
Creolizing The Metropole Migrant Caribbean Identi

New Orleans and the Global South

The Author as Cannibal

Caribbean Critique

New Frontiers in the Study of the Global African Diaspora

From the Banana Zones to the Big Easy

Climb to the Sky

Francophone Afropean Literatures

Metropolitan Mosaics and Melting-Pots

Becoming Home: Diaspora and the Anglophone Transnational

Cannibal Writes

Creolizing Europe

The Cambridge Companion to Postcolonial Poetry

Postcolonial Realms of Memory

Freedom from Liberation

Creolizing Europe

Migrant Text

Love and Space in Contemporary African Diasporic Women's Writing

Decolonizing the Republic

New Immigrant Literatures in the United States

Creolizing the Nation

Routes and Roots

The Cambridge Companion to British Black and Asian Literature (1945-2010)

Caribbean Women's Migration

The African-Jamaican Aesthetic

Postcolonial Paris

Francophone Cultures and Geographies of Identity

The Bloomsbury Introduction to Postcolonial Writing
The History of British Women's Writing, 1970-Present
Transnational Cinematic and Popular Music Icons
Cuba's Racial Crucible
New Orleans and the Global South: Caribbean, Creolization, Carnival
New Orleans and the Global South
Coloniality of Diasporas
The Smell of Apples
Race and the Literary Encounter
Creolized Auralty
Black Skins, French Voices
Creolizing the Metropole
Nationalism and Identity
Encountering Difference

*Creolizing The Metropole Migrant
Caribbean Identi*

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NEVEAH DESTINEY

New Orleans and the Global South Oxford University Press
Innerhalb der USA gilt New Orleans seit jeher als die
"unamerikanischste" Stadt, als exotisch und anders, gar als
"sozio-geographischer Unfall". Hier überkreuzen sich nicht nur die
Einflüsse verschiedener Kolonialkulturen, sondern auch die
Routen des atlantischen Sklavenhandels und der asiatischen
Arbeitsmigration und nicht zuletzt die ideellen wie materiellen
Transferbewegungen zwischen den beiden Amerikas. Der
vorliegende Band macht es sich zur Aufgabe, diese vielfältigen
transarealen Zirkulationsprozesse zu analysieren und das

Potential New Orleans' zur paradigmatischen Metropole des
Globalen Südens auszuloten. Im Fokus stehen verschiedene
Formen der kulturellen Kreolisierung, wie sie sich in der Sprache,
der Literatur, der Musik, aber auch in Alltagsphänomenen wie dem
Karneval oder Computerspielen manifestieren. Within the USA,
New Orleans has long been considered the 'un-American' city,
seen as exotic and different, even as a 'socio-geographical
accident'. It is a crossroads not only for the influences of different
colonial cultures but also for the routes of the Atlantic slave trade
and immigration of Asian workers, and not least for material and
non-material transfer between the two Americas. This volume
seeks to analyse these manifold transareal circulation processes
and to explore New Orleans's potential as a paradigmatic
metropolis of the Global South. The focus is on different forms of

creolisation as manifested in language, literature and music, but also in everyday phenomena such as Carnival or computer games.

The Author as Cannibal Indiana University Press

Innerhalb der USA gilt New Orleans seit jeher als die "unamerikanischste" Stadt, als exotisch und anders, gar als "sozio-geographischer Unfall". Hier überkreuzen sich nicht nur die Einflüsse verschiedener Kolonialkulturen, sondern auch die Routen des atlantischen Sklavenhandels und der asiatischen Arbeitsmigration und nicht zuletzt die ideellen wie materiellen Transferbewegungen zwischen den beiden Amerikas. Der vorliegende Band macht es sich zur Aufgabe, diese vielfältigen transarealen Zirkulationsprozesse zu analysieren und das Potential New Orleans' zur paradigmatischen Metropole des Globalen Südens auszuloten. Im Fokus stehen verschiedene Formen der kulturellen Kreolisierung, wie sie sich in der Sprache, der Literatur, der Musik, aber auch in Alltagsphänomenen wie dem Karneval oder Computerspielen manifestieren. Within the USA, New Orleans has long been considered the 'un-American' city, seen as exotic and different, even as a 'socio-geographical accident'. It is a crossroads not only for the influences of different colonial cultures but also for the routes of the Atlantic slave trade and immigration of Asian workers, and not least for material and non-material transfer between the two Americas. This volume seeks to analyse these manifold transareal circulation processes and to explore New Orleans's potential as a paradigmatic metropolis of the Global South. The focus is on different forms of creolisation as manifested in language, literature and music, but also in everyday phenomena such as Carnival or computer

games.

Caribbean Critique University of Chicago Press

"Becoming Home: Diaspora and the Anglophone Transnational" is a collection of essays exploring national identity, migration, exile, colonialism, postcolonialism, slavery, race, and gender in the literature of the Anglophone world. The volume focuses on the dispersion or scattering of people in exile, and how those with an existing homeland and those displaced, without a politically recognized sovereign state, negotiate displacement and the experience of living at home-abroad. This group includes expatriate minority communities existing uneasily and nostalgically on the margins of their host country. The diaspora becomes an important cultural phenomenon in the formation of national identities and opposing attempts to transcend the idea of nationhood itself on its way to developing new forms of transnationalism. Chapters on the literature or national allegories of the diaspora and the transnational explore the diverse and geographically expansive ways in which Anglophone literature by colonized subjects and emigrants negotiates diasporic spaces to create imagined communities or a sense of home. Themes explored within these pages include restlessness, tensions, trauma, ambiguities, assimilation, estrangement, myth, nostalgia, sentimentality, homesickness, national schizophrenia, divided loyalties, intellectual capital, and geographical interstices. Special attention is paid to the complex ways identity is negotiated by immigrants to Anglophone countries writing in English about their home-abroad experience. The lived experiences of emigrants of the diaspora create a literature rife with tensions concerning identity, language, and belongingness in the struggle for home.

Focusing on writers in particular geopolitical spaces, the essays in the collection offer an active conversation with leading theorizers of the diaspora and the transnational, including Edward Said, Bill Ashcroft, William Safran, Gabriel Sheffer, Stuart Hall, Homi Bhabha, Frantz Fanon, and Benedict Anderson. This volume cuts across the broad geopolitical space of the Anglophone world of literature and cultural studies and will appeal to professors, scholars, graduate, and undergraduate students in English, comparative literature, history, ethnic and race studies, diaspora studies, migration, and transnational studies. The volume will also be an indispensable aid to public policy experts.

New Frontiers in the Study of the Global African Diaspora

University of Hawaii Press

Elizabeth DeLoughrey invokes the cyclical model of the continual movement and rhythm of the ocean ('tidalectics') to destabilize the national, ethnic, and even regional frameworks that have been the mainstays of literary study. The result is a privileging of alter/native epistemologies whereby island cultures are positioned where they should have been all along—at the forefront of the world historical process of transoceanic migration and landfall. The research, determination, and intellectual dexterity that infuse this nuanced and meticulous reading of Pacific and Caribbean literature invigorate and deepen our interest in and appreciation of island literature. —Vilsoni Hereniko, University of Hawai'i "Elizabeth DeLoughrey brings contemporary hybridity, diaspora, and globalization theory to bear on ideas of indigeneity to show the complexities of 'native' identities and rights and their grounded opposition as 'indigenous regionalism' to free-floating globalized cosmopolitanism. Her

models are instructive for all postcolonial readers in an age of transnational migrations." —Paul Sharrad, University of Wollongong, Australia *Routes and Roots* is the first comparative study of Caribbean and Pacific Island literatures and the first work to bring indigenous and diaspora literary studies together in a sustained dialogue. Taking the "tidalectic" between land and sea as a dynamic starting point, Elizabeth DeLoughrey foregrounds geography and history in her exploration of how island writers inscribe the complex relation between routes and roots. The first section looks at the sea as history in literatures of the Atlantic middle passage and Pacific Island voyaging, theorizing the transoceanic imaginary. The second section turns to the land to examine indigenous epistemologies in nation-building literatures. Both sections are particularly attentive to the ways in which the metaphors of routes and roots are gendered, exploring how masculine travelers are naturalized through their voyages across feminized lands and seas. This methodology of charting transoceanic migration and landfall helps elucidate how theories and people travel, positioning island cultures in the world historical process. In fact, DeLoughrey demonstrates how these tropical island cultures helped constitute the very metropolises that deemed them peripheral to modernity. Fresh in its ideas, original in its approach, *Routes and Roots* engages broadly with history, anthropology, and feminist, postcolonial, Caribbean, and Pacific literary and cultural studies. It productively traverses diaspora and indigenous studies in a way that will facilitate broader discussion between these often segregated disciplines. From the Banana Zones to the Big Easy AuthorHouse
Caribbean Women's Migration: Windrush Era Housing

Experiences and Aspirations is a qualitative case-study analysis of eight London-based women. The main purpose of the research was to document the housing histories of each subject over half a century since their arrival and subsequent settlement in the United Kingdom. The study highlights several themes, including:

- the exploration of Caribbean women's migration literature during the Windrush period (1948–1970);
- racial discrimination as it relates to Caribbean housing access;
- continued patterns of black and ethnic minority concentration and segregation in inner city metropolitan areas.

Caribbean Windrush women and men have strived to elevate their living standards and have shown resourcefulness in overcoming barriers and achieving their aspirations in acquiring property. They are now represented within the full spectrum of housing tenure. By documenting women's housing case-studies, this study gives a voice to Caribbean women who've been marginalized because they were women and dark skinned. Moreover, it outlines how future generations of people—black, white, and people of all nationalities and cultural affiliations—can work toward change in the United Kingdom.

Climb to the Sky Liverpool University Press

From the Banana Zones to the Big Easy focuses on the immigration of West Indians and Central Americans—particularly those of British West Indian descent from the Caribbean coastal areas—to New Orleans from the turn of the twentieth century to the start of World War II. Glenn A. Chambers discerns the methods by which these individuals of diverse racial and ethnic backgrounds integrated into New Orleans society and negotiated their distinct historical and ethnoracial identities in the Jim Crow

South. Throughout this study, Chambers explores two central questions: What did it mean to be “West Indian” within a context in which the persons migrating—or their parents, in some cases—were not born in the West Indies? And how did Central Americans grapple with this “West Indian” cultural identity when their political identity (citizenship) was Honduran, Costa Rican, or Panamanian? Chambers maintains that a distinct West Indian culture did not emerge in New Orleans. Rather, newly arrived West Indian practices intertwined with existing African American traditions, a process intensified in New Orleans's established climate of incorporating, and often absorbing, new peoples and cultures. The West Indian population in early twentieth-century New Orleans was truly transnational, multinational, multilingual, diasporic, and constantly evolving. These newcomers to New Orleans remained conscious of their West Indian roots but were not bound by them. Their experiences spanned nations but were not politically internationalist, as was the case with the larger West Indian communities in the northeastern United States. The ways in which individuals and families transitioned into U.S. constructions of race were at times the result of conscious decisions. In other instances, race was determined by the realities of everyday life in the Jim Crow South, in which whiteness translated into access and opportunity and all other ethnicities were relegated to a subordinate position. Many West Indians and Central Americans impacted by this system learned to navigate it in such a way that their ethnic and national identity all but disappeared from the historical record. Through an analysis of arrest records, ships' passenger records, foreign consulate reports, draft registrations, declarations of intent to

apply for citizenship, naturalization applications, and city directories, Chambers recovers the lives of a small but significant population of immigrants who challenged the racial status quo.

Francophone Afropean Literatures Zed Books

“Delves into the life and work of Juan Francisco Manzano, the enslaved Cuban poet and author of Spanish America’s only known slave narrative . . . Valuable.” —Choice By exploring the complexities of enslavement in the autobiography of Cuban slave-poet Juan Francisco Manzano (1797–1854), Gerard Aching complicates the universally recognized assumption that a slave’s foremost desire is to be freed from bondage. As the only slave narrative in Spanish that has surfaced to date, Manzano’s autobiography details the daily grind of the vast majority of slaves who sought relief from the burden of living under slavery. Aching combines historical narrative and literary criticism to take the reader beyond Manzano’s text to examine the motivations behind anticolonial and antislavery activism in pre-revolution Cuba, when Cuba’s Creole bourgeoisie sought their own form of freedom from the colonial arm of Spain.

Metropolitan Mosaics and Melting-Pots Lexington Books Migration is both a demographic and a cultural phenomenon. As such, it both reshapes the global village and subverts the all-encompassing vision of the city, a space split between the blending of all new cultures and the need felt by many migrants to maintain their traditions and thereby contribute to a multicultural mosaic. This series of essays explores how the concepts of the melting-pot and the mosaic have shaped the representation of Paris and Montreal in francophone literatures. Migrant movements to these cities from the Caribbean, the

Maghreb, Sub-Saharan Africa, Quebec, Indochina, and the Indian Ocean have produced new groups of intersecting cultures. Under the dual influences of their native and host countries, migrants have produced an innovative and multifaceted literature that reflects their composite world-view. Their writing poses pressing questions of ethnicity, immigration, integration, and citizenship, and challenges longstanding notions both of the concept of the city and of how its spaces embody and articulate Frenchness in the face of ongoing change. Such shifts produce changes not only in the diasporic culture, but in the national culture as well, through creolization processes. These shifting identities increasingly destabilize current notions of national membership and social and cultural belonging, since we can no longer presume a direct correspondence between place, culture, language and identity. They also pose new questions of national identity and difference as the immigrant presence expands and inflects the cosmopolitan pluralism of today’s societies.

Becoming Home: Diaspora and the Anglophone Transnational
Cambridge University Press

In the first decades after the end of French rule, Francophone authors engaged in an exercise of rewriting narratives from the colonial literary canon. In *The Author as Cannibal*, Felisa Vergara Reynolds presents these textual revisions as figurative acts of cannibalism and examines how these literary cannibalizations critique colonialism and its legacy in each author’s homeland. Reynolds focuses on four representative texts: *Une tempête* (1969) by Aimé Césaire, *Le temps de Tamango* (1981) by Boubacar Boris Diop, *L’amour, la fantasia* (1985) by Assia Djebar, and *La migration des coeurs* (1995) by Maryse Condé. Though

written independently in Africa and the Caribbean, these texts all combine critical adaptation with creative destruction in an attempt to eradicate the social, political, cultural, and linguistic remnants of colonization long after independence. The Author as Cannibal situates these works within Francophone studies, showing that the extent of their postcolonial critique is better understood when they are considered collectively. Crucial to the book are two interviews with Maryse Condé, which provide great insight on literary cannibalism. By foregrounding thematic concerns and writing strategies in these texts, Reynolds shows how these rewritings are an underappreciated collective form of protest and resistance for Francophone authors.

Cannibal Writes LSU Press

In the Caribbean island of Guadeloupe, the complex interplay between anticolonial resistance and accommodation resounds in its music. Guadeloupean gwoka music—a secular, drum-based tradition—captures the entangled histories of French colonization, movements against it, and the uneasy process of the island’s decolonization as an overseas territory of France. In *Creolized Auralities*, Jérôme Camal demonstrates that musical sounds and practices express the multiple—and often seemingly contradictory—cultural belongings and political longings that characterize postcoloniality. While gwoka has been associated with anti-colonial activism since the 1960s, in more recent years it has provided a platform for a cohort of younger musicians to express pan-Caribbean and diasporic solidarities. This generation of musicians even worked through the French state to gain UNESCO heritage status for their art. These gwoka practices, Camal argues, are “creolized auralities”—expressions of a culture

both of and against French coloniality and postcoloniality.

Creolizing Europe Indiana University Press

Postcolonial and diaspora studies scholars and critics have paid increasing attention to the use of metaphors of food, eating, digestion, and various affiliated actions such as loss of appetite, indigestion, and regurgitation. As such stylistic devices proliferated in the works of non-Western women writers, scholars connected metaphors of eating and consumption to colonial and imperial domination. In *Cannibal Writes*, Njeri Githire concentrates on the gendered and sexualized dimensions of these visceral metaphors of consumption in works by women writers from Haiti, Jamaica, Mauritius, and elsewhere. Employing theoretical analysis and insightful readings of English- and French-language texts, she explores the prominence of alimentary-related tropes and their relationship to sexual consumption, writing, global geopolitics and economic dynamics, and migration. As she shows, the use of cannibalism in particular as a central motif opens up privileged modes for mediating historical and sociopolitical issues. Ambitiously comparative, *Cannibal Writes* ranges across the works of well-known and lesser known writers to tie together two geographic and cultural spaces that have much in common but are seldom studied in parallel.

The Cambridge Companion to Postcolonial Poetry Macmillan

Climb to the Sky collects a novella and eight stories by one of the most celebrated and versatile French Caribbean writers, Suzanne Dracius. Set in the author’s native Martinique and spanning the twentieth century, these narratives display a powerful grasp of the individual set against an often violent history. The multi-generational novella “Her Destiny on Climb to the Sky Street”

opens with the gripping account of a runaway slave's survival of disease and abuse aboard a slave ship and concludes with his descendant, a young woman living in a post-abolition world whose life of abuse and torture by her employers nonetheless resembles that of a slave. In "Sweat, Sugar, and Blood," a woman held captive by her husband in their home must choose between safe ignorance and dangerous knowledge. Other stories, such as "Chlorophyllian Creation" and "Written in Lime Juice," convey the intimacy and directness of autobiographical essays. Each of Dracius's heroines achieves a transcendental experience through her own imagination and will, whether she is escaping natural catastrophe (such as the eruption of Mount Pelée), enduring jail time under interrogation by the national police, or coping with the ennui of life in a bourgeois home. Although the results of these historical, natural, or existential circumstances are unpredictable, what unites these women is deliverance. CARAF: Caribbean and African Literature Translated from the French

Postcolonial Realms of Memory Indiana University Press

The harsh realities of 1970s South African apartheid are witnessed by young narrator Marnus Erasmus, in a story of racial oppression, sexual abuse, lost innocence, and a society driven to the edge of despair

Freedom from Liberation Cambridge University Press

The nation-state of Trinidad and Tobago offers a unique nation-space, as Homi K Bhabha would say, for the study of the forces and ideologies of nationalism. This book reveals how this ethnically diverse nation, independent for less than forty years, has provided fertile ground for the creative tension between the imagination of the writer and the official discourse on

nationalism. Harney argues that this discourse has in turn been embedded in a struggle that propelled the nation's story. He explores the influences on the sense of national identity caused by migration and the ethnicization of migrant communities in the cities. Adding to the comparative tone of much of this book, models of nationalism and ethnicity, often based on other societies, are tested against the imaginings of Trinidad by such essayists as VS Naipaul, CLR James, Willi Chen, Valerie Belgrave and Earl Lovelace. Using the wealth of imaginative literature produced by Trinidadians at home and abroad over the last forty years, together with European-based scholarship on theories of nationalism, this book provides a fascinating understanding of the forging of a national identity.

Creolizing Europe Greenwood Publishing Group

This book maps the most active and vibrant period in the history of British women's writing. Examining changes and continuities in fiction, poetry, drama, and journalism, as well as women's engagement with a range of literary and popular genres, the essays in this volume highlight the range and diversity of women's writing since 1970.

Migrant Text McGill-Queen's Press - MQUP

Creolizing the Nation identifies the nation-form as a powerful resource for political struggles against colonialism, racism, and other manifestations of Western hegemony in the Global South even as it acknowledges the homogenizing effects of the politics of nationalism. Drawing on Caribbean, decolonial, and Latina feminist resources, Kris F. Sealey argues that creolization provides a rich theoretical ground for rethinking the nation and deploying its political and cultural apparatus to imagine more

just, humane communities. Analyzing the work of thinkers such as Édouard Glissant, Frantz Fanon, Gloria Anzaldúa, María Lugones, and Mariana Ortega, Sealey shows that a properly creolizing account of the nation provides an alternative imaginary out of which collective political life might be understood. Creolizing practices are always constitutive of anticolonial resistance, and their ongoing negotiations with power should be understood as everyday acts of sabotage. Sealey demonstrates that the conceptual frame of the nation is not fated to re-create colonial instantiations of nationalism but rather can support new possibilities for liberation and justice.

Love and Space in Contemporary African Diasporic Women's Writing Bloomsbury Publishing

This book explores the films and popular music of Lena Horne, Dorothy Dandridge, and Queen Latifah, connecting each performer to female black-transnational histories and nonwhite female performers' representational struggles.

Decolonizing the Republic Springer

This anthology presents a new study of the worldwide African diaspora by bringing together diverse, multidisciplinary scholarship to address the connectedness of Black subject identities, experiences, issues, themes, and topics, applying them dynamically to diverse locations of the Blackworld—Latin America, the Caribbean, Africa, and the United States. The book underscores three dimensions of African diaspora study. First is a global approach to the African diaspora, showing how globalism underscores the distinctive role that Africa plays in contributing

to world history. Second is the extension of African diaspora study in a geographical scope to more robust inclusions of not only the African continent but also to uncharted paths and discoveries of lesser-known diaspora experiences and identities in Latin America and the Caribbean. Third is the illustration of universal unwritten cultural representations of humanities in the African diasporas that show the distinctive humanities' disciplinary representations of Black diaspora imaginaries and subjectivities. The contributing authors inductively apply these themes to focus the reader's attention on contemporary localized issues and historical arenas of the African diaspora. They engage their findings to critically analyze the broader norms and dimensions that characterize a given set of interrelated criteria that have come to establish parameters that increasingly standardize African diaspora studies.

New Immigrant Literatures in the United States University of Illinois Press

'An elegant yet accessible work, *Postcolonial Realms of Memory* not only exposes the colonial blind spot that left Pierre Nora's *Lieux de mémoire* incomplete, but begins the long task of remedying it. This is a crucial intervention that the field has required for some time.' Gemma King, *Contemporary French Civilization*

Creolizing the Nation MSU Press

The African- Jamaican Aesthetics Cultural Retention and Transformation Across Borders centres on the use of African Jamaican Aesthetics in Jamaica's literary traditions and its transformation and transmission in the diaspora.