history.

00:06:17,700 --> 00:06:24,559

But Europeans' entrance and presence in the Caribbean forced the massive and most cruel genocide

00:06:24,559 --> 00:06:33,079

of the natives, who virtually eliminated, except for a small percentage in Dominica and Guyana,

00:06:33,700 --> 00:06:40,040

the inhabitants of the Caribbean found themselves pushed from the center of life, culture and

00:06:40,040 --> 00:06:46,839

history through oppression and exploitation from the colonizers, namely the Dutch, the French,

00:06:47,239 --> 00:06:49,399

the Portuguese, the Spanish and English.

00:06:49,399 --> 00:06:56,079

And in fact, that's one of the beautiful emergence of the Caribbean that Eric Walker called

00:06:56,079 --> 00:07:06,980

a very mosaic vase that is in the Caribbean, giving out a sweet smelling savor to the people from overseas.

00:07:08,700 --> 00:07:16,619

I am originally from Guyana, which was British Guyana, and right in that one area there, there

00:07:16,619 --> 00:07:24,779

were five Guyanas, and it was spelled G-U-I-A-N-A, which is an indigenous word meaning land of many waters.

00:07:25,399 --> 00:07:31,079

There was Portuguese Guyana, there was Dutch Guyana, there was French Guyana, there was Spanish

00:07:31,079 --> 00:07:34,160

Guyana, and there was British Guyana.

00:07:34,579 --> 00:07:37,519

So British Guyana is which country now?

00:07:41,640 --> 00:07:43,820

That's a simple test.

00:07:46,839 --> 00:07:47,820

At Guyana, I just said it.

00:07:48,839 --> 00:07:55,739

But it's spelled G-U-Y-A-N-A now. And Portuguese Guyana is?

00:07:58,540 --> 00:08:00,040

Guyana. No!

00:08:02,920 --> 00:08:12,059

Portuguese Guyana is Brazil. So that gives you a clue now. Spanish Guyana is?

00:08:14,859 --> 00:08:33,719

Venezuela. French Guyana remains French Guyana. And Dutch Guyana is? No. Portuguese Guyana. No wonder we're students! No, sorry now.

00:08:34,760 --> 00:08:40,099

And all those countries are right along within the same place there.

00:08:40,539 --> 00:08:47,539

If you look at South America, Guyana, Brazil, Venezuela, sorry now, but it's right there in French Guyana also.

00:08:47,820 --> 00:08:50,719

You can actually travel the five Guyanas.

00:08:51,359 --> 00:08:52,479

I learned that late in life.

00:08:52,640 --> 00:08:53,820

I didn't know that growing up.

00:08:53,900 --> 00:08:55,299

They never taught me at the school.

00:08:56,299 --> 00:09:05,859

So the sociological picture of marginalization parallels the natives' marginalization in Caribbean studies and Caribbean literature.

00:09:06,219 --> 00:09:11,940

And here is a little quote by one of the leading critic and writer, Kenneth Ramchand.

00:09:12,500 --> 00:09:18,940

He says, the aboriginal, that's another name we call him, the aboriginal Indian seldom appears

00:09:18,940 --> 00:09:26,179

and is not at the center of social and political interest either in verse, in drama, or in fiction

00:09:26,179 --> 00:09:29,359
by writers from the West Indies or the Caribbean.

00:09:29,619 --> 00:09:38,280
Indeed, the fiction is which the contemporary Indians do appear either registers them as detribalized

00:09:38,280 --> 00:09:49,460
individuals in the tongues, butts, B-U-C-K-S, or portrays them as exotic groups in the interior, end quote.

00:09:49,500 --> 00:09:54,460
And that has become, that was the name that they were called, B-U-C-K-S, but that has become

00:09:54,460 --> 00:10:01,520
just like the N-word that we have in the United States of America. Few writers, H.G.

00:10:02,119 --> 00:10:10,719
De Lister, Edgar Mettelhauser, Wilson Harris, Jan Carew, and Derek Walcott, include the aboriginal presence in their works.

00:10:11,219 --> 00:10:17,400
But apart from Wilson Harris, the other writers place the natives outside of the center of action

00:10:17,400 --> 00:10:20,119
as background, foil characters, or props.

00:10:20,119 --> 00:10:29,059
Wilson Harris, however, discovered relevance in the Indians, involving them in three of the

00:10:29,059 --> 00:10:30,739
basic themes of his fiction.

00:10:31,219 --> 00:10:33,380
One, the unity of all men.

00:10:34,419 --> 00:10:36,000
Two, the theme of rebirth.

00:10:36,700 --> 00:10:39,400
And three, the search for ancestral roots.

00:10:42,840 --> 00:10:46,380
Slavery. According to Colin A.

00:10:46,539 --> 00:10:52,520

Palmer, the Amerindians were, and Colin Palmer was at UNC up until recently, I don't know where

00:10:52,520 --> 00:10:58,559

he is now, a historian, enslaved and required to work in the fields, households, and mines.

00:10:58,659 --> 00:11:05,119

But many Indians soon died from mistreatment and disease, which created a shortage of labor.

00:11:05,119 --> 00:11:11,900

After several years of death, disease, and genocide, the dramatic demise of the Indian population

00:11:11,900 --> 00:11:19,859

provided the opportunity for the Spanish to request African slaves in 1501, capitalizing on

00:11:19,859 --> 00:11:27,979

the 1479 treaty that Portugal had agreed to supply the Spanish with African slaves.

00:11:28,119 --> 00:11:33,580

And by 1502, the machinery of the slave trade to the Caribbean began.

00:11:33,580 --> 00:11:44,099

By 1650, the Dutch, French, and English joined the Portuguese and Spanish in their, quote, human commerce, end quote.

00:11:44,520 --> 00:11:51,880

Through the Atlantic slave trade between 1502 and 1870, 10 to 12 million slaves were imported

00:11:51,880 --> 00:11:53,599

to the Americas and Caribbean.

00:11:53,599 --> 00:12:03,539

From this conservative figure, 0.2 million went to Central America, 0.5 million to South America,

00:12:04,239 --> 00:12:12,299

0.5 million to the United States of America, 5 million to Brazil, 5 million to the Caribbean.

00:12:12,299 --> 00:12:20,780

So the Caribbean alone had 42% of the African slaves, and with neighboring Brazil, they had

00:12:20,780 --> 00:12:23,919
84% of the African slaves that came.

00:12:24,520 --> 00:12:30,900
And I did something there.

00:12:35,679 --> 00:12:48,700
Indentured servanship. Slavery in the Caribbean was succeeded by Indian indentureship during the period of 1838–1917. According to Moses C.C.

00:12:48,700 --> 00:12:55,719
Stenorheim, from the 1500s onward, European settlers colonized the Caribbean and Americas with

00:12:55,719 --> 00:13:01,820
enslaved Africans and indentured Indians and other ethnic groups who worked on their plantation.

00:13:02,659 --> 00:13:10,719
These capitalists who needed labor to generate profits and so indentured, like slavery, became

00:13:10,719 --> 00:13:17,940
from the start a violent, involuntary process in which hundreds of thousands of people were

00:13:17,940 --> 00:13:21,760
kidnapped and tricked into migrating from South Asia.

00:13:23,039 --> 00:13:31,599
I recently, I've been traveling to different countries in Africa and different places in India.

00:13:32,059 --> 00:13:41,599
And my first time in West Africa, I thought, oh my God, if I close my eyes and then open my

00:13:41,599 --> 00:13:48,419
eyes and look at the landscape, I would think, wow, this is just like Guyana or the rest of

00:13:48,419 --> 00:13:51,739
the Caribbean in terms of some of the pictures I've seen.

00:13:51,760 --> 00:13:56,960
I was looking up there, you know, the tropical kind of farming that was going on.

00:13:57,400 --> 00:14:02,840

And then my first time in India, they actually took me into some of the rice fields.

00:14:03,460 --> 00:14:11,179

And I said, wow, this is like the world that I came from, from the Caribbean, the rice plantations and the fields.

00:14:11,179 --> 00:14:20,659

And it's amazing how these three worlds emerged in a kind of a European construction of the Caribbean there.

00:14:21,099 --> 00:14:23,940

Fascinating ways of looking at the world.

00:14:24,359 --> 00:14:31,219

So, but this was part of a larger indentureship, the third wave of Indian migration, according

00:14:31,219 --> 00:14:37,940

to Mahindra Singh, during which time East Indian movement out of India during the indentureship

00:14:37,940 --> 00:14:46,280

period was rather profound, as millions began settling in the numerous countries around the world.

00:14:47,979 --> 00:14:53,500

This actually has also, I have a thing that shows.

00:14:58,299 --> 00:15:02,799

These are some of the writers that I made reference to.

00:15:07,640 --> 00:15:16,520

I have a graph that shows different countries where Indians were brought.

00:15:17,159 --> 00:15:23,539

Like, we would never know that indentured servants were brought to places like Uganda, Mauritius,

00:15:24,340 --> 00:15:31,119

of course, Guyana, New Zealand, Trinidad, Suriname, Fiji, and so forth.

00:15:31,119 --> 00:15:39,840

In fact, recently I was in Malaysia and I was surprised to find that a large percentage of Chinese

00:15:39,840 --> 00:15:50,299

and Indians from South India were brought there as indentured servants

working on the palm oil plantation to this day.

00:15:50,520 --> 00:15:58,280

And the living conditions are similar to what I've heard stories or read in history books about the Caribbean.

00:15:58,280 --> 00:16:06,940

In totality, European imperialism in the Caribbean resulted in, quote, the virtual annihilation

00:16:06,940 --> 00:16:10,400

of the native population of Karis and Arawaks.

00:16:10,500 --> 00:16:12,780

You saw pictures of them.

00:16:13,239 --> 00:16:21,359

The plundering and the piracy among the European powers and the slave trade and plantation slavery.

00:16:21,359 --> 00:16:27,880

The subsequent systems of indenture which stranded Chinese and Indians in the Caribbean when

00:16:27,880 --> 00:16:33,419

the return clause of indentured contracts were disowned, end quote by Ashcroft.

00:16:34,059 --> 00:16:43,419

In an era of globalization, the Caribbean continues to experience neo-colonial silencing and domination.

00:16:43,419 --> 00:16:52,039

It is too small, too poor, and too fragmented, some would claim, to be a major player in the

00:16:52,039 --> 00:16:59,260

world of international politics, economics, and culture, thus leaving West Indians in the alternatives

00:16:59,260 --> 00:17:01,539

of mimicry, according to B.S.

00:17:01,539 --> 00:17:07,339

Naipaul and mimic men, madness, according to Jean Rhys White's Agassiz, and migration, according

00:17:07,339 --> 00:17:09,619

to George Lamming, in the castle of my skin.

00:17:10,619 --> 00:17:15,540

Naipaul's Miquel Street, Samuel Selvon, as we were referred to last night, the lonely Londoners.

00:17:15,900 --> 00:17:23,739

This region, rich in natural tourists and manufacturing resources, has supplied several European

00:17:23,739 --> 00:17:27,579

nations with wealth and intellect to expand their empires.

00:17:28,020 --> 00:17:37,319

It has also supplied luxury and culture to refresh and refurbish millions of diseased and decayed tourist and business enterprises.

00:17:37,319 --> 00:17:49,359

Yet, the Caribbean has never been the host of the World Cup soccer, Olympics, international conferences, and so on.

00:17:49,359 --> 00:17:57,520

Even though, as Tim would remind us, the Caribbean, or under the name of West Indies, won the

00:17:57,520 --> 00:18:02,599

first World Cup cricket in 1975, Tim?

00:18:31,160 --> 00:18:35,079

Yes. What was not produced was the Caribbean.

00:18:36,359 --> 00:18:46,459

I remember I was doing NEH summer at University of Austin, Texas, and I was the only non-historian

00:18:46,459 --> 00:18:53,060

there, but because of my interest in history and post-colonial studies, I was invited to go.

00:18:53,839 --> 00:19:03,319

And Roger, whatever his name, I can't remember his name, he was the only American commissioned

00:19:03,319 --> 00:19:14,319

to be the commanding general, editor, of the Oxford Five Volume, History of the British Colonies.

00:19:17,099 --> 00:19:21,739

But there was no volume, there was no section on the Caribbean.

00:19:22,959 --> 00:19:27,380

And I asked this question, and of course the answer was that we ran

out of funding.

00:19:29,619 --> 00:19:37,400

I thought, you know, because I was the only person probably with Caribbean heritage there, I

00:19:37,400 --> 00:19:38,859

said, this is not right.

00:19:39,500 --> 00:19:44,060

This is colonialism all over again. They're writing the history.

00:19:44,500 --> 00:19:49,699

At least they could have had some historians from the Caribbean write a chapter.

00:19:50,140 --> 00:19:52,739

I mean, it wouldn't take long to just add.

00:19:52,739 --> 00:20:00,439

So, in Brian Lapping's documentary also, that's the same thing that happened.

00:20:01,300 --> 00:20:06,619

They just ignored the Caribbean, and they're dealing with the end of the British Empire.

00:20:07,060 --> 00:20:13,900

How can you talk about the British Empire without all those English-speaking countries within the Caribbean?

00:20:14,719 --> 00:20:20,780

So, that's something that I've raised in this paper.

00:20:22,119 --> 00:20:23,839

I will skip through here.

00:20:25,760 --> 00:20:35,219

What I basically tried to do here, I focused on works of and by Frantz Fanon, C.L.R. James, O.R.

00:20:35,339 --> 00:20:39,099

Dator, who his last name was University of Kentucky.

00:20:39,099 --> 00:20:47,319

James Nazaire, Derek Walcott, Edward Cassant, Gene Reiss, V.S. Naipaul, George Lamin, E.R. Bradwick, Z.

00:20:47,560 --> 00:20:54,380

Edgell, Christina Garcia, Oral Lovis, Trevor Rohn, Moore Collins,

Samuel Selvon, Bishop Cliff,

00:20:55,199 --> 00:21:01,880

Jamaica Kincaid, Brendan O'Harris, Wilson Harris, Carl Phillips, and a few others.

00:21:01,880 --> 00:21:10,319

To explore this whole concept that long before theories and criticism like post-colonialism

00:21:10,319 --> 00:21:18,699

and multiculturalism and transculturalism and transnationalism came into being, they were already

00:21:18,699 --> 00:21:30,060

in practical form within the Caribbean because the Caribbean is so multicultural, multiethnic, multilingual, multiracial.

00:21:30,060 --> 00:21:33,239

And the people come together.

00:21:33,680 --> 00:21:41,780

In fact, Guyana is known as the land of many waters, but Guyana is also known as the land of many races.

00:21:42,459 --> 00:21:52,459

If you go to Belize, and our friend would tell you that almost every person has at least two

00:21:52,459 --> 00:21:58,099

ethnicities or more, speak two languages or more.

00:21:58,099 --> 00:22:05,000

And I've done that kind of survey over the years from the classes that I teach here.

00:22:05,099 --> 00:22:11,640

Okay, a couple of minutes more and then I will skip through all these babies.

00:22:11,780 --> 00:22:18,040

The 20th century will be documented as one of the greatest centuries witnessing the confrontation

00:22:18,040 --> 00:22:27,140

of the aftermath of the abolition of slavery, cessation of indentured servanship, end of the British Empire.

00:22:27,140 --> 00:22:32,280

Some people still think that the British Empire has not ended.

00:22:35,680 --> 00:22:42,780

Colonization, expansion of the traditional literary canon, the granting of voting rights to

00:22:42,780 --> 00:22:51,439

women and African-Americans, the re-emergence of feminism, post-colonialism, multiculturalism, globalization.

00:22:51,439 --> 00:22:58,300

Yet, in 1992, when Nobel Literature Laureate Derek Walcott from the small Caribbean island of St.

00:22:58,540 --> 00:23:04,079

Lucia received the Nobel Prize in Literature, the world was still plagued by wars and conflicts

00:23:04,079 --> 00:23:09,119

on the basis of race, class, gender, religion, education, and politics.

00:23:09,640 --> 00:23:14,380

Many regions and nations were still partitioned and dehumanized.

00:23:15,140 --> 00:23:23,439

Wars in Serbia, Africa, Central America, and the Middle East raged viciously, ravishingly. Human lives and dignity.

00:23:24,280 --> 00:23:28,939

Against this background, the leading Caribbean playwright and poet stepped up to the podium

00:23:28,939 --> 00:23:36,280

to receive his prize, but also to deliver a powerful and revolutionary message to the rest of the world, especially Europe.

00:23:36,280 --> 00:23:46,199

The history of the world, points out Walcott, by which, of course, we mean Europe, is a record

00:23:46,199 --> 00:23:50,500

of inter-tribal lacerations of ethnic cleansing.

00:23:52,300 --> 00:23:59,579

But he called on the world to look on the Caribbean as a house on the other side of a country

00:23:59,579 --> 00:24:06,260

road whose smell is the smell of refreshing possibility as well as survival.

00:24:09,020 --> 00:24:15,140

When V.S. Naipaul won the Nobel Prize for Literature, the world plunged deeper into the throes

00:24:15,140 --> 00:24:17,359

of violence, hate, and destruction.

00:24:18,280 --> 00:24:23,660

Terrorism grabbed the world's attention, both globally and personally, dramatically and violently.

00:24:24,239 --> 00:24:30,540

The destruction of the World Trade Center, lives of human beings from hundreds of nations, symbolized

00:24:30,540 --> 00:24:36,260

intentions to fragment and crush international, intercultural, and interdisciplinary groups.

00:24:37,160 --> 00:24:47,300

But at the same time, it further reinforced the importance of multicultural, transnational, transcultural, and post-colonial studies.

00:24:48,280 --> 00:24:54,140

Racial, ethnic, religious, cultural, and tribal conflicts continue to impregnate hate crimes,

00:24:54,520 --> 00:25:00,500

suicide bombing, ethnic cleansing, arms race for mass destruction, intolerance and bigotry,

00:25:01,020 --> 00:25:03,640

and spiritual and psychological enslavement.

00:25:03,640 --> 00:25:11,040

Naipaul used his own struggle to internationalize his world as a message against the attacks

00:25:11,040 --> 00:25:14,619

of the globalization and diversification of the world.

00:25:33,640 --> 00:25:43,739

It was a remnant of our caste sense, the thing that excluded and shut out all of us." His pursuit

00:25:43,739 --> 00:25:51,680

of a wider world, more integrated world, was realized in Trinidad and later in England.

00:26:03,660 --> 00:26:09,719

There was the great unknown in this island of only 400,000 people.

00:26:09,780 --> 00:26:12,599

Of course, Trinidad has over a million people today.

00:26:12,880 --> 00:26:17,680

They were the African and the African-derived people, who were the majority.

00:26:18,359 --> 00:26:26,000

They were the white people, not all of them English, and the Portuguese and Chinese at one time, the immigrants like us.

00:26:26,000 --> 00:26:35,719

And more mysterious than these were the people we call Spanish, Pagnols, mixed people of warm,

00:26:35,859 --> 00:26:41,579

brown complexion, who came from the Spanish time before the island was detached from Venezuela

00:26:41,579 --> 00:26:47,500

and the Spanish Empire, a kind of history absolutely beyond my child comprehension.

00:26:47,500 --> 00:26:49,819

He said that in his local speech.

00:26:50,520 --> 00:26:57,439

I will just conclude here.

00:27:01,800 --> 00:27:05,780

So, all these gaps in the right time.

00:27:05,780 --> 00:27:11,979

As a result of the very nature of its historical, social, political, and cultural experiences,

00:27:12,640 --> 00:27:19,060

Caribbean studies records a uniquely complex richness of literary content and form.

00:27:19,479 --> 00:27:26,260

And this complex richness deflates a narrow parochial perspective and reflects a multiplicity

00:27:26,260 --> 00:27:32,140

of indisciplinary, intertextuality, and multiculturalism.

00:27:32,140 --> 00:27:38,020

In telling and retelling the missing, distorted, and silenced narratives of oppressed peoples,

00:27:38,579 --> 00:27:45,140

Caribbean writers, Caribbean critics, Caribbean politicians offer intriguing perspectives on

00:27:45,140 --> 00:27:49,359

the particular and universal conditions of humanity.

00:27:49,359 --> 00:27:56,780

In terms of interdisciplinarity, they employ poetry and prose to create a mosaic of science,

00:27:57,219 --> 00:28:01,880

politics, history, psychology, language, culture, painting, and literature.

00:28:02,500 --> 00:28:11,199

And culturally, Caribbean writers use this rich cultural mixture as literary exploration of

00:28:11,199 --> 00:28:14,160

global diversity with fresh imagination.

00:28:14,160 --> 00:28:21,319

Harris, for example, uses African, European, and Amerindian heritage to advance these explorations

00:28:21,319 --> 00:28:30,839

and focuses on imagination to transcend conventions into new, quote, discoveries and creations, end quote.

00:28:30,839 --> 00:28:38,239

And his title, his 1983 title, *The Womb of the Space*, with its appropriate subtitle, quote,

00:28:38,400 --> 00:28:44,339

The Cross-Cultural Imagination, end quote, captures Harris' intention.

00:28:44,699 --> 00:28:52,959

And that is, the paradox of cultural heterogeneity or cross-cultural capacity lies in the evolutionary

00:28:52,959 --> 00:28:59,780

thrust it restores to orders of the imagination. It's ceaseless dialogic.

00:29:00,819 --> 00:29:08,040

It inserts between hardened conventions and eclipses half-clipped otherness within an intuitive

00:29:08,040 --> 00:29:15,020

self that moves endlessly into flexible patterns, areas, or bridges, or communities.

00:29:15,520 --> 00:29:24,619

And as I end here, I say that this captures the heart of what we want to do in the Caribbean Studies Forum.

00:29:24,619 --> 00:29:33,280

That is this whole, this whole, what would sound as a confusing coming together of all these

00:29:33,280 --> 00:29:42,380

different disciplines, histories, cultures, races, ethnicities, and create a mosaic vast that

00:29:42,380 --> 00:29:48,479

gives out a sweet-smelling savor, as Derek Walker would say, that the rest of the world that

00:29:48,479 --> 00:29:53,839

is being played by all these frictions will see something beautiful about a Caribbean.

00:29:53,839 --> 00:29:58,819

Thank you and sorry about the cutting. Applause