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The last chapter emphasizes the “ cultural power ” exerted in Guyana in the 1800s by the white elite, and Moore concludes by suggesting that “ the theory of pluralism would seem to be relevant to Guyanese society at this stage of...

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maintain their hegemony, and examines responses of the subordinate groups to these initiatives and nature of the resulting cultural fabric.

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"Seeks to determine manner in which colonial elite used culture and consensus of values to maintain their hegemony, and examines responses of the subordinate groups to these initiatives and nature of the resulting cultural fabric. His conclusion - that 19th-century Guyanese society consisted of a number of 'discrete cultural sections which shared very little with one another other than a common commitment to making money in the plantation society' - suggests the presence of acquisitive materialism that now inhibits growth of consensus-building mechanisms at the national level"--Handbook of Latin American Studies, v. 58.

Endogamy, the custom forbidding marriage outside one's social class, is central to social history. This study considers the factors determining who married whom, whether partner selection changed over the past three hundred years and regional differences between Europe and South America.

A fresh theory on how individuals respond to inequalities occurring within their own communities. This original and insightful study draws on empirical research on the Santal people of Asia, examining power relations within social fields, and the state, to reveal a typology of power practices, and applies these to forced marriage in the West.

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The elites saw the city's markets and streets as dirty, filled with dangerous non-white crowds. The poor saw these public places as sites of play and livelihood. De Barros shows how these opposing views set the stage for a series of petty disputes and large-scale riots. The "little traditions" of Georgetown's multi-racial and multi-ethnic urban poor helped create a creole view of public spaces, articulated in the course of struggle. By uncovering the popular cultural patterns that underlay much of this unrest, De Barros demonstrates both their place within a larger West Indian cultural paradigm and the emergence of a peculiarly Guianese ritual of protest.

When Grameen Bank was awarded the Nobel Peace Prize in 2006, microfinance was lauded as an important contributor to the economic development of the Global South. However, political scandals, mission-drift, and excessive commercialization have tarnished this example of responsible or inclusive financial development. *Politicized Microfinance* insightfully discusses exclusion while providing a path towards redemption. In this work, Caroline Shenaz Hossein explores the politics, histories and social prejudices that have shaped the legacy of microbanking in Grenada, Guyana, Haiti, Jamaica and Trinidad. Writing from a feminist perspective, Hossein ' s analysis is rooted in original qualitative data and offers multiple solutions that prioritize the needs of marginalized and historically oppressed people of African descent. A must read for scholars of political economy, diaspora studies, social economy, women ' s studies, as well as development practitioners, *Politicized Microfinance* convincingly deftly argues for microfinance to return to its origins as a political tool, fighting for those living in the margins.

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Drawing upon theories of critical legal pluralism and psychological theories of narrative identity, this book argues for an understanding of popular culture as legal authority, unmediated by translation into state law. In narrating our identities, we draw upon collective cultural narratives, and our narrative/nomos obligational selves become the nexus for law and popular culture as mutually constitutive discourse. The author demonstrates the efficacy and desirability of applying a pluralist legal analysis to examine a much broader scope of subject matter than is possible through the restricted perspective of state law alone. The study considers whether presumptively illegal acts might actually be instances of a re-imagined, alternative legality, and the concomitant implications. As an illustrative example, works of critical dystopia and the beliefs and behaviours of eco/animal-terrorists can be understood as shared narrative and normative commitments that constitute law just as fully as does the state when it legislates and adjudicates. This book will be of great interest to academics and scholars of law and popular culture, as well as those involved in interdisciplinary work in legal pluralism.

From the Rockefeller Foundation to the Bill and Melinda Gates Foundation, U.S. philanthropies have played a leading role in the evolution of international health. Launching Global Health is about the Rockefeller Foundation's very first initiative abroad. The foundation's flagship, the International Health Board, made its first call in British Guiana in March 1914 to experiment with its new "American Method" for the treatment of hookworm disease. Within months the agency was involved in ambitious hookworm programs in six Central American and

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Caribbean sites, its directors self-consciously choosing to test-run the prototype for their global project in the nearest and clearest domain of American imperial influence. This book examines the nature and evolution of those hookworm campaigns in British Guiana, Costa Rica, Trinidad, and Guatemala, as well as relevant evidence from Nicaragua and Panama. The study takes into account the late 19th-century backdrop and considers events through to about 1930 when most of the International Health Board hookworm campaigns had evolved into public health projects of a different nature. Dr. Steven Palmer is Canada Research Chair in the History of International Health at the University of Windsor and author of *From Popular Medicine to Medical Populism: Doctors, Healers, and Public Power in Costa Rica, 1800-1940*.

Labour and The Multiracial Project in the Caribbean covers major twentieth-century political developments in Trinidad and Tobago and Guyana. It pays particular attention to social movements, class formation, and new emancipatory ideas on liberation from colonial legacies in political structure and racial division.

Post-Colonial Literatures in English, together with English Literature and American Literature, form one of the three major groupings of literature in English, and, as such, are widely studied around the world. Their significance derives from the richness and variety of experience which they reflect. In three volumes, this Encyclopedia documents the history and

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development of this body of work and includes original research relating to the literatures of some 50 countries and territories. In more than 1,600 entries written by more than 600 internationally recognized scholars, it explores the effect of the colonial and post-colonial experience on literatures in English worldwide.

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