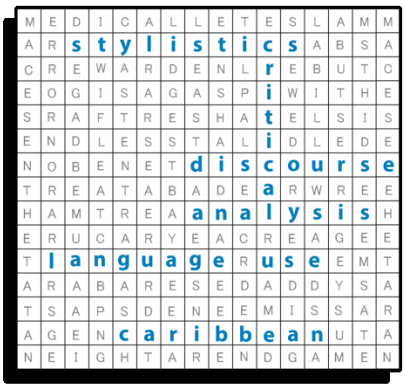
THE UNIVERSITY OF TRINIDAD AND TOBAGO

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SCDA 2021

STYLISTICS, CRITICAL DISCOURSE ANALYSIS, & LANGUAGE USE IN THE CARIBBEAN

ONLINE CONFERENCE: APRIL 2ND - APRIL 3RD, 2021

BOOK OF ABSTRACTS

PLENARY & KEYNOTE SPEAKERS

BARBARA LALLA
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ELEONORA ESPOSITO
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VALERIE YOUSSEF
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Organising Committee:

The Centre for Education Programmes

Ryan Durgasingh

Nicha Selvon-Ramkissoon

PLENARY SPEAKERS

BARBARA LALLA



Plenary talk: Storyworlding the Caribbean along a real/imaginary continuum

April 2nd, 09:00 (GMT-4)

Narrating the real Caribbean requires some negotiation between national, regional and diasporic points of departure and, even when writing from inside, perspectives may blur between these dimensions. Writing from outside, earlier storyworlding from metropolitan spaces fabricated a Caribbean from perceptions shaped by foreign agendas. Now, the Caribbean diaspora writes back to construct storyworlds based sometimes on inherited and gathered rather than lived experience, but such writing from the outposts can also interrogate our own perceptions, writing back to our own canon. From within or without, practitioners also explore the opportunity for writing Otherwise, for approaching our realities anew by speculating on alternative Caribbeans.

In a forthcoming fiction I attempt to storyworld the actual Caribbean as a possible world *in which something has gone askew,* by mapping a solid physical setting while undermining it through encounters and tales of destroyed or vanishing landscapes. For children at the heart of the novel the world outside remains one contemplated through occasional report and through speculation, while the world of the island before their eyes remains real. How it got to be what it is remains - both for its inhabitants and for whoever else there may be beyond - a matter of rumour.

Tension between the solid and inexact dimensions of this fabrication is achieved through shifts between discourse types among which rumour is especially important with its capacity to reshape situations, deflect the logical course of events, mislay facts and unleash havoc. In writing the Caribbean Otherwise from inside I propose a governing situation in which the moment is real to the central child characters and anything before, after or elsewhere is hearsay. They, however, remain hearsay to others elsewhere. This contrapuntal hearsay is distributed between wish and dread oriented rumour.

SUSANNE MÜHLEISEN



Plenary talk: Towards a discursive history of Caribbean Englishes/Creoles as a history of genres

April 3rd, 09:00 (GMT-4)

The investigation of text types and genres beyond literary genres has so far been the exception in the exploration of World Englishes and English-related contact varieties (cf. Görlach 2004, Bhatia 2006 , Mühleisen to appear). In this paper I will briefly outline the discursive formation and development of Caribbean Englishes/Creoles in particular written and spoken text types. By exploring genres such as letters to the editor, advice columns, radio phone-in programmes or internet forums, I argue, we acknowledge Caribbean creative adaptations and localized versions of highly conventionalized text formats. My particular focus in reviewing the discursive history of Caribbean Englishes/Creoles as a history of genres lies on the contribution of the postcolonial context as well as on the significance of oral culture in both written and spoken formats. After a brief exploration of genre theory and its application in the context of the Caribbean, this paper will highlight oral features in two different genres, advice columns (Jamaica) and internet forums (Trinidadian diaspora).

Bhatia, Vijay K. 2006. "Genres and styles in World Englishes," in Braj B. Kachru et al, eds. *The Handbook of World Englishes.* Malden, MA: Blackwell, 386-401.

Görlach, Manfred. 2004. *Text Types and the History of English* (Trends in Linguistics 139). Berlin: Mouton de Gruyter.

Mühleisen, Susanne. to appear. *Text Types and Genres in World Englishes. Case Studies from the Caribbean.*

KEYNOTE SPEAKERS

ELEONORA ESPOSITO



Keynote talk: Critical Discourse Studies as a Postcolonial Critique of the contemporary Caribbean

April 2nd, 13:00 (GMT-4)

This paper aims at introducing Critical Discourse Studies (CDS) as a Postcolonial Critique, that is, a theory and method for the critical investigation of contemporary discourses shaping Caribbean social life in fields of actions other than the literary, such as politics, institutions and media.

On the one hand, this paper aims at illustrating how CDS can represent a powerful multimodal and multi-methodological approach, combining different levels of analysis of text in context, its social and historical situatedness, and the related intertextual and interdiscursive dimensions.

On the other hand, this paper also considers the need for CDS to engage in some essential self-reflection when applied to socio-political contexts beyond its markedly Euro-American milieu. Main CDS concepts, categories, assumptions and frames of reference are to be reviewed and enriched in the light of the postcolonial critical imperative.

This paper explores themes such as ethnic identity, gender performativity, nationalism and the political process, by looking at how these issues are discursively negotiated in political campaigning in Trinidad and Tobago (Esposito 2019; Esposito 2021). A substantial critical and transdisciplinary approach to political discourse, in fact, enables deeper reflections on the perpetuation of power relations and the production of ideology in hegemonic narratives of the contemporary Caribbean.

By offering a critical discursive perspective on identity, ethnicity and the complex power dynamics of the region, CDS has the potential to bridge an existing theoretical and analytical gap between the more *macro* aspects of socio-political investigation and the more *micro* aspects of linguistic analysis that can open up new prospects in Discourse Studies, Caribbean Studies and Postcolonial Studies alike (Esposito et al. 2019).

References

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Esposito, Eleonora. 2021. *Politics, Ethnicity and the Postcolonial Nation: A Critical Analysis of Political Discourse in the Caribbean*. Amsterdam: John Benjamins DAPSAC.

VALERIE YOUSSEF



Keynote talk: Rote repetition as expressive interaction: A case study

April 3rd, 13:00 (GMT-4)

Approaches to the analysis of discourse purport to demonstrate the intent and verity of the meaning they unpackage and, accordingly, they select an analysis type which they feel best supports the unravelling of that meaning. Each approach sets up a frame of understandings implicit to its use, creating a lens through which the objectified text is to be read. However, in so doing, it may run foul of demonstrating the subjectivity of the analyzer more readily than the intent of the text producer in question. Conversational analysis, for example, claims to draw everything from the conversational script but is interpreted from the critic's own understanding of meaning intent and, in this, without context, may fail entirely to grasp the original speaker's intent. This is a tremendous challenge for the analysis of varieties of English given the plethora of native and non-native varieties world-wide, all outfitting one language for their particular use.

Utterances mean little alone, divorced from the one who utters them, and I would argue that any transcription and analysis must be cognizant of the social/psychological/ cognitive position of its original speaker/ writer to have any verity in relation to that person's intent. Without this, we interpret as we see, not as they see, and our writings demonstrate presumed positionings invalidated by the very subjectivity they claim to avoid. This dilemma confronts any discursive analysis of Caribbean languages whether historical or present-day, written or spoken, since they embed a separate language in the clothing of European lexifier languages.

The dilemma extends to the interrogation of developmental language and is made more complex in the different styles of development which learners draw on when challenged by language disorders and straitened circumstances.

In this paper I will demonstrate the dilemma outlined above by analysis of the conversational style of a single nine-year old Trinidadian boy acquiring 'English' and Trinidadian Creole' and diagnosed as being on the autism spectrum (henceforth ASD). Not only does he demonstrate a style of language acquisition which has been very little investigated, apparently because it is considered non-normative, but, taken contextually and in consideration of his personal circumstances, his utterances will prove to have expressive and interactive import which would not be interpreted from the fundamental discourse, laid out on a page.

ACADEMIC PANELS

FRIDAY

Discourse and virtual spaces

Virtual learning communities as dynamic language spaces for the re-imagining of communication conventions

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Remote learning has over the last decade become increasingly popular and in the past year even necessary. Virtual learning communities (VLCs'S) have largely replaced traditional classrooms, and the question arises as to whether these spaces create an environment for the development of new communication methods and practices. The aim of this paper is to interrogate the discourse within virtual learning communities at three Jamaican tertiary-level institutions, in terms of how language is used between peers and facilitator, the meaning ascribed to 'silence', and to the use of the virtual chat feature as opposed to the microphone, and how cultural rules and conventions long tied to language performance may have been upended in the context of chats, forums and comments posts. What, if any, are the future implications of this new modality, and how might they it reinterpret or reinvent the socio-historical context of language application in the Caribbean, a liminal space where language has traditionally been transitional, transactional and fluid?. For the investigation, I gathered data from Academic Literacies practitioners at three major tertiary institutions in Jamaica, regarding issues related to vocabulary, including formality levels of language used in sessions, and non-verbal communication including paralinguistics and conversational codes such as turn taking and listener response. The general pattern revealed virtual learning atmospheres as more relaxed spaces where students feel a greater sense of autonomy over their language performance. This in some cases led to the ignoring of some conventions and the establishment of what some practitioners described as a 'new norm'. There is some indication that the continued use and dependence on VLC's may lead to a reimagining of some communication conventions.

The power of *digitalk*: How social media registers can give a written voice to stigmatized varieties

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Stigmatized varieties often find themselves in a catch-22 situation when it comes to standardisation: they are not standardised because they are stigmatised, and they are stigmatised because they are not standardised. Because they are not standardised, speakers are less exposed to seeing their own language in a written form than they are to the standardised prestige variety of the given community. This in turn may make speakers view their own varieties as less viable as written registers, which may further slow down potential standardisation processes.
However, this hesitation and written register stigma does not extend to *digitalk*, the informal written register used especially in text messages (or similar), as well as in informal posts on

various platforms. This can be seen in different communities world-wide where a non-prestige variety stands in a diglossic relationship with a prestige variety, such as, for example, Schwyzerdütsch (Switzerland), Shetland dialect (Shetland, UK), Pichi (Bioko, Equatorial Guinea), or Afro-Yungueño (Bolivia). The effect of this is that speakers essentially engage in a bottom up change of giving their varieties a written voice, which has the further effect of normalising the language as a written register. The act of putting down a non prestige variety into writing has repeatedly been shown to lead to bottom up acceptance: early letter writing and informal forms of writing had the effect of gradually leading to a greater acceptance of the language as a viable literary language, which in turn lead to standardisation, a developmental path that has been seen for most modern literary languages. In the same way, *digitalk* is giving a written voice to stigmatised varieties of today, and might pave the way for wider community acceptance of them as written languages.

Spatializing stories: Narratological analysis and the adaptation of narrative storyworlds from Caribbean texts into virtual reality

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This paper presentation will discuss the way in which the language of Caribbean literary texts, such as Nalo Hopkinson's *Midnight Robber* and Marlon James' *The Book of Night Women*, can be used to develop blueprints and schematic diagrams of storyworld locations as espoused by Ryan et al (2016, p. 97-100). These two-dimensional representations formulate the first stages of developing three-dimensional models for the adaptation of written Caribbean texts into VR narratives and illustrate the adaptative potential between literature and emerging media. By examining the language used by authors in the creation of their storyworlds, specifically landscapes, townscapes, and the layout of specific buildings within the narrative storyworld, this paper will illustrate how writerly choices in language can influence the re-creation of their narrative for virtual reality. Factors such as deixis, the influence of context, the inclusion of cardinal points and inclusion of passages which provide detailed navigations of particular spaces within discourse will be explored. This paper also briefly examines how exophoric references used in the texts to develop and create virtual narrative spaces complete radical indeterminacies (Ryan 2013) inherent in all literary texts, thereby enabling audio-visual representation in virtual reality which relies on computational rendering, fixed parameters and 360ºrepresentations of space.

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Stylistic analyses of Caribbean Literature

"He was oppressed by a sense of loss": Stylistic constructions of the tragic in *A House for Mr Biswas*

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This presentation analyses various stylistic features which contribute to the discursive construction of the tragic in V.S. Naipaul's *A House for Mr Biswas*. While not arguing for the explicit placement of the novel within the genre of "tragedy" itself, this paper contends that a recurrent focus on physical suffering/illness and a teleological preoccupation with ruin and loss nonetheless speak to a sense of "ontological homelessness" that is a hallmark of the tragic (Steiner, 2004, p.2). Key to the analysis is a focus on psychological perspective – who observes the events that take place and the types of discourse that are used by that narrative voice (Fowler, 1996, p.134) – and on agency as mediated through transitivity. Analyses of transitivity, when coupled with those of psychological perspective, provide insight into ideological and conceptual positions towards narratological models of reality, highlighting the various constructions of the tragic in *A House for Mr Biswas*.

The analysis shows Biswas to often be powerless, frequently the subject of his family's and society's desires. Various techniques used by the narrative voice are suggested to be "distancing," working to compound a sense of aloneness through representations of psychological perspective such as free indirect thought. The teleological aspect of the novel also characterises the narrator as withdrawn from the narrative, both through discursive choices (referring to Biswas as "Mr" as a baby and a child) and through narrative ones (psychological perspective which evaluates Biswas' life at a remove). On a larger, metadiscursive level, the presentation argues that the stylistic features inherent to the narrative's representation of suffering and the narrator's withdrawal are intimately linked to the novel's interrogation of the colonial enterprise.

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Selvon's Stylistics: Self-conscious production in *An Island Is a World*

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In order to interrogate how language choices might affect the production of Caribbean literature, this paper looks at elements of language representation in Samuel Selvon's *An Island Is a World.* As the characters travel from Trinidad to England, the United States, and even India, the novel maps the global context of its own discourse. Non-standard orthography, localized lexemes, and a range of mophosyntactical constructions represent language variation in the speech, thought and writings of the characters. The characters and the narrator frequently comment on their own and others' linguistic choices, effectively analysing how different modes of expression advance or delimit their ability to communicate their own interests, identities, and ideas. Using Geoffrey N. Leech's and Michael H. Short's discussion of the presentation of speech and thought (1981), this paper examines the degree to which characters speak for themselves and how the juxtaposition of language representation and metalinguistic commentary demonstrate subjects' understandings of how specific markers of Caribbean, British, and American language position them in social situations. The paper then turns to consider the protagonist Foster's self-conscious process as a writer and the point where he begins a book that figures the novel itself. These stylistic reflections all contribute to an explanation of how the author negotiates language variation in his storytelling.

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Storifying Caribbean cricket: Voice and perspective in Paul Keens-Douglas's "Tanti at de Oval"

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One of renowned Anglophone Caribbean performance poet and storyteller Paul Keens Douglas's most famed and iconic stories is inarguably "Tanti at de Oval" which features an equally iconic signature character in his oeuvre, the eponymous Tanti Merle. Keens-Douglas on the stage, page, and in audio-/visual recordings has told multiple stories of the game of cricket. Yet, his fictionalized oral and written narrative of the cricket match which actually took place at the Queen's Park Oval in Port-of-Spain, Trinidad between the teams from the Combined Islands—that is, the Leeward and Windward islands—and Trinidad and Tobago in 1975 is so popular that he also published it as an illustrated book with the same title *Tanti at de Oval* in 2005. Both cricket match and the story which imaginatively chronicles and couches it in joke, humour and Trinidadian Creole are therefore famous sporting and speech events, respectively. Claire Westall says of Keens-Douglas's well-known 1997 story "Me an' Cricket" that it is "an interesting example of the meeting point between oral and scribal traditions"—a characteristic feature of all his work—and she cites Cynthia James who affirmed that Keens Douglas "played an important role in the reclamation of a local folk voice and the literaturisation of creole orality" (in *The Caribbean Short Story*, 128). "Tanti at de Oval", one outstanding example of the representation of sport in literature, is as much about the unnamed autodiegetic narrator-character and Tanti Merle as it is about cricket which is a favourite sporting and sociocultural institution in the Caribbean. Discursive strategies such as titling, repetition, sporting commentary as embedded discourse, and the complementarity of visual and written codes are analyzed in this paper. Primary examination is given to how the interplay of voice and perspective is encoded in and contributes to the successful rendition of the story.

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Caribbean Media and Discourse

Black and white or shades of grey: Understanding radio news comprehension in a Jamaican bilingual situation

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In Jamaica's diglossic situation, Jamaican Creole (JC), functions as the L or Low language, i.e. the language of private and informal interaction. It is learnt as a native language by the vast majority of the population. English, by contrast, is the H or High language, the language of public and formal interaction, notably that of radio news broadcasting. English is typically learnt **only** by exposure to

formal education. Competence in English varies based on levels of education. This study investigates the impact of levels of English language competence (ELC), using education levels as an index of such competence, on the ability to understand radio news broadcasts in English.

Multiple-choice comprehension test questions were administered to 240 respondents each of whom had 8 recorded radio news items played to them. The respondents were divided into three groups - one with a low level of education, another with a high level of education, and a third group, journalists. The questions were constructed based on the Barrett Taxonomy of Comprehension (Smith –Barrett, 1974). Each presented the respondent with 3 options, one which was right, one which was a distractor made up of a plausible misconception, and one which was implausibly wrong. Two approaches were used for scoring comprehension. One assumed that the plausible misconception distractor and the implausibly wrong answer are both equally wrong, scoring them both as zero. This is the 'black and white' approach. The other, the 'shades of grey' approach, scored the selection of the plausible misconception distractor as half that earned for the right answer.

The study examines language use in radio news broadcasts in Jamaica. The results have implications for news writing practice and media policy.

Media representation of gender-based violence

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Interrogating media representation of violence against women offers a critique of power imbalances and addresses social inequities using a critical discourse studies (CDS) approach that is applicable across diverse contexts. In a postcolonial, Global South context including Caribbean nations, such interrogation is also ultimately about the wider, imbalances between first and third world (Seddighi & Tafakori, 2020; Shome, 1996, 1998) that are simultaneously connected, projected and actual imbalances. CDS also concerns ongoing struggles between global and local power (Steele, 2020a) and involving white supremacy activism (Nakayama, 2020), the privileging of Western, Educated, Industrialized, Rich and Democratic (WEIRD) data sample hegemonies in interpersonal communication (Afifi & Cornejo, 2020) and debatable fragmentation of the communication discipline or its sub-disciplines (Ramasubramanian & Banjo, 2020; Song, Eberl, & Eisele, 2020). It features and critiques contests between privileged and marginalized individuals and groups. They span families coping with dementia situations (Hoppe, 2020) and the ambiguous, unstable, complex relationships between carers and cared (Cook & Trundle, 2020) and a community's theatre-based support for victims and perpetrators of gender-based violence (Steele, 2021, in press-b). This interrogation also applies to media coverage of efforts to achieve visibility and meaningful recognition of First Peoples (Steele, 2020b), seek the language rights of First Peoples, inheritors of languages considered decimated (Steele, 2021, in press-a), and capture the *in situ* contestation among stakeholders in an oil spill (Steele, 2016). It also focuses on using animated film to address conflict management among the young (Steele, 2008), and communication, culture and conflict intersections that compare the Global South with Western and Northern cultures (Steele, 2021, forthcoming). This paper explores media coverage of gender based violence to highlight the gaps in current approaches to covering, reporting, and representing overlapping, serious public health communication, risk and crisis communication, and forensic linguistic issues.

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Examining identities and linguistic ideologies through languages and images used in the linguistic landscape: A study of billboards in Puerto Rico

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Valuable indicators of language use in different linguistic communities are present in the linguistic landscape (LL), defined as the use of language in public and private advertisements (Landry &

Bourhis, 1997). Previous studies on this topic have evidenced that the examination of the LL allows researchers to recognize the ethnolinguistic vitality of different groups in a community, as well as the functions of diverse languages in administrative, commercial, and public contexts (Blackwood, Lanza and Woldemariam, 2016; Gee and Handford 2012; Shohamy and Gorter, 2009).

In the present study, I document and investigate English vs. Spanish use on billboards in the metropolitan area of Puerto Rico. The billboards contain the presence of English along with Spanish, the most widely used language in Puerto Rico. From a multimodal discourse analysis perspective (Kress, 2012), I examine the relationship between U.S. and Puerto Rican ideologies, as presented in pictures and linguistic varieties used on these billboards. The preliminary results are discussed in terms of social cognition power and even power abuse through the linguistic expression on them.

Interrogating public discourses in the Caribbean

Sign language rights for all? A multimodal Critical Discourse Analysis of language use and representation by the Trinidad and Tobago Association of the Hearing Impaired

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International activism surrounding the rights of deaf communities has emphasized the critical importance of sign languages and the leadership of deaf organisations. The World Federation of the Deaf (2019) explicitly connects "sign language rights" with the empowerment of deaf-led organisations, arguing for the critical importance of "capacity building and empowerment to deaf organisations to ensure they are able to exercise leadership", adding that "It is only through sign languages that deaf people are able to stand firm and demand their human rights."

The Trinidad and Tobago Association for the Hearing Impaired was originally established (as the Trinidad Association in Aid of the Deaf and Dumb) in 1943, and incorporated by an Act of Parliament in 1963. For around seven decades, deaf people were excluded from the leadership of the Association; the Board of Directors, and the key managerial positions were occupied exclusively by non-deaf people. Recently, however, there appears to have been a significant shift. The Association became an Associate Member of the World Federation of the Deaf in 2017, and in 2018, a deaf person was elected as President of the Board of Directors for the first time. This paper presents a multimodal critical discourse analysis of texts produced by the Association since 2017, in order to investigate the extent to which a meaningful shift is reflected in these texts. We argue that the use and representation of signed versus written and spoken language provide superficial gestures towards sign language rights, while in fact serving to perpetuate existing institutional power inequalities between hearing and deaf people.

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Critical Discourse Analysis and curriculum development: Exploring discursive practices in education policy

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Published research on Critical Discourse Analysis of curricula and/or education policy documents in the Caribbean is quite scarce and yet CDA can provide "the tools for addressing the complexity of movement across educational sites, practices and systems in a world where equalities are global in scope" (Rogers, 2011, p.2). Through CDA lenses, this paper traces the development of the National English Language Arts curricula for lower secondary schools in Trinidad and Tobago from conceptualization at the turn of this century, to the writing and enacting of three sets of national documents in 2002, 2008 and 2015. The analytical CDA procedures used for this study were drawn primarily from Fairclough's three-part model for analyzing a communicative event or interaction (the text, the discourse practice, the sociocultural practice), and were further supported by Halliday's systemic functional linguistics and Genette's transtextuality model.

Deconstructive and reconstructive aspects of CDA in relation to curriculum development are analysed in this paper, for example in the colonizing practices of the initial stages of text production, and then conversely in the ways writers and clients of the curriculum were able to navigate power dynamics and language dilemmas in producing later editions of the documents. This paper specifically looks at the role of education policy documents as ideological constructs, legitimizing as well as challenging language education practices with each curriculum revision.

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Creole and Power: A Critical Discourse Analysis of legal cross-examinations in ICE Trinidad and Tobago and ICE Jamaica

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This paper examines the use of Creole and English in courtrooms in Jamaica and Trinidad. In contrast to previous research (e.g. Rickford & King 2016; Robertson & Evans 2020), we focus not on linguistic discrimination in the courtroom, but on the linguistic strategies with which attorneys do power in this context. Using legal cross-examinations from the Trinidad and Tobago and Jamaica components of the International Corpus of English, we carry out a Critical Discourse Analysis to describe the different linguistic strategies used by the attorneys to assert their authority in relation to wider sociolinguistic power structures.

Our analysis shows that while English is the dominant code, Creole has become part of these highly formal contexts, particularly in the speech of the attorneys. English is the baseline code but the strategic use of Creole is one way in which attorneys exercise their authority over witnesses. For

example, question tags are used as an antagonistic interrogation strategy: Trinidadian attorneys use Creole tags *nah* and *eh* to elicit information from witnesses, who, in contrast, rarely use Creole in their responses.

English remains "the language of the law" (Devonish 1986: 89), but Creole has entered this formal domain. Thus, though previous research shows that people in superior positions exploit creole as a sign of solidarity with economically and socially less privileged members of the speech community (e.g. Rickford & Traugott 1985), attorneys use creole as a strategy to do power. Moreover, doing power with Creole involves the strategic manipulation of both Creole and English. Speakers are not equally affected by changes in the value distribution of Creole and English. People in power possessing a good command of both codes benefit more from these sociolinguistic changes, while people in less powerful positions still need to adhere to the colonial standard language ideology.

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Writing and text production

Academic writing: Developing the creative and critical thinker

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This study was conducted at the Academic Literacies Programme (ALP) of the University of the West Indies (UWI) St. Augustine campus during the first semester of the academic year 2020/2021. This first-year programme is focused on developing students' competence to produce high quality academic writing that is not only accurate and concise, but also relevant to the region. Over the past decades, students have become increasingly apathetic about current issues, so our aim is to ensure that they are not only aware of current issues but are given a voice with which they can articulate their viewpoints and even become motivated to a position of advocacy if they so desire. This is crucial in developing their sense of responsibility as future leaders of society. Topics covered include issues related to gender, identity, politics and power relations which are explored through oral and written modalities.

Both researchers are Instructors in the ALP. They employed Critical Discourse Analysis to evaluate the performance of 200 undergraduate students from three faculties. The data were solicited through three credit assignments which were based on the broad topic: Black Lives Matter; however, each assignment was constructed in such a way that students had to approach the problem from a different angle. The criteria used for analysis were language, organization and content, where organization measured the extent to which students were effective in employing the relevant expository strategies. Findings uncovered that students experienced difficulties in 1)

transitioning from an informal register that is heavily influenced by English Creoles to formal Standard English and 2) adhering to the required expository method. The researchers suggest that improved student performance can be achieved by changing the pedagogical focus from a sequential framework to a conceptual one which provides a more comprehensive approach to language use.

Translation: A source of culture

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For a region rich in history, culture and literature, Latin America and the Caribbean is an area which has been surprisingly neglected in translation studies, and research conducted within it has been quite limited. This paper analyses a selection of short story translations from the source text, *Cuentos para dormir a Isabella*. It is a collection of children's stories from the oral tradition compiled by researcher Baudilio Revelo Hurtado in collaboration with his children over a period of approximately ten years. Hurtado travelled around the Cauca Valley in Colombia and collected stories through conversation with local miners, farmers, artists, folklorists, fruit vendors and fishermen. The goal of this venture was to preserve the oral tradition by bringing recognition to the marginalised region of Colombia and along with it, appreciation for its ethnic and cultural diversity. This paper will examine the technicalities involved in the incorporation of Trinidadian English Creole into the target text. Given the importance of the oral tradition to the region, the themes of socio-cultural and linguistic parallels between the source and target cultures, the nature of storytelling, dialect translation, and amplification will be explored. It will examine the influence of the norms of translation on literary translation within this genre, and the adoption of a translation strategy which incorporates domestication and compensation. Simultaneously, the discussion will support the case for the promotion of non-standard dialects and indigenous languages in translation, challenging the concept of untranslatability, exploring the intricacies of cross-cultural translation and the importance of preserving the oral tradition in a world where traditional values are quickly being discarded.

"Widening the Unfamiliar*": The value of global classroom engagement in promoting deeper understandings of the use and politics of language

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This session describes an innovative collaboration between education students at the University of the West Indies (UWI), Mona, in Kingston, Jamaica and Queens College of the City University of New York (CUNY). This project was inspired by the SUNY Center for Collaborative Online International Learning, whose mission is to promote the development of courses with online, international dimensions. This partnership sought to increase pre-service and in-service teachers' sensitivity and knowledge of the politics of language in both Jamaica and New York City, where many Caribbean students and families migrate. In a course at Queens College titled "Literacy for Diverse Learners," practicing teachers working toward graduate degrees in secondary literacy education completed a unit on linguistic discrimination, variation, and Creole languages which utilize English lexicon as part of their base, with specific focus on Jamaican Creole (Patwa), also referred to as Jamaican Patois and in the academic literature as a Caribbean English-lexified Creole. In turn, Jamaican education students were able to express their points of view about the politics of language

in Jamaica in an academic context, engage in online inquiry and discussions with their American collaborators, provide recommendations on how to best support speakers of CECs, and share their best practices. Through carefully facilitated online communication, using the easily accessible and free smart phone application Flip Grid, teachers in the US and Jamaica were able to discuss issues of equity, diversity, inclusion, culturally relevant pedagogy, democracy, and social justice around the politics of language. More details about the project can be found in a chapter titled "Until You Too Have Journeyed": Empowering Teachers Through a Cross-Cultural Online Collaborative Learning Space" in *The Handbook on Caribbean Education* (E. Blair & K. Williams, Eds.) that is currently in press by Information Age Publishing. The session will conclude with a qualitative analysis of the findings from the collaboration, conclusions, and a discussion of possible future technological collaborations, leading to a vision of education that is increasingly interactive and responsive to 21st Century linguistic issues and concerns, particularly in classrooms characterized by diversity.

*Title taken from Kei Miller's poem "The Cartographer Tries to Map a Way to Zion."

Editing Anglo-Caribbean prose: Innovation, authenticity, accuracy

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The publication of the *Dictionary of the English/Creole of Trinidad & Tobago* (Winer 2009) as well as similar reference works has provided reasonable guides to standardized language in this literary arena. Of course, the purpose of a dictionary is not just to serve as the language police; nonetheless, thoughtful standardization of vernacular can be considered desirable for authors and readers (Winer 2012). For decades, authors and scholars have raised questions about the stance of writers vis-à-vis their perceived audiences, and to what extent authors (should) take into account the local language competences of local and foreign readers (e.g., D'Costa 1984, Winer & Buzelin 2008). Winer's "Comprehension and Resonance" (1999) discussed how various authors chose to include explanatory, glossary, or redundant language, presumably to facilitate reader comprehension.

The Anglophone Caribbean, has a long tradition of (self-)published literary works, including newspaper columns. An increased general acceptance of "vernacular" has led to more local language being included in contemporary works, but the role of copy-editing is still controversial or downplayed. Some defences of the current state of these publications rest on arguments, for example, that there is no access to affordable editing, that lack of punctuation supports an oral tradition, or that editing works against "endonormativity" and suppresses author freedom/anticolonialism.

As a result, few Caribbean(-set) works these days are copy-edited in a consistent or standardized manner, resulting in "sand in the bhaaji" reactions by readers to, e.g., missing, superfluous or misleading punctuation, anachronisms, and baseless changes in meaning. Many works being published these days would benefit, not be crushed, by good copy-editing. This paper will focus on problems with spelling and with unwarranted semantic change.

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SATURDAY

Caribbean Literature and discourse

Brathwaite's Tidal-Teachings

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Many scholars have attempted to define the Barbadian historian, poet and geophilosopher Kamau Brathwaite's formulation of the tidalectic. Some have turned to the term "eco-philosophical model of history"[1], others to the definition "philosophical concept"[2] or "creative practice"[3] and most recently simply calling it "a method of analysis"[4]. Both drawing on and opposing these various definitions, in this presentation I would like to suggest the tidalectic as an Anglocreole Caribbean *poetic mode* of ecocriticism, that takes its basis from the natural occurrence of tides and that might be applied in multiple academic and non-academic contexts.

Much like Brathwaite's idea of *total kinesis* as the basis for his poetic performance, in which the audience is considered a co-creator of the poetic expression,[5] I will argue that tidalectics cannot be disconnected from the idea of tidal-tension between multiple objects, agents or environments, as it occurs on the Caribbean shores. Rather than considering the tidalectic as a method of complete and in part harmonious immersion into the element of the ocean[6], I would argue to read it as a poetic mode of critical attunement to the space of the shore, where no subject nor object is dissolved in the liquidity of the other(s), but instead push and pull at each other in a constant mode of ebb and flow.

As a young Danish scholar researching the eco-critical and eco-philosophical potentials of Anglocreole Caribbean poetry, but living and working far away from the environmental reality of the Caribbean, I have engaged with the tidalectic not only as poetic mode Brathwaite himself writes from *within*, but also as a mode that I might attune myself to. I hope to finish the presentation with an exploration of what the tidalectic has taught me as a North-European scholar of Environmental Humanities, and how I apply these tidal-teachings in my own academic writing, reading and teaching practice.

[1] DeLoughrey (2009)
[2] Llenín-Figueroa (2012)
[3] Reckin (2008)
[4] DeLoughrey (2020)
[5] Brathwaite (1997), p. 226
[6] See among others DeLoughrey (2020) and Hessler (2018)

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The short story as socially-constructed genre

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Traditionally, genre studies have explored non-fictional and professional genres and how they might be accounted for either historically, or institutionally. Bhatia addressed genre in academic and professional settings in his discussion of article abstracts, dissertation abstracts and other types of writings, including legal cases and legal language. Freedman and Medway's focussed on educational contexts and the location of genre studies between how to teach genre (according to the Sydney School) and genres as social artifacts, as responding to socio-cultural phenomenon in their contexts (according to the North American school). In contrast, the linguistic study of literature as a socially constructed genre might be frowned upon by some literary critics and discourse analysts, who have either engaged in "stylistics" as a descriptive tool in master narratives, or in the "discourse analysis" of everyday conversations. This author shares a methodological approach to examining the socio-cultural linguistic production of the short story genre, in the Anglophone Caribbean territory of Trinidad, and as literary, [linguistic] and cultural production more generally (Evans 11), by using "literary discourse analysis" for a study of a social constructionist nature (Maingueneau 157). Essentially, the paper describes how the process of story production through discourse forming events and practices could shed light on the evolution of the genre and its language use, in the period preceding World War 1, as connected to the "indigenising" conventions of genre knowledge and language use in the well-known Trinidad-Beacon era. Through text-mining of marginal texts, this methodology of "critical interpretability" rather than "critical interpretation," has brought aspects of the early short story tradition out of obscurity.

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Stylistic and discourse choices in storywriting: Decolonizing children's literature in the Grenadian context

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The post-colonial classroom is increasingly advancing the critical pedagogy framework as a mechanism for decolonizing education and creating authentic learning environments. This paradigm, which interrogates oppressive ideologies and promotes transformation and liberation from imperialist systems (Aronowitz & Giroux, 1993; Freire, 1970; hooks, 1994), is particularly pertinent for producing Caribbean educational discourses. As policy makers and practitioners embrace this reality, children's literature is becoming one of the primary areas of focus. In fact, the storybook landscape in the region, and in Grenada specifically, has recently shifted towards producing more endonormative children's texts that valorize local culture and resist colonial archetypes and ideologies. Despite the burgeoning subset of literacy materials, these texts minimally explore language use within the Creole context—an integral component of the Caribbean identity and an underexplored aspect of discourse analysis. This paper will therefore review the stylistic and critical discourse choices made in producing one such text. The recently published Grenadian storybook, "Because I Sound Different", winner of the OECS Write to Read Competition in Grenada, addresses power dynamics and social practice regarding the Grenadian Creole and English dichotomy. Salient points of analysis include plot, cultural relevance, illustrations, writing style, societal impact, and other intra- and extra-textual components. With an understanding that discourse and identity are intertwined (Lalla, D'Costa, and Pollard, 2014), and the observation that writing determines language prestige and status (Mühleisen, 2002), the authors aim to promote language awareness in the minoritized context; address post-colonial linguistic attitudes; validate the existence and use of Grenadian Creole; and encourage strong national identities. The process of creating this text unearths key considerations for developing indigenous educational materials for children on language use in creolized settings.

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Discursive constructions and the Caribbean Prime Minister

Taking responsibility: Conceptual metaphor and the Accession Stage of Leadership in Eric Williams's *The Making of a Prime Minister*

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Cognitive linguists see conceptual metaphor as a strategy the human subject uses to express their understanding of experience by drawing parallels between two different fields. The autobiography, specifically the autobiography of the prime minister in the early independence period in the British West Indies, can be examined as a textual space that allows for the study of the intersection of character, motivation and context in the construction of the leader. Taking the idea of conceptual metaphors as developed by Lakoff and Johnson in *Metaphors We Live By*[1], a central argument of the present paper is that the leader's 'self-concept' is revealed through the conceptual metaphors that structure the narrator's presentation of his story and these in turn become a strategic device influencing the selection of events and the narrative strategies used to convey them. Metaphor, then, becomes a specific, directed means of demonstrating the record of "social action" that a significant proportion of the prime minister's autobiography is devoted to presenting and explaining. Applying conceptual metaphor theory to Gronn and Ribbins[2]' stages of leadership, this paper proposes to examine the outworking of the conceptual metaphor A LEADER IS A TEACHER in the accession stage of the autobiography of Dr. Eric Eustace Williams, the first locally elected Prime Minister of Trinidad and Tobago, as told in *Inward Hunger*: *The Education of a Prime Minister*[3]. The objective is therefore to articulate some of the important implications of conceptual metaphors to the development of a leader's identity, providing insights into how leadership ideals are worked out in the post-independence context.

[1] George Lakoff and Mark Johnson. *Metaphors We Live By*. Chicago: University of Chicago Press, 1980.
[2] Peter Gronn and Peter Ribbins."Leaders in Context:Postpositivistic Approaches to Understanding Educational Leadership". *Educational Administration Quarterly* 32.3 (1996):452-473.
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Pivoting between 'criticism 'and 'deflected criticism': a Critical Discourse Analysis of newspaper editorials of Trinidad & Tobago

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Newspaper editorials are classically said to show us not what to think, but how to think – providing a framework for a way in which to see the world. This study of newspaper editorials of Trinidad & Tobago, revealed a novel action of the media discourse that I am referring to as pivoting – where

the editorial criticised the then Prime Minister, and then pivoted away from the criticism through a series of manoeuvres throughout the leader article – to obfuscate its role as a site of criticism.

Across the seven editorials that bounded a row between Prime Minister Patrick Manning and a key rival within the same political party in 2008, pivoting was revealed in the editorial that 'broke' the story of the row, with other pieces across two major newspapers of the country using different tactics to withdraw from explicit and direct criticism of the Prime Minister.

The row itself centred on the then PM firing Dr Keith Rowley, then Trade and Development Minister and also a senior figure within the PNM. Rowley allegedly behaved "wajang" at a Government meeting in which the PM was not present, criticising a building project budget that had been personally endorsed by the PM and approved without Cabinet oversight. The PM's wife and a Government Minister had been present. Two years earlier, Rowley had lost a challenge against Manning for the party leadership, and Rowley's 'outburst' appeared to provide the perfect cover for Rowley's demotion.

In media terms, the row gained its own banner in the newspapers and remained key to the daily coverage, coming to the fore in 2010 electioneering when the two men constructed a thinly-veiled friendship.

Through a mixed method of grounded theory and semi-structured interviews, and a particular orientation of Critical Discourse Analysis, the editorial emerges as site of oblique criticism and obfuscation, with layers between the critic and the criticised in this environment that is politically vibrant and has a complex relationship with media.

The most honourable BroGad: A Critical discourse analysis of the public's construction of Jamaica's prime minister as a hero, villain and sex symbol on social media

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This paper examines the role of the public's language use in giving and taking power away from political representatives, specifically leaders of government. Within Critical Discourse Analysis (Fairclough 1992, 1995, 2003, 2009) scholars focus on the discourse of politicians, media houses and political and advocacy organizations. This paper focuses on how the common man, by way of social media, functions as social actor to create and perpetuate the image of political representatives. Through the strategic use of language, social media users are able to give and take power away from politicians.

This paper examines texts of five hundred (500) comments under social media posts created by, or pertaining to Jamaica's current Prime Minister, Andrew Holness. Such social media platforms include Instagram, Facebook, Twitter and YouTube; the posts are no older than a year, posted in 2020. The "articulate minority" has contributed to the construction of Holness's political identity through negative and positive commentary on his appearance and performance. Three major themes emerged after the comments were analyzed using Content Analysis; Holness as hero, villain, and sex symbol.

In 2016, a representative of the opposition, People's National Party, Robert Pickersgill, declared that voters, who were vocal on Twitter, represented an "articulate minority" and would not have any significant impact on the outcome of the general elections (Global Voices 2016). This overlooked minority became the driving force behind the Holness lead administration's victory as they emerged as the newly elected government. Youth voters were found to be more vocal in Facebook (Waller 2013). A relationship developed between Holness and social media users (youth activists) since 2016 which continues to influence his popularity and performance ratings. Holness thanked his supporters in a Twitter post:



This analysis will serve as a guide for current and future politicians to pay attention to the discourse of the common man on social media. They can give power and take it away, create and perpetuate a public identity which may have an impact on elections and political performance.

Language, society, and Caribbean texts

Styles and stylistic change in Creole Languages

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Sociolinguistic research on Creole communities has traditionally tended to focus on differentiating creole speech from (local) English using quantitative methods and these data were used to make judgements about community and individual speakers' repertoires (Rickford 2014; 2019). The assumptions that arose are that Creoles do not have stylistic depth and that variation between *the* Creole and a standardized variety is the only dimension of variation; the Creole functions as the vernacular and the standard language is reserved for formal and status sensitive contexts.

Based on an analysis of recorded interactions in a variety of contexts and observations among Maroons in Suriname and French Guiana, I show that Creoles have different styles of speaking that are actively deployed to create social contexts and interactional identities. As the language is extended into new domains such as the radio sector, urban multilingual contexts, formal-type writing and social media more generally, existing styles undergo change to suit the new context.

The paper explores indicative stylistic features of central styles and the changes they undergo through contextual changes. The paper argues that these styles and stylistic resources are crucial for understanding Maroon discourses but that they cannot be easily captured using quantitative methods. They require a more fine-grained discursive analysis. Greater attention to stylistic depth in Creoles provides insights into language change and the factors driving it. It also provides a more representation of the nature of Creoles.

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Linguistic features of Anglophone Caribbean administrative writing

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Certainly one of the most striking features of Anglophone Caribbean linguistic culture is the sharp divide between the largely creole varieties used, often playfully, in informal face to-face encounters (and in computer-mediated communication [see Hinrichs 2004, 2006]) and the highly formal and oftentimes rigid varieties of Standard English used within the genres and registers of officialdom and business (e.g. in parliament, by newsreaders, by office workers in service encounters, and in administrative documents). Accordingly, this study builds off of previous research into Caribbean Standard Englishes (which has largely used newspaper genres, e.g. Sand 1999; Oenbring 2010; Bruckmaier & Hackert 2011; Hackert & Deuber 2015; Deuber & Hänsel 2019) by comparing the rates of linguistic features found in corpora of Bahamian, Jamaican, British, and American administrative writing, paying particular attention to whether and how the noted formality of Caribbean Standard Englishes manifests itself in administrative writing. The study has been guided by two research questions: how does the alleged formality of Caribbean Standard Englishes manifest itself linguistically in Caribbean administrative writing; and, secondly, what can we conclude from corpus linguistic analysis regarding the influence of British and American English on Caribbean administrative writing? The study is based on the administrative writing subcorpora of the ICE-Bahamas, ICE-Jamaica, ICE-GB and ICE-USA projects, as well as on additional administrative texts (in particular university student conduct manuals) from the four countries. Features analyzed include lexis, orthography, as well as different morphosyntactic constructions such as *be*-passives, and mandative subjunctive constructions. The study finds that the contemporary British administrative writing corpus contains the most informal lexical choice of the national corpora studied, problematizing a Caribbean folk narrative that associates formality in administrative language and practice with Britishness.

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Case Selection in Anglo-Caribbean Studies: Legacies of Methodological Nationalism

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Among other things general claims about the Caribbean are shaped by the relative coverage, interest, and case selection in empirical research. Accordingly, researchers need to be attentive to biases in these areas lest they skew the data used for generalization. When left unexamined, these biases accumulate to create a distorted view of social circumstances. This article examines patterns in countries of study in two Anglophone Caribbean journals from the post-war era onwards. I find that the bulk of the research focuses on Jamaica (23.7%) and Trinidad and Tobago (9.1%). This coverage is roughly proportionate to their population, GDP, and size, but only when the Spanish and Dutch Caribbean are excluded from analysis. So these journals do not produce results about the Caribbean in general, but rather a novel subset thereof. I suggest implementing corrective over-sampling as a method to ensure that small Caribbean states and territories influence the canon.

Complex identities in Puerto Rican superhero comics

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This discussion panel focuses on the popular superhero comic book genre, popular among young audiences and with significant potential to increase academic engagement (Kuhlmann & Walker, 2019; McGrail, Sachs & Lewis 2020). The Puerto Rican anthology “Ricanstruction: Reminiscing & rebuilding Puerto Rico” edited by Miranda-Rodríguez has a unique Caribbean take on the superhero genre as it portrays the land and people of Puerto Rico after the devastation of Hurricane Maria in 2017. The anthology features an original female superhero character “La Borinqueña” described as “an Afro-Latina, environmentally powered superhero” (2018) and other DC comic characters in addition to representations of regular Puerto Ricans. Few scholarly publications, with the notable exception of Maja Bajac-Carter & Batchelor (2014), have addressed the complex relationships between the representations of female superheroes and contemporary societal roles, and even fewer have considered how these relationships are framed in Caribbean contexts. In response, this panel applies close critical discourse analysis to six comics in the anthology, highlighting the capacity of the superhero genre to portray women as heroic icons and as real human agents of action and change as opposed to stereotypical reactionary tropes. Analysis shows how language choices and codeswitching denote Puerto Rican identity yet also index the neo-colonial ideologies of ownership and control over the island and its people as territorial acquisitions. It demonstrates how the portrayal of climate change and natural disaster reveal environmental discrimination in low-income communities in addition to being framed as inevitable realities which must be endured with acceptance, resilience, and faith that assistance from a more powerful entity will save the day.

Although the collection champions women and Puerto Rican agency, its use of language and communication strategies in the highly visual medium of the comic book genre reveal the underlying plurality and complexities of modern Puerto Rican identity.

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Caribbean ethnicity and discourse

Understanding the reproduction of racism and racial resistance through critical discourse analysis: Explorations in language use and race relations in nineteenth-century Caribbean history

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This paper explores how the methods of Critical Discourse Analysis (CDA) can be used to help historians gain a more nuanced and inclusive understanding of the evolution of ideas and ideologies in the post-slavery nineteenth century Caribbean. In particular, the paper will explore racism and race-consciousness by looking at black and white discourse exchanges. It examines both the re-production of racism in the discourses of the powerful; and the resistance of racism in the discourses of the "ordinary".

A central component of Critical Discourse Analysis is the belief that language, not only reflects, but (re)produces ideology.[1] Using the example of racism in discourse to illustrate the point, Martin Reisigl and Ruth Wodak explain:

> The starting point of a discourse-analytical approach to the complex phenomenon of racism is to realise that racism, as a social practice, and as an ideology, manifests itself discursively. On the one hand, racist opinions and beliefs are produced and reproduced by means of discourse; on the other hand, through discourse, discriminatory exclusionary practices are prepared, promulgated, and legitimised.[2]

But the production of discourse does not fall exclusively within the purview of the socially, politically or economically dominant; discourse can also be manipulated by the marginalised. As Wodak and Reisigl observed: "On the other hand, discourse serves to criticise, delegitimise, and argue against racist opinions and practices—that is, to pursue anti-racist strategies."[3] This study uses Critical Discourse Analysis to find the ways in which Afro-Caribbeans used language to delegitimise and counteract racist opinions of them; to see how language was used by people of varying social classes to produce and reproduce new ways of seeing themselves; and of representing themselves to the world.

[1]Paul Simpson (1993), *Language, Ideology, and Point of View* (New York: Routledge), p.6.

[2]Martin Reisigl and Ruth Wodak (2001), *Discourse and Discrimination: Rhetorics of Racism and Antisemitism* (London: Routledge), p.1.

[3]Reisigl and Wodak, *Discourse,* p.2.

Language as identity: Oral histories and the Caribbean Indo-female voice

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Until quite recently, the history of women in the Caribbean was largely a mystery. When it did appear, it was usually told through an impersonal male view. Like all marginalised groups, the story of the Caribbean female remained absent from official records. Her story had to be read into the data that was available from the traditional, documented evidence. To retrieve her lived experience therefore, necessitated a delving into, and examination of, non traditional sources. In researching the lives of Indo-Trinidadian females within the period 1870 to 1945, perhaps the most crucial primary source was the use of oral history to retrieve their lived reality.

This paper emerges out of the oral research that I conducted in the late 1990s, into the lived experiences of Indo-Trinidadian females. One major desire that I had was to represent the authentic voices of the females whose lives I had chronicled; females who, born in the first two decades of the 20th century, were children of indentured labourers, the last vestiges of the women who became the foundation of the Indo Trinidadian female.

In an effort to enable the reader to "hear" their voices, I wrote their words exactly as they would have spoken them. I strived to capture both that mixture of Trinidad English Creole and Bhojpuri that was their spoken word, as well as the cadence of their speech. Language is intimately tied to identity, and this paper examines the way in which the spoken language of these females reflects that historical shift from "Indian" to "Indo-Trinidadian"; from transient labour to permanent presence.

"Africa Speaks" with the "Voice of India": Trade unions, racial discourses, and Caribbean labour languages of comraderie

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In the late 1940s, the Trinidad labour newspaper, *The Vanguard*, began publishing two columns side by side: "The Voice of India" and "Africa Speaks." This reflected active trade union leadership across the racialised labour formations of industrial and agricultural workers in an attempt to bridge these divides via labour comraderie. This paper argues that stylistics also shape everyday language forms, language forms that were crucial to shaping political communities in the last decades of colonial rule. I foreground an archive of newspapers, trade union reports, and administrivia as crucial sites for understanding Caribbean racial discourses. The mundane yet still performative languages of labour organising expressed the politics of race and labour as tools for overcoming colonialism.

Indo-Caribbean musical terminology: Retention, invention, resignification, and eclectic borrowing

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While the persistence of Indic lexicon in Trinidadian and Guyanese English pertaining to religion, cuisine, and kinship has often been noted, Indo-Caribbean musicians regularly employ their own terminology of over fifty words, mostly but not exclusively of Indian origin. Particularly relevant here are the genres of "local-classical music" and Trinidadian tassa drumming, which evolved from the indentureship period as genres which are at once uniquely Caribbean and wholly Indian, that is, free from creolization in their style and structure (while adapting certain creole musical terms). As relatively sophisticated genres sustained by connoisseurs and specialist performers, they involve a lexicon relating to subgenres, formal features, and the like. In this presentation I outline some of the processes involved in the coalescence of this lexicon, and I note how the same processes characterize the evolution of these genres themselves.

If most of the Indic lexicon in Indo-Caribbean English/Creole derives from Bhojpuri Hindi, the sources of musical nomenclature are somewhat more diverse. Most derive from nineteenth-century North Indian musical discourse, especially from an "intermediate sphere" of genres lying between classical and folk realms; some of these terms have since fallen out of usage in India and thus constitute marginal survivals. Other terms derive from late-nineteenth-century Indian songbooks brought or somehow acquired by indentured workers. A few others are loan words from Afro-Caribbean traditions, and from standard English. Several seem to represent convergent etymologies from different languages. In almost all cases, the words have been idiosyncratically resignified, in a manner which characterizes the development of local-classical music and tassa drumming themselves, as unique genres creatively assembled from diverse Indian sources by generations of musicians who, though lacking formal training in music, were determined to maintain Indian tradition while being effectively cut off from that country after 1917.