

LAH 3725 & 5934 (Fall 2025)

The Black Caribbean: Race, Religion & Revolution

Introduction to this Course

This course explores the conceptual emergence of “the Caribbean”, the region of the world most continuously defined by European colonization, slavery and twentieth-century forms of neocolonial control. From the late 1400s to 1990s, we plot the creation of imperial ideologies and institutions through:

- *the rise of “race” as an idea that became the primary justification for Christian-Europeans’ power over others*
- *the consolidation of slavery*
- *the legal construction of white supremacy within and after slavery*
- *evolving forms of colonial rule*
- *and the relationship between colonial legacies and a global system of capitalism.*

Resistance to imperialism and the inequality that imperial economies generated are a key focus of the course. We will examine resistance in a wide variety of forms, including rebellion, revolution and the formulation of alternative value systems among slaves, pirates, black workers, intellectuals and spiritual movements such as Rastafarianism and radical Christianities.

We also consider revolution in various historical manifestations in the Caribbean:

- **First**, we will look at it as a “collective solution of last resort” to the visible demand for liberation justice and radical political change that took hold among slaves and other non-white colonial subjects in the Age of Revolutions that swept through Latin America, roughly the late 18th Century through the 1820s.
- **Second**, we will examine how “revolution” became many things in different moments to Caribbean peoples seeking to change their societies **versus new imperial forces**, such as the United States, which saw socio-economic control and a political status quo in the Caribbean as essential to their wealth and power.
- **Third**, we will consider **evolving forms of “revolution” as a liberating concept** often **linked to Afro-Caribbean religions and mysticisms** as well as the rise of belief in the universal right of all people to freedom.

Societies and History Examined in This Course: *The Caribbean formed the site of the first indigenous genocide, the development of slavery as the basis of a global economy based on capitalist consumption, and social revolutions of the most profound and far-reaching consequences the world has ever known.*

The societies, struggles and cultures of the Caribbean are foundational to understanding the roots of all historical processes forged in the Western Hemisphere, from the colonial period to the present day.

In the fifteenth century when Europeans first arrived in the New World, the Caribbean became the first region of the New World to encounter the belief systems, economic interests and ideologies that would forge experiences central to our history as “Americans” and as citizens or residents of the United States.

Imperial rivalries and shifting relations of power among the French, Spanish, British, Dutch and U.S. Americans produced a tremendous diversity of languages and cultures unique to the region. They also generated a complex range of social responses among local peoples seeking to acquire and enjoy the greatest possible *degree of freedom in a context continually shaped by opposing conditions*: enslavement, the denial of human equality, the silencing of suffering and the commodification of cultural difference through direct and indirect forms of colonialism.

Methodological Approach, Geography and Topics:

Through the examples of Haiti, the Dominican Republic, Jamaica and Nicaragua, this course explores the evolution of race and blackness as a lived and living social construction over time, taking on

different definitions as well as different discursive guises from the sixteenth century to the present.

Although focused mainly on the nineteenth and twentieth centuries, the course considers early colonial imagery of the Caribbean as “the forgotten Eden” and “the Sea of Cannibals,” later returning to this imagery in conceiving contemporary sex tourism and eco-tourism as cultural practices rooted in the ideology of conquest.

Like most scholarship on the Caribbean, **this course identifies the region to include mainland areas whose development was principally driven by the same forces as the islands:** continuous colonialism, slavery, indigenous genocide and plantation-based capitalism. However, we also study the Miskito of coastal Nicaragua because they are the descendants of shipwrecked slave ships and the refugees of early Spanish slave-raiding and enslavement on the islands.

In our study of the Twentieth Century, we will trace the development of radical expressions of “black pride” in the Negritude and Garveyist movements of Haiti and Jamaica. Students also come to appreciate the origins of Atlantic Nicaragua and the Dominican Republic’s respective national myths denying the centrality of slavery and race to their countries’ formation, despite living evidence to the contrary.

This course refutes the tendency of “modern” society to insist on the segregation of the spiritual life from the political and economic spheres of reality. In fact, many Caribbean peoples, if not most, see such boundaries as fluid or artificial: imposing them on the societies we study is counter-productive to understanding them. Spiritual practice and belief have not only consistently served to inspire political change and revolutionary action in this region. They form critical dimensions of popular notions of “nation” that conflict with and even usurp, in some cases, the legitimacy of the state. In our study of Jamaica, Haiti, and Nicaragua especially, we will encounter and analyze the links, often direct, between Voodoo and the state, Rastafarianism and Jamaica’s peculiar experience with socialism as well as the prominence of Catholic Liberation Theology in the Sandinista Revolution. We will also study the role of United States imperialism in impeding the democratization of these countries through repeated U.S. military occupations and economic policies that limited change. Years- and even decades-long U.S. military occupations of Haiti, the Dominican Republic and Nicaragua tended to promote military dictatorships rather than pluralistic or democratic governments from the early Twentieth Century through the 1990s.

Goals

This course has three primary goals. **First**, this class seeks to transform the way students understand concepts that they take for granted, helping them to recognize the relevance of historical, often violent social struggles over definitions of freedom and equality to their daily lives. **Second**, this course will provide a deep knowledge of the complex realities of Caribbean societies, bringing students to identify with peoples who are among the least understood and often the most vilified, conceived often through such empty catch-all terms as “pirates”, “zombies”, “Communists”, “left-wing radicals”, “cannibals” and the like, both in popular U.S. culture and the mainstream media. **Third**, this class promises to challenge students at every level, honing their intellectual creativity and forcing them to use it.

How to succeed in this course:

1. Come to class, take detailed notes, pay attention, and contribute to class discussion.
2. Do the assigned readings and come to class prepared with readings in hand.
3. Print all scanned readings and buy books: you will use them in class as reference tools during discussions and for papers too.
4. Take advantage of your instructors’ availability to review introductions and thesis statements for each paper several days before its due date.
5. Please note: Professor Guerra does NOT accept digital versions of any essays required for the class. Students also take exams in person, on paper “blue books” and respond to all questions in exams in their own handwriting.

Lillian Guerra, Ph.D.
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Office Hours: Thursday 2:00-3:30 PM
Class Meetings: Tu 11:45-1:40 & Th 12:50-1:40

Course Requirements:

In-class participation in discussions and warm-up writing on assigned readings	25%
Two Analytical Papers on Readings (minimum 5-6 pages each, see below)	25%
Midterm Exam	25%
Final Exam	25%

Extra Credit Opportunities: *Students may improve their participation grade and/or have 3 points added to their lowest overall score for each requirement listed above by doing one or both of the following options:* 1. Students may read beyond the limits assigned below and drawn from books, journal articles and documents for class. With the advance approval of Professor Guerra, students may write a 600-page response to additional chapters, excerpts or documents in the required texts. (There is plenty to read already in this class, so do not decide to choose your own reading for this option!) 2. Additionally, students are invited to attend the documentary film presentation of “*Letras from Eloisa*” by its director, Adriana Bosch, on Wednesday, October 22, Room 100 of Smathers Library East. This is the first of four events organized by Professor Guerra in 2025-2026 under the title of *Envisioning Cuban Freedom*. There will be refreshments at this event and ALL are welcome to attend. Bring your friends!

I. Approaches to Learning in This Course & Evaluation

By their nature, lecture courses offer students more information than they can absorb but that is only the case if you don’t take notes! Taking notes is the key to success in this class.

Lectures are meant to build cumulative knowledge that, by the end of the course, will reveal relevant, new “truths” to students that explain not only the past, but their own reality in unexpected ways. Equally important, this course requires students to develop the basic skills that every historian needs to interpret the past. These skills include:

- *the ability to identify with the diverse people we study, no matter how different their interests, views or lives may seem so that we can explain their actions, beliefs and cultural responses to processes of change*
- *the ability to take the short-range view of the historical moment in question and make sense of the long-term consequences of this moment (i.e. figure out what each one of us considers the “turning points” of history are over time)*
- *the willingness to examine parallels between the past and present and to know how our own contemporary interests, identities or perspectives may influence our analysis of the past.*
- *the ability to weigh the relative importance of several, potentially countervailing or coinciding factors at once, in order to determine their relative importance in contributing to collective actions, a historical moment or process of change*

In order for students to learn, students must participate in a process that combines **community-based analytical exchanges through discussion sections and a more individual dialogue with their instructors**. The following assignments and requirements for this course reflect this pedagogical approach.

Grading Scale:

93-100	A	89-87	B+	79-77	C+	69-67	D+	Below 60	Failing
92-90		A-	86-83	B	76-73	C	66-63	D	
			82-80	B-	72-70	C-	62-60	D-	

Letter Grade with GPA equivalent:

A	4.0
A-	3.67
B+	3.33

B	3.0
B-	2.67
C+	2.33
C	2.0
C-	1.67
D+	1.33
D	1.0
D-	0.67
E	0

CLASS RULES

Rule #1: Attendance is a must and will be taken every day at the start of class. Students who do not attend lectures will fail to comprehend the individual histories of each country studied or the chronological order of events that drives the process of change connecting these countries as a region.

Consistent with the policy of the UF College of Liberal Arts and Sciences, ***repeated absences (3 or more) from the course may result in Professor Guerra dismissing a student from the class or dropping the student from the course with a failing grade.***

- **Unexcused Absences:** Students who have an unexcused absence and do not attend lectures and/or discussions will receive a failing grade for that week's participation.
- **Excused Absences:** Students who will not be able to take an exam at the scheduled time, need an extension of the due date for a paper or were unable to attend class due to illness **must** provide medical documentation of their condition at the time. Students who have other conflicts that will prevent them from being able to complete an assignment on time must notify Professor Guerra in advance and discuss whether or not the extension or make-up exam is merited. Students must also notify Professor Guerra if they will incur absences due to UF-sanctioned activities (such as participation in UF teams, etc.).

Rule #2: Note-taking ("active learning") is a must. Knowledge of key events, locations, historical figures, organizations and movements is the basis of all historical analysis. History in this course (as in any course offered by UF's history department) is **not** the study of generalizations but contingences: ***being able to explain why something happened is as important as explaining what happened. One cannot be achieved without the other.***

WHY DOES TAKING NOTES ON LECTURES AND READING ASSIGNMENTS MATTER?

- **First, there is virtually no way to reproduce the information** that you receive in Professor Guerra's lectures; it is not repeated in the reading and is a separate body of knowledge from which you need to draw.
- **Second, note-taking means creating your own narrative punctuated by facts and interpretation.** That is precisely what historical writing enables you to do and these skills are transferrable to all fields of the professional workforce. *If you do not create your own narrative parallel to those of an author, a lecturer or others, you are not learning effectively, retaining knowledge or creating new ideas*, but simply parroting other people's ideas. That is not the goal of a history course

Rule #3 Academic Honesty: ***Relying on AI to do any of the work in this class, including reading and/or writing for you, IS CHEATING, not learning. It also makes a UF degree meaningless.***

- **Professor Guerra maintains a ZERO TOLERANCE POLICY ON THE USE OF AI like Chat GPT or any other program in the writing of essays, formulation of arguments, representation of evidence from the reading. You should only use Spellcheck and Microsoft Word's Dictionary and Thesaurus functions, nothing else.**

- **Professor Guerra will teach you to improve your writing in this class independently of any artificial intelligence or internet-generated information.** That should be the goal of *any* history class. It is a stated goal here to which all must commit.

Rule #4 NO USE OF LAPTOPS in Discussions & Exams: Students will **not be allowed to consult laptops** (phones, ipads or any other devices) **during class discussions or exams.** All cell phones must be silenced and stowed away during class.

- Students must **bring hard copies of books and readings** (*not digital copies on a computer or device*) **to class.**
- **PDFs provided** on Canvas of required readings **should be downloaded and printed** on paper so you can bring them to class.
- **WHY? Two reasons:**
 1. **Historians find answers to questions by pinpointing evidence** in primary sources (records drawn from or created in the historical period of events) as well as secondary sources (scholarly interpretations). **We replicate this process in class by directly finding and referencing evidence** from the assigned texts; individual students will respond to questions by citing a fact, a quote or an idea as well as the page number for general discussion and engagement by all.
 2. **Professor Guerra regularly begins discussions with warm-up writing.** That means you will be asked a question and have 5-10 minutes or so to write down responses and examples drawn from the reading assigned for that day. (If you have not prepared for discussion by doing the assigned reading, you will not have anything to write about.)
 - a. You will need to **have pen and paper as well as your book or assigned reading with you in hard copy** so you can use them to create original responses that directly engage the reading.
 - b. **Professor Guerra will collect these short responses** from you before opening general discussion. *Warm-up writing will launch at least half of discussions.*

Other Course Policies

Use of laptops & digital devices:

- **All cell phones must be turned to vibrate** at the beginning of class.
- **Notetaking on paper is MOST recommended** as a method of learning, documentation and knowledge collection. Typing one's notes, unless you can type fast, will not render as detailed or accurate a documentation of lectures.
- **As explained above, laptops may not be used for in-class writing** assignments (such as brainstorming sessions or pop quizzes) nor for examinations.
- **Internet surfing, texting, checking of email, or other tasks** unrelated to note-taking during lecture, discussion or other classroom activities is **prohibited**. **Professor Guerra will confiscate the cell phone or laptop of any student found engaging in these activities** during class and s/he may be asked to leave the classroom. A second violation will result in disciplinary sanction that includes the deduction of 5 points from the student's final grade for the class. A third violation may result in expulsion from the classroom and a grade of F.

Students with disabilities: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to Professor Guerra when requesting accommodation. Contact the Disability Resource Center through their website: <https://disability.ufl.edu/>

Plagiarism and Academic Honesty: One of the key skills this class teaches is how to cite documents, publications, other people's ideas, quotations, and other sources in writing papers or other assignments. **As already noted above, ANY USE OF ARTIFICIAL INTELLIGENCE on ANY ASSIGNMENT IS PROHIBITED.**

Professor Guerra will evaluate cases of plagiarism and / or the use of AI with the following results:

- A minimal violation resulting in an F for that assignment and a report to the College.
- Egregious violations will garner an F for the class and possible dismissal from UF pending administrative investigation.
- Violations of academic honesty standards include but are not limited to cheating, plagiarism, misrepresentation of another's work as one's own, bribery, conspiracy and fabrication. Please visit the UF policies on this at: <https://policy.ufl.edu/regulation/4-040/#:~:text=A%20Student%20must%20not%20represent,paraphrasing%2C%20or%20patch%2Dwriting>

II. Readings: Discussion and Warm-Up Writing (25%)

Readings are fundamental to the successful completion of all requirements of this course, not just the discussion section. **Papers will analyze readings and some exam questions will be based exclusively on the reading.** Reading assignments include not only analytical writings by historians but primary documents such as historic speeches by Marcus Garvey, the private and propaganda writings of Sandino and Bob Marley lyrics. *Moreover, these readings are not only interesting, but many of them are actually exciting! DO the reading!*

Discussions will be organized around a set of questions found in this syllabus below each reading assignment. Warm-up writing at the start of a discussion is easy if you did the reading!

Students will receive a mid-term grade for their participation at the time of the mid-term exam.

Evaluation of oral participation in weekly discussions will be based on these criteria:

1. students' demonstrated command of the material in the reading
2. willingness to engage ideas, questions and other students in debate or dialogue
3. active listening and reflection on concepts presented in lectures in connection to readings
4. consistent silence / passive participation during class discussion will merit a participation grade of C- or below

Course Materials:

1. Required book for purchase, reading and use in papers and exams:

- Laurent Dubois, Haiti: The Aftershocks of History (Picador, 2013). *We are reading almost all of this book in separate class sessions.*
- Richard Turits & Laurent Dubois, Freedom Roots: Histories from the Caribbean (UNC Press, 2022).

2. Scanned readings, scholarly journal articles and primary source collections will be available for downloading, either through Canvas or library course reserves for this class on the Smathers Libraries' website. They are assigned and cited below in the class schedule.

3. Lecture outlines and PowerPoints for lecture will be posted to Canvas. Please note that Power Points contain valuable imagery, tables, terms for identification (such as proper names, dates and events) plus other data provided in lecture but they are no substitute for note-taking.

II. Two Short Analytical Papers (25%)

- **Minimum length** for each paper is **five full pages**; **ideal** length for each paper is **six pages**. *Both papers are due in hard copy (printed on paper) to Professor Guerra's office where you can hand them to her or slip them under her door:*
 - first paper is due NOON, Friday, September 26th
 - second paper is due NOON, Friday, November 7th.
- All papers must be **typed in 12-point Times font and double-spaced.**
- **NO digital papers (delivered via email or internet) will be accepted** unless the student is physically unable to deliver the hard copy paper on time. Students will still be required to provide a hard copy of the paper regardless, unless otherwise authorized by Professor Guerra.

- **Students will write each paper in response to one or more questions** on previously assigned readings provided by Professor Guerra. *Essay prompts/ questions will be provided one week before the paper is due.*
- **Students whose first paper merits an 80 or lower will be invited to revise the paper according to Professor Guerra's grammatical / prose corrections and recommendations.** This policy applies only to the first paper. The second grade on the paper will be adjusted accordingly.

Papers must respond to / answer questions through a standard essay format in which a thesis statement is clearly stated (or even underlined for the purposes of clarity) and supporting evidence primarily derived from readings provided. If essential to an argument, an example may be drawn from lecture and the date of lecture cited. The more specific the examples given to support the argument, the better the paper will be.

Quality of the prose represents 50% of a paper grade. Quality of evidence and argument represents the other 50%. Criteria for judging quality are:

- creative use of specific evidence from the readings with footnotes or parenthetical citations
- the clarity of argument and its evolution through evidence/examples
- coherence of the writing and grammatical correctness
- analytical "movement" toward a point

III. Examinations: Midterm (25%) & Final (25%)

Students will take an in-class **midterm examination on Thursday, October 9th** as well as a **cumulative final exam on December 12th**, emphasizing material from the second half of the course, on the date and time assigned by the College. *STUDENTS ARE REQUIRED TO PURCHASE AND BRING 2 BLUEBOOKS and PENS TO EACH EXAM.*

The in-class midterm exam will consist of two parts.

- Part one of the midterm exam will require students to **identify 3 out of 5 terms** and **locate 8 out of 10 items on a blank map** provided. Part two of the midterm exam will ask students to write **one essay in response to one of two question options. Both questions will be provided in advance. Students will not bring an outline to the midterm.** The midterm will be conducted in class, during the course of a regular 50-minute session.
- Fully half of the items on the midterm, as on the final, will derive entirely from the reading and half from the lectures.

A two-hour final exam will follow the same format as the midterm.

- The final exam will consist of **short-answer identifications of terms, events, names and ideas; a map quiz; and two essay questions.** There will be a greater number of identifications on the final and students will choose to *write two essays* in response to *three* options provided in advance. **Students will be allowed to bring in an outline for each essay.**

Schedule of Lectures, Weekly Readings & Work Due

Unit 1. Colonial Tragedies and Transformations

Th 8/21 Lct 1. Why Study Race, Religion and Revolution in the Caribbean?

Assigned reading for discussion Tuesday: Turits & Dubois, *Freedom Roots*, Chapter 1, pp. 9-52.
AND Bartolomé de Las Casas, *A Short Account of the Destruction of the Indies* (Penguin, 2004, orig. written 1542, published 1552), pp. 5-30. (Available as a scan through Canvas).

Tu 8/26 Period 1, Lct 2. Paradise Lost: The Indigenous Holocaust & European Imagination

Period 2. Discussion: 1. Questions for Turits & Dubois: The "indigenous world" that these historians describe and document bears no resemblance to the virtual blank page in European conquerors' accounts of

Caribbean native societies and these accounts' enduring legacy in our popular culture. *What did you learn from Turits & Dubois that you did not expect?*

2. Questions for Las Casas: A long-time friend of Columbus who arrived in the Caribbean to conquer and plunder, Las Casas felt compelled to become a Catholic priest because he realized that his and fellow Spaniards' atrocities against the indigenous people were an unprecedented human abomination. Yet his account reads more like a political tract meant to persuade and appeal than simply an eye-witness testimony. *How does Las Casas attempt to appeal to European readers' prejudices and expectations in order to convince them that Spanish atrocities were real? Can we distinguish between Las Casas's "writing strategies" and the facts he wants to reveal?*

Th 8/28 Lct 3. Sugar, Slavery & the Emergence of Global Capitalism in the BWI

Reading for discussion Tuesday: 1. Hilary McD. Beckles, "Plantation Production and White 'Proto-Slavery': White Indentured Servants and the Colonisation of the English West Indies, 1624-1645," *The Americas* 41: 3 (January 1985), 21-45. (Available through "Files" on Canvas)
AND Turits & Dubois, *Freedom Roots*, Chapter 2, pp. 53-92.

T 9/02 Period 1. Lct 4. The Plantation and the Counter-Plantation: Slaves and Maroons

Period 2. Discussion: Question for Beckles: In this article, Hilary Beckles argues that the use of white indentured servants was a "training ground" for British planters' adoption of slavery and its reliance on Africans. *Was it?* **Question for Turits & Dubois:** These authors, citing Jennifer Morgan (p. 54), argue that the plantation's emergence as the quintessential form of agricultural production "called blackness into being" and made being black "inextricable from brute labor". *How do they make that case? What features defined the "worlds of the plantation"?*

Th 9/04 Lct 5. Slave Revolution: The Ideologies, Meanings & Impact of Haiti

Reading for discussion Tuesday: Dubois, *Haiti: The Aftershocks of History*. (Required book for purchase) 1-88.

Unit 11. The Age of Liberation and the Struggle for Caribbean Freedom

T 9/11 Period 1. Discussion of Dubois. In this book, Dubois argues that despite the fact that Haiti was the first independent nation in America to abolish slavery permanently, the state to which the Haitian Revolution gave birth was contradictory: sometimes it endorsed democratization and former slaves' rights while at other times it reproduced the structures of oppression. *Why? What factors explain the limits on revolutionary democracy in Haiti?*

Period 2. Lct 6. Pirates! Counterculture, Countereconomy & the First Anti-Imperialists?

Th 9/11 Lct 7. English Abolitionists & Slaves as Political Actors in Jamaica

Reading for discussion Tuesday: 1. Diana Paton, "Punishment, Crime, and the Bodies of Slaves in Eighteenth-Century Jamaica," *Journal of Social History*, Vol. 34, No. 4 (Summer 2001), pp. 923-954. (Available through "Files" on Canvas)

T 9/16 Period 1. Discussion of Paton: The ideology of white racial superiority (and its attending ill of cultural supremacy) emerged in every dimension of colonial Jamaican society. This article focuses on how the legal British officials and planters reflected those values. *What examples do they provide? Can symbolic violence be as powerful as physical violence? How do they work together? What are the effects of symbolic violence?*

Period 2. Lct 8. From Slaves to Subject-Citizens in 19th Century Jamaica

Th 9/18 Lct. 9. Becoming Black: The Morant Bay Rebellion & Ideologies of Freedom

Reading for discussion Tuesday:

1. Tony Martin, "Marcus Garvey, the Caribbean and the Struggle for Black Jamaican Nationhood," in *Caribbean Freedom: Economy and Society from Emancipation to the Present*, ed. by Hillary Beckles and Verene Shepherd (Markus Weiner Publishers, 1996), pp. 359-369. (Available through Canvas)

2. Marcus Garvey, The Philosophy and Opinions of Marcus Garvey, or, Africa for the Africans, compiled by Amy Jacques Garvey (Dover: The Majority Press, 1986; first published 1923 & 1925): Vol. 1: pp. 1-14; 26-31; 48-51; 59-67; 68-78; Vol. 2: a-j; 18-33; 62-73; 81; 134-143. (Available through **Canvas**)

FIRST PAPER PROMPT POSTED TO CANVAS BY 9/19. PAPER DUE NOON, 9/26!

T 9/23 Period 1. Lct 10. The Empire Strikes Back: Bananas, Marcus Garvey & Black Transnational Radicalism

Period 2. Discussion. *Question for Martin:* Reading Martin's article, it is sometimes hard to reconcile Garvey's reputation as a Pan-Africanist, developed in New York, and his clear political project for political reform in Jamaica and the BWI. *Was Marcus Garvey a revolutionary or a reformist?* ***Question for Garvey:*** Drawn from both Garvey's early writings in Jamaica and New York, this selection rejects the idea that blacks had anything to gain from cooperation with whites and argues for a return to Africa. *What did "returning to Africa" entail? What made Garvey's message so appealing?*

Unit III. Unfreedom: The Rise of U.S. Imperialism & Dictatorship in Haiti, the Dominican Republic & Nicaragua

Th 9/25 Lct 11. "Cannibal Cousins": Haiti from the 19th Century to The American Age

Reading for discussion Tuesday: Turits & Dubois, Freedom Roots, part of Chapter 4 (pp. 139-top of page 178) **AND** Dubois, Haiti: The Aftershocks of History, pp. 205-298.

**FIRST PAPER DUE IN HARD COPY TO PROFESSOR GUERRA BY NOON FRIDAY, 9/26.
DELIVER TO OFFICE, KEENE-FLINT 218.**

T 9/30 Period 1. Discussion of Dubois: How did Haiti's "pariah status" in the world affect Haitians' ability to construct a viable nation-state? How did the United States' nineteen-year military occupation of Haiti exacerbate this problem? What might have happened had the United States never occupied Haiti?

Period 2: Lct 12. Caribbean Counterpoint: Nicaragua, the Miskitos & William Walker

Th 10/02 Lct 13. Miskitos and the National Project of Modernity: Liberation or Neo-Colonization?

Reading for discussion Tuesday: Mark Everingham and Edwin Taylor, "Encounters of Moravian Missionaries with Miskitu Autonomy and Land Claims in Nicaragua, 1894-1936," *The Journal of Moravian History*, No. 7 (Fall 2009): 31-57. (Available through **Canvas**)

NOTE: Midterm essay options and a study guide will be on Canvas by Fri 10/03.

T 10/07 Period 1. Discussion of Everingham & Taylor: How did the Moravians "moravianize" the Miskitos? Did they help or inhibit the Miskitos' ability to confront corporate capitalism and the emergence of a modern Nicaraguan state?

Period 2. Lct 14. David vs. Goliath: Sandino, U.S. Marines & the Rise of Anti-Imperialism

Th 10/09 IN-CLASS MIDTERM EXAM.

Reading for discussion Tuesday: Augusto Cesar **Sandino**, Sandino: The Testimony of a Nicaraguan Patriot, 1921-1934, edited and translated by Robert Edgar Conrad. Princeton, NJ: Princeton Paperbacks, 1990. pp. 1-19; 25-33; 74-85; 88-97; 173-184; 239-242; 251-262. (Available through **Canvas**)

T 10/14 Period 1. Discussion of Sandino: From 1928-1934, Sandino was perhaps the most significant international actor in shaping an anti-imperialist consciousness across the Caribbean and Latin America. While Nicaraguans saw Sandino as a nationalist revolutionary, Sandino's "Pan-Americanist" vision defined him elsewhere. Like Cuban intellectual José Martí (1853-1895), Sandino saw US interventionism as the greatest threat to Latin American prosperity and democracy.

1. *What do you think Sandino's goals were? Was Sandino a revolutionary? If so, how did he define revolution? Was he more radical than Marcus Garvey?*

2. *To what extent did Sandino understand Latin Americans' struggle for sovereignty against U.S. imperialists as a racial struggle? How does gender—in terms of both masculinity and femininity—figure into his moral vision of Nicaragua's fight for freedom?*

Period 2. Lct 15. "I don't need citizens, I need oxen": Somoza in Nicaragua, 1930s to 1950s

Th 10/16 Lct 16. Papa Doc and the "Voodooization" of Haitian Politics, 1934-1971

Reading for discussion Tuesday: Paul Christopher Johnson, "Secretism and the Apotheosis of Duvalier," *Journal of the American Academy of Religion* 74:2 (June 2006): 420-455 **AND** Dubois, The Aftershocks of History, pp. 310-359. (Available through Canvas)

Tu 10/21 Period 1. Discussion of Johnson and Dubois: In his concluding chapter on the Duvalier regime in Haiti, Dubois dismisses the relevance of Duvalier's approach to Vodou as no different than the "way he handled all other institutions in Haitian society." Johnson adopts the opposite view, arguing that Duvalier weaponized the Vodou belief system so as to make himself god-like and terrorize citizens into submission. *What do you think? How do you explain "Duvalierisme" and its methods of control?*

Period 2. Lct 17. A Haunted Republic? Race, Dominicanidad and the Haitian Other

REMINDER: Extra-credit opportunity for attending and writing about Adriana Bosch's presentation and discussion of *Letters from Eloisa*, 6 PM-8PM Room 100, Smathers Lib East.

Th 10/23 Lct 18. Rafael Leonidas Trujillo: Totalitarianism in the Caribbean, 1931-1961

Reading for discussion Tuesday: Eric Paul Roorda, The Dictator Next Door, pp. 31-62; 89-126. (available via Canvas)

T 10/28 Period 1. Discussion of Roorda: Probably no other modern dictator of the many that the US supported in the Twentieth Century got away with as much murder and mayhem as Trujillo. Delving deeply into the archive, Roorda discovers Trujillo as the favorite son of his US Marine trainers and useful to US interests, despite many factors including his race and his totalitarianism. *How does Roorda explain this? What do you think?*

Period 2. Ideas Workshop on race in the DR, based on a film clip from "Mirrors of the Heart" (1993), shown in class.

Th 10/30 Lct 19: Orphan or Pariah: Pigs, AIDS and other Betrayals of Democracy in Haiti

Reading for discussion Tuesday: Lauren Derby, "In the Shadow of the State: The Politics of Denunciation and Panygeric during the Trujillo Regime in the Dominican Republic, 1940-1958," *Hispanic American Historical Review* 83: 2 (May 2003): 295-344 **AND** selections from The Dominican Republic Reader: History, Culture, Politics, edited by Eric Paul Roorda, Lauren Derby and Raymundo González (Durham, NC: Duke University Press, 2014), pp. 303-328. (Available through Canvas)

SECOND PAPER PROMPT POSTED TO CANVAS BY 10/31. PAPER DUE NOON, 11/07!

Unit IV. Revolution and Reaction during the Cold War and Today

T 11/04 Period 1. Discussion. Questions for Derby: Derby makes the case that Trujillo's infamously repressive regime was buoyed (in no small part) by the participation of citizens in the mechanisms of power through praise and denunciation. *Was the power of praise and denunciation just an illusion? Were citizens complicit in their own repression? Questions for selections from DR Reader:* This small selection of primary sources include the voices of a *trujillista* publicist, those of diplomats, opponents and victims. *Which document taught you the most and why?*

Period 2. Lct 20. The Fall of Trujillo, the CIA, US Marines & the Neo-Trujillista State

Th 11/06 Lct 21. Toppling the Somoza Dynasty: Sandinismo Reborn, Revolution Redefined

SECOND PAPER DUE IN HARD COPY TO PROFESSOR GUERRA BY NOON FRIDAY, 11/07. DELIVER TO OFFICE, KEENE-FLINT 218.

Tu 11/11 NO CLASS in honor of Veterans' Day

Th 11/13 Lct 22. The Sandinista State, Miskito Defiance & the Contra War, 1981-1990

Reading for discussion Tuesday: Turits & Dubois, Freedom Roots, Chapter 7 (pp. 281-318) and Epilogue (pp. 319-320).

Lillian Guerra, Ph.D.
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Class Location: Turlington 2319

Office: Keene-Flint 218
Office Hours: Thursday 2:00-3:30 PM
Class Meetings: Tu 11:45-1:40 & Th 12:50-1:40

Tu 11/18 Period 1. Lct 23. The Fractured Hegemony of Joaquín Balaguer and the Role of Anti-Haitianism in the Neo-Trujillista State, 1970s-1990s (and Today)

Period 2. Discussion of Turits & Dubois: In many ways, Jamaica, Grenada and Haiti's histories are emblematic of the Caribbean as a whole for the last decades of the Twentieth Century. Turits and Dubois make a strong case for the idea that they were not inevitable. *Were they? Why or why not?*

Th 11/20 Lct. 24. Independence, Rastafarianism and Jamaica's Socialist Way, 1940s-1990s

NO CLASS ALL OF NEXT WEEK DURING THANKSGIVING BREAK. READ FOR

Reading for discussion Tuesday: Nathaniel Samuel Murrell, et al, eds. Chanting Down Babylon: The Rastafari Reader. (Philadelphia: Temple University Press, 2002), *selections to be announced* (Available through Canvas). PROFESSOR GUERRA WILL POST **FINAL EXAM STUDY SHEET** BY FRI 11/21 ON CANVAS.

Tu 12/02 FINAL CLASS. Period 1. Discussion of Murrell: Rastafarianism is both a form of black transnational radicalism, much like Garveyism, and a religion. However, Rastafarianism can also be understood as a reflection and an analysis of Caribbean history, as "told" from the perspective of impoverished and politically marginalized Jamaicans. *What does Rastafarianism teach us about the history of the Caribbean?*

Period 2. Final Lecture. What We Learned in This Class & What It Means Today

FINAL EXAM 12/12 FROM 7:30 TO 9:30 AM, location to be announced.