
This book seeks to take the reader on a journey to and around a variety of literary islands in contemporary literatures of the Caribbean in three different languages. It aims to explore the irreducible complexity of the island within an archipelago as a (con)figuration that oscillates between notions of isolation and connectedness. This idea of analytical island-hopping visibly underlies the structure of Graziadei’s book: in lieu of an introduction it begins with a section entitled “Landungsproben”, four analyses of excerpts from what the author calls “nissopoetic” texts, that allow the reader to dip a tentative toe and test the water before diving into the complex and troubled island (hi)stories the book discusses. What follows these “teasers” is the theoretical part that outlines Graziadei’s approach to Antillean literature. It first provides an overview of key concepts and definitions that allow the author to chart the functions of literary islands between topos and metaphor and then introduces a range of theories on the poiesis and poetics of islands and archipelagos. Drawing on Bénitez Rojos’ concept of the self-repeating island, Brathwaites’ *tidalectics*, Glissant’s conceptions of *Antillanité* and *Relation*, as well as Monchoachi’s thoughts on Caribbean creolization, Chamoiseau’s approach to decolonization and Maximin’s *géopoétique*, Graziadei coins the terms “Nissopoetik” and “Archipelagik” to capture the manifold ways in which literary texts create islands as spaces of isolation and/or (g)local networks.

Thus equipped, the book then launches into its exploration of Caribbean writing. The analyses are divided into three main chapters that explore different conceptions and configurations of the island in specific novels, short stories and poems. However, Graziadei explains that the reading process here need not follow the familiar linear course laid out in the table of contents; instead, at the end of each section, several different viable routes are suggested, reminiscent of the create-your-own-adventure genre which itself so often exploits the imaginative appeal of the island setting. If the reader does choose to follow the linear route, she will find that the analyses begin with rewritings of the lonely island so prominent within the colonial tradition and then move on to islands conceived increasingly as figurations of (inter)connection.

The first of these analytical chapters is entitled “Ein(sam)e Insel”. Patrick Chamoiseau’s 2012 postcolonial take on the Robinson myth, *L’empreinte à Crusoé*, is awarded a prominent place as a powerful critique of the intertext’s anthropocentric and speciesist gaze which Graziadei sees replaced here by a biocentric perspective (p. 124) which fundamentally challenges the notion of the lonely island. Another subchapter looks at the continuation of the colonialist appropriation of the Caribbean through tourism in three contemporary poems: Derek Walcott’s poem “The Acacia Trees”, Geoffrey Philips’ “Hedonist Paradise” and Oliver Senior’s “Rejected Text for a Tourist Brochure” all critically reflect on touristic stereotypes and heterotopias, such as the hotel complex, that continue to lock out the local population, while forcing it into their service and exploiting its culture and resources.
While the texts in the first chapter recreate the lonely island as some form of nightmare, the chapter that follows focuses on texts that reject the egocentric notion of insular existence. One of its subchapters explores the “geopoetic” significance of wind as a force of both destruction and connection in Daniel Maximin’s novel *L’Île et une nuit* (1995), Abilio Estévez’s 2008 novel *El almirante dormido* and Ena Lucía Portela’s short story “Huracán” (2006). In Maximin’s novel, the hurricane not only drives the plot, but becomes a central, anthropomorphized character in its own right (p. 174). The protagonist’s fight for survival – which takes the form of a literal hunkering down (in her old house) and a metaphorical reaching out (through the act of narration) – is here used to illustrate the complex and sometimes paradox entanglement of human and non-human elements (p. 178) in Maximin’s fiction. The female protagonist in Portela’s Castro-critical short story, on the other hand, sees the approaching hurricane as her chance to escape and chases the storm through the dilapidated streets of Havana, a suicide mission that finds its prosaic end in a giant pothole. A subchapter entitled “Die untergehende Insel” (‘untergehen’ in German meaning both ‘to sink’ and ‘to decline’) looks at literary islands that are themselves, literally or metaphorically, in the process of disappearing. Graziadei reads Lakshmi Persaud’s novel *For the Love of My Name* (2000) as a transmedia dystopia that critiques the dominantly Afro-Caribbean notion of creolization and gives voice to the oft-neglected Caribbean Hindu diaspora (p. 188). Framed as a film documentary about the fictitious and artificially created island ‘Maya’, the island’s disappearance into the sea is presented as the result of its racist, nepotist and exploitative totalitarianism (p. 190f) that in many ways mimics colonial policies, albeit in the name of Afro-American emancipation and decolonization (p. 192). In Amir Valle’s metafictional detective novel *Santuario de Sombras* (2006), the decline of Cuba manifests itself in the tragic deaths of those desperately trying to emigrate to the U.S. only to be murdered and tossed into the Caribbean Sea by ruthless and greedy traffickers. Graziadei lays out how the familiar body metaphor for the nation becomes defamiliarized here through shockingly visceral imagery, such as the decaying body of a baby which disintegrates in the arms of his grieving mother, the torso only connected to the lower body by the bowels, which can be read as illustrating the ripping-apart of the Cuban community through the continuing exodus to Florida (p. 202).

The final chapter, “Archipelagik”, focuses on texts that accelerate the dynamic of exchange between island(s) and/or other lands in a way that foregrounds the interconnectivity of all cultures through the proliferation of fictional island-worlds. One form this spatial oscillation can take is analysed in the first subchapter in which various protagonists, literally or metaphorically, return to their (or their ancestors’) island of origin. Dany Laferrière’s poetic novel *L’Énigme du retour* (2009) exemplifies this back-and-forth: its protagonist, following his father’s death, effectively repeats the latter’s life journey in reverse (from Canada to rural Haiti), but in the process reconnects to his family while learning to accept his existential in-betweenness. The relationality and ambiguity of fictional islands here illustrate the poetical process of what Graziadei refers to as archipelago-isation (“Archipelagisierung”) (p. 226). In contrast, the nerdy protagonist of Junot Diaz’ 2007 novel *The Brief Wondrous Life of Oscar Wao* returns to his mother’s native Santo Domingo and discovers love, a dangerous liaison which both marks the beginning of his “real life” (p. 236) and heralds his doom. Graziadei shows how, through motifs of imprisonment, corruption, abuse and escape, but also passion, Oscar’s
fate subtly repeats personal and regional island histories. The second subchapter looks at various poetic ways in which allegedly extinct indigenous peoples of the Caribbean are given a voice, as in Opal Palmer Adisa’s poem “An Arawak Speaks”, in which the indigenous lyrical I is part of the animated nissosphere, its voice resonating from within the ground (p. 245), or the dreamed-up Amerindian self of Patrick Chamoiseau’s Écrire en pays dominé that reimagines the so-called ’discovery’ of the Americas and the complex relationships between the Amerindian peoples of the Antillean archipelago. In Ernest Pépin’s poetry collection Dit de la roche gravée, it is stone engravings that speak of lost pre-Columbian island cultures and decry their genocide (p. 253). Another subchapter centres on the depiction of the elements earth, water and air as poetological means of interconnection, or archipelago-poiesis. Graziadei reads Glissant’s novel Ormerod (2003) as a text that connects many different island locations, historical epochs and intertexts, and ultimately encourages a re-orientation that moves beyond ego- and anthropocentrism towards “mondialisation” (p. 275) and a new form of (counter-)historiography. This is followed by two subchapters that take a close look at several poems by Kamau Brathwaite and Derek Walcott. What particularly interests Graziadei about Brathwaite’s “Guanahani” is the bird’s-eye-view from an aeroplane it adopts, which is marked by rapid changes of the landscape below and an opening-up of the lyrical I’s perspective that places local geographies, cultures and histories in global, even cosmological, connections and contexts. In both White Egrets and The Prodigal (2010), Walcott repeatedly superimposes different real and metaphorical islands/archipelagos, which, according to Graziadei, speaks of a progressive “Caribbisation” (“Karibisierung”) of the world (p. 323).

Through its analyses of texts from different parts of the Caribbean, written in different languages and genres, Insel(n) im Archipel presents something of a panorama of contemporary Antillean literatures and provides new cross- and transcultural perspectives. It identifies illuminating parallels between these texts without ever being reductive. In short, the depth and scope of this exploration is impressive; its theoretical approach which recruits a rich array of concepts and poetics surrounding islandness by Caribbean thinkers (often touching on concerns associated with memory studies, post-colonial studies and eco-criticism), proves highly productive. Graziadei’s formal experimentation and linguistic playfulness make Insel(n) im Archipel a demanding but fun read that is only occasionally hampered by the choice to relegate all quotes from secondary sources to the footnote section, interrupting the reading flow a little too often. Not exactly a cruise, but certainly a fascinating journey through the Caribbean.

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In the book’s title, Sappho’s Legacy: Convivial Economics on a Greek Isle, The Greek Isle, of course, refers to Lesvos, home to the poet Sappho; and the name Lesvos is, of course, from
which the word ‘lesbian’ derives. In 2008, author Marina Karides undertook her research against the backdrop of the Global Financial Crisis followed by the Greek financial crisis; thus, the book “became an account of Greek islanders’ interpretations and responses to this crisis” (p.5). It focuses on one potential solution: the ‘convivial economics’ practiced by the women’s co-operatives Lesvos, the Lesbian micro-enterprises in the village of Skala Eresos, and a variety of Greek island enterprises mostly centered on food. Karides, a Professor of Geography and Environmental Studies at the University of Hawai’i at Mānoa, took full advantage of her Greek heritage as she—often with family in tow—spent several research trips embedding herself in the communities and culture of this beautiful Greek Isle. That insider perspective was invaluable in gaining the trust of her interviewees, a trust which is palpable as she documents her case studies.

The book is divided into three parts. Part I sets the scene, introducing us to the island of Lesvos and its most famous former inhabitant Sappho. We learn terms such as convivial economics and subalterity; and come to understand the peripheral status of Greece within Europe, which is echoed by the subaltern status of the Greek islands within the larger country of Greece: “the further away from Athens, the less you matter” (p.251). An historical chronology contrasts the growth of the neoliberal agenda in Northern Europe with that of ‘convivial economics’ in the Greek isles, and the resulting condescension felt by northerners toward those in Greece. Part II, cleverly titled “The Rhythm Section”, describes a relatively new methodology, rhythm analysis, which bridges history and ethnography to capture the rhythms of life in the islands, including the gendered nature of work and life, including tourism, mirroring the rhythm of the waves and the tides and the seasons. Karides takes us to the village square where typically men go to drink coffee and talk, and then behind the scenes to see women at work. She discusses the seeming paradox between the generosity portrayed by Greeks’ seeming love of foreigners (filoxenia), and yet how they react to foreigners (ξένοι): “We are elastic, open but not too open” (p.232). She also explores the dual nature of European fascination for Greek culture: Karides argues people simultaneously yearn for Greece’s laid-back lifestyle, as evidenced by the hordes of Europeans who vacation on the islands, while treating their ‘apparent’ poverty and lack of ambition with disdain. But like all good underdog stories from the periphery, Greek islanders have a secret weapon: they don’t measure success like they do at the centre. Thus, Part III focuses on the case studies of women-led microbusinesses and cooperatives from Skala Erosos, including those focused on Lesbian tourism. The section documents how businesses took advantage of their peripheral status and subsequent autonomy and local control to demonstrate resilience as they recovered from the Global Financial Crisis, preferring a loss in income over “state entanglement” (p.250). As one interviewee put it, “On an island you are a captive of the ocean. So, you have to birth wings to get past it. For us, the cooperatives are those wings” (p.253). The book concludes with a discussion of how these pieces all fit together to document what the book promised at the outset: the “long tradition of islanders meeting material needs while maintaining an everyday life based in flexibility, generosity, and sustainability” (p.35)—‘traits’, I argue, that are shared across a multitude of islands.

In setting out to document and analyse convivial economics on Lesvos, Karides has foregrounded ‘islandness’. Indeed, one can’t read a page without tripping over a concept or phrase that is a marker of islandness; concepts such as ingenuity and creativity out of necessity
that come from being islanded, the ‘lifeboat mentality’ or benefits of working together when
islanded. When an island is marginalized or ‘othered’ by a more powerful mainland, that
feeling of being the underdog is hard to avoid—yet time and time again you see underdog
islands exhibiting a dynamism that punches far above their weight. The ‘island effect’, on
individuals, societies, politics, governance, economics, art, history, the non-human world,
and the nuances of being bounded and connected, insulated from the world by water but also
connected to the rest of the world by water, is evident in the Greek Isles. Through export,
the cooperatives find welcome markets for their distinctive foodstuff in high demand by ex-
(i)les which seem to reflect the “femivorism” movement (p.160): independent women
committed to preparing and eating healthy foods in a more intimate way. The raison d’etre of
these co-ops: to serve community and society and provide people with an income; it is not
about accumulation and expansion. The frequently heard expression “bought the air” (p.176)
refers to new entrepreneurs purchasing the assets of a business – or even just the licence – but
it is also an apt metaphor for buying into the island ethos.

This book illustrates what Tasmania’s Pete Hay has called resistance at the margins. In
this case you have, at the top, neoliberal economics embodied globally; northern Europe putting
down Greece; Athens putting down the islands; men putting down women; with island
women and island Lesbians at the bottom of the ladder…and what are they doing but quietly
creating successful strategies for the good of their community, their island. The community
of Skala Eresos is islanded in so many ways: islanded within Lesvos with its remoteness, its
Lesbian community, and the alternative business practices taking place there. Greece is
islanded within Europe, economically and psychologically. Yet they have been successful—
an “alternative measure of success” (p. 62)—not necessarily monetary but rather well-being
of individuals and the community. Sappho’s Legacy shines its light on alternatives to the
neoliberal agenda: social enterprises and cooperative movements that are being utilized in
marginalized societies. Schumacher’s tenet “small is beautiful” from 1973 still rings true today.

This refreshingly hopeful and beautifully written book provides inspiration for studies
in mental health and well-being, feminist studies, cultural studies, and the sociology of work
through “scholarship on alternative economics, utopian prospects, and sub-altern strategies”
grounded “in everyday examples of how and where they exist for deeper practical insight and
theoretical purpose” (p. 265). The book is an example of research that comes at Island Studies
inductively, looking at how island societies work to deduce theories that may or may not
hold true across all islands, essentially grounding it in the lives of real islanders, and not the
abstract. This book does this and more, earning a privileged and important place in feminist
and island literature.

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A white man, a palet vendor and gay activist walk into a room and their stories are intriguing, exhilarating, and provocative. Erotic Islands invites us to witness the erotic, spiritual, sensual, and communal contours of queerness in the Caribbean. Lyndon Gill grounds his analysis of artistry and activism in the twin-island Republic of Trinidad and Tobago, by invoking and expanding Audre Lorde’s (1984) theorization of the erotic to rearticulate the ways that same-sex desiring people cope by establishing public and private space through artistic expression and community-building techniques. He takes careful time to walk the reader through the vibrant nuances and complexities of an evolving queerness embodied, and indeed lived, by queer people as they reconcile long and undulating histories of colonization, control, discrimination, and marginalization that continue to inhibit claims to belonging.

Gill makes his analytical and theoretical boundaries clear throughout the book, and asks: how do queer Caribbean people claim fertile spaces for themselves in places where authority-colonial, postcolonial, neocolonial- has historically been and continues to be precarious and imperfect at best? To what extent do overemphasizing exclusions prematurely blind us from the various kinds of queer embeddedness seldom remarked upon in scholarly literature racing to demonstrate and document systemic homophobia in the region? What might it mean for scholars to work inspired by this broadened conceptualization of the erotic? How might this new eros shape our expanding cartography of the queer Caribbean? (p. 11) The book attends to these questions throughout its five main chapters that produce an in-depth analysis of how queerness is nurtured through carnival masquerade design, the popular calypso music and through HIV/AIDS grassroot activism; a coalescing of what Gill theorizes as political-sensual-spiritual intimacies (p. 1). This analysis is depended further through autoethnographic interludes that allow for a tangible and exciting account of how queerness unfolds on the ground across various sites, practices, and experiences; even as Gill himself embraces a host of encounters of desire, hope, love and loss as part of the dynamic survival and communal strategies embraced by the gay and lesbian people he encountered as a diasporic returnee to Trinidad and Tobago. These vivid accounts provide a glimpse of how his interlocutors negotiated such complexities in diverse spaces. Readers will be delighted by the ways that the Tobago appears in this reflection, especially since discussions of queerness on Trinidad’s smaller sister isle remains very much unexplored at this time.

The first two chapters, “Inheriting the Mask” and “Peter Minshall’s Sacred Heart,” are thought-provoking in their analyses of histories of parody, rebellion and eroticism in Trinidad’s carnival. Drawing on the work of celebrated masquerade designer Peter Minshall, Gill explores his creativity, brilliance, and the ways that this masquerade confronts and contends with a range of social, cultural and political issues within the society. At first glance, one may be tempted to question the authors limited attention to Minshall’s location as a white gay man and the kinds of privilege that his race and class would afford him locally and internationally. However, a closer analysis reveals how Minshall’s creative praxis has evolved in response to this complicated location; one of the many socio-economic and racial locations that define Trinidad and Tobago and the Caribbean region’s continuous reconciliation with ongoing colonial legacies. It is therefore quite insightful to read about how the social, political and cultural tensions of the day have been beautifully incorporated into this masquerade. The fourth chapter, on one of Trinidad and Tobago’s first calypso singers, Calypso Rose, also takes up some of these tensions as Gill examines the ways that issues of the erotic and female
same-sex desire are mobilized by the artist through her popular song “Palet”. Quite usefully, he notes that there remains a significant audible silence about this kind of desire and sexuality despite its popular use in an artform that remains male-dominated, misogynistic and heterosexist. It will be useful to read this chapter alongside the work of scholars like M. Nourbese Phillip (1997), Jennifer Thorington-Springer (2007), and Samantha Noel (2010) whose analyses centre the potential of female agency by women who use the celebrations to disrupt society’s control of women’s bodies.

Gill ends his analysis by shifting focus towards the more complicated activist terrain of gay HIV/AIDS advocacy to demonstrate the usefulness of spiritual and sensual community building as a tool for queer intervention. Focusing on the Trinidad-based grassroots organization Friends For Life, this chapter reveals what it means for working class gay men to create space and find community as they come to terms with love and loss in the face of the HIV/AIDS pandemic. Readers are provided with a glimpse of the spaces created by these men functioned as “as a space of fellowship – a fellowship ultimately in the service of collective sociosexual and spiritual well-being” (p. 178). He calls on us to think differently about spirituality by emphasizing the work of sacred communion and fellowship among these persons affected by HIV/AIDS, and how an “intimate spiritual consciousness” drives the group as “a site for consistent reflection upon and reinforcement of [a] foundation in communal fellowship” (p. 295).

Erotic Islands makes a timely and much-needed contribution to discourses on queer Caribbean sexualities and provides concrete examples of the creative ways that queerness becomes agential within often-limiting contexts. It responds to earlier calls by feminist and sexuality scholars like M. Jacqui Alexander (1994) and Kamala Kempadoo (2004) who have emphasized the limited attention paid to non-hegemonic gender and sexuality in the Anglophone Caribbean. This is extremely important in a historical moment where the region continues to be plagued by neoliberal global north assumptions of uniform violence and discrimination against queer people. Most importantly, this book adds to the wealth of growing scholarship on the queer Caribbean that helps us to gain a better understanding of how queer people are negotiating and claiming belonging.

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References


In reinterpreting the archipelago as ‘urban’, the author, Dr. Pavla Šimková, crafts a riveting scholarly book which details the relationship between the Boston Harbor Islands and the mainland city of Boston, Massachusetts, USA. The dichotomy dramatically transformed the ecology and topography of Boston and the harbor islands by their proponent’s visions, writing an evolution of a landscape narrative spanning 400 years. The islands are characterised by the key themes of ‘otherness’ and ‘islandness’ created by the separation of water through Boston’s alternating perception of the archipelago. The themes form their own category of space and place, which the author calls “urban islands” (p.6). The book fits into wider research for environmentalists, historians, and scholars of Island Studies. The Boston Harbor Islands are representative of many similar islands along the North American coastline and around the world; from their versatile use in agriculture to their exploitation for “common nuisances” (p.49), most notably, as sewage treatment and landfill sites from the mainland. The islands are marooned within Boston Harbor by an established complex urban network woven as a whole (p.16), thus, expanding the scope of Boston’s boundaries. The author argues that without considering its harbor islands, Boston cannot fully understand the environmental history of itself. Šimková, is an historian and post-doctoral researcher at Rachel Carson Center for Environment and Society at the University of Munich. Her current research project focuses on transnational environmental history of the Bavarian Forest and Šumava. The author contributes to the discipline of Island Studies by noting how the study of small coastal islands as urban extensions has been overlooked in academia as a resource of urban networks.

The book is composed of an introduction, five chapters, an epilogue, notes, and an index. The author also includes charted and topographic maps and photos. The topographic maps are integral to the book. The reader can visually observe how over the course of history, the shape, borders, and story of Spectacle Island grossly changes. Šimková focuses primarily on Spectacle Island, originally a forty-two-acre island shaped with its two drumlins connected by a narrow spit that made it look like a pair of eyeglasses (p.3) as the representing Arc body (p.5) for the Boston Harbor Islands. To further the integrity of the study, the author reviewed and quotes the early accounts of the founding colonial era journals, maintaining the authenticity of voice, spelling, and sentence structure of the journalist. This last point becomes evidently important as it marks a shift in narrative throughout the book.

Šimková masterly writes the chapters chronologically, each defined in thematic tone as a literary device. Throughout the epochs, various sub-themes emerge: vulnerability, refuge, lore, romanticism, history, insularity, boundedness, inherent value, politics, adaptability, storied places, and identity. The author details an in-depth critical analysis of the Boston Harbor Islands and Boston, exploring how the problems and solutions mirrored one another,
changing the narratives and development which shaped the course of their environmental history. To a moderate extent, the author’s writing style appears to be expressed in narrative form. Whether intentional or not, this manner of writing in an academic book is quite clever because storytelling invites the reader into the setting and mindset of the time-period the author is referencing. Šimková’s descriptive writing aptly titillates the human senses, especially the olfactory sense coupled with humorous quotes, including a poem which describes the nasty conditions of Boston and the sewage plants on Spectacle Island:

While the wind’s round West,
All is well;
But let that wind from
South’ard dwell,
And Winthrop’s joys go
Plumb to hell. (p.80)

The book’s introduction provides a summary of each chapter, pointing out the key points found within these chapters. The opening of the first chapter presents as an epic drama of the first encounter to the new colonial town of Boston, which captures the reader in suspense at the fate of the vessel. The passengers tremble for their lives aboard the ship James when it becomes caught in “a most terrible storm of rain and easterly wind” that became known to future generations as the Great Colonial Hurricane. The minister, Richard Mather, recalled the harbor islands in his journal as a pleasant “paradise-like place on earth” (p.18), with several islands on every side. The author expands the Boston harbor as a “World of Islands” in the subtitle of the chapter, and a “Sea of Islands” (p.27), the opposite of an insular perspective potentially held by the readers and historical colonizers, whereby, water connects rather than separates (p.25). Chapter two describes the ‘nuisances’ in great detail, and how the Board of Health handled the situation: “Many people sought better air on sea or shore, or among the hills; but there were many of us left who will long remember the summer of 1873 for its success in the dissemination of the most dreadful odors that have ever afflicted us” (p.52). This quoted passage signifies a shift into the American English language reflecting ‘otherness’, a change in Bostonian’s perspective of the harbor islands. The tone quickly shifts to politics by the growing legislative sectors of Government, and a sophisticated cosmopolitan vibe in chapter three. Bostonians watched a seventeen-minute coloured film called Boston: Harbor/City/Islands by Derek Lamb and Lawrence Rosenblum, originally presented to the Massachusetts state legislature (p.98). From this revelation, Boston turned to the harbor islands as “an area that needed to be renewed in order to become an economically productive part of the city.” (p.110); the paradox of a simultaneous self-serving ecological restoration by rejecting the islands’ identity: “The commission thus subscribed to the assumption that the definition of a useful island was an island stripped of its islandness: an island physically connected to the mainland and made into a simple extension of the city.” (p.111). Chapters four, five, and epilogue draw out the political ecology narrative through a dialectical relationship of success in environmental restoration; as well, the profound enduring effects in stories of extraordinary adventures to escape reality, temporarily “shedding identities” (p.151), such as those told of mystery and romance of the harbor islands by Edward Rowe Snow.

This ever-evolving environmental story of urban archipelagos is well-situated in Island Studies literature.
Managing Crises in Tourism: Resilience Strategies from the Caribbean. 303 pp.

Managing Crises in Tourism: Resilience Strategies from the Caribbean presents a timely and relevant exploration on what has grown to become a critical economic issue for Small Island Developing States (SIDS) that are highly tourism dependent. SIDS are known to face exposures to crises, including natural disasters and economic distress. More concerning, however, are the resource constraints that limit recovery when SIDS face said crises. The current text explores this resilience capacity constraint and its consequences.

In addition to the resource capacity constraint, tourism dependent SIDS are further faced with significant economic recovery limitations when crisis impact disrupts the tourism sector. The COVID-19 pandemic presents a noteworthy example. Travel restrictions imposed during the pandemic created significant economic disruptions for tourism-dependent countries. Despite the subsequent easing of travel restrictions, the tourism sector remains depressed. The UNWTO’s World Tourism Barometer show that the 2021 performance of the global tourism sector was still 72% below pre-pandemic levels. The Caribbean was, however, much better at 37% below pre-pandemic levels. As economic activity continues to improve, Caribbean SIDS need to continue to focus on developing economic resilience, and the current text provides important discussions to inform such policies.

The text is divided into 14 chapters, and a Forward that lays out the foundation of the problem faced by many tourism-based SIDS: overdependence on the tourism sector. The Forward further outlines the value of economic diversification to tourism dependent SIDS and discusses some of the challenges to diversification. Finally, the Forward provides two dimensions of diversification: within sector diversification, which involves diversification of the tourism product, and beyond sector diversification, which goes further to diversify beyond the tourism sector. Examples of both diversification dimensions are observed in the Caribbean. Good examples include Jamaica, which has a highly developed tourism sector, while also having strong manufacturing, agricultural and mining sectors (beyond sector); the Bahamas, also possessing a highly developed tourism sector, while simultaneously having a strong offshore financial sector (beyond sector). Also, Barbados, post-COVID-19, has embarked on a within sector diversification strategy through the development of a work-tourism based product that provides simplified work visas for foreign-based employees that wish to work remotely in a more appealing geography. Despite these examples, the discussion in the Forward provides an important reminder of the path that needs to be championed if Caribbean SIDS are to create long-term sustainable economic development beyond their traditional tourism-based economies.

The book divides the 14 chapters into 5 sections. In section I, chapter 1 draws on the impacts of the COVID-19 pandemic to demonstrate the timeliness and relevance of the themes and topics discussed in the text. Chapter 2 outlines some of the vulnerabilities of
tourism-dependent SIDS. In particular, this chapter discusses two important vulnerabilities that differentiate tourism sectors in Caribbean SIDS from those in larger countries: the large contribution of the sector to overall economic output, and the large proportion of foreign ownership in the sector. The former vulnerability creates challenges for economic resilience due to the high level of economic dependence on the sector, while the latter vulnerability engenders economic leakages due to large amounts of repatriated earnings on foreign-owned assets. Other vulnerabilities are further identified, which provide important scope on the problem identification before moving towards the investigation of solutions. Chapter 3 positions the concept of resilience within the context of the discussion on tourism and the crises related to tourism-dependent SIDS, and outlines resilience strategies that can be applied to manage crises in said territories, and the challenges that these strategies face.

In section II, several instances of environmental resilience are investigated across three different SIDS. Chapter 4 investigates the challenges for cruise tourism in Marine Protected Areas in St Lucia, and the difficulties faced by policymakers to preserve said areas while maintaining the cruise industry, which is an important contributor to economic activity on the island. This challenge underscores a common conflict between economic growth and environmental sustainability, which has become very important in the conversations on sustainable economic development. In SIDS that are tourism dependent, this conflict can often be complicated by the interconnection between the environmental space that attracts tourism activity, and the damages imposed onto this environmental space by tourism activity itself. Solutions may further be limited by the lack of investment capital needed to develop necessary infrastructures, or alternative resources to support the tourism sector. Chapters 5 and 6 discuss tourism resilience on the island of Cozumel and Dominica, respectively. The former discusses policy frameworks that are needed to provide a sustainable tourism environment on an island that is almost exclusively dependent on tourism, while the latter investigates tourism resilience to a specific natural disaster shock.

In section III, resilience is engaged in a broader social space. In chapters 7, 8 and 9, the value of social capital is introduced as an important resilience parameter. In many SIDS, the tourism sector houses many small and medium sized businesses that may have a strong personal commitment to the tourism product they offer and to the community that is supported by said product. In times of crises, these businesses may show high levels of resilience, garnered from support through their communities. Such informal resilience capacities can be further strengthened through the establishment of formal (institutional) structures. In chapter 7, this experience is discussed in the context of the Adventure Tourism sector in Puerto Rico. In chapter 8, the establishment of a Biosphere reserve on the island of Tobago is outlined and discussed. This designation has provided valuable environmental benefits by appropriating protected areas to the allocated sections of the island. The designation has also created increased interest in the apportioned ecosystem, which has boosted the attraction of the area, and provided development assistance to the communities within the ecosystem. In chapter 9, tourism resilience in Grenada is discussed from the perspective of ESG (environmental, social and governance) integration into the tourism product and increased digitization of the tourism sector. Beyond overall enhancement of the tourism sector, both ESG and digitization integration have the added benefit of engaging a newer generation of tourists to Grenada, which is vital for the long-term survival of the industry.
In section IV, the text engages the issue of economic resilience. For some SIDS, it is understood that tourism will continually be a major contributor to economic activity, and so policy arrangements are needed to support the long-term viability of the sector, for which resilience capacities are necessary components. Chapter 10 discusses several valuable institutional arrangements that are capable of building said resilience capacities. Chapter 11 discusses economic linkages between the tourism sector and the agricultural sector as a way to enhance tourism sector value added to overall economic activity while also improving economic sustainability through local industry engagement. This can reduce import demand from the tourism sector and reduce foreign currency leakage. In chapter 12, economic resilience is discussed through the lens of community collaboration, via a case study on the Castara Tourism Development Association (CTDA), which was formed by tourism business owners in the small community of Castara, Tobago. Through the CTDA, the small community of Castara was able to further build institutional support around their informal business networks, which has enhanced the long-term sustainability of the tourism product in said community, while promoting increased community resilience.

Section V closes the text by reiterating the challenges faced by SIDS and the vulnerabilities exposed during the COVID-19 pandemic. In chapter 13, six such Caribbean Islands are analysed to understand the impact of the COVID-19 pandemic and the responses from said islands. Noteworthy responses are observed from Antigua and Barbuda, Barbados, and The Bahamas through within sector diversification strategies that aim to capitalize on the growth of remote work tendencies emerging through the COVID-19 pandemic. Despite these noteworthy observations, chapter 13 further outlines the concern that much of the response has remained focused on the traditional tourism product, which will maintain the overdependence on the sector. In concluding, the text re-iterates the need for tourism-based SIDS to place greater commitment on diversification within and beyond the tourism sector, in order to develop the necessary resilience capacities needed.

Overall, this text would be suitable for academics seeking to engage the literature on tourism resilience, students studying related subjects, and policy advisors seeking awareness on potential policy response to issues concerning tourism resilience. The text, through the lenses of various case studies, does an excellent job discussing several of the most critical issues faced by tourism dependent SIDS and the resilience frameworks that have been put forward to confront said issues. While the text also outlines some policy responses, there is less emphasis on detailing these policy responses and their potential implications on tourism resilience. Some further policy discussions that would extend from the text include: the role of Public Private Partnerships (PPPs) to reduce foreign ownership in the tourism sectors of SIDS; the consequences of high debt burden on deploying economic support to the tourism sector during times of distress; and the consequences of the quality of governance in SIDS on implementing effective resilience policy frameworks.

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Autoethnography and Feminist Theory at the Water’s Edge: Unsettled Islands is a series of micro-essays using a collaborative autoethnographic approach to analyze the experience of living on the island of Newfoundland. The authors draw on feminist, trans, queer, critical race, Indigenous, decolonial and posthuman theories to present a range of personal perspectives of living on an island near the water’s edge. Each essay reflects on the subject area, combining theory with personal experience to create a relatively easy to read collection, perfect for the budding or expert Island Studies scholar alike. In addition to the book, the authors designed a blog that was created to support classroom learning through activities and reflection.

In the introduction, titled ‘Introduction: Islands of the Imagination’, Sonja Boon sets the stage for the theme of islandness that is weaved throughout the book. “Newfoundland, this island I have now called home for ten years, marks its presence in my every move, and islandness now seeps through all of my pores” (p.1). As a ‘Come from Away’, Sonja Boon offers a point of reflection, a comparison of the process of islanding that happens when one settles on an island (in this case, Newfoundland) as opposed to when one is born on an island. She posits this against her prairie upbringing and the possibility that islandness already existed in her somewhere.

Boon’s introduction sets the stage for the rest of book, which is thematically divided into four distinct parts: ‘Origins’; ‘Geographies’; ‘Languages’ and ‘Longings’. Each part contains five short essays. Authors and scholars such as Sara Ahmed, Toni Morrison, bell hooks, and Gloria Anzaldúa, are used as a beginning point, in which the authors reflect on their island experiences. Boon compares the essays to the archipelago that makes up the place in which this book is based: Newfoundland. “What does Fogo Island mean without the jagged bulk of Newfoundland, or Change Islands without its larger cousin, Fogo?” (p. 8). In this way, we can understand these essays as both islands whole onto themselves and interconnected in their relationship with each other.

Many of the essays pack a powerful punch, describing the essence of island living and place-making using autoethnography, a process of bringing autobiographical experience and theory together in order to understand broader social processes. They help to deepen Newfoundlander’s understanding of their colonial past and present and give settlers an opening to reflect on their own place-making on an island which is native to Mi’kmaq and Beothuk peoples. The essays touch on what it means to live on an island in the present climate change reality; ‘Futures: Unfrozen’ and ‘Erosion: Fugitivity’ each place Newfoundland into the realities of melting ice and land erosion. The memory of the cod fishery, such an important part of Newfoundland’s past, is also intertwined throughout the essays, found in ‘Myths: Fishy’, ‘Hauntings: Love’, and ‘Histories: Stitching Theory’. These essays pay homage to the settler experience in Newfoundland.

While overall the book is good, some essays are shorter and provide only a basic introduction to certain theories and how these theories relate to the authors’ experience of the world. Daze Jefferies introduces us to her theory-making of her trans identity in ‘Desire:
Mummeries’. She provides a strong comparison of the process of mummering in New World Island to her trans woman experience of the world. Her reflection in ‘Myths: Fishy’, using mermaids as an opening to trans histories in Newfoundland however is less developed. Similarly, ‘Memories: Mud’ by Sonja Boon gives us only a taste of the “conceptual potential of mud” (p. 95). The authors can most likely be forgiven though, as many of these theories are being explored for the first time. As Jefferies notes in ‘Myth: Fishy’, there is only a small amount of scholarly work that explores the relationship between fish and trans/gender variant embodiments and none that explore the potential for fish as a posthuman representation of trans live. For Boon, ‘Memories: Mud’ allows for an exploration of mud as a boundary between solid and liquid, and as a way of connecting with each other “in an ever-eroding, ever-shifting, constantly resurfacing world” (p.35) and remembering a road-trip that she took a year after arriving in Newfoundland. Although both chapters are short, they still play a key role in forming the archipelago that is this book.

What the authors do excel at throughout the book is using the power of the water’s edge, so well-known to islanders, to create an analogy that is both about the island, and the water’s edge. Though reflecting from a cold-water island such as Newfoundland, they combine stories of other islands to reinforce their work. In ‘Proximity: Silence’, Lesley Butler combines the work of poet and essayist, M. NourbeSe Philip and her reflection of the colonial haunting of the Caribbean islands to Newfoundland. Reflecting on how water can both be an opening and closing to the world, Butler questions how silence can help to better understand the colonial past, present and future of Newfoundland.

In ‘Belongings: Stumble’ the closing chapter of the book, Boon reflects on her being from away while also feeling that she is an islander. She finishes with the following, powerful words: “My islandness is an islandness on the edges, an islandness of stumbling, misfitting, otherness where the water meets the land” (p. 130). Overall, this collection of essays should be a book of note not only for feminist scholars, but also for island studies scholars that reflect on islandness and the water’s edge. The chapters perfectly intertwine the making of place through autoethnographic reflection and provides an opening for looking to the future.

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