

**1: Project MUSE - "By Their Laws Shall Ye Know Them": Law and Identity in Colonial British America**

*Colonial identity in the Atlantic world, Changing identity in the British Caribbean: Barbados as a case study / Jack P. Greene --Afterword: from.*

It is a geographic nexus between Old and New Worlds, and as such has been global since its inception as a region. Boasting no distinguishable population of direct pre-Columbian descendants apart from a small Carib community in Dominica, its inhabitants are otherwise composed of a highly diverse ethnic and cultural mix of descendants from the Americas, Africa, Europe, and Asia. Spain was the initial colonizer of the entire Caribbean, but contiguous Spanish settlement in the Caribbean was limited largely to Puerto Rico, the Dominican Republic, and Cuba. Still, one should talk of the Caribbean as a region distinct from Latin America. The Spanish Caribbean islands have been shaped by experiences similar to those of their non-Spanish neighbors. While their cultural connections to Latin America are apparent—in language, culture generally, and perhaps in political philosophy—their Caribbean experience of slavery, plantation agriculture, and the rise of peasantries accord more with the Antilles. It is food sugar in particular, but also coffee, cocoa, citrus, spices, and bananas, and not language that culturally unifies the Caribbean as a region historically. Caribbean food, like the people who have come to inhabit the region, is not homogeneous, nor can we accurately talk about an indigenous diet without accounting for the effects of the Columbian conquest of the Americas. There were indigenous American food plants and tobacco, but there were also scores of new cultivars, from Africa, Europe, and Asia, as well as domesticated animals, which played a major role in the constitution of the region after. But these two categories were not, however, isomorphic with the categories of domestically consumed and exported categories of post-conquest Caribbean food products. Instead, there are two categories of Caribbean food that better account for its history as a region. One encompasses those products that are responsible for constituting the region through a transatlantic system of trade. These products shape the way in which the region is defined by European and North American tastes. The other includes products grown as a direct response to the rigidities of this global system through culturally elaborated alternative systems of production, exchange, and consumption. Foundations of Exploration and Imperialism Before the seventeenth century, the rights of Spain and Portugal to have colonial monopolies were established by several papal decrees issued in the fifteenth century. The Tordesillas Treaty, for instance, recognized Portuguese colonization rights up to leagues west of the Azores, thus establishing Brazil as Portuguese but the rest of what is now regarded as the Caribbean and Latin America as Spanish. A common denominator in Spanish and Portuguese colonization should be noted. Rominus Pontifex, a papal bull of Nicolas V in 1494, is explicit that the central mission of colonization was proselytization. The grounding of New World colonization by the Spanish in such a religious dictum is responsible in part for the violent character of transatlantic contact, both in the Caribbean region and in mainland Latin America. Disease particularly smallpox, genocide, and enslavement eliminated most of the indigenous populations of the larger settled islands by the end of the sixteenth century. Beginning in the seventeenth century, settlements by other European nations had a similar effect on the smaller islands of the Lesser Antilles. Today, only the small eastern Caribbean island of Dominica boasts any bona fide "Carib" Indian population, amounting to no more than two thousand persons. Spanish settlements had been established, mainly on the islands of Hispaniola and Cuba. A production system using Amerindian slave labor was attempted, but after subsequent failures, some slaves were imported from Africa. Still, within seventy-five years, these settlements had become largely peasant-oriented and insular. Spain had turned its attention to the mainland of Latin America, pursuing a policy of resource particularly gold extraction. Though the colonizers differed, there was one common trait on these newly settled lands—the plantation. McNeill has noted the impact of this shift on Europe: No other continent of the Old World profited so greatly. The Peruvian potato, for instance, was extraordinarily important to Europe, as it produced four times the caloric intake of rye bread. Potatoes never replaced grain completely: But the efficient use of acreage is credited with population booms in Germany and Russia and the quick adoption of industry each experienced. The constitution of an Atlantic epicenter is reflected not merely

in the exchange of commodities between the Old and New Worlds. Taste is essentially what defined the Caribbean as a region. The Caribbean provided a hospitable climate for the cultivation of sugar cane, particularly on the flatter, drier islands of the Antilles and coastal South America. The Spanish had initially developed sugar cane production in Cuba in the seventeenth century Ortiz, but had not taken an interest in the mass production of the product. British colonization in the sixteenth century began to exploit sugar cane production using existing regional techniques, as well as methods learned from the Dutch occupation of Brazilian sugar estates. French interest in sugar production quickly followed and was equally influential by the eighteenth century. What was most significant about sugar was not the growing pancolonial interest in the cultivation of another New World commodity, but its rapid transformation from a luxury item to a sweet, tempting product demanded by a growing European working class: Production of sugar in the Caribbean multiplied to keep up with metropolitan demand. The need for a cheap source of physical labor led to the forced relocation of at least five million African slaves to the Caribbean during this same period. Revolts, slave maroonage flight from plantations followed by the establishment of communities in remote terrains, and other forms of resistance both on the slave ships and in the colonies did little to slow European expansion of the sugar industry. In fact, at the time that Western Europe began to industrialize in the late eighteenth century, the importation of slaves to the Caribbean, particularly to the French colony of Saint-Domingue on the western third of the island of Hispaniola, was at its highest. Saint-Domingue was so valuable a colony to the French that at the Treaty of Paris they ceded their entire claim to Eastern Canada now Quebec in exchange for retaining it, Martinique, and Guadeloupe. During a protracted conflict of 1791-1803 in this colony, which in 1804 would be declared the republic of Haiti by revolting slaves, France and England both endured enormous military losses. The "unthinkability" of losing the Haitian Revolution helps explain the silence on the subject in West European and American historiography Trouillot, It was the profitability of Caribbean sugar colonies that had shaped the military and economic might of Europe generally and of France and England in particular. Prior to its contraction, however, the British employed a number of labor management devices aimed at reducing the costs of labor on their plantations. Between the end of apprenticeship in 1834 and 1838, about 15,000 East Indians were brought, mainly as indentured laborers, into the Caribbean Williams, p. The cultural influence is particularly strong where the concentrations of Indians were highest, in Trinidad and Guyana. Chinese laborers were brought, particularly to Cuba. By the mid-nineteenth century, Cuba emerged as the dominant sugar producer in the Americas. Cuban reintegration into sugar production had begun following the British occupation of Havana in 1898 and the concomitant massive importation of slave labor into Cuba by enterprising merchants. Sugar production in Cuba essentially demonstrates an adaptation of the plantation system to a transition from mercantilist to capitalist interests in the New World. American merchant interests in the Cuban sugar industry developed throughout the nineteenth century and serve to explain, in part, American military intervention in the Cuban-Spanish War in 1898. Rather than merely serving to satiate the European taste for sugar, the region has been used to satisfy new tastes: The elimination of tropical diseases from the Caribbean by the early twentieth century, coupled with the devastation of Europe during World War I, made the Caribbean an attractive tourist destination. Casinos, brothels, and beaches were set up specifically to pander to North American and European interests. A foreign traveler to the Caribbean is likely to come into contact with a broad range of dishes professing to be authentic in character. Most food produced for tourists reflects the particular tradition of transatlantic shipping from which these contemporary relations emerge: Even the concept of a Caribbean nation itself must endure the hungers of North American college students on spring breaks, en route to a "Bacardi Nation" that has petitioned for United Nations membership Cohen, Many argue that African cultural influences define the region culturally Herskovits, ; Brathwaite, Others have suggested the rigidities of the colonial system were so severe as to preclude the survival of any culture Frazier, But one thing can be said about the Caribbean over any other region of the world. The Caribbean embodies all of the elements of what we today might call globalization: This, however, should not imply that the region is more culturally manufactured than other regions of the world, or that the late establishment of formal national or regional identities beginning with the failed West Indies Federation from 1958 to 1962 is reflected in a lack of cultural distinctiveness. A few scholars have correctly noted that the Caribbean is best defined culturally through

processes negotiated by its own inhabitants, and not determined by the mere movement of one or another traits from Europe, or Africa or Asia, to the region Mintz and Price, ; Scott, Inasmuch as the plantation system sought to define its inserted inhabitants in the Caribbean region as a monolithically defined production matrix, there were responses in the production, exchange, and consumption of food. Plantation owners were required by the late seventeenth century to provide rations to their slaves, but these tended to be inadequate. Slaves responded by establishing their own provision grounds adjacent to the plantations, on which they grew a wide range of products, not only for their own consumption but for sale as well Mintz, a; Mintz, b; Gaspar, ; Mintz, So important were these provision grounds that some even revolted to keep them. The abolition of the Sunday market for the barter and exchange of slave-produced goods in Antigua sparked uprisings and the burning of several plantations Gaspar, Often the surplus of these gardens was sold in slave markets, some reaching off-island destinations. Though the available historical record seems unwilling to acknowledge the fact, slaves were, in a strict sense internationally mobile. Market women "hucksters" in the Eastern Caribbean, "higglers" in Jamaica, "Madan Sara" in Haiti would traffic agricultural products both in local markets and to other islands in the region, either individually or through third parties. The ability of the market women to meet this fee rumored to be as much as a dollar and a half a week"an immense sum by the standards of the day in cash payments suggests that slave markets were significantly broader than the historical record has typically suggested. Dry goods such as rice, wheat flour, beans, corn, and salted meats we know were imported, both from Europe and the United States , except during interruptions caused by the American Revolution. Similarly, a number of agricultural products were being cultivated on provision grounds: Until emerging national governments established and enforced customs regulations in the s, the regional circulation of agricultural produce and dry provisions remained primarily a locally constituted economy. Ascendant merchants and entrepreneurs following emancipation began to formalize the importation of dry and canned goods in particular. Local agricultural products continue to have symbolic meanings that reflect the historic articulation of ground provision production with the transatlantic plantation system. In islands where certain agricultural products are abundant, it is not uncommon to see surpluses of certain products"bananas and breadfruit are common in the Eastern Caribbean for instance"given away rather than sold. Land, no matter how small in area, has enormous meaning "as a symbol of person-hood, prestige, security, and freedom for descendants of former slaves in the face of plantation-engendered land scarcity" Besson, , p. The South Asian and Far Eastern contemporary cultural and cuisine influences"for instance in the curry dishes, such as the roti associated with Trinidad, Guyana, and Jamaica but abundant through the Caribbean"are in fact the result of colonial responses to labor shortages on plantations following emancipation. British emancipation implemented a four-year period of apprenticeship designed to reorient slaves to wage labor. Yet freed slaves continued to demonstrate a stronger desire to work provision grounds. An interesting case in which the attachment to provision grounds and transatlantic production intersect involves the emergence of the Eastern Caribbean banana economies from the s onward. Bananas, produced mainly in Dominica, St. Vincent and The Grenadines, and Grenada, were under exclusive license for sale to Britain during this period. Farmers, most of whom were cultivating plots of no more than a few acres, were required to produce exclusively for sale in British supermarkets in exchange for guaranteed markets. Trouillot has noted the reluctance of Dominican banana farmers to diversify their production cycles because of the symbolic qualities that bananas impart: While still green, bananas are a starch, and thus an excellent carbohydrate source. Green bananas or "fig" are frequently used in local Caribbean cooking, as a porridge, used with other ground provisions in a stew bouyon , or even used in certain festive cooking dishes, for instance in sankouche with salted codfish, Creole, and curry seasonings. Gobbling Globalization and Globalization Gobbled Despite an ideological commitment to local produce, and the proactivity of some small-scale producers, Caribbean tastes are hardly defined by some kind of peasant ethic or veneration of local products. Tubers, once key carbohydrates in the Caribbean diet, are declining in importance. And while even the most prototypical of Caribbean dishes have always to some extent been the product of a Creolization blending of locally grown products with imported items such as salted codfish, rice, and flour, imported items, particularly canned items, are gaining as status symbols. Monetary remittances from Caribbean persons living and working in more lucrative wage employment in

Europe, Canada, and the United States has a long tradition in the Caribbean, and has been responsible for infusing cash into these economies. More recently, the remittance of actual packaged food products is becoming more prevalent. The retention of land, particularly for agricultural purposes, by small-scale producers and plantations alike, continues to be under threat, not just by hurricanes, agricultural diseases, and declining prices for many agricultural products, but by a growing nonagricultural sector.

2: Colonial identity in the Atlantic world, in SearchWorks catalog

*Identity formation in Ireland / Nicholas Canny Changing identity in the British Caribbean / Jack P. Greene Afterword: from identity to independence / Anthony Pagden and Nicholas Canny.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: In part as a result of the early and still valuable work by Agnes Whitson, *The Constitutional Development of Jamaica*, to Manchester: Manchester University Press, ; and the later works of A. Oxford University Press, ; Harvey L. This work was subsequently published as Kenneth E. Ingram, *Sources of Jamaican History* " Inter Documentation Company, References to these lists may be found in 1: David Crossley and Richard Saville, eds. *Sussex Record Society*, Greene, *Peripheries and Center: Essays on Transplantation, Adaptation, and Continuity* Charlottesville: University of Virginia Press, , " The English in the Caribbean " New York: Oxford University Press, Dunn, *Sugar and Slaves*: University of North Carolina Press, Patterson, *The Sociology of Slavery*: Farleigh Dickinson University Press, Sheridan, *Sugar and Slavery*: Caribbean Universities Press, Craton and Walvin, *A Jamaican Plantation: A History of Worthy Park*, " London: Longmans Green, , *Yankees and Creoles*: Yale University Press, ; and Lowell J. American Historical Association, Craton, *Searching for the Invisible Man*: Harvard University Press, Cambridge University Press, Yale University Press, , " Greene, *Pursuits of Happiness*: University of North Carolina Press, , summarizes much of this literature. You are not currently authenticated. View freely available titles:

**3: Staff View: Colonial identity in the Atlantic world, /**

*Ja Introduction: colonial identity in the Atlantic world / John H. Elliott -- The formation of a colonial identity in Brazil / Stuart B. Schwartz -- Identity formation in Spanish America / Anthony Pagden -- Nouvelle- France/QuÃ©bec/Canada / Gilles Paquet and Jean-Pierre Wallot -- Identity in British America / Michael Zuckerman -- Identity.*

Johns Hopkins University Press, Robert Goddard Emory University Review Any historical account requires a framing deviceâ€”temporal, thematic, or geographicalâ€”establishing the scope of enquiry. A Caribbean history typically invokes fairly settled geographical parameters that delimit the area to insular territories of the Caribbean Sea , with occasional forays into the Guianas and Suriname. While a geographical imaginary can be intuitive and helpful, this emphasis on the Caribbean Sea sometimes obscures meaningful continuities. The founding of a settlement that became Charleston, South Carolina , by a group of planters from Barbados in the s functions as the analytical core of the book. This migration between the British Caribbean and the Lowcountry establishes important continuities as the Barbadians brought with them their slaves, planting practices, capital, and racial ideologies. To successfully undertake a project of this kind requires mastering a vast secondary literature on the ecology of the area, its pre-Columbian traces, imperial rivalries between Spain, France, and Great Britain, alongside an understanding of the origin and evolution of the plantation system and its attendant slave societies. And to do a thorough job, one cannot ignore the endless and sometimes intense debates that both inform and deform historical interpretation. All this Mulcahy does superbly: In particular, Mulcahy addresses several controversial topics in a clear and balanced way, among them the introduction of rice culture to the Carolinas. One group of scholars argues that African slaves imported to the Lowcountry had prior knowledge of rice culture and it was this expertise that made possible the plantation society of the Carolina Lowcountry. Another group has examined the empirical evidence and finds no evidence that the slaves imported to the Lowcountry came from rice-growing areas of Africa. Central to this controversy are issues of ideology and method that animate research in Atlantic World Studies: By reframing the history of coastal Carolina, Mulcahy succeeds in rendering "both the Lowcountry and the islands less anomalous within the larger context of colonial British America" 8. This is a very important contribution and helps balance typical presentations of US history that tend to interpret colonial history as the inevitable springboard to the formation of the United States. Mulcahy is also scrupulous enough to note important differences between the Carolinas and the Caribbean: Although *Hubs of Empire* is excellent, I would have liked for Mulcahy to extend his temporal frame. His narrative covers the early colonial period to the American Revolutionary War. There are good reasons for doing this, especially as Mulcahy describes the coastal Carolinas and the English islands as the Greater British Caribbean. After , the Carolinas joined the American bid for independence while the islands did not. But the cultural continuities between the Carolinas and the Caribbean continued well after US independence, begging for an extended analysis through the fall of plantation agriculture in the decades following World War II. The coastal stretch from Savannah to Wilmington remains, even today, quite different from the adjacent piedmont. Slaves of the Rebel General Thomas F. Drayton , Hilton Head, South Carolina, Photograph by Henry P. Since the s, The piedmont has been dominated by an ethos shaped by Baptist, Methodist, and Presbyterian strains of Protestant belief that eschew drinking, card playing, gambling, and other activities considered outside the realm of Christian behavior. The architectural styles of the Caribbean and coastal Carolinas offer other important points of comparison, shaped by similar environmental constraints that exercise powerful influence on modes of living and organizing space. Even linguistically, the cultural continuities between the British Caribbean and the Carolina coast warrant further examination. Mulcahy notes that "the development of pidgin and creole languages occurred throughout the region" and that the "ongoing importance of African languages and the distinct creole languages that emerged over time was yet another factor distinguishing slave culture in the Greater Caribbean from the Chesapeake" The story of colonial America needs to be reinserted into its original context, that of the Atlantic World. Later continental ambitions, encapsulated in the term " Manifest Destiny " have produced a distorting lens for the understanding of early America. The use of texts like *Hubs of Empire*

is critical to the recuperation of this historical experience shared alike by what became the United States and its Caribbean neighbors in the sixteenth and seventeenth centuries. University of Virginia Press, Greene, Imperative Behaviors and Identities: University of Virginia Press, , 68â€” Pressly, On the Rim of the Caribbean: Colonial Georgia and the Atlantic World Athens: University of Georgia Press, Greene, "Colonial History and National History: Charles Reagan Wilson, " Overview: Possibility and Probability," American Speech 61, no. Hancock, "Gullah and Barbadian: Origins and Relationships," American Speech 55, no. Imperatives, Behaviors, and Identities: Essays in Early American Cultural History. On the Rim of the Caribbean: Colonial Georgia and the Atlantic World. Rushforth, Brett and Paul Mapp. Colonial North America and the Atlantic World: A History in Documents. Upper Saddle River, NJ: Pearson Prentice Hall,

**4: Carolina's Caribbean Origins: A Review of Hubs of Empire | Southern Spaces**

*Changing Identity in the British Caribbean: Barbados As A Case Study in Colonial Identity in the Atlantic World*, by Jack P. Greene, Nicholas Canny and Anthony Pagden eds.

Market conditions for its first commercial crop, tobacco, enabled the accumulation of quick profits, which were later utilised to finance the shift to sugar production in the s, after large scale, high quality Virginian tobacco production caused a glut on the European market and prices plummeted. In the first decade, when settlement was tenuous, the first Barbadian settlers encountered no opposition from Spanish or French rivals, nor was there a native Amerindian presence to overcome. In fact, the opposite occurred. Amerindians were brought from Guiana in order to instruct the early settlers in survival skills, such as knowledge of local foods and preparation methods, and the most effective ways of clearing dense tropical forest. The Dutch were also helpful in nurturing the young colony. Just as the attempts at alternate crops such as indigo and ginger seemed doomed to failure, international affairs conspired to create an economic opening which guaranteed the survival and prosperity of Barbados. Barbadian planters such as the Draxes, made contact with individuals fleeing Brazil, and a most successful transference of the sugar industry took place. The climate and soil conditions in Barbados were perfect for the growing of this sweet grass. In a short space of twenty years, the economic phenomenon known as the Sugar Revolution transformed the face of Barbados forever. Tropical luxuriance gave way to a carefully controlled garden-like appearance of the entire island, as almost complete deforestation occurred. Initially whites from Britain were brought in, either as indentured servants or prisoners. For example, after the Somerset uprising, many West Country men were exiled or "barbadosed" by Judge Jeffreys. Nearly Irish were transported to the island during the Cromwellian period. Barbados quickly acquired the largest white population of any of the English colonies in the Americas. In many respects, Barbados became the springboard for English colonisation in the Americas, playing a leading role in the settlement of Jamaica and the Carolinas, and sending a constant flow of settlers to other areas throughout the seventeenth and early eighteenth centuries. However as the cost of white labour in England went up, planters, on the advice of Dutch and Sephardic merchants, turned to West Africa for their source of manpower. Black slaves were imported in large numbers from the Gold Coast region in particular, especially from what is today the country of Ghana. Nigeria also provided slaves for Barbados, the Yoruba, Efik, Igbo and Ibibio being the main ethnic groups targeted. It is estimated that between 1650 and 1700, some Africans were shipped to the island against their will, in overcrowded, unsanitary ships, which made the Middle Passage a synonym for barbaric horror. Over time, many of these individuals were re-exported to other slave owning colonies, either in the West Indies or to North America. However, and this is especially true for the seventeenth and early eighteenth centuries, the high mortality rate among slaves working on the sugar plantations necessitated a constant input of fresh slaves in order to maintain a work force. **Top Population** The island shifted from having a majority white population to having a majority black population. This would have profound social and cultural consequences. It also brought into play issues such as internal security, and the need for a legal and policing system to control the large servile population, who could be expected to resist their status as slaves in a wide variety of ways. Population figures for selected dates show this process clearly. This shift in population patterns, facilitated a process of creolisation, which saw West African and West European cultural patterns acting on each other under the influence of a small tropical island environment to produce a Barbadian variant of a wider West Indian culture. This erroneous opinion is widespread and based on the notion that planters deliberately applied a policy of deculturation in order to guarantee themselves a docile work force. The truth is quite the opposite. It is only after emancipation in 1834, that we see an organised effort to acculturate slaves to European patterns, an effort which was spear-headed by the Anglican Church. Even though blacks became a majority of the population as they did in the other islands, the race ratio in Barbados was never so acute. During the last two decades of the seventeenth century, blacks outnumbered whites by a margin of two to one, and for the eighteenth century, by a margin of three to one. This was substantially lower than in the other islands. This permitted faster and more penetrating acculturation of newly arrived Africans on the island and

also enabled the planter class to have greater social control over the black enslaved population, using for this purpose the large lower class white population as a police force. The percentage of permanently resident whites also tended to be greater than in the other islands, especially among the large land-owning classes or elites. This created a need for amenities and an infrastructure which was more developed than elsewhere. For example, there were more and better schools for children, reading rooms, a press, and other social facilities. The black population also had characteristics which were different from those of other islands. From the beginning of the eighteenth century, the majority of Barbadian blacks were born locally. This high percentage of Creole born blacks, as opposed to Africans, contributed to the early development of a Barbadian identity. Also, as was the case in the white population, the sex ratio among Barbadian blacks was the norm. That is, there was an excess of women over men in both racial groups, a pattern which emerged in the last decades of the seventeenth century, making Barbados quite unlike other Caribbean islands, where there was an excess of men over women in both racial groups. This enabled the black population to reproduce itself during the second half of the eighteenth century, rather than rely on fresh imports from Africa to maintain population levels. This was quite a contrast to what occurred on other English speaking West Indian islands, where the mortality rate exceeded the birth rate, and projections show that without imports, the slave population would have died out. Put bluntly, Barbadian planters recognised that the island had a growing slave population which would guarantee on going sugar production, whereas the other territories would be hampered in their economic development, if denied access to slave labour. This was especially true of the newly conquered territories such as Trinidad, Essequibo, Demerara and Berbice. Barbadian abolitionism therefore was economically driven, although in all fairness, one should point out that there were influential white Barbadian abolitionists such as John Alleyne and R. Niccols, Dean of Middleham, who were genuine in their concerns and efforts. Nevertheless, the slave trade was of importance for Barbados. Because of the geographical location of the island and the favourable trade winds, Barbados Bridgetown in particular, became an entrepot for the re-exportation of slaves to North America, other Caribbean islands and to the Captaincy-General of Venezuela. After the War of Spanish Succession, the treaty which brought an end to the war gave England the asiento or license to export slaves from their possessions in the Caribbean. The Royal African Company then established offices in Jamaica and Barbados, from where slaves were re-exported, to Mexico in the case of the Jamaican office and to Venezuela from Barbados. Oluadah Equiano gives a moving description of the Middle Passage and his arrival as a captured African in Barbados. The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: I now wished for the last friend, death, to relieve me. The picture therefore which Barbados presents in the seventeenth and eighteenth centuries is one of initial and rapid change after settlement, first of all in the natural arena with rapid and almost total deforestation, followed by demographic change as large numbers of Africans were brought into the island to provide labour for the sugar industry. The sugar economy quickly made the island very wealthy, and the port of Bridgetown became, along with Boston and London, a key link in the English Atlantic world. At this point in time, Barbados was a stable, mature slave society, tightly controlled by its resident native white elite class, with functioning institutions of its own, and a specific character and identity which stamped it as undeniably and uniquely Barbadian.

## 5: Empire and Identity from the Glorious Revolution to the American Revolution - Oxford Scholarship

*Caribbean to do so. Historian Jack P. Greene's essay. "Changing Identity in the British Caribbean: Barbados as a Case Study" could not.*

## 6: BBC - History - British History in depth: Slavery and Economy in Barbados

6 Jack P. Greene, "Changing Identity in the British Caribbean: Barbados as a Case Study," in *Colonial Identity in the*

*Atlantic World*, ed. Nicholas Canny and Anthony Pagden (Princeton: Princeton University Press).

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*On literary representations of the Caribbean landscape, see Jack P. Greene, "Changing Identity in the British Caribbean: Barbados as a Case Study," in Colonial Identity in the Atlantic World,*

9: Project MUSE - Settler Jamaica in the s

*Identity formation in Ireland: the emergence of the Anglo-Irish / Nicholas Canny Changing identity in the British Caribbean: Barbados as a case study / Jack P. Greene Afterword: from identity to independence / Anthony Pagden and Nicholas Canny.*

*Human encounters in the social world 50 simple things you can do to save your customers The Kakuro Challenge (Kakuro) Reviews and Essays of Austin Clarke (Irish Literary Studies) Walla Walla Suite Seasons and Songs Shining Light on Constipation Singapore math grade 7 textbook Four seasons of success. Non-Euclidean rezoning : administrative flexibility in zoning Delivered from people possession Chamber Music for Strings (Recent Researches in American Music) Digital test engineering I Am Always Right Official report of the United States expedition to explore the Dead Sea and River Jordan, The Education of American Physicians Chemistry chang and goldsby 11th edition High school earth science Form : creating aesthetic wholeness Mechanics of solids 2 Principles of data management facilitating information sharing V. 2 Comedy of errors An Anthology of Turkish Literature Understanding our life as mission Money, capital, and fluctuations Practicing Safe Hypnosis Althochdeutsches Woerterbuch Band IV, Lieferung 11 Pt. 2. The experience of experience. Ch. 4. Extreme narrative Christian Zaniers Banana games. Sex files jule mcbride Pathophysiology Online for Understanding Pathophysiology (User Guide, Access Code and Textbook Package) Theological Essays and Other Papers; Volume 2 Hearings on National Defense Authorization Act for fiscal year 1993 Planet earth mountains worksheet Glitter in the air pink piano Essentials of strength training and conditioning 4th Kings and assassins Learning to see the universe : science learns to run Child sexual abuse and mental health in adolescents and adults Crossing the hyphen of history Willy Maley*