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The Caribbean Journal of Evangelical Theology (CJET) is designed to promote scholarly study and research, to provide a forum for the expression of facts, ideas, and opinions from a Caribbean evangelical theological perspective, and to stimulate the application of this research to the Caribbean region.

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***'SO WHAT WENT INTO
THE PIGS?'***

Part 2

(Mark 5:1-20)

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**THE SUPERNATURALIST/GRAMMATICO-HISTORICAL INTERPRETATION
OF MARK 5:1-20**

Historical Context of the Narrative

Attention will be presently turned to the grammatico-historical approach which will be used to interpret the Marcan passage under review. This approach, as mentioned previously,¹ is said to be author-centred (see Definition of Terms). It begins with an analysis of the setting of the exorcism account – in a Gentile territory known as the Gerasenes. While this name can be thought to refer to a specific enclave some 37 miles from the Sea of Galilee, it more likely referred to the entire region to which Jesus goes after stilling a storm in the concluding verses of the previous chapter. This geography of this region includes the feature of it being in close proximity to the sea, and it having a steep embankment also nearby. Of all the other textual variants (possibilities), Gerasenes was chosen as the most likely original reading. This is because it has the strongest textual support. It is attested to by both early Alexandrian and Western types². This is significant, as Geisler and Nix point out, when a variant is attested from two separate geographical regions, it is more likely to be trustworthy. They say: “A wide distribution of independent witnesses that agree in support of a variant are generally preferred to those having closer proximity or relationship³”. The fact that the manuscripts are early also makes them more credible. Another reason for accepting “Gerasenes” as the preferred

¹ CJET 2020

² Bruce Metzger, *A Textual Commentary on the Greek New Testament*, (Stuttgart: United Bible Societies, 1994), 72.

³ Geisler and Nix, *A General Introduction*

reading is the presence of issues that make the others dubious. Metzger says that the reason that the others were rejected were because of: “the probability that Γαδαρηνων is a scribal assimilation to the prevailing text of Matthew (8.28), and that Γεργεσηνων is a correction proposed by Origen”. In summary, then, Gerasenes has more credible textual attestation while the others have meagre evidence for their preference.

The Gentile region of the Gerasenes is home to pig herders and is also closely associated with the Decapolis. Gentiles and Jews were historically at odds, due in large part to the Jews’ theology which required that they be separate from items and people considered unclean. This meant that, for the Jew, his separation from a non-Jew was thought of, not only as a duty, but as a moral and religious obligation. This centuries-old practice of separation was the cultural backdrop against which this Marcan account occurs. But, not only were Gentiles considered unclean, pigs were in the category of ‘unclean animals’ prohibited from being touched, eaten or associated with. So, throughout Jewish history the Gentile person was discriminated against and coming into contact with pigs was unheard of.

There were, however, glimpses in the Tanakh of the Jewish God reaching out to nations outside of Israel. In the *Nevi'im*, the prophets, Jonah was asked to bring a message from God to the land of Nineveh. This message led to the entire city finding pardon from Him. In this was seen that YAHWEH reached out to a people who were not of Jewish stocks. Other such examples are sprinkled throughout Jewish holy writ, such as his mercy towards Rahab, His reception of the Mohabitess, Ruth, and His healing of the Syrian, Naaman. So Mark’s “Son of God” steps onto the foreground with this trail of Jewish history and is born into a nation that continued the separatist tradition of their forefathers and sought to continue the tradition of His Father. While the analysis of the historical context of the actual narrative is vital, the historical context of the pericope is incomplete without an examination of the historical setting of the author. Fee and Stuart concur and point out that the modern day reader also ought to take into account the author’s intended audiences and his reasons for writing to them⁴. This will now become the focus of this paper.

Historical Context of the Author

Mark, a disciple of Peter, one of the original Twelve, is believed by many notable scholars to be the author of the book that bears his name. He evidently wrote to a Roman audience facing persecution. It was written around 50 – 60 years after Jesus’ death when the infamous emperor Nero enacted widespread persecution aimed at the fledgling church. So Mark’s audience seemed to be one that understood persecution and hardship and it was believed that Mark wrote to them in an attempt to provide these believers with comfort during this time.

Biblical/Theological Context of Mark 5:1-20

The pericope belongs to the literary genre designated ‘Gospels’. These multidimensional works have the purpose of displaying the person and work of Jesus of Nazareth. The section belongs to a book that some scholars including Tenney⁵ believe is a book that focused more on the acts of Jesus rather than his teachings. Mark therefore presents many accounts of the miracles of Jesus rather than long swathes of didactic

⁴ Gordon Fee and Douglas Stuart. *How to read the Bible for all its worth* (Michigan: Zondervan, 2003), 140.

⁵ Tenney, *New Testament*, 170.

material. In fact, Jesus' teaches almost seem to punctuate accounts of Jesus' miraculous acts.

The account immediately follows Jesus stilling a storm on the Sea of Galilee, an act that reveals Him as the unmistakable Lord over the natural elements. Mark seems to desire to exhibit Jesus as lord over various features of the world, with 5:1-20 showing him as lord over demonic powers. The narrative is then followed by His healing (albeit passively!) of a woman who had been bleeding menstrually for twelve years. In this is seen not only Jesus' dominion over sickness and disease, but also His sheer power that was exuded by the garment in contact with His Body and was dispersed to a believing individual who simply touched His clothes. He was also the only one who could help in a situation that was deemed unrecoverable ("she had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" Mark 5:26). Also sharing Langton's chapter division with the exorcism account, is the narrative about His raising Jairus' daughter from the dead, demonstrating His lordship over death – the perennial enemy of humanity. Jairus' daughter is brought back from what Jesus considered 'sleep', an indication of the ease with which he aroused her from a state that was considered utterly irreversible. The book of Mark then continues by showing the conflict with unbelievers that would lead ultimately to His crucifixion and shows Jesus' suffering at the hand of the Jewish religious establishment.

The Romans who took control of Palestine in 63 B.C. were the ruling authority both during the time of Jesus' ministry and at the time of Mark's writing. He was born into a Roman led Israel, ministered under the watchful eye of the occupying force and was killed by a method they invented. Inextricably linked to the Roman government's method of rulership was the doctrine of Caesar worship. Implicit in this was the idea that the emperor was deity and worthy of veneration. This meant that other religions outside of the state one was considerably stifled and relegated to outlaw status, attracting persecution. They were quite oppressive in their operations and were quite violent and cruel in the methods chosen to punish dissenters. So Mark wrote, revealing Jesus as the Son of God, full of power and worthy of worship. This of course was antithetical to the prevailing Roman doctrine.

Presuppositions of the Grammatico-Historical/ Supernaturalist Approach

Borrowing the designations supplied by Klein et al.⁶, presuppositions of the grammatico- historical approach will be revealed presently. These will be the bases upon which the text will be interpreted. The presupposition about the nature of the Bible about hermeneutics and about its ultimate goal will now be examined.

Presuppositions about the nature of the bible

What can be deemed as the 'orthodox' understanding concerning the nature of the Bible has as its fundamental premise that the Bible is inspired or 'God-breathed'. Along with this theory of inspiration is the idea that it is inerrant in all that it desires to teach. The major verse used in the support of this inspiration is 2 Timothy 3:16-17. Geisler and Nix⁷'s monumental work outlines just exactly what this text tries to teach. They posit that the term "all" makes reference to the entire Old Testament, with which, Timothy, his primary audience would be familiar. They also highlight the importance of a second term

⁶ Klein et al., *An Introduction*, viii.

⁷ Geisler and Nix, *A General Introduction*. 35.

translated “writings”. The implication is that it is the writings that are “inspired”, not the writers. A third term that they note as important to adequate exegesis of the said text is “theopneustos”, translated “inspired”. This word is a participle, which Greek scholars will say is a ‘verbal adjective’ acting like both a verb and an adjective in its grammatical contexts. The significance of this term in the 2 Timothy passage is that it indicates that the very words themselves were breathed out by God, paralleling Jesus’ pronouncement regarding “every word that proceeds out of the mouth of God” in Matthew 4:4. It is true, then, that the Scriptures are God’s revelation of Himself to humanity, “breathed out” by God Himself. 2 Peter 1:20-21 is another instance in which the Bible makes reference to its divine origin. This text, taken along with the 2 Timothy passage seem to be the pillars on which this theory of Biblical inspiration and its sister claim of inerrancy rest⁸.

It can seem quite circular that the Bible’s opinion of itself is used to form presuppositions that influence its interpretation, but, scholars turn to proofs, external to the proclamations of the Bible, that indicate the veracity of its claims. One such proof is that of its unity of theme and purpose, despite the fact that it had been written over a period of fifteen centuries. In fairly recent times, individuals have argued against the dating of certain books (or portions thereof) that seem to have given prophecies that have subsequently been fulfilled, indicating that the purported fifteen century gap may in fact be much narrower and the dates of writing might be much closer together.

Another proof that undergirds the presupposition of the Bible’s divine origin is that of predictive prophecies that have been fulfilled in the eras following the closing of the canon. Some scholars cite the following Scripture as the basis for their belief in the authenticity of prophecy: “No prophecy in Scripture ever came from the prophets themselves or because they wanted to prophesy. It was the Holy Spirit who moved the prophets to speak from God” (1 Peter 1:20-21 New Living Translation). This pronouncement apparently shows the claim by the Bible to be a divine book. It speaks specifically of the prophecies in the Bible.

One story is of particular importance as proof of the divinely inspired nature of the Bible. In Daniel 2, Babylon’s king dreamt of a statue whose parts were composed of different materials. Daniel interpreted this, by wisdom given by his God, to be representative of four world powers at different periods of time in world history. The head of fine gold represented Babylon and the breast and arms of silver represented the Medo-Persian Empire. Also, the waist and thighs of bronze (brass) proved to be Greece led by Alexander the Great who, history confirms, used brass extensively for weapons. They overthrew Persia in 332 B.C. and were themselves conquered about 180 years later by the Romans (represented by iron legs and iron and clay feet on the statue). Interestingly, the Roman Empire was split in two as suggested by the two legs of mixed materials. Rome’s dominion lasted 662 years and they had unrivalled military strength in fulfillment of the prophecy that they would be “strong as iron” and will crush all previous empires (verse 40). While some schools of thought seem to discount fulfillment of prophecies that took place within Bible times, those that were fulfilled after the close of the canon seem a bit more difficult to refute. In addition to presupposing the divine nature

⁸ Geisler and Nix provide an excellent treatment of the grammatical considerations that support their conclusion that the translation “all Scripture is inspired” is to be preferred to “all inspired Scripture is of God”. This can be found on pp. 35-36 of *A General Introduction to the Bible* (publication details in bibliography).

of the scriptures, there are also presuppositions that they hold regarding the methodology of Biblical interpretation.

Presuppositions about methodology and the ultimate goal of hermeneutics

The grammatico-historical approach presupposes that the task of the hermeneut is to use various tools to determine the meanings of words as they are in their contexts of the specific texts. The aim, then is to find the intended meaning of the author using word studies in the original languages as well as background studies on the geographical and cultural settings. Fee and Stuart⁹ make it quite clear that the first task of interpretation is ‘exegesis’¹⁰. Their definition presents exegesis as systematic as well as historical in nature, with the aim of finding out the original intent of the author. Grammatico-historical methodology has at its core the view that the author’s original intent is inextricably linked to the meaning of the passage.

It should be obvious that the term ‘grammatico-historical’ is a marriage of terms denoting “grammatical” and “historical”. So, in addition to literary analysis, this methodology presupposes that proper biblical interpretation must involve adequate interaction with the historicity of the texts under review. Klein et al say: “since faith is connected to what happened in history, we commit ourselves to know biblical history even if it conflicts with subsequent church tradition¹¹”. As a footnote to this point they make mention of the Catholic church’s refusal to accept that Jesus had brothers and sisters because they have traditionally held to the perpetual virginity of Mary. Klein et al state categorically that they are unable to accept this doctrine based on the scriptural evidence to the contrary¹². This indicates that the purveyors of the grammatico-historical methodology seem to presuppose that the authority of scripture supersedes any other source of ecclesiastical tradition. ‘Sola Scriptura’ was Luther’s and seems to be the cry of these scholars.

Pursuant to the task of exegesis is learning to do it properly. Scholars from the grammatico-historical school believe that exegesis ought to be done in light of the peculiarities of each genre of biblical writing namely: narrative, gospel, epistle, parable, law, prophets, poetry, wisdom and apocalyptic literature. Each genre has specifically devised rules to ensure proper interpretation. Those of this school therefore presuppose that the genres are identifiable, and that their designations can be interpreted properly using specific rules. One should not think that the hermeneutical task ends when one carries out exegesis, however, since it is deemed only as the first task of interpretation. The second task is ascertaining the relevance of the specific text to the contemporary life of the reader.

Klein et al puts the act of applying texts to the current context only after the one understands the meaning of the texts in their original contexts. They say: “in our view, biblical interpretation succeeds, first, when it enables modern readers to understand the meaning of the original biblical texts – the meaning the people at the time of the texts’ composition (author, editor, audience, readers) would have most likely understood – only

⁹ Fee and Stuart, *How to Read the Bible*, 19.

¹⁰ See Definition of Terms for the meaning of this word.

¹¹ Klein et al, *An Introduction*, 152.

¹² *Ibid.*

then seeks its significance for Christians today¹³.” The idea then, is that application proceeds from interpretation and proper application hinges on proper interpretation.

Summary

Assumptions about the nature of the Bible include that it was fully inspired by God, and is authoritative – having the right to proscribe or prescribe human behaviour. Evidence of the Bible’s unity as well as the presence of fulfilled prophecy support this claim of inspiration. The first, all-important step in interpretation is exegesis, an attempt to use various tools to understand what the text meant in its original context. Exegesis’s dependence on various tools should produce objective conclusions about what texts meant in their original contexts – what authors meant for their original audiences to grasp. It is after one sees this that he is qualified to take the next step in the interpretive process, that of applying the truths gleaned from the text to his life – the contemporary setting.

EXEGESIS

The proceeding chapter outlined the presuppositions of the the grammatico-historical approach with its supernaturalist slant. It also established that for that school of interpretation, the presuppositions that the Bible was breathed out by God and that correct interpretation of it will result from proper literary and historical studies of the text. This chapter now focuses on the Marcan text under review. It will be interpreted using the grammatico-historical method and then applications to contemporary life will be made. This will lay the foundation for comparison with the interpretation reached using a reader-response method. For the purposes of this paper, only verses 9-15 will be exegeted, although the exegetical outline of the entire pericope is given below.

Exegetical outline of Mark 5:1-20

- I. The Set Up - 1-5
- II. The Encounter - 6-13a
- III. The Denouement - 13b – 20

Exegesis of Mark 5: 9-15

⁹ *And asked him what is your name? And he is saying to him “Legion is my name, because we are many”*

This verse has Jesus as the subject, taking control of the conversation. He is the one asking the question. One notable grammatical issue is the fact that the singular form *αυτου* is used in reference to his addressee, although the response to the question suggests that a plurality of individuals actually answers the question. Two possible reasons may be put forward to explain this. Firstly, he might have been speaking to the foremost respondent with whom he had been conversing since verse 7 in which the man cried out with *‘φωνη μεγάλη’*. This construction implies that the man cries out, as it is translated, “with a (singular) loud voice”. A second possibility may be that Jesus had been speaking to the man. the allusion to the happenings in verse 7 may also be construed to point to

¹³ Klein et al, *Introduction*, 153.

this conclusion. Notwithstanding, the text seems to suggest that Jesus was simply speaking to the demonic force. It appears that Mark has a penchant for using the singular form when relating how Jesus responds to the one speaking, while using the plural in reference to the words spoken by the demons themselves. A similar linguistic structure is found in Mark 1 on the occasion of another exorcism account in which “he cried”, verse, 23: “let us alone”. Jesus, on this occasion, also, is said to rebuke “him”, the singular construction. The verses in chapter 5, juxtaposed with those in chapter 1 seem to point to the idea that a plurality of demons occupying an individual at any given time.

¹⁰ *and he begged him strongly, so that he would not send them out of the region.*

This verse again raises the grammatical challenges presented in the preceding verse. The “he” in the phrase “he begged” seems to make reference to a demonic force who was the spokesperson for the group, the antecedent being the “him” to whom Jesus referred in verse 9. We see the demon begging Jesus for something. This appears to denote that Jesus had the greater power and authority of the two parties. This can be juxtaposed with the picture painted in preceding verses: that of the strength of the demons (verses 3 – 5) who caused the man to break apart chains. It seems therefore fair to argue that Jesus possessed a greater level of power and authority than demons did; and they knew it.

The request is that he would not send them out of the “χωρας” – region or territory. Strong’s Concordance gives two translations that might suit the context of the verses under review, namely: “the (rural) region surrounding a city or village, the country” and “the region with towns and villages which surround a metropolis”. This would be akin to the suburban areas of many modern nations.

¹¹ *Now a great herd of pigs was feeding there on the hillside*

The story turns at this point to lead to a major feature of this exorcism account – the pigs. The presence of pigs on such a large scale seems to point to this region being a Gentile territory since the pig is one of the unclean animals named in the Levitical laws. The word used for “herd” is *αγελη*. It has its unique feature in the Bible in this exorcism account, with the word being found only in the parallel accounts of this encounter. It refers to a drove or herd and has its roots in *αγω* which means “to bring or drive¹⁴”. The pigs were feeding on the hillside. The word “βοσκω”, translated “feeding” means “to pasture”, or reflexively, “to graze: feed, keep¹⁵”. This word is also only used in the parallel accounts of this story. One wonders, upon examining this text, what exactly they were feeding on since pigs are not grazing animals. If they were feeding from troughs or other paraphernalia pertinent to pig rearing, is it safe to conclude that they had their home on the hillside? Or is it that they simply went out onto the hillside to feed? But, why? This practise seems different from what usually takes place in settings where pigs are reared and has contributed to the weight of “evidence” cited to support the view that the story is mythical.

¹² *They begged him, saying: “Dispatch us into the swine so that we may go into [into] them”*

¹⁴ James Strong. *The New Strong’s Exhaustive Concordance of the Bible*. Tennessee: Thomas Nelson. 1996, 2.

¹⁵ *Ibid*, 18.

At this point it becomes even more clear who is in authority in this interaction. The demons are “begging” for clemency and choose the swine as their potential new hosts. There appears to be no other instance in Scripture in which demons are sent into another creature when it is exorcised. The use of word ‘πεμψον’ does give a militaristic feel to the act that the demons are asking of Jesus. This word connotes “dispatching”, or “sending” in its simplest sense. It should be noted here that it is the demons that are giving this idea and they seem to want to make their new home the pigs, instead of the man. Their aim was to remain in the territory and this verse demonstrates the large number of demons there were if they could inhabit a large herd of pigs. How dismal was the state of the man, a singular host!

¹³ *and he permitted them and the unclean (or defiling) spirits went out into the swine and that herd rushed down the steep bank into the sea, about two thousand, and drowned in the sea.*

Again, Jesus obviously has the upper hand in this encounter. The active form of the verbs ‘επετρεψεν’, “he permitted” and ‘εσηλθον’ “they went” when juxtaposed, present a vivid word picture: Jesus commands, they obey. The swine are now demonized, and, like the man previously, they begin to act unnaturally and go into a state of mania. This state of mania had not been there prior to Jesus’ permission being granted for the demons to enter them, they had previously been simply feeding on the hillside. The difference between them feeding and then them rushing madly into the body of water was profound. They were now uncontrollable and it was as if a GPS device leads them to their destruction as they all go as one herd into the sea where they are drowned. One wonders how this state of mania seemed, as it did with the man, always seems to lead to self destructive practices. The influence of the demons in both instances led to unnatural behaviour and to self-destruction.

¹⁴ *and their herdsmen ran away and told [it] in the city and in the countryside and they came to understand (or to see) what is happening.*

The passage indicates that there were many herdsmen demonstrated by the large geographical area to which the message was spread, as well as the speed with which the news traveled. They went to both the countryside, a more rural part of the area is indicated by the word ‘αγρους’ as well as ‘πολιν’ what is a more urbanized region. There seems to be a deliberate juxtaposition of the two different settlement types indicating the extent to which the word travelled. This lends some support to the idea that what is referred to as the ‘Gerasenes’ carries the idea of a region, not just a town. The people then come to see, ιδειν, which can be translated “to understand” or “to experience”. Either translation conveys the idea that the citizens wanted to become eyewitnesses to what had taken place.

¹⁵ *and they come to Jesus and they see the demon-possessed man sitting down, clothed and in his right mind (the one who had the legion) and they were afraid.*

The people of the region then come out to see for themselves what has happened. Mark goes to great lengths to identify the man whom they see when they arrive – him who had the legion. But what a difference they see in this man, whom they recognize as their formerly violent, uncontrollable neighbour. For one, he is now clothed. He is no longer naked. This idea of his now being clothed seems to represent a sort of reintegration into the socially acceptable as being unclothed in a public setting could indicate unsoundness of mind. His being clothed indicates that he was once again in his “right mind”.

As a result of the change they saw, the people were afraid. Contra Roper¹⁶, this writer believes that their fear could have been a sort of reverence that made them feel unworthy of Jesus' presence among them. It may have been similar to Peter's feeling after seeing the great miraculous catch of fish that Jesus provides. While Luke 5 uses θαμβος, translated 'amazement' to refer to what Peter and the other men felt when they saw Jesus' actions, Jesus' direct address to Peter uses 'φοβοῦ', the same word used in the Marcan passage. Jesus there tells Peter to "Fear not" as a result of seeing the miracle. The fear the people felt may have been due to the sheer power that they have just been made aware of.

So, what went into the pigs?

The grammatico-historical school would answer this with the word: demons. The result of the exorcism was the fact that the demons, who once inhabited the un-named man, were now homeless. Their quest to not leave the region caused them to be sent into the nearby swine, who then went into a mania and rushed into the sea where they drowned. Their drowned was linked to the man's deliverance from the demons.

THE ANTISUPERNATURALIST/SOCIO-LITERARY INTERPRETATION OF MARK 5:1-20

Presuppositions of the Anti-Supernaturalist/ Socio-Literary Approach

In chapter 3, the presuppositions of the grammatico-historical hermeneutical method were outlined, and in the previous chapter, grammatico-historical methodology was used to exegete the text and to proffer an answer regarding what happened to the pigs. In this chapter, the methodology and conclusions of its socio-literary counterpart will be revealed. The presuppositions about the nature of the Bible, about hermeneutics and about its ultimate goal will now be examined.

Presuppositions about the nature of the Bible

Even a cursory reading can reveal that the ideas about the nature of the Bible is divided into theological camps, each having its own set of views that are said to be defensible. It is therefore prudent to point out here that convergence in the ideas about the nature of the bible surround whether it is fully or partially inspired by God, or if it is even inspired at all. Pursuant to any discussion about the nature of the Bible is the question of what bearing the words of the sacred text has on the lives of its readers. It is here that one enters what seems to be a theological labyrinth, complete with different pathways that lead to conclusions that are far removed from each other and from those of the verbal – plenary view of inspiration espoused by the traditional approach.

¹⁶ Roper says: "In the resolution, Jesus is asked to leave the region by the self appointed gatekeepers of the region". He sees this negatively, as their valuing the pigs/ their livelihood over and against the well-being of the man. See Garnett Roper, *Caribbean Theology as Public Theology* (Kingston: Xpress Litho, 2012), 117.

For one thing, liberalists presuppose that “the Bible is not the pure word of God”¹⁷, but is a collection of “intensely human documents”¹⁸. The Bible, they contend, contains passages that contradict each other or “well established knowledge”¹⁹. Harold DeWolfe, a leading twentieth century liberal theologian, quite eloquently presents the argument in words quoted and paraphrased by Geisler and Nix. He says:

The writing of the Bible as a whole was accomplished by an extraordinary stimulation and elevation of the powers of men who devoutly yielded themselves to God’s will and sought, often with success unparalleled elsewhere, to convey truth useful to the salvation of men and nations. However, the human fallibility of the Bible does not preclude the possibility of its divine inspiration nor of its unmatched moral and religious authority²⁰.

The book itself, then, while possessing some kernels of truth, is replete with errors. Inspiration, then, is not plenary, but applies only to some portions of the text. Indeed, it could be argued that even Jesus Himself seems to have thrown out portions of the sacred text of the Old Testament. This is exemplified by his use of “you have heard it said” sayings in the Gospels, which are usually accompanied by his reversal of or doing away with Old Testament prohibitions and prescriptions. Geisler and Nix aptly summarise the presuppositions of this school when they say: “In brief, the Bible merely contains the Word of God, along with many errors. One must use human reason along with the ‘spirit of Christ’ in order to determine which parts of Scripture are true and which are false”²¹.

Also being quite vocal in his liberal ideology and hence presuppositions about the Scriptures is Harry Emerson Fosdick. Like DeWolfe, he rubbishes the idea that events such as miracles have occurred, contending instead that “the liberal emphasis rests on experience”²². The idea, then, is that the Bible, by nature, is not a moral guide. In fact it cannot be. Fosdick astutely highlights the source of the liberalist’s rejection of the Bible by saying: “Get back to the nub of their difficulty and you find it in Biblical categories which they no longer believe – miracles, demons, fiat creation, apocalyptic hopes eternal hell, or ethical conscience”²³. These thinkers no longer believe these ideas because of the pervasive materialist ideology. Brunner seems to concur when he asserts quite strongly, that “the orthodox doctrine of Verbal Inspiration has been finally destroyed. It is clear that there is no connection between it and scientific research and honesty: we are forced to make a decision against the view”.

Shubert Ogden was also instrumental in articulating the presuppositions of liberals concerning the nature of the Scriptures. He purports that the Bible is not the supreme authority for faith, but simply is authoritative in pointing the person to Christ. For the liberal theologian, the aim of the Scriptures is not to be authoritative, neither should it be taken as such, but it is to point to the person of Christ.

¹⁷ Harold DeWolfe, *The Case for Theology in Liberal Perspectives*, Westminster: Philadelphia. 1959, 17. quoted in Geisler and Nix, *A General Introduction*, 166.

¹⁸ Ibid.

¹⁹ Geisler and Nix, *A General Introduction*, 166.

²⁰ Ibid.

²¹ Ibid.

²² Harry Emerson Fosdick, *Modern Use of the Bible*, p 183. Quoted in Geisler and Nix, p. 167.

²³ Ibid. p. 5.

The Bible, at a glance, seems to be replete with prophecy, so this examination about the presuppositions about the nature of the Bible now turns its attention to the seemingly prophetic ethos of Scripture. It contains what seem to be prophetic utterances, but liberalists do not believe that they are to be taken as literal predictions of future events. Lewis Ford says: “Prophecy is not prediction, but the proclamation of divine intent, dependent for its realisation upon the continued presence of those conditions which called forth that intent²⁴”. Prophecy then is a disclosure of the divine will. Such pronouncements as Lewis’s seem to remove from it the supernatural element, that is, the workings of God performing acts that are beyond the human ability. In sum, the prevailing presupposition is that the Bible is not divine, but is a document crafted by human hands, containing God’s historical dealings with mankind, with the aim of pointing the reader to God.

Presuppositions about methodology and the ultimate goal of hermeneutics

Not only has the presupposition about the nature of the Bible influenced the interpretation of the Marcan text, but the socio-literary methodology has also led the hermeneut to various conclusions about the text. Contrasting the grammatico-historical emphasis on the “world behind the text”, that is, the historical context of the passage, the leaning of this school is the “world in front of the text”, meaning the context of the reader. To the claim that this approach robs the interpreter of the ability to look at the text objectively comes the contention that objectivity is impossible. The quest for objectivity has unfortunately historically led to detachment from the text by the reader. Myers contends that this is unnecessary, saying instead that “interpretation is a conversation between text and reader, requiring not detachment but involvement²⁵”. This has led Myers to what he calls the “Hermeneutical circle”. His argument is that one has to allow the text to “interpret us”, that is, influence our life situation, and the reader’s life situation in turn influences the meaning of the text. This has come to be known in theological circles as the reader-response method.

Michael Delahoyde²⁶ defines it well as: “a school of criticism which emerged in the 1970s, focused on finding meaning in the act of reading itself and examining the ways individual readers or communities of readers experience texts”. It therefore allows the reader to join with the author “to help the text mean”.

Proponents of the reader-response contend that this method, “is not a subjective, impressionistic free-for-all, nor a legitimizing of all half-baked, arbitrary, personal comments on literary works²⁷” instead, one has to espouse a hermeneutics of suspicion²⁸ in which he interprets the interpreter examining exactly which *a priori* biases he possesses that have led him to the conclusions he makes. At this juncture, Myers stridently says: “this suspicion may be applied not only to the ideas of the interpreter but to their social class and political commitments in the real world as well²⁹”. One then

²⁴ Lewis Ford, “Biblical Recital and Process Philosophy”. *Interpretation* 26, 2, April 1972, 206. Quoted in Geisler and Nix, *A General Introduction*, 169.

²⁵ Ibid.

²⁶ Michael Delahoyde. ‘Reader-Response Criticism’. Washington State University. <https://public.wsu.edu/~delahoyd/reader.crit.html>

²⁷ Ibid.

²⁸ Myers, *Political*, 4.

²⁹ Ibid.

needs to admit his own ideological commitments adopted consciously or otherwise based on his social class as well as various historical realities that have come to bear upon his set of preunderstandings about biblical interpretation. Ricoeur agrees and makes it clear that “adequate use of suspicion and self-criticism in hermeneutics is essential if we are not to worship idols, by projecting our own wishes and images onto revelation³⁰”.

Perhaps the feature that most distinguishes the reader-response methodology from another is its emphasis on the reader’s taking some form of action having read the passage. Myers’ hermeneutic circle is hence incomplete without decided action from the reader by applying the text to his life situation. He says that while not discounting the contributions of ancient studies to biblical scholarship: “until the circle from context to text and back to context is completed, we cannot be said to have truly interpreted the text³¹”. So, whatever other schools of thought that refer to “application” (separate from interpretation), the proponents of the reader-response method hold their system as an integral part of the interpretive process. The ultimate aim of hermeneutics, then, is to allow the text to change one’s life situation and produce meaningful action.

Socio-Literarist Interpretation of Mark 5:1-20

Much of the alternative readings of Mark tend to be materialist and political in nature. A major argument about Mark’s intent for writing tends to be the author’s perceived focus on the plight of the marginalised of Jesus’ day. Roper, in fact, plainly calls it an “anti-establishment document”³² Diehl notes it well when she argues that “this Gospel uniquely gives a voice to ordinary people, particularly peasants and villagers in Galilee and the Eastern parts of the Roman Empire³³”.

The political and materialist readings also place much emphasis on the reality of Roman oppression in Jesus’ Palestine. Indeed, during that time, the emperor was akin to deity and was venerated. His decrees and statutes would then be tantamount to holy writ. The fact that he was held in such high esteem naturally meant that he had absolute power, one which many Roman emperors wielded at whim. This certainly led to widespread oppression of conquered peoples and a general feeling of helplessness amongst these groups. Many interpreters find many parallels between the political reality of Jesus’ day and the plight of marginalised groups in many cultures across the globe. The Caribbean is one such geo-cultural area found to possess similarities to the Palestine of Jesus’ day.

Perhaps the largest body of work produced in the Caribbean on the demoniac at the Gerasenes belongs to Garnett Roper. In an attempt to produce a Caribbean theology that would be suitable also as a public theology, Roper uses the account of the demoniac to demonstrate the plight of colonised, oppressed peoples, like those in the Caribbean. He believes that Mark 5 plays a pivotal role in understanding the mission of Jesus as expounded in the entire Marcan account. He says:

The chapter brings together key elements of the Gospel of Jesus the Son of God as they are seen through these miracle stories of Jesus who through

³⁰ Anthony Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*. Michigan: Zondervan, 1992, 5.

³¹ Myers, 5.

³² Garnett Roper, *Caribbean Theology as Public Theology*. Kingston: Xpress Litho. 2012, 95.

³³ Judith Diehl, “Anti-Imperial Rhetoric in the New Testament”, in *Jesus is Lord Caesar is not*, ed. Scot McKnight and Joseph Modica (Illinois: Intervarsity, 2003), 47.

the grace and power of the Kingdom of God confronts the realities of alienation and oppression, distortion and marginalization, death and despair which were a part of the lived experience of empire³⁴.

Using this as a springboard, Roper launches into a treatise on the chapter. He sees as an overarching theme of the chapter the obstinate uncooperativeness of the “powers” towards “Jesus and his mission of transformation³⁵”. Roper further contends that the experience of the people in the region of the Gerasenes, under Roman occupation, is similar to the experiences of those in post-colonial societies³⁶. He also views the pericope (Mark 5:1-20) as providing the reader with the opportunity to engage the idea of “demon-possession” with “the utmost sobriety³⁷” and sees ‘Legion’ as reminiscent of the “distortion of identity and the interiorization of anger and oppression³⁸”. Needless to say, Roper is not of the view that those comprising “Legion” are disembodied spirits but rather that Mark’s references to ‘demons’ and ‘evil spirits’ are part of “a hidden transcript which were ways of speaking about empire and a way of betraying the oppression by evil forces upon the lives of the people³⁹.” He therefore suffuses this account of the freeing of the demoniac with military imagery. For him, then, ‘Legion’ coincides with the idea of a military platoon such as that which is a feature of the Roman army. This idea of ‘Legion’ will be dealt with more fulsomely later.

Roper evidently had read Fernando Belo’s *A Materialist Reading of the Gospel of Mark* and was heavily influenced by Belo’s hermeneutic. In what seemed to be the quintessence of the book, Belo proclaims that in reading and interpreting Markan “priority will be given to the ‘words’, the *logia* of Jesus, the *ipsissima verba*, while the narratives of his powerful practice will become secondary as a result of the rationalistic expulsion of the miraculous from ‘history’⁴⁰. It is clear that Belo views any intimation of miraculous interventions as irrational and so, to him, what Jesus said is more important than what he reputedly did.

The socio-literary reading of Mark 5, based on the foregoing, obviously has as its emphasis the oppressive socio-political setting of the world in which Mark wrote. For the exponents of this view, there is what they call a ‘hidden transcript’ and Mark 5:1-20 ought to be understood in light of this transcript. Also of note, in this school of interpretation, Legion and exorcism are seen only as symbolic. The attention of this paper now turns to the hidden transcript of the Marcan text.

The Hidden Transcript

Mark is an antiestablishment document. This seems to be the theme, providing the lenses through which Mark is interpreted. The entire book, it is argued, is aimed at portraying Jesus as one who went against the *status quo ante* and acted in ways that were

³⁴ Garnett Roper. “Mark 5 and Caribbean Theology”. *Caribbean Journal of Evangelical Theology* (2015): 21.

³⁵ Ibid.

³⁶ Ibid., 22.

³⁷ Ibid, 23.

³⁸ Ibid.

³⁹ Ibid., 27.

⁴⁰ Fernando Belo, *A Materialist Reading of the Gospel of Mark* (Michigan: University of Michigan, 1981), 240.

contrary to the prevailing views and practices of his day. His constant criticism of the religious establishment seems to provide proof of this⁴¹. Roper is quite strident in articulating his viewpoint that Mark does not present a reformist but revolutionary strategies. Hence, Jesus in Mark is to be seen as one who has come to enact deep, often upsetting changes to the prevailing happenings of his day. All areas of Mark, in general, and the Legion narrative in particular are to be seen against this background – Jesus was a revolutionary. Myers takes it further than a simple identification with the message, however, and sees Mark’s writing as a manifesto written to those committed to God’s work of justice⁴².

The narrative itself is an account of an exorcism, which socio-literary scholars argue, like all other exorcism accounts, speaks allegorically about “Roman imperial occupation of the land⁴³”. It is along this vein that its proponents argue that a hidden transcript permeates the Marcan writing. To them, the stories of exorcism, including the one under review, are to be read as more than simply stories of “demons and disembodied spirits⁴⁴” but they point to, as Myers notes, the “binding of the strong man⁴⁵” in Mark 3, the “strong man” of course being the Roman occupying force that must be bound and cast out and in the Legion narrative, “Jesus inaugurates another round of powerful symbolic action in his ministry of liberation⁴⁶. Horsely summarizes the view by proposing that the exorcism of Legion is “about ‘what’s happening’ in the lives of the people in Galilee and round about”. He adds that “the original hearers would have recognized immediately that ‘Legion’ referred to Roman troops. For in their recent experience, Roman legions had burned villages round such towns as Magdala and Sepphoris and slaughtered or enslaved thousands of their parents and grandparents.”⁴⁷ The notion, then, is that though the ideas are encoded, Mark’s original audience would be able to decipher the meaning of the terms used to convey his message.

Mark wrote at a time when these Hellenistic styles would have been accepted and known and even expected. One is able to compare what socio-literary scholars believe Mark does to what the Greek fabulist Aesop does circa 600 B.C. It could be argued that the use of fabulous language and style would not have been foreign to the readers (although the genesis of fables pre-date the Greeks⁴⁸). The use of animals and objects to enshrine immortal truths for humanity seems to bear resonance, some believe, with the Marcan use of demons and pigs. One particular fable attributed to Aesop can serve to aptly illustrate the point:

A Hare was making fun of the Tortoise one day for being so slow.
“Do you ever get anywhere?” he asked with a mocking laugh.

⁴¹ Roper, *Caribbean Theology*, 96-7.

⁴² Myers, *Political*, 11.

⁴³ Roper, 102.

⁴⁴ *Ibid*, 93.

⁴⁵ Myers’ landmark text on Mark bears the name: *Binding the Strong Man*. It appears that he sees this Mark 3 pronouncement as the thesis of Mark’s Gospel.

⁴⁶ Myers, 190.

⁴⁷ Richard Horsely, *Jesus and Empire: The Kingdom of God and the New World Disorder*, (Minneapolis: Fortress, 2006), 100, quoted in Roper, *Caribbean Theology*, 102.

⁴⁸ John Horgan “Aesop’s Fables”. Ancient History Encyclopedia, 2014, <http://www.ancient.eu/article/664/>.html.

“Yes,” replied the Tortoise, “and I get there sooner than you think. I’ll run you a race and prove it.”

The Hare was much amused at the idea of running a race with the Tortoise, but for the fun of the thing he agreed. So the Fox, who had consented to act as judge, marked the distance and started the runners off.

The Hare was soon far out of sight, and to make the Tortoise feel very deeply how ridiculous it was for him to try a race with a Hare, he lay down beside the course to take a nap until the Tortoise should catch up.

The Tortoise meanwhile kept going slowly but steadily, and, after a time, passed the place where the Hare was sleeping. But the Hare slept on very peacefully; and when at last he did wake up, the Tortoise was near the goal. The Hare now ran his swiftest, but he could not overtake the Tortoise in time⁴⁹.

Aesop’s hearers, like Mark’s, would be familiar with the characters in the fable, and recognise the juxtaposition of the speed of the hare with the slowness of the tortoise. They could hence make the necessary associations between the fable and their lived experience. Horgan makes this point about Aesop’s fables: “The subversive nature of the tales allowed the lower classes in Greek society a means of escape from a society which was often oriented around the idea that ‘might makes right’”⁵⁰ Having Aesop’s style as an antecedent, it could be argued that Mark used a similar allegorical style, complete with a similar penchant to favour the oppressed, to make his point. Socio-literary proponents would also agree that just as “Aesop did not restrict the animals to behaving in a manner generally associated with that particular animal”⁵¹, allowing for “the animals to appear in other settings acting in different manners”; so did Mark, using pigs in a way to simply make a point⁵².

Important symbols used by Mark in his allegory

Having established the ‘hidden transcript’ behind Mark’s writing, attention will now be turned to the interpretation that socio-literary analysts have arrived at, having examined 5:1-20. As the name suggests, a socio-literary analysis holds in tandem both the social and literary components of a text. In the narrative, Jesus’ going over to “the other side”, has been a major point of examination for these scholars, lending weight to their argument that Mark uses much symbolism. Myers tentatively argues that the discrepancy concerning the place name⁵³ is easily resolved by viewing it as Mark’s attempt to establish “‘the other side of the sea” as gentile socio-symbolic space”⁵⁴. They are therefore not very concerned about the specific place name; instead they recognize the symbolism of it. More evidence can be found, however, that this space is decidedly gentile – that of the man living among the tombs. Levitical laws had long disallowed Jews from association with dead bodies, with the result that ritual defilement would occur. The presence of pigs, unclean animals, was also an indicator that Jesus was acting amongst non-Jews.

⁴⁹ Tom Simondi, “Fables of Aesop”. 2014. <https://fablesofaesop.com/the-hare-and-the-tortoise.html>

⁵⁰ Horgan, 2014.

⁵¹ Ibid.

⁵² More will be said on the use of “herd” of pigs below.

⁵³ See Part 1 for a full treatment of the controversy concerning whether Gadarenes, Gerasenes or Gergesenes is to be taken as the preferred reading.

⁵⁴ Myers, Political, 190.

The man living among the tombs who meets Jesus on the other side is representative of the deranged psyche of those living under oppressive regimes. Mark is using allegory here to portray “the effect of Roman power on the lived experience of the people, life-distorting, life-diminishing and life-destroying”⁵⁵. The man, under the control of Legion is unrestrainable. It is as if he is totally at the mercy of a powerful brute force and has no hope of recourse and has begun to act in sub-human ways. Roper puts it this way: “the sense of the invincibility of the forces of oppression, the loss of the sense of themselves and their sense of place, and their marginalization and disorientation were also being conveyed by the narrative”⁵⁶. In the man among the tombs, then, is seen a powerful metaphor for the state of persons living under brutal oppression from occupying forces. When he meets Jesus, he calls out Jesus’ title and begs for clemency. Interestingly Jesus does not silence him and Belo believes this was because there was no crowd⁵⁷ (hence no need to protect the ‘Messianic Secret’⁵⁸). Myers believes that Jesus subsequently wrests from the demon the power to name Him by asking the demon his name.

Legion

It is at this point on which much of the socio-literary argument for the interpretation of the passage to suggest Roman oppression hinges. The demon’s answer of “Legion”, it is thought, points unarguably to a large group of Roman soldiers. Myers stridently asserts that this Latin term “had only one meaning in Mark’s social world: a division of Roman soldiers”⁵⁹. It is thought then, that it is the occupation by this force that dehumanizes the man. Legion is the ‘hands and feet’ of the oppressive Roman government whose infamy relating to their brutality is unmistakable. Mark wants to put into the minds of his readers, by his metaphorical use of the word, that this man’s wretched state is due to the actions of the empire. Socio-literarists therefore seem to suggest that it is no mistake that Mark uses this very familiar word to illustrate a point.

The pigs

The presence of pigs in the story is another aspect that socio-literary analysts have cited to buttress their interpretation. One author comments that the Greek term transliterated *agele* and translated “herd” is not appropriate when speaking of pigs since they do not travel in herds; however, this term has been used to refer to military recruits⁶⁰. Belo calls the inclusion of such concepts as “unclean spirits”; “swine”; and “drowned in the sea” a series of pollutions⁶¹. It is unclear what he means by “pollutions”. It could be that he deems them pollutions of the original narrative by a redactor or some other source. While it is not easy to discern what he means, it is much less difficult to realise that his hermeneutic calls for interpreting the text from a materialist viewpoint rather than an immaterialist (i.e. supernaturalist) one.

⁵⁵ Roper, 103.

⁵⁶ Ibid, 104.

⁵⁷ Belo, 129.

⁵⁸ The Messianic secret is the belief that “Jesus is frequently portrayed as seeking to maintain an element of secrecy about his own person and work”. (Christopher Tuckett, ed. *Issues in Religion and Theology 1: The Messianic Secret* (Philadelphia: Fortress Press, 1983).

⁵⁹ Myers, 191.

⁶⁰ Duncan Derrett, “Contributions to the study of the Gerasene demoniac.” *JSNT*, 3, pp 5ff. Quoted in Myers, *Political*, 191.

⁶¹ Ibid, 129.

Also examining the literary aspect of Mark's work, socio-literarists point to his use of the term "*epetrepesen*" translated "he dismissed them". This word, it is believed, is suffused with military imagery, reminiscent of the command by a superior officer to his underlings. The result of this dismissal is that the pigs ran down the steep cliff to their deaths. The word "*ormesen*", Myers believes, should be translated "charged" and suggests "troops rushing into battle"⁶². The result, though, is the demise of the pigs and this is where the argument turns to the denouement of the narrative. The drowning of the pigs caused the herdsmen to go into the city and tell of what they had seen. When the people see the restored man, they ask Jesus to leave.

The use of exorcism in Mark

Socio-literary interpretation of the Marcan account has attributed particular significance to his use of the allegory of exorcism. For them, exorcisms are unmistakably about Roman oppression, but they do not see in the allegories any reference to single individuals, but rather, exorcisms refer to a collective liberation that Jesus wants to inaugurate. To this discussion, Roper provides an excellent introduction when he says: "there is an emerging consensus among recent scholars that exorcisms in general and the Legion narrative in Mark 5:1-20 in particular were about Roman imperial occupation of the land."⁶³ The collective nature of Mark's allegorical use of demonic oppression, it is argued, has parallels in the realm of social psychology. It is argued that in situations of political oppression, "demon possession in traditional societies is often a reflection of 'class antagonism rooted in economic exploitation' or 'a socially accepted form of oblique protest against, or escape from, oppression'"⁶⁴. This, some interpreters seem to argue, finds kinship with Mark's allegorical representation.

Another argument for reading this particular narrative as speaking of Roman oppression and occupation, is the parallels that some have found between 5:1-20 and the exorcism done in the synagogue in chapter 1. They suggest that the Mark 5 account is part 2 in the revelation of Jesus as an anti-establishment figure, with part 1 being his confrontation of the religious elite in the synagogue. The argument is that Mark first establishes Jesus as antithetical to the oppressive regime of the holy men, who were quite antagonistic toward the plight of the common man, and then reveals him as opposed to all things oppressive.

Summary

A priori ideas about the nature of the bible account for the conclusions drawn by interpreters of the antisupernaturalist/liberal school. They believe that the bible does not have verbal inspiration, but rather, it contains or becomes the word of God.⁶⁵ It is therefore a human book useful, however for pointing one to Christ. For the liberalist, one has to navigate the bible using human reason since it is obvious that the myths and imagery in the text are simply to prove points. The bible is therefore not authoritative and cannot be taken at face value but requires much scrutiny to uncover fundamental truths. These truths are unearthed by readers who bring to the reading of the text their own biases. As such a hermeneutics of suspicion has to be used in order to examine conclusions drawn from a passage. Interpretation is linked to what some schools of

⁶² Myers, 191.

⁶³ Roper, 102.

⁶⁴ Myers, 192.

⁶⁵ Editorial note: This sounds more like the Neo-orthodox view; Liberals tend to be more radical than that.

thought call application and without it, interpretation is incomplete. Myers produces an excellent summation: “from the perspective of radical discipleship, ‘biblical authority’ is meaningful insofar as it leads us to repentance and resistance!”⁶⁶

So, what went into the pigs?

From a socio-literary standpoint, the answer to the theme question seems quite difficult to locate. However, based on the foregoing, a few possibilities may be proffered. Firstly, it could be thought that the pigs were simply allegorical representations of the Roman oppressors. The use of swine to depict the enemy seems quite plausible. A second possibility is that the presence of the swine in the narrative was simply a late insertion made into to the text, or an unrelated occurrence that was unfortunately added to the narrative. Next time we will complete our investigation by comparing the grammatico-historical and socio-literary methodologies.

⁶⁶ Ibid, 9.

From Occam to Creole: Kamala Harris and the *Immigrant-American identity factor* in the run up to the USA 2020 elections (a performative examination of Senator Harris's candidacy)

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Abstract

This investigation finds its *raison d'être* in Michel Foucault's analysis of the relationship between power and the political economy in the lectures given at the College de France between 1975 and 1979 (Venn 2009; 206). There the expansiveness of the work established the foundation for the demonstration of the intertwinement of the relationship between power, political economy and race (Venn 2009; 206). Through this process of intertwinement relayed through the Foucauldian themes of: economy, security, population and race and the *longue durée* of history we are made to apprehend his concept of biopower as a phronetic rather than epistemic way of apprehending self-discipline. Foucault has mined here Greek and Roman philosophical traditions and their link especially to Socrates as a means of apprehending this self-discipline as a constructing of self in the light of truth. Parrhesia, which was simply translated as "speaking truth to power [unequivocally]" could be apprehended as the umbilical link that Foucault sought to make between Graeco-Roman philosophy - its emphasis on the harmony between the way one lives [bios] and the rational discourse or account [logos], which one might or might not possess, that would justify the way one lives, - and a critical philosophy for the present dispensation. Foucault has sought to align this critical philosophy with the ability to autonomously fashion ourselves. Indeed, this Foucauldian apotheosis - the [bios] and the choice of collapsing of the latter, the [logos], into the former as a trope of agency - has potentially reconfigured the performative as a subversive trope; this is especially in regard to the discourses on race, gender, and the problem of colonization. However, although championing subjugated knowledge in these lectures, he has not gone far enough - he has not interrogated his own position

and the broader question of who is speaking as opposed to what is being said (Radhakrishnan 1996, 27-61). Further, Radhakrishnan concludes that Foucault cannot have a macropolitics because it would mean attacking his own position, as an elite Eurocentric intellectual and the concomitant inability to be anything else – working class, subjugated, oppressed or colonized (Radhakrishnan 1996, 27-61). This Kamala Harris investigation should therefore be apprehended as a post-colonial redress to the Foucauldian position.

Keywords: Biopolitics, Biopower, Creolization, littoral Neoliberalism, Horace Williams, Kamala Harris, Occam Razor.

Refresher on identity and the Harris family legacy

"I heard it today that she (Kamala Harris) doesn't meet the (birth requirements to run for U.S. Presidency Office) and by the way the lawyer that wrote that piece is a very highly qualified, very talented lawyer" (Reuters 2020, par.1)

The issue of identity generally, and Caribbean/Postcolonial identity in particular, has been associated with two perspectives; one essentialist and the other postmodern. The former assumes a kind of monolithic core/center that is cocooned within a labyrinth of artificially imposed selves which people with a shared history hold in common (Hall, 1990). Within the shared cultural codes of this definition, diaspora people in the two-thirds world have sought to galvanize themselves in their struggle against their respective colonial or metropolitan centers. This two-thirds colonized; one thirds (colonizer) division is the putative conceptualization that held the attention of the architects of the anticolonial struggle in the earlier part of the twentieth century, encapsulated in what became popularly known as the Negritude movement (the French Caribbean) and the Pan- African political project (the Anglo Caribbean).

The latter – the postmodern – assumes a rupture in the Brathwaithian Sense where the crucible of slavery and colonialism produces a self-consciousness among Caribbean people. This self-consciousness carries with it, not just an awareness of our past, but additionally, the continuous *play of history, culture and power* (Hall 1990, 224). It is only from this second position – the phenomenological – that we apprehend how diaspora people in general, and black people in particular (using the Brathwaite idyllic model of Caribbean Society) are positioned and subject-ed. This positioning and subjection are in the vista of the dominant regimes of representation through the effects of a critical exercise of cultural power and normalization (Hall 1990, 224). Hall's employment of *play* here, therefore, in part, refers to the bricoleur's demonstration of good faith or bad faith in his/her capitulation or resistance to the dominant regimes of

representation in their (diaspora peoples') autopoietic journey. Here resistance is not limited to scientific observation – as was evidenced in Fanon's employment of the Algerian Revolutionary Case Study to establish his anticolonial prescription – rather it may be apprehended additionally as performance or production where the bricoleur/performer is enmeshed in a complex machinery of different devices, networks or social conventions. As a case in point therefore Shymala Harris (Kamala's Mother) and her father Donald, in coming to the United States as immigrants from India and Jamaica respectively, and as prospective university students, chose to carry the children – Kamala and Maya – to civil rights conventions and protests; this because she wanted them to affirm and embrace their black identity ascription from the beginning of this sojourn.

The germane-ness of a performative perspective to this investigation.

Shotter and Tsoukas argue that practical wisdom and judgment (phronesis) is developmentally emergent within an unceasing flow of activity (Shotter and Tsoukas 2014, 377-396). This is in contrast to it being talked about as something hidden in the mind (ibid, 377-396). Within this labyrinth of activity, the dual foci of *felt emotions* as well as *giving linguistic expression to the former* become a critical part of the toolkit of seeking to establish a new orientation to one's surroundings. This process - epistemic cognition - has been at the center of Joe Biden's choice of a running mate in Kamala Harris. Goldmacher, Nagourney and Medina (2020) capture and contextualize this epistemic awareness when they argue that the selection of a running mate on the basis of geography – referring to whether or not they are able to bring their home state victory for the prospective presidential candidate – has long gone as a staple in the USA electoral process. Rather the current/felt emotion of systemic racial oppression and its radical empirical representation in the deaths of Michael Brown, Breonna Taylor, Floyd George, Daniel Prude has made gender and race (and the selection of the Harris metonymy) a necessary part of the democratic party apparatus' conduct of conduct.

This impact of the Harris nomination on conduct was captured in the director of Working America, Matt Morrison's comments, encapsulating the seismic experience within his labor backed political group of three million members:

This has sent a lightning bolt of electricity across a base that has been watching and waiting and looking for a reason to be excited about this race. I have a Black mother who is literally through the roof, and she is emblematic of the visceral excitement of the base that drove Barack

Obama to the White House (Morrison in Goldmacher, Nagourney and Medina 2020).

A similar lightning bolt was experienced in the community of Brown's town in the parish of St Ann's Jamaica on the night of the Harris' nomination where her father was born. Here eighty-one-year-old oral historian and parish native Omar Mustafa has name-tagged St Ann the *capital of the world*. This due to the Harris family appending their global footprint to a compendium of illustrious Jamaican immigrants to the USA; these were all native to St Ann, particularly the areas in and around Brown's Town. Further, though this Brown's Town village legacy encapsulated in the likes of Garvey, Marley, Belafonte and Harris has decibelled the issue of black civil rights to a global audience; Anna Kambhampathy (Kambhampathy, 2020), reminds us that while Indian Americans don't wish Kamala Harris to be pigeon-holed, they also do not wish to have her biracial heritage erased. That writer's aim here is to deconstruct/disrupt retentions of the Manichean Allegory around the civil rights' binary dialectic and the emphasis on the history of African-Diapora-over-representation and the under-representation of its Asian equivalent as purveyors of the struggle against antiblack racism. Rather, Kambhampathy problematizes the fixity of the boundary between civil rights and immigration using the Derridean concept of ipseity and difference. Here Kamala Harris is seen biographically/autobiographically as a metonymy of this civil rights/immigrant hybrid through the instrumentality of her grandfather PV Gopalan. He, within the context of the intransigent patriarchy of the fledgling postcolonial India, dug into his retirement savings to enable Shymala's tuition at UC Berkeley in pursuit of her graduate degree (Bengali and Mason 2019). Needless to state that Gopalan's decision and subsequent sustained support for his daughter, placed him in the category of a very unique minority, considered way ahead of their time.

In gist therefore, the visceral expressions from: *Working America*, *Brown's Town in Jamaica*, and *New Delhi (India)*, the home of PV Gopalan, may all be said to belong to the same discursive formation as forms of conduct (Foucault 1966, 168; Hall 1997, 73).

[Re]interrogating hybridization (creolization) as a trope of intentionality in its post-colonial context

The reference to *Working America*, *Brown's Town in Jamaica*, *New Delhi (India)* as visceral flash points: i) the black mother who is literally *through the roof*

ii) the meccanization of Brown's Town iii) digging into retirement saving funds in a typically fledgling colonial outpost to facilitate metropolitan university fees, all respectively point to a process of creolization. Here the latter is being divested of its organic/historical context - referring to the *sitz-im-leben* of Spanish Colonization of the 2/3 world, and the mesogenic offspring of colonizer and native. Rather creolization is presented as obscene caricatures of their respective European Enlightenment Ideals as metonymies of privilege and power, indeed tropes of resistance to the latter. In this sense therefore, of using detritus to exoticize empire, the former is apprehended to have intentionality. Gundaker drawing on Lee Drummond's Intersystem Approach to creolization apprehends this intentionality from the point of view of marginalized communities or *borderlands in motion*, however they are embedded in events rather than located in space (Gundaker 2000, 124-133; Drummond 1980, 352-374). The event under examination here is the upcoming USA general elections on November 3rd. Though the routine norms of a continued sense of displacement and deprivation characteristic of post-colonial studies continue to resonate in his work, Gundaker's broad intersystem approach is a radically different, trans-colonial, transindividual response to the zero-sum game of neo-liberalism apprehended in the Foucauldian concept of biopower and biopolitics. His variant of intersystem theory however, like Foucault, deterritorializes culture as a unitary construct, envisioning a world in which contact and variation are not aberrations from norms (2000, 126). Here his use of Africans and Europeans meeting each other prior to the period of the triangular slave trade first in Africa and then in the Americas along the Atlantic littoral provided a *creole* prototype in the skilled brokers, translators, mediators that were employed in the bartering of merchandise (Berlin 1996, 251-288; Gundaker 2000, 125). Central to these groups was the *issue of communication*. Therefore, they made the most of similarities and redundancies between them in order to optimize this goal (Gundaker 2000, 125). Concomitantly they also selectively loosened objects and activities from their moorings in these systems, treating them as resources to draw on as new situations warranted (Gundaker 2000, 125). Of interest is Ira Berlin's suggestion, that - in contrast to this pre-triangular-slave-trade- period, and on the cusp of its explosion,- the cosmopolitan nature of these skilled communicators was in very significant evidence. With the institutionalization of chattel slavery, this artisan population declined through enslavement and incorporation into the mass of less sophisticated captives from deeper in the African interior (Gundaker 2000, 130). In other words, the invasive nature of the chattel system, as a form of juridical-sovereign power, put paid to this creole prototype and its effective system of communication. He argues further, following the longitudinal research of Robert (King) Carter, that this cosmopolitan feature did not re-emerge on the other side

of the Atlantic – the American plantations – with the next generation; only after a new culture emerged on the plantation (Gundaker 2000, 130). King adduces that this cosmopolitan re-emergence resulted from two intersecting factors; Americanizing Africans as well as relabeling creoles as Africans, suppressing their cultural difference from the enslaved people who succeeded them on the transatlantic voyage (Gundaker 2000, 130).

Immigrant-American hybridity, the Harris metonymy and Creolization-as-method-of-warfare.

Research background

Bartlestone's (2001) apperception of the Foucauldian conception of the state as a discursive fiction, that is, - the result of a "series of speech acts or a system of statements" (152) – while fallacious in his overall understanding of Foucault – carries with it an ironic semblance of truth. This is in as far as the latter saw government not as a monolith in the Lockean sense, but rather as "an assemblage of institutions, *communication procedures*, knowledges, etc, with little overall unity and certainly a minimum of necessity or functionality" (Foucault 2007, 87-114; Coleman and Grove 2009, 492). It is in the context of Foucault's project to revise John Locke's contract theory by reinscribing it within the quotidian, that we have italicized communication procedures in the immediately above citation. Our intention here, is to retroactively point to the meeting alluded to in the previous section between Europeans and Africans; and the emphasis on communication, as warfare. In this vogue, Gundaker, following Drummond, apprehends creolization as internal variation and change, rather than uniformity and synchronicity. Further, he opines that "Cultures are neither structures nor plural amalgams, but a . . . set of intersystems" (Drummond 1980:34) that shape lived experience as participants reconfigure relationships among intersecting, interfering, and often hierarchical cultural systems to fit changing circumstances; we speak here of a context of racial warfare. In terms of further explication, the reference to state racism and the Foucauldian purview of Nazi administered genocide, threw up for his genealogical analysis separate, yet intersecting modes of race-war-compliant juridical-sovereign power cum biopower. In *the state must be defended* (2006) and *society, territory and population* (2007) respectively, Foucault presented these two varieties of power discursively, as core and edifice of a building. Here the core – juridical-sovereign power – organizes space on the disciplinary principle of centripetality – *ensuring that the smallest things are not abandoned to themselves* (Coleman and Grove 2009, 494). The latter – the biopolitical – demonstrates a centrifugal organization of space by – *allowing things to take their course*. This reinscribing of the subject within apparatuses of everyday society

through the instrumentality of speech/act - *ensuring that the smallest things are not abandoned to themselves (micromanagement); allowing things to take their course (laissez faire management)* – is Foucault’s accounting (contra contract theory), for private warfare in the normalizing society (Coleman and Grove 2009, 489-507). Further, [t]his accounting, can be read not only as an expansion of biopolitics in the form of discipline-biopolitics-racism; but at the same time geographically as a general space of circulation and freedom, buoyed by contrary spaces of considerably restricted freedom (ibid 489-507).

Research rationale

The United States of America (USA’s) 2020 national elections are overtly pregnant with firsts: i) the first biracial immigrant American candidate to run on a prospective presidential ticket ii) makes that the first biracial immigrant American female ...iii) all of the immediately preceding attended by the very real prospect of this individual, Kamala Harris, being the first president emerging from the previously mentioned cohort. Less obvious, is the seismic impact and implication this -set of firsts - poses for this critical epicenter of global capitalism, its transnational gatekeepers, and the strategic coalition/s that ensure the sustenance of subjugation and colonization of indigenous, immigrant and diaspora people as a community. Here I wish to highlight the harbinger of the Palestinian-Israeli Conflict, the skilled brokers, translators, mediators – *black lives matter*, their kindred relationship with synecdoches of subjugation and colonization in Gaza, television and cable networks inside/outside the USA – and the littoral from Ferguson Missouri¹ to Palestine (Lamont-Hill 2016). Of significance here, is the United States-Israeli coalition, having its historical underpinning in the Richard Nixon-Golda Meir era of Cold War politics. At that juncture, the decision to watch each other’s back by guarding each other’s interests – Israel’s in the United States Congress², and the US’s in the Middle East – had ensured that all along the littoral, juridical-sovereign power established the requisite micro managemental constraints on its more adventurous biopolitical, laissez faire management variety. What this has meant in terms of the television and cable networks in the United States is a quotidian vernacular that is more concerned about representation than reality, effectively executed propaganda (hasbara) more-so than truth (emet) ; in other words, *it matters not if justice and truth is on the side of Israel and the United States as its incestuous ally; rather the*

¹ Here Ferguson (Missouri) may be apprehended as synecdochical of what Said (2005) has apprehended as exiled communities and Gundaker (2000) as Borderlands; in other words, the indigenous, immigrant and diaspora as an outsider

² We refer here specifically to the American Israeli Public Affairs Committee and its seismic influence in determining US government policy towards Israel.

imperative was to depict their position -in the Gaza Occupation - as just and truthful (Netanyahu in Media Education Foundation 2016), this is in as far as these US networks take on the Middle East Crisis is concerned. The synecdochical epicenter of this incestuousness was graphically depicted with the joint sitting of the house of congress giving Benjamin Netanyahu a standing ovation for AIPAC³ election campaign contributions, and by extension, an open cheque for Israel's continued West Bank violations (Rosenberg 2016). In terms of cash returns on AIPAC quid-pro-quo investments, this has meant news networks in the USA intertwining, the narrative of Palestinian Terror on Jews over that of the latter's illegal occupation of West Bank territory with a proclivally suspicious approach to a Kamala Harris being attached to the Biden ticket; all this in their effort to effectively police the Ferguson-to-Palestine littoral. Therefore, the rationale for this investigation is to determine the extent to which a [re]-focus on the vernacular practices of these skilled brokers, translators, mediators – those of a bio-political (laissez faire management orientation) as well as those of a juridical-sovereign orientation - will provide a very few, and hopefully effective insights, on the fault lines of subjugation and colonization inherent in the 2020 US election race war. Here again, the assumption, following the lead of Drummond and Gundaker, is that the *simplest explanation* for the discriminatory practices between networks in the USA and their European counterparts, is that the political economy of the former and its form of Liberal Capitalism – that is one committed to the Judeo-Christian credo encrypted in the Nixon/Meir coalition – is the non-negotiable matrix of determination. That is the determination of who wins and who loses in the struggle for US electronic media space. However, as Gundaker et al will attest, the susceptibility of *Occam's Razor* to an overdetermination of meanings, has increased exponentially in this post Bretton Woods biopolitical era; this, for a set of reasons, two of which we examine here. First, the Cultural Turn of the 1970's has brought with it, a veering away from the reductionist approach to meaning, consistent with acculturationist and functionalist theorists' interpretation of cultural phenomenon (Jameson 1998). In a context where the venerated practice was to assume that social institutions were the primary producers and repositories of culture, the reflex was to conflate political and economic domination with that of the cultural. Rather, the alternative keyed to the complex mix of politics,

³ The American Israel Public Affairs Committee (AIPAC /'eɪpæk/ AY-pak) is a lobbying group that advocates pro-Israel policies to the Congress and Executive Branch of the United States. The quid pro quo relationship between the US government via its turning a blind eye to the Apartheid-like policies of Israel in return for joint Democratic and Republican election funding is graphically reflected in the supine Israel in return for joint funding to the Republican and Democratic parties for national elections, is graphically reflected in the supine approach to American cable and television network reporting under their proverbial mantra: Israel has the right to defend themselves against Palestinian Terror Attacks

economy and culture, is the researcher's attention to vernacular practices as to institutions (Gundaker 2000, 126). Secondly, the kleptocratic-neo-Fascist threat posed by the Trump era to the United States political economy and its mode of neo-liberal [political] practice, has exponentially disaffected the homeostasis between juridical-sovereign and biopolitical power, resulting in a boon for the latter; this is in the tactical advantages to the most colonized and subjugated in the war against the state (West 2020). This is in as far as these exiled communities have used the tactical advantage of their ballot in their war against the American State. The exhumation of the use of this kind of soft power has triggered what some academicians would apprehend as a crisis of choice in the concomitant political landscape. Here American networks have been caught between the proverbial Scylla and Charybdis; the current scramble to end the Trump Reality Show⁴ and the concomitant loss of the financial fringe benefits that come with it (including significant AIPAC funding) or to align themselves with the best reporting practices of the wider collegium of television and cable networks globally. Here the reflex would be an un-recalcitrant commitment towards unbiased reporting, despite the voyeuristic gaze of corporate and transnational power, and the scramble for their money. The rationale for this investigation is therefore to determine how the leverage of soft power palimpsestic to this crisis may be connected to Kamala Harris' selection to the democratic ticket and its evidence in the vernacular expressions at critical pre-election performance checkpoints. Further still, how creolization, as a trope beyond the metropolitan borders contributes to the complexity of this investigation.

Purpose of the Study

Kamala Harris's record as a public prosecutor and her current record as a junior senator – when examined as a whole -has appeared to be schizophrenic. To some of the pundits of the US liberal democratic system she was anything but a progressive reformer, and to some African-Americans in particular, she contributed to the aggregate misery of their reduced life chances. On the other hand, interviews with her as a junior senator have portrayed a tacit reinvention of herself as an ultra-progressive; being identified as one of those forces who will drive Biden to the Left if he is elected. For these, and other purveyors of the proverbial liberal-conservative continuum of American Neo-Liberalism, this ambivalence points – at best – to puerile uncertainty, not compatible with vice-presidential pedigree; at worst, a cause for mistrust.

The purpose of this investigation is to rummage into the creole tool box to determine if there may be potential ways beyond the reductionist approach of

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the simplest explanation, to grapple with this alleged schizophrenia. We refer here – in terms of the tool box metaphor – to the alchemy of languages, behavioral styles, and material repertoire associated with the social world, that scholars of intercultural situations viscerally intuit as being connected to behavior *beyond the borders* or alternatively, within the context of *borderlands in motion* (Madsen 2003 Gundaker 2000, 124-133; Drummond 1980, 352-374). Here, the intercultural or intersystemic situations that this researcher has given attention to is the race war in the Palestinian West Bank between the Israeli Government and indigenous people and in the United States between the current – Trump – government and the black population. We give specific attention to the propaganda campaign (hasbara) sic, as represented through the vista of the documentary: *Occupation of the American Mind – Israel’s Public Relations’ War in the United States* (US) (Mundovision Productions 2016). This campaign highlights the uncritical stance of US Television and Cable Networks (USTCN) towards Israel’s illegal occupation of the West Bank as well as the draconian tactics attended by the governing regime; this is in contrast to their European counterparts. The researcher uses the intersystem approach to draw lines of connection between this phenomenon and the narrative in the USA, as this narrative relates these skilled brokers, translators, mediators contrasting interpretation of Harris’s pre-election performance on critical appraisal check points⁵. Further, even beyond the antinomies of success and failure at these check points, are the anomalies that critics see as disturbingly puzzling; enthusiasts as *unnecessary baggage that should be expeditiously shed* if defeat in the 2020 elections is not to be stolen from the jaws of victory for Harris and her democratic party. This researcher looks to her code-switching/immigrant/inferior alter ⁶as the creolized trojan horse to explore these anomalies; we refer here to her Indian-Jamaican social world’s employment of what Nettleford apprehends as the creative imagination, to avoid the wholly assimilationist impulse of her superior American ego (Fanon 1961, 37-38; Nettleford 2003).

However, a caveat is instore those who limit creolization to this subservient rather than subversive understanding; Gray Gundaker continues:

The idea of creolization as an ac/culturative, even interculturative process between “black” and “white,” with the (subordinate) black absorbing

⁵ Our reference to pre-election performances give primary focus to: i) the senate hearings where senator Harris has distinguished her self in terms of her prosecutorial skills via questions posed to high public officials hand-pick by President Donald Trump since coming to office ii) the individual debates between aspiring candidates for the vice presidential and presidential offices cum vice-presidential debates between presumptive and incumbent iii) personal interviews with American television and cable network anchors iv) daily interaction with constituency and potential constituency members.

⁶

“progressive” ideas and technology from the white, has to be modified into a more complex vision in which appears the notion of negative or regressive creolization: a self-conscious refusal to borrow or be influenced by the Other, and a coincident desire to fall back upon, unearth, recognize elements in the maroon or ancestral culture that will preserve or apparently preserve the unique identity of the group. This quality of consciousness is recognized in all modern societies as one of the roots of nationalism (Gundaker 2000, 128).

Research Questions

To what extent are the neo-liberal tools associated with the Western Epistemology of Consciousness generally, and the United States national political arena particularly and its US Television and Cable Networks (USTCN) apparatus, an underdetermined means of assessing Kamala Harris’ pre-election performance in the regularized check points, for evaluating presidential-ticket-readiness?

To what extent is her American-Immigrant identity and its related-ness to Creolization an effective and efficient augment to such an analysis?

How may the Foucauldian concept of Racial Warfare explored through the cartography laid out by an intersystem approach and its relation to Creolization augment an understanding of the crisis of choice faced by the USTCN in their continued – less than critical- genuflection to the Judeo-Christian Credo as manifested in the historical Nixon-Meir Coalition?

Methodology/Method

In search of a methodological overview, this researcher has adopted the view from Grey Gundaker’s discussion on Creolization, Complexity and Time that an intersystem approach may be apprehended as a two-tier approach to the assessment of Senator Harris’s pre-election performance record. The first level draws on Occam’s Razor and his assertion that *pluralitas non est ponenda sine necessitate*, “plurality should not be posited without necessity.” The principle gives precedence to simplicity: of two competing theories, the simpler explanation of an entity is to be preferred. The principle is also expressed as “Entities are not to be multiplied beyond necessity” (Duignan 1998; 2015). It is in this context that we apprehend the liberal (left) to conservative (right) as an ideological – linear - continuum against which we assess Harris as a progressive criminal justice reformer, or conversely, one who does not fit the bill. The second tier poses the question as to what happens when creolization meets Occam? Here we wish to focus on the immediately above Occamian translation - *Entities are not*

to be multiplied beyond necessity – for the richness of meaning preserved in the deconstruction of Occam - into Foucault’s architectural adjustments to juridical sovereign power to effect the biopolitical variety. We draw on his definition of biopower as evidence of a direct counter positioning with Occam. Foucault writes of

[A] power that exerts a positive influence on life, that endeavours to administer, optimize, and multiply it, subjecting it to precise controls and comprehensive regulations (Adams 2017 par.4).

The insight corresponds with his triple adjustment to sovereign-judicial authority: i) *the biopolitics of the individual* - anatomo-politics of the human body, where individual bodies are kept under carceral observation, and if necessary, subject to punishment (Coleman and Grove 2009, 493) ii) *the biopolitics of the social* - “biopolitics of the human race” (Foucault 2006, 243). Foucault explains this as a remote and aggregate form of management which has as its goal making populations live in productive ways as well as insuring against the “random element inherent in a population of human beings” (Foucault 2006, 246; Coleman and Grove 2009, 493) iii) *state racism*- the return of a (decentered) sovereign right to kill at the heart of biopolitics, “unleashed throughout the entire social body” (Foucault 2006, 253; Coleman and Grove 2009, 493). The fly in the ointment is the multiplicative factor, the heteroglossia in the social body arising from these three adjustments.

Occam’s Razor and the creative imagination

In crafting a method therefore, the researcher has employed a vox media blog crafted by German Lopez as his data base, that does a type of cost/benefit accounting of what he labels as: *Kamala Harris’s controversial record on criminal justice explained* (Lopez 2020). This blog invariably captures the spirit of the first tier and its reductionist Ochamian focus, as a kind of Bentham hedonic calculus. He cites a contrasting mosaic of opinions interpreting her performance track record from district attorney to attorney general of California as evidence of the apparent contradictions to the consistent cartography of progressive law reformer that she has sought to craft. In his own attempt to *explain* these contradictions, Lopez posits the following:

But what seem like contradictions may reflect a *balancing act*. Harris’s parents worked on civil rights causes, and she came from a background well aware of the excesses of the criminal justice system – but in office, she played the role of a prosecutor and California’s lawyer. She started in an era when “tough on crime” politics were popular across party lines –

but she rose to national prominence as criminal justice reform started to take off nationally. She had an eye on higher political office as support for criminal justice reform became de rigueur for Democrats — but she still had to work as California’s top law enforcement official (Lopez 2020 par.8),

Palimpsestic to Lopez’s insight is the definition continuum between a modernist view of cultural identity posited at the beginning of this paper, and its postmodern variant. Closer to the former essentialist perspective where identity is deemed to be real, we are apprehending what cultural theorists have understood as cultural fluidity as an alternate translation to *the walking tightrope (balancing)* trope, this in the context of the hegemonic American Culture and its assimilationist posture and the creative imagination that the Immigrant- assimilated- alter brings to the table, in the face of the totalizing impact of the former. Therefore in the face of her recalcitrance to release people from prison after they were proved innocent, defending the California death penalty system in court, resisting calls to get her office to investigate certain police shootings; she concomitantly, pushed for programs that helped people find jobs instead of putting them in prison, refused to pursue the death penalty against a man who killed a police officer, implemented training programs to address police officers’ racial biases (Lopez 2020 par.7).

Here the pre-Bretton Wood totality of juridical-sovereign power is being implicated in what Mazrui understands as the second wave of globalization generally associated with the fledgling period of independence from the European metropolitan centers, and having two components; homogenization and hegemonization (Mazrui 1999; Burton 2009, 7). The former explains why the Gopalan family in New Delhi India, and the Harris family in Brown’s town Jamaica, under this second wave⁷ saw emigration to the neo colonial center of the United States as critical to their families’ self advancement. The latter - hegemonization - is why a Kamala Harris driven by higher political goals than law-enforcement, and recognizing that she had been signed by the dual omen of race and gender, negotiated untenured progressivism for shrewdness; especially at a time when the top cop was obligated to apply tough measures, which were very much the vogue, in dealing with crime.

At the other end of the littoral - in Gaza Palestine, the pervasiveness of the propaganda in regard to Israeli Occupation of Gaza and the West Bank was crafted in its own idiosyncratic vernacular, that underlined juridical-sovereign

⁷ The assumption is that the triangular slave trade provides the premiere exemplar of globalization.

power though paradoxically materializing as a post-Bretton Woods phenomenon. We refer to Israel's invasion of Lebanon in 1982 allegedly in an attempt to nullify the Palestinian Liberation Organization offensive. Concomitant to this attack was the launching of what generally is thought to be one of the most sophisticated media campaigns aimed at reconciling the aggressor-victim conundrum, under the scaffolding mantra asserting *Israel's right to defend themselves*; this in the face of blatant terror against Palestinian people (Jhally 2016). Here we recognize Frank Luntz as one of the critical contemporary gatekeepers - skilled brokers, translators, mediators, - policing the littoral between Palestine and the United States. As the pied piper who is credited for the tune to which virtually -if not- all US cable and television networks subscribe, in their trenchant focus on *Palestinian terror against Jews over the illegal Jewish occupation of Palestinian territory*; he has also taken responsibility for the melody to which the *white/Anglo-Saxon/protestant/Jewish sections* of the American Choir make de rigueur responses when assessing Kamala Harris' pre-election check-point performances. Again, the fly in the ointment is that where sovereign-juridical power traditionally had exclusive rights to this America to Palestine Corridor - metonymized in Luntz and other contemporaries of the Jewish-American Coalition - it has now become the home of uninvited electronic termites. We refer here to the proliferation of social media and internet new sources, video footage and high profile documentaries, that have facilitated linkage between Israeli terror against Palestinians, the human rights atrocities against blacks in the United States, and the rationale for the need to muzzle senator Harris as a synecdochical point-guard of the proliferation of soft - biopolitical - power; this is in the centrifugal sense (Jhally 2016).

Creole meets Occam

The second data base comes from South African comedian, writer, producer, political commentator, actor, and television host Trevor Noah's Today's Show and his getting-to-know interview with Kamala Harris (Noah 2020). We draw on his Daily Show for several reasons, some of which are: i) the researcher believes that as a stand-up comedian, his presentation package parodies many of the features associated with the latter - postmodern - view of discourse as - vernacular - practices as explored in the work of Foucault (19975-76; 1977-78) and indeed by Drummond (1980) and Gundaker (2000). These devices are reinscribed and multiplied in the quotidian experience of racial warfare ii) his interview with senator Harris provides an opportunity for a tacit creole redress to Ochamian reductionism; this deconstruction process being symptomatic of Drummond and Gundakers' work in intersystem theory iii) arguably, the elitist emphasis on power in the Foucauldian sense, is

synecdochically effected in Noah's graphical presentation, to the point of enabling the researcher to convey to the reader, the limitation to the former's view of subjugation and colonization (Radhakrishnan 1996, 27-61) iv) contingent on iii), the researcher is able to identify and isolate creole as a unique type of biopower emerging from beyond the boundary, a legacy of exiled cultural spaces (Said 2003).

Foucauldian discourse as previously indicated, is encrypted within the struggle between juridical-sovereign power and biopolitical power, crafted by the three adjustments mentioned at the beginning of this section. The multiplication – heteroglossia – derived from this triple-adjustment, is evidenced in this Harris's book-promotion you-tube interview by Noah. He graphically recaps her grilling Bret Kavanaugh, the recently promoted associate justice of the US supreme court, under the cloud of being so strategically positioned, to facilitate the protection of president Trump from criminal impeachment. Here *grilling*, that would normally be in the service of oppressive juridical-sovereign power – black America's final frontier/obstacle to desegregation of schools as a case in point – is now being re-deployed to exhume oppressive/disenfranchising/socially alienating information – a biopolitical trope. Further, this redeployment has resonance on the other side of the Ferguson to Palestine littoral, where Rula Jabreal points to John Snow, Channel Four Anchor in the United Kingdom, *grilling* Mark Regev about Israel's bombing of the Al- Wafa hospital in Palestine (Jabreal 2016). We may, in the context of this Ferguson to Palestine corridor, realign Harris's questioning of Kavanaugh, not only with immigrants from the boundary lands, but additionally with indigenous people's interests, metonymized by Snow, and diaspora people generally, in their race war against the Israeli-United States Coalition and its congress acolytes. If the reader senses a cosmopolitan underpinning to this corridor, it is deliberate; it may resonate with Frantz Fanon's *black skin white masks* very bold -literary- attempt to articulate WEB DuBois race war in the United States to a global audience (Fanon 1967; Wynter 2001, 31; Gagne 2007, 253). Here we observe intersecting threads of connection between post-colonial [l]iterature, the Black Atlantic sea coast (littoral) and a [l]iteral struggle of Palestinian/African/Asian diasporas encapsulated in Harris putting Kavanaugh's *feet to the fire*⁸; this, for being in bed with Jewish/American plutocracy.

Secondly, Gundaker presents a very intuitive example of a taxonomy that we may inadvertently grade from opulence to depravity – where the former

⁸ This metaphor only adds to Harris's increasing repertoire of firsts, we are referring to the first vice president who brings with her extraordinary cuisine skills to this office.

represents the quintessence of de-creolization, and the latter optimal creolization. The purpose of this facilitation is to make the point that the essence of creolization is variation and change, not uniformity and synchronicity (Drummond 1980 34; Gundaker 2000, 124). We have adopted this taxonomy in our examination of the performance check-points of Senator Harris in her run up to the November 3rd general elections. This taxonomy is ordered from what we consider to be: a) the most poignant expression of judicial-sovereign power – the senate hearings b) the next level is constitutive of the individual and vice presidential debates, interviews with cable and television network personnel cum book promotion- the interview with Noah would fall into this category c) finally the interaction with her extant and potential constituency members. From this taxonomy block, we have deselected two bytes of information for continued exploration. The rationale for this very limited deselection is (i) that our investigation has already covered sovereign power in terms of the grilling discourse, and under the force of subjugation and colonization, the lighted causeways it provided to the most disenfranchised; Fanon's wretched of the earth (ii) intersystem theory finds its exegetical strength in the qualitative connections that it is able to bring to the light of quotidian experience and the level of ummatic (visceral) support it is able to solicit in doing so, not in predetermined hierarchies. This aside, we have deselected, first of all the affable moment of self-disclosure about her growing up under the tutelage of her own admittedly amazing mother that Harris identified – this affability reiterated by her umbilical link with Noah's own single-mother's-maternal-tutelage – and compared this affability with what we will caption, as the juridical-sovereign hostility of her sixty minutes interview with Nora O'Donnell. My reference to hostility must be apprehended within the Foucauldian context of the reinscription of Lockean Contract theory into the quotidian- race-war - experience. Therefore, the *frivolity* label that has been attached by some television and cable networks to Harris's approach to O'Donnell's interrogation of i) her - allegedly - being maybe the most left-of-center senator on the democratic ticket ii) whether or not she intends with taking office to drive Biden to the ideological left, is being exhumed by this researcher as a trope of creolization ; here we apprehend the latter as a focus on livity before ideology (Gundaker 2000) . This refractive recourse to life experience as a primary way of understanding the world – which is the essential answer Harris posited to O'Donnell's quibble about forcing/ not-forcing Biden to the ideological left – is the trojan horse to neoliberalism and its antinomic approach to life. From Bob Marley to Stuart Hall, it has been employed as an insurance policy: against invasive questions into the financial worth of the former, against being ever out of touch with current experience in the latter (Marley 2012; Nealton 2016). The emphasis here in the

case of these three diaspora persons is on contingency not antinomy. In the case of Marley, the vitriol of the 1970's - 1980's Jamaica and the temptation to resort to the gun as answer to exploitative music producers, found its redress on two fronts; the catharsis of his music, and the recognition that the emperor Haile Selassie had levelled the playing field against injustice by bringing equal misery to the life of music producers (Marley 1973). In the case of Hall, the great pendulum swing of neo-liberalism had to find its resolution, in the currency of Thatcherism and its historical ramifications. For Harris it was the cash value of being raised by a single immigrant mother, and the cultural fluidity needed to survive as a black female prosecutor.

While this refractive recourse to life experience as a primary way of understanding the world, has been *chicken soup* for the creolized - working class, subjugated, oppressed, colonized - soul, it is considered an aberration to unbridled capitalism and its occultic obsession with freedom. Here, in deselection of the second bit of information from the *today show interview with Harris* to highlight this obsession claim, in the face of the Occamian reductionism underlying American neo-liberalism, we note what constitutes Noah's counter argument that he adds to his graphics to enhance the ethical appeal of his presentation. We refer to the insert that draws on Harris's walk through her constituency and invoking the code-switch from constituency oversight to that of top cop through the threat to lock-up parents or guardians who do not make sending their children to school a priority. Harris then satirically points to the fact that the strategy worked; evidenced by immediate - subsequent - enhancement of the schools' student populations. Her mimicry of the rumored response of the related parents to the damoclean threat of a lock-up obviously did her no favors in the eyes of neo liberal pundits, especially those who within the context of the conservative-to-radical conundrum sought to consign her to the "tough on crime tomb" and dock political points from her progressivist resume.

However, despite Noah's attempt to parody the searing questions that Harris nay-sayers will attempt to pose in regard to this tough love display by her as part of his comedy act, and his best intentions to have her shed this *unnecessary baggage* in light of her being potentially on the cusp of making history as vice presidential nominee, we argue this alleged faux pas provides an opportunity, to reclaim Kamala Harris as a cryolite agent. Again, we invoke Gundaker: "in practice, linear argument often constitutes a ...reinforcement for reductiveness that obscures cryolite variability because it aims to demonstrate predictability, an invariant connection between a "cause" and an "effect"" (Gundaker 2000, 127). The variability being referred to, constitutes Harris's

improvised switch from prosecutor to village enforcer to ensure that justice is achieved on behalf of the child in terms of her right to an education. Here the occultic preoccupation with individual rights and freedoms – as neoliberal trope – is being overturned by African communal ethics via the Nigerian – Igbo – culture and proverb 'Oran a azu nwa', which means it takes a community or village to raise a child. The same sentiment is echoed in proverbs of various other African cultures, such as the Swahili proverb “One hand does not nurse a child”, the Sudanese proverb “A child is a child of everyone” and the Tanzanian proverb “One knee does not bring up a child” (Sangonet 2010, par.2-3). For the neoliberal pundit, the concern was about what she said; for the challenged black community in her California constituency, the concern is about who is speaking. As a case in point, we may consider the incarcerated Jamaican dance hall artist Vybz Cartel being momentarily released to do a back to school concert at the start of the Fall Semester. The concern of the security forces as a metonymy of juridical-sovereign power would be centripetal – any incendiary statement that would be considered counter to the process of maintaining law and order; for the community it was the gangsta DJ who buss and pointed the way for them, out of the miasma of poverty and squalor- centrifugality. Harris as a cryolite encapsulates this Derridean paradox of ipseity and difference, of cop-on-the-beat and community enforcer (Pada 2007). Further, for cryolites this polyvocality is the norm, not an exception, for neoliberals it spells treachery to the progressive cause. Gundaker further argues that if one attends instead to the above networks of associations, to intersystems, it becomes easier to see how participants orchestrate shifts of identity and interpretive framing (Gundaker 2000, 127).

The shibboleth of the neoliberal at this point is to either *exoticize Harris as a prosecutorial anomaly* or to *universalize improvisation as a black – reference being made here to her biracial extract – endowment that is not shared by any other ethnic group*; in its answer-back to the western epistemology of consciousness, creole again balks at such a characterization. Focusing on either distinctness or universality can obscure important contextual information and purposeful ambiguities (Gundaker 2000, 128). The cultural wars around identity politics within a postmodern milieu, may be better redressed therefore, by primarily making theory accountable to the world – specific reference here being made to exiled/refugee/racially-marginalized communities – while eschewing narrow methodologies or isms – specific reference being made here to [A]merican neoliberalism (Radhakrishnan1996). Further, it means establishing productive dialogue between different disciplines and critical practices to establish common ground (Radhakrishnan1996).

Research findings and recommendation

The creole window has provided two observations that when read from the perspective of American neoliberalism seem contradictory to their progressivist construct, but we declare to be trojan horses that though falling outside of the scope of the conservative to liberal radar, finds its cultural identity resonance between modern and postmodern creolization (Williams 2020, 16; Fanon 1961, 37-38; Nettleford 2003; Gundaker 2000, 128). The first -modernist-observation, a choice of shrewdness above untenured progressivism, would suggest that being signed by the double threat of race and gender may have forced Harris into this negotiating position in light of her goal of higher political office. We draw here as a case in point on the cinematic interpretation of the great debaters from Wiley Collage in Marshall Texas of the mid 1930's where James Farmer (PhD) reminded his son to keep his eye on the ball (nevertheless) when given the great news that the latter was the youngest replacement selectee on the stellar team. This was an era when excellence for African and Asian diaspora from the colonies and the plantation economies of the American South was defined by the capacity to delay gratification; this was the trade mark of the native elites who replaced the colonial leadership in the fledgling days of independence. Further this was the stuff of which: Gwendolyn Simmons, Thurgood Marshall, Diana Nash, Charles Hamilton, Paul Robeson as movers and shakers of the civil rights movement, among so many others, was made. Still further, these individuals punched way above their weight levels - athletically, academically, and culturally; and prompted ascriptions like *likkle-but-tallawah* to be ascribed to their post-colonial territories and US counties of origin (Gray 2004; 2010).

The second-post-modern-observation probes more deeply into the 'evolution over time' linguistic and other discursive properties relating to text, talk and (cultural) context of minorities, immigrants and other peoples (Van Dijk 2008, 96). What this implies is that the subtle exhumation of the juxtaposing tensions between the individual and the communal, Harris as the cosmopolitan mix of the Americanized biracial woman on the one hand as top cop, and repressing the visceral difference between herself and the Bantustan vernacular that her black constituents understand. The rationale for this unearthing is the ocular blind-spot that occultic individualism, derived from American neoliberalism, has levied on American culture; in the context of the post Bretton Wood emergence of biopower and biopolitics. This has resulted in the travesty of

Harris as creolization metonymy, being emblematic of the two mantra terms of this green economy era; mobilization and mitigation, and yet, being hidden in plain sight. What was being missed by Noah and network pundits in their scramble to repackage Harris for full election readiness, is the cultural wars around identity politics within a postmodern milieu, which as indicated above,, is better redressed therefore, by making theory accountable to the world – specific reference here being made to exiled/refugee/racially-marginalized communities – while eschewing narrow methodologies or isms – specific reference being made here to [A]merican neoliberalism (Radhakrishnan1996). This Harris performance was vintage vernacular practice.

Limitations to the research

In order to increase internal reliability, and what Martin Barber apprehends as a defensible corpus of knowledge in this ethnographic investigation (Barber 2006, 163), we have captured both text and video – YouTube – footage to match theory in the former, with supportive evidence in the latter. However, the pro-Israel lobbyists may argue that a more varied use of documentaries rather than (Mundovision Productions 2016) singly would improve the reliability of information, in relation to varied interpretations in meaning. My response to this criticism is that the Mundovision consultation team gathered in terms of depth interviews demonstrated significant ethnic, racial, and ideological variability. However Max Blumenthal expresses what we believe to be the mantra of distinction that sets the high watermark of this documentary when he declares: “...everyone who decides that she/he is going to tell the other side of the Jewish/Palestinian narrative knows he has crossed a barrier...but have said to themselves they are willing to pay the price” (Blumenthal 2016). Here Blumenthal captures the quintessential spirit of the commitment to *good-faith-journalism*. There is very little sterner stuff than this to put the cap on this kind of ethnographic inquiry.

Conclusion

Western liberalism and its guarantees of ideological left-right insurance policies, have been shattered by the frivolities of creolization. This is not unlike the pre-Bretton-Woods scenario, where the iron-clad-castle of juridical-sovereign power fortified by treaties; Churchill – the few, Lincoln-Geddes burg and Jack Kennedy- inauguration, was shattered by the exhumation of its shenanigans to the global south. Here Foucauldian apparatuses: social media and internet new

sources, video footage and high-profile documentaries, cable and television networks, have been instrumental in this exposure. However, the zero-sum-game of American neoliberalism and its rooting in the Nixon-Meir (Judeo-Christian) coalition, poses a tsunamic propaganda challenge aided by power of their money. The research has argued that Kamala Harris – inadvertently or otherwise – has been a synecdoche of creolization, where its potency lies in its trojan horse characteristic. We refer here to the refraction through daily life experience as its primary reflex; the focus on livity before ideology. Still further we argue that the relationship between the former and the latter is one of contingency and not antinomy. Finally, we argue that the United States of America faces a probably unprecedented period in its history – an Armageddon – where exogenous-juridical-sovereign-power is in cataclysmic confrontation with the endogenous – biopolitical variant. The Harris metonymy and her performative pre-election practice of the latter challenges us to further explore how cryolite vernacular practice may be instrumental in the mobilization and mitigation against social inequality; this kind of pedagogical intervention is non-negotiable.

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**SAM SHARPE AND THE
FUTURE OF CARIBBEAN
THEOLOGY: The ToSS
Is Important!**

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Abstract

If Sam Sharpe had a way with words as all the evidence seems to point, in what way or ways did his linguistic capability influence the success of his mission to see a Jamaica devoid of the dehumanizing effects of slavery? And can we learn anything else from this national hero to aid us in our struggle to advance the cause to free ourselves from mental slavery, while at the same time celebrating the gains Sharpe and others have fought for? The paper explores and interrogates the potential of a significant part of the legacy of Daddy Sharpe as a way to continue the conversation of the ongoing project of Caribbean Theology in the 21st Century.

Introduction

The roots of Caribbean Theology may be traced to the formulation of theological objections against slavery by enslaved Africans. This represents the first stage. The second stage emerged with people like Sam Sharpe, who saw in the words of Jesus (“No man can serve two masters”) a powerful broadside against the colonizers who sought to prolong that which was inevitably doomed to fail. But it was not until the middle of the twentieth century when a representational gathering of the churches throughout the region met in Trinidad to analyze the Caribbean’s theological inheritance that things began to take shape.

One of the discoveries made at that conference was that serious deficits in terms of relevance attend the brand of theology that was inherited from the North Atlantic region. It was therefore decided from that point onwards that any theological enterprise in the region should purposefully engage not only academics and clergy, but the so-called laity as well. Right now laity, clergy, and the wider population are still basking in the sunshine of over sixty years of independence in at least two Caribbean states. Some West Indians are still celebrating the Twenty20 world cup trophies (male and female!) won years ago. Another cause for rejoicing, far less auspicious than the aforementioned events,

is the publication of the first theological monograph on Sam Sharpe. A brief review of this groundbreaking theological piece¹ follows.

Sam Sharpe's Legacy of Resistance in the Interest of a Re-ordered Society

Both the history of Caribbean Theology and its sequel represent in no small measure the legacy of the want-to-disturb-my-neighbour work of Sharpe, the youngest of Jamaica's national heroes. Like Yohann Blake and Theodore Whitmore after him, Sam Sharpe was a native of St James, and like his Master before him, Sharpe, was executed by the colonial powers of the day in the prime of his life.² He was viewed as a man of superior intellect by his peers—an attribute that fitted him well to function as a “counter-cultural prophetic force. . . . It is [also] arguable that the ability to inspire and persuade others to pursue action they would not have done under normal circumstances attests to the nature of” his sharp intellect.³ This and other qualities have convinced Dr Reid-Salmon (hereafter ‘the writer’) that the life of Sharpe is worthy of theological reflection in its own right. Following this, the writer then examines some of the views regarding the civil disturbance attributed to Sharpe's leadership just around the time usually celebrating his Master's first advent. Here the writer argues for a theological understanding of the event and suggests its relevance for a postcolonial engagement. The writer next turns his attention to an interrogation of the socio-political situation of Sharpe's day, with a focus on what he calls Black religion in dialogue with North-Atlantic misinterpretation of Christianity, in order to forge an authentic Black theology of emancipation. Just about half-way through his monograph the writer engages in a critical discussion of certain trends of contemporary theology that appear to marginalize “faith in Jesus Christ as liberator”⁴ and carries out his own ‘theological damage control’ in the face of the perceived challenge.

The second part of this section is more constructive and aims at showing how “Sharpe gave voice to his faith though (sic) his quest for liberation.” “Sharpe's faith,” we are told, “was born out of the contingencies, complexities, struggles and sufferings of Black” lives that matter, enabling him not only to make sense of life but also “sustained him as he encountered the terror of struggle” in pursuit

¹ Delroy Reid-Salmon, *Burning for Freedom: A Theology for the Black Atlantic Struggle for Freedom* (Kingston: Ian Randle, 2012).

² Historian Devon Dick (*The Cross and the Machete: Native Baptists of Jamaica--Identity, Ministry and Legacy* [Kingston: Ian Randle, 2010], 47) believes that Sharpe died in his twenties.

³ Reid-Salmon, *Burning for Freedom*, 5-6. It is now recognised that involvement in violent action was a last resort for Sharpe (cf., for example, Luther's posture on similar matters, according to K.D. Rathbun, “Shortcomings of the Reformation: Unity versus Purity in the Ecclesiology and Praxis of Martin Bucer,” doctoral thesis, UWI 2006, 29-30).

⁴ Reid-Salmon, *Burning for Freedom*, 54.

of liberation.⁵ The faith of the national hero is further fleshed out in terms of personal equality, justice, and what the writer calls “embodiment” – an intentional “identification with Christ’s own passion and commitment to human liberation . . . [that] serves as a model of liberating faith.”⁶ (Here the writer comes close to Callam’s thesis⁷ on how we can overcome racial divisiveness through the experience of Eucharistic ‘embodiment’.) In the closing chapters, the writer discusses in turn how the oppressed can be the agents of their own liberation, the vicissitudes of Caribbean people of faith in the Diaspora vis-à-vis the constructed Sam Sharpe theological paradigm, and finally, a summary of its interpretive significance. “While Sam Sharpe left no ideology, theology, philosophy, religious institution, party, or followers, he left a legacy to future generations. This legacy is the challenge to continue the work of equality, freedom, and justice in the cause of liberation. Also, this is the liberation of people’s minds so that they can have a clearer sense of identity and greater awareness of self-determination and freedom by how they live their lives.”⁸

In this paper I would like to continue the conversation by focusing attention on Sam Sharpe’s linguistic ability as a liberative resource and its implication for Caribbean theology going forward; but before that I make a couple of remarks. First, I think that both the writer and the publisher of *Burning for Freedom* should be commended for the timing of the tome (coinciding with Jamaica’s Jubilee celebrations). Caribbean publishers seem reluctant to consider works of theology, and who can blame them? Second, I believe we can all agree with the writer that the life of Sam Sharpe certainly challenges us to love God and his image-bearers sincerely and to seek to do the will of God in our generation with uncommon courage.

Although the writer is sympathetic to aspects of liberation theology as well as Caribbean theology, his vision is not limited to these expressions of reflection. He is perhaps rightly critical of Erskine, if indeed he seeks the locus of salvific activity outside the church. Erskine book⁹ is primarily about Rastafari, arguably the religious phenomenon with the greatest impact on the Jamaican society and to a lesser extent the wider Caribbean.¹⁰ A few others in recent times have sought

⁵ Ibid., 6. Reid-Salmon’s work on the faith of Sharpe also calls into serious question all those who posit a jihadist interpretation of the action of the national hero (e.g., Dale Bisnauth, “The 1831/2 Jamaica Slave Revolt: The Case for Holy War,” *CJRS* 21.1 [2007]: 28-44).

⁶ Ibid., 76.

⁷ Neville Callam, *From Fragmentation to Wholeness*. Valley Forge, PA: Judson, 2017; this was also inspired by the courage of Sam Sharpe. See especially pp. vii-x.

⁸ Ibid., 143.

⁹ Noel Leo Erskine, *From Garvey to Marley: Rastafari Theology* (Miami: University Press of Florida, 2007).

¹⁰ See, e.g., “Jah Lives,” <http://jamaica-gleaner.com/gleaner/20121021/lead/lead6.html>.

to chart the course of this movement.¹¹ Notwithstanding the Rastafarian influence in the culture, the church continues to make its mark, though it seems to some that it is not keeping pace with other institutions of social change.

Rastafari is not as old as the Messianic community in Jamaica. If it were, there is little doubt that it would certainly would have been in the forefront of the fight for “the African-Jamaican on his remote plantation, [helping to] destroy slavery and the West Indian sugar monopoly in England,” along with the evangelicals. What is doubtful though is that Rastafari would have established a white-black alliances based on religious convictions.¹²

If it is doubtful that Erskine has read the church’s role in liberation fairly, it is also questionable that the author of *Burning Freedom* has properly understood the writer of *From Garvey to Marley* on this point. Like Reid-Salmon’s monograph, Erskine’s monograph is an important pioneering effort. Erskine sees his work as a continuation of an earlier piece¹³ in which themes of struggle and salvation are explored. *From Garvey to Marley* develops these motifs against the backdrop of Rastafari reflection on bibliology, Christology and redemptive eschatology, with H.I.M. Haile Selassie as the focal point. In reading this book, one could very easily get the impression that it was written by an insider. This is how much the author's ‘Jamaicaness’ and understanding of the movement dominate; and this is how much his empathy with the Rastafari agitation for liberation from Babylon shines through.

My only disappointment, as noted elsewhere, is that Erskine did not interact with the programmatic work of Barbara Blake Hannah--the first Rasta to have put pen to paper on the movement. But otherwise Erskine has done an excellent job in outlining the beliefs and praxis of Rastafari which have so far resisted any attempt at systematization. In sum, *Garvey to Marley*, then, is much more positive toward Rastafari as a liberative force than *Burning for Freedom*. In other words, *Burning for Freedom* shares more in common with Caribbean theologians like Burchell Taylor (who, as far as I know was the first to advance the thought that Philemon’s slave initiated his own liberation)¹⁴ and Devon Dick (who also

¹¹ E.g., N.S. Murrell, *Afro-Caribbean Religions*. (Philadelphia: Temple University, 2010), 286-320; D. Vincent, *Messianic 'I' and Rastafari*. Plymouth: UPA, 2010; Ennis Edmonds and Michelle Gonzalez, *Caribbean Religious History: An Introduction* (New York: NYU, 2010), 177-202, and to a lesser extent, Dianne Stewart, *Three Eyes for the Journey: African Dimensions of the Jamaican Religious Experience* (NY: Oxford, 2005).

¹² Philip Sherlock and Hazel Bennett, *The Story of the Jamaica People* (Kingston: IRP, 1998), 177.

¹³ Noel Leo Erskine, *Decolonizing Theology: A Caribbean Perspective* (Trenton, NJ: African World Press, 1998).

¹⁴ “Onesimus—the Voiceless Initiator of the Liberating Process,” in *Caribbean Theology: Preparing for the Challenges Ahead*, ed. Howard Gregory (Bridge Town, Barbados: Canoe, 1995), 17-22.

emphasizes similar values of the national hero),¹⁵ than with the theological contribution of the latest world religion.

A word about our hero's fundamental frame of reference: *Burning for Freedom* also points to the central place of Scripture in the theology and self-understanding of Sharpe; this was what shaped his life and commitment to the will of God. For example, "When he was asked about the basis and reason for the revolt, Sam Sharpe responded by appealing to the authority of Bible Witness using claims such as 'No man can serve two masters' Matt. 6:24); 'If the Son therefore shall make you free, you shall be free indeed.' (John 8:36); 'Ye are bought with a price; be not ye servants of men' (1 Cor. 7:23)."¹⁶ It was this level of commitment that took him to the gallows, to the grave, to glory: "If I've done wrong . . . I trust I shall be forgiven; for I cast myself upon the atonement . . . I depend for salvation upon the Redeemer who shed his blood upon Calvary for sinners."¹⁷

Sam Sharpe's Language¹⁸ of Renewal in Pursuit of the Re-ordering of Society

Here, as promised above, I would like to continue the worthwhile dialogue of Sam Sharpe's legacy by looking at the communication skills of this hero as a way of doing third-millennium Caribbean theology. The research of Dick and Reid-Salmon has confirmed what we know already, that Sharpe was a master communicator. Thus we are not surprised to read the following testimony: "I heard him two or three times deliver a brief extemporaneous address to his fellow prisoners on religious topics . . . and I was amazed at the power and freedom with which he spoke and the effect which was produced upon his auditory."¹⁹ Their research also implies that this domestic slave was fluent in the

¹⁵ "The Origin and Development of the Native Baptists in Jamaica and the Influence of their Biblical Hermeneutic on the 1865 Native Baptist War, PhD thesis, University of Warwickshire," 2008. See especially, chapter 5 section 4 entitled Emphases of Sam Sharpe, pp. 249-258; idem, *The Cross and the Machete*, 105-121.

¹⁶ Reid-Salmon, *Burning for Freedom*, 28.

¹⁷ Ibid., 24.

¹⁸ From here on ToSS (the Tongue of Sam Sharpe). While this essay is forward looking, ToSS enables the writer to also draw inspiration from the twenty years of West Indian dominance in the game of cricket. Yes, it is true that nostalgia is like Jamaican grammar; it finds the past perfect and the present tense!

¹⁹ Reid-Salmon, *Burning for Freedom*, 5. Okeef Saunders (<http://jamaica-gleaner.com/gleaner/20121018/letters/letters4.html>) attributes the following to Sharpe: "Do you want to hear about the power in your hands?" Sam Sharpe bent down and took something from the ground. "What I got in my hand?" asked Daddy Sharpe. "A stone. I am holding up this stone; it is my hand which keeps the stone from falling. This stone depends on my hand, but my hand is gaining nothing from holding this stone. So I open my fingers, and look!" The preacher opened his fingers and the stone fell. "My hand was gaining nothing from holding up this rough old stone," he said. "It only causes my fingers to hurt. So I opened my hand and the stone fell. This is the power in my hand and in your hands. Our hands are holding up the estate owners, all the estate owners. We are not paid, neither do we have our freedom. So, my brothers, I think it is time that we open our hands."

King's language. This is significant, especially in light of Abrahams' observation that

The language of imperial Europe and its imperial god reinforced European overlordship and control. In the end it was that same language, the English language, and the Christian Bible which became the most powerful tools used by the descendants of the slaves in their liberation efforts and the forging of a place for themselves in an increasingly global environment. The language in which the black America Dubois defined the problem of the twentieth century was English. And he used it most gracefully and eloquently. The language in which Garvey exhorted black folk to self-awareness, self-respect, black dignity, black enterprise, was English. And he used it as shock therapy to redefine black awareness. The language of the British Empire became, in Asia, in Africa and in the islands of the seas wherever the Union Jack flew, the language of emancipation, of the struggle for freedom. Gandhi used it. Nehru used it like a poet. Mandela used it--though these three, and others, had not been deprived of their own native language. Italics added.

Abrahams went on to say, "Only those, whose forebears had endured the Middle passage, like Garvey and Dubois, *had no other*. So the English language, in this century, long before it became the world's first language, was mobilized and used in the service of the freedom struggle."²⁰ Sam Sharpe and others like him knew well the value of employing this language in a subversive manner. But it is not exactly true to say that "Garvey and Dubois, *had no other*." At least the former had his Jamaican, which became an even more powerful tool of emancipation, and I posit that the venerable Sam Sharpe did likewise, that is, he not only employed the language of the slave master as a tool of liberation; he also made good use of the developing Jamaican dialect available in his day (which in the rest of this paper we shall call the Talk of Sam Sharpe [ToSS]). But is this a reasonable assumption to make? The answer is in the negative, if we fail to come to grips with the notion that many like Sharpe were in actuality bi-lingual. They were both conversant and comfortable with the lines of discourse handed down to them as well as with the heart language of their own kind.²¹ Moreover,

Among the most widespread fallacies about slave societies in the New World is the belief that slaves were unable to communicate with each other because of the

²⁰ Peter Abrahams, *The Black Experience in the 20th Century* (Bloomington: Indiana University Press, 2000), 14-15; italics mine.

²¹ So, although details of his life are fragmentary (F. W. Kennedy, *Daddy Sharpe: A Narrative of the Life and Adventures of Samuel Sharpe* [Kingston: IRP, 2008] vii), Sharpe's bilingualism is quite a reasonable assumption. For a partial lexicon of ToSS, see idem, *Daddy Sharpe*, 379-382; F. G. Cassidy, *Jamaica Talk: Three Hundred Years of English Language in Jamaica* (London: MacMillan, 1961); E. Braithwaite, *The Development of Creole Society in Jamaica* (Oxford: Clarendon Press, 1971), 256, 334-336; Hyacinth Boothe, "Gospel and Culture—Accommodation or Tension? An Enquiry into the Priorities of the Gospel in Light of Jamaica's Historical-cultural Experience vis-à-vis Western Christian Civilisation," PhD thesis, University of St Andrews, 1988 (see especially p. 369 n.183 for a few Jamaican proverbs in ToSS).

wide diversity and mutual non-intelligibility of African Languages and dialects and because they ... were systematically separated....²²

The genesis of this heart language (ToSS) has been a matter of dispute among Creole linguists.²³ Some of these scholars hold to what is called the mono-genetic theory which traces all Caribbean Creoles to a common Portuguese based pidgin. Other linguists support the poly-genetic model which theorizes that ToSS and others like it have developed independently.²⁴ Along these lines, one writer rightly notes that, "It is absurd to assume, as has been the tendency among a great many anthropologists and sociologists, that all traces of Africa were erased from the Negro's mind because he learned English. The very nature of the English the Negro spoke and still speaks drops the lie on that idea."²⁵ This is similar to the observation of one missionary-translator²⁶ from Jamaica to Nigeria, "The Ibo language is a very fascinating study. The sort of English or Jamaica dialect . . . commonly heard on our streets in Jamaica contains many Ibo words. For example, *unu* for you, [and] *soso* for only . . . *The presence of these and other words in our every day speech seems to indicate that a large proportion of our people are descendants of the Ibos.*"²⁷

Whatever the proper account of how ToSS originated, the study of its linguistic character has progressed to the point where a dictionary, a writing guide and a grammar have been produced. And following the lead of Haiti and St Lucia, the Bible Society of the West Indies (in conjunction with Wycliffe Caribbean), is in the process of translating the entire Bible.²⁸ These are a far cry from the days of Sharpe when the preface to one of the accounts of ToSS reads in part, "This little work was never intended originally to meet the eyes of the public; the writer merely prepared it

²² Mervin Alleyne, *Roots of Jamaican Culture* (London: Pluto Press, 1989).

²³ See especially Gosnell L. O. Yorke's contribution to, "A Guide to Bible Translation: People, Languages, Topics" (edited by Philip Noss et al. Maitland Fl.: Xulon/Swindon:UBS, 2019), 163f.

²⁴ Salikoko Mufwene, "Creole Genesis: A Population Genetics Perspective." *In Caribbean Language Issues Old & New*. Edited by Pauline Christie (Bridgetown/Kingston/Port of Spain: UWI, 1996), 163-196.

²⁵ J. L. Dillard, *Black English* (New York: Random House, 1972), vii.

²⁶ Waibinte E. Wariboko, *Ruined by "Race": Afro-Caribbean Missionaries and the Evangelization of Southern Nigeria 1895-1925*. (New Jersey: Africa World Press, 2007), 89; italics original.

²⁷ While we agree with Oral Thomas ("A Resistant Biblical Hermeneutic within the Caribbean," *Black Theology* 6.3 [2008], 334) that essentially "cultural-literacy consciousness is a knowing about ourselves as Caribbean peoples," we question why knowledge of the vernacular is not a part of this construct, since "To be made a disciple is not the same as to become North American or European [but on the contrary, it is to affirm] the culture of the region, especially and including African cultural retention . . . [which may be] absolutely compatible with obedience and faith" (Garnett Roper, "Caribbean Theology as Public Theology" PhD thesis, Exeter University, 2011, 14). Nevertheless, Thomas's call for a broadened cultural-literacy consciousness is a welcome one; it is definitely in keeping with Delroy Reid-Salmon's desire to include "the Caribbean Diasporan experience . . . [as] an important and valuable source for theological discourse" ("A Sin of Black Theology," *Black Theology* 6.2 [2008], 154).

²⁸L. Emilie Adams, *Understanding Jamaican Patois: An Introduction to Afro-Jamaican Grammar* (Kingston: LMH Publishers 1991); *Writing Jamaican the Jamaican Way/Ou fi Rait Jamiekan* (The Jamaican Language Unit/Di Jamiekan Langwij Yuunit: Arawak, 2009); F. G. Cassidy and R. B. LePage, *Dictionary of Jamaican English* (Cambridge: University Press, 1967).

as a source of social amusement to such of his friends as of a literary turn.”²⁹ Sharpe and his companions no doubt amused themselves with the subtleties of their own language; they also learnt in short order that the better form of communication to advance their plan and to carry out serious business is indeed their own tongue.

Ironically, the English slavers from whose terror Sharpe sought freedom for his own people took an awfully long time to appreciate their own language. Just over two hundred years before Sharpe’s trial, a few Christians in England attempted to translate God’s word into their own language, but Church officials and the Oxon and Contab academicians vehemently opposed the thought of an English Bible.³⁰ Reflecting on this period of Anglo- history McGrath observes:

It is not generally realized that the languages of the elite in English society in the early fourteenth century were French and Latin. English was seen as the language of the peasants, incapable of expressing anything other than the crudest and most basic of matters. . . . How could such a barbaric language do justice to such sophisticated matters as philosophy or religion? To translate the Bible from its noble and ancient languages into English was seen as a pointless act of debasement.³¹

It appears as if Jamaicans have internalized the self-hate of their former overlords, because what took place in England centuries ago is now happening to Sharpe’s first language. It also seems as though we have forgotten that, as Davis has pointed out, “Cultural emancipation [also] involves the matter of popular language.” He continues,

Caribbean history is full of examples of those who exploited the masses of the people because of their persuasive speech and charismatic flair. . . . The presumed inability on the part of the lower classes to “speak properly” incessantly redounded to their own frustration and social rejection, and certainly barred them from assuming many rights and privileges which “better speech” afforded. . . . Emancipation [then] from below also involves a determination to educate the people of the Caribbean not for domestication but freedom and development.³²

Further evidence of self-abnegation may be seen in the vigorous debate over the not-so recently published Jamaican New Testament.³³ Most of the responses before the project was complete expressed the view that it is ill-conceived, and, if carried through, it will be a colossal waste of time and money. A few writers,

²⁹ Suzanne Romaine, *Pidgin and Creole Languages* (London: Longman, 1988), 7.

³⁰ Not so in Jamaica. It is more the middle and upper-class, and successive governments lacking the political will to promote such a project.

³¹ Alister McGrath, *In the Beginning: The Story of the King James Bible and How it Changed a Nation, a Language, and a Culture* (New York: Doubleday, 2001), 24 .

³² Kortright Davis, *Emancipation Still Comin’: Explorations in Caribbean Emancipatory Theology* (Maryknoll, NY: Orbis, 1990), 136-137 .

³³ Bertram Gayle, et al. *Di Jamiekan Nyuu Testament* (Kingston: Bible Society of the West Indies, 2012).

mostly academicians, have come out in support of the idea, pointing out that a possible reason for the poor performance of many of our young people in their English examinations is the failure of the education system to recognize ToSS as the mother tongue of the majority. They also pointed out that in other countries like Haiti and the ABC islands where the languages of the majority are duly recognized, the learning of French and Dutch, colonial languages like English, is made far easier. One seemingly strong argument for the continued marginalization of the Jamaican language is the ubiquitous character of English and the contrasting narrow confines of ToSS. But as French teacher turned theologian has pointed out:

French emerged out of the modification of the language of invading forces. In this case, that language was called Vulgar Latin because it was the language of the people – the average Roman citizen. Interestingly in France, it was regarded as the language of the educated. . . . According to [experts], Modern French developed from Old French which developed from Vulgar Latin and other linguistic influences, and Vulgar Latin developed from Classical Latin which developed from Archaic Latin.³⁴

Some prominent individuals who have spoken or written on what is now becoming the ToSS-English impasse include a former prime minister. He is a representative of those who strongly feel that the promotion of the Jamaican language at this time may be counter-productive to the proper grasp of English, the official language since independence. But perhaps the most worthwhile contribution to the debate so far is that of Gosnell L. Yorke, a Caribbean scholar who served as NT professor at the University of Kwazulu-Natal as well as professor extraordinarius at the University of South Africa. Dr Yorke spent about fifteen years in Africa and was for ten years a Bible translation consultant with the United Bible Societies. Professor Yorke informs us that our region is witnessing what he calls a linguistic phenomenon in that the four European languages that were imperially imposed on our African ancestors are now undergoing a process of creolisation. What he means by this is that the early slave settlers of Jamaica, for example, “were forced to creatively adapt” the language of their European overlords and their adaptation blended with the various west African languages to produce before long a new authentic language we now call Jamaican Creole (ToSS). Professor York goes on to say that:

Since the various Bible translation agencies in the Caribbean are driven by the defensible conviction that all 6,000 or so languages currently spoken in the world at large are equal, that English is only one of them, and that God does speak most compellingly to each of us in our mother tongue or heart language . . . it is not at all surprising that the Haitian Bible Society, the Bible Society of the

³⁴ E. Christine Campbell, “Language and Identity in Caribbean Theology,” in *A Karios Moment in Caribbean Theology*, edited J. Richard Middleton and G. Lincoln Roper (Eugene, OR: Pickwick, 2013), 25.

Netherlands Antilles, and the Bible Society in the Eastern Caribbean have already translated and published . . . the complete Bible or at least the New Testament in some of the Caribbean creoles.³⁵

We are informed as well that ongoing translation work is also going on in Belize and the French Antilles – and, further afield, in many parts of Africa.

A few contributors to the debate, some as far as Canada and the USA who are largely in disagreement with the likes of professor Yorke, appear to say that TToSS only has entertainment value.³⁶ For instance, where else in the world do they go to a shop and order *wan drinks and two patti!* Or where on earth do competent speakers of their mother tongue drop their aches at *Arba* Street and pick it up at *Heast* Street? However, all this does not do away with the notion that Jamaican is indeed a language in its own right.

Again we cite professor Yorke’s insightful comments on the matter:

After all, Jesus himself is known to have spoken Aramaic, his own mother tongue, and not only Hebrew, the language of the Jewish Scriptures but (and if He did at all) also the two dominant languages of his day, namely, the commonly-spoken Greek which was made possible by the colonial exploits and exploitation of Alexander, the Great, who lived and died before His time or Latin, the official language of the conquering Romans-those who ruled the world when He both lived and died; when He uttered His life-changing words and performed His life-changing works. And if Jesus showed no hesitation in embracing Aramaic, His mother tongue, in His conduct and conversation with others around Him, including when dying on the cross, then why should one hesitate do so in Jamaican-if that just happens to be one's mother tongue?³⁷

In John 3:7 this same Jesus is reported to have said to Nicodemus: “Marvel not that I said unto thee, Ye must be born again”. This, of course, is the King James translation of a fairly well known text. What apparently is not fairly well known is that modern English has not really improved on this rendition due to the fact that its pronominal system is sometimes quite vague, especially in the second

³⁵ Cited in *Acts: A Contextual Commentary* (Kingston: EMI, 2020), 240.

³⁶ Ironically, linguistic prejudice does not discriminate, as the following admission demonstrates: “I must, in common justice, confess here that for many years I had viewed the Greek of the New Testament with a rather snobbish disdain. I had read the best of Classical Greek both at school and Cambridge for over ten years. To come down to the *Koine* of the first century A.D. seemed, I have sometimes remarked rather uncharitably, like reading Shakespeare for some years and turning to the Vicar’s letter in the Parish Magazine! But I think now that I was wrong: I can see that the expression of the Word of God in *ordinary workaday language is all a piece with God’s incredible humility in becoming Man in Jesus Christ*. And, further, the language itself is not as pedestrian as I had at first supposed” (J. B. Phillips, *Ring of Truth: A Translator’s Testimony* [London: Hodder and Stoughton, 1967], 18; italics mine). If *Koine* Greek was the “ordinary workaday language” of the First Century, TToSS is perhaps the supreme example of such in the Twenty-first. As donor and receptor languages, they have combined well to give us the Jamaican New Testament.

³⁷ Cited in Samantha Moshia, *New Testament Theology: Identity & Ideology* (Kingston, JA: EMI, 2019), 35.

person. Therefore, one finds the same verse translated in the New International Version (NIV) as: “You should not be surprised at my saying, You must be born again.” In the King James language of 500 years ago the distinction between ‘you’ singular and ‘you’ plural is clearly marked by the pronouns ‘thee’ and ‘ye’ respectively; but in the NIV there is no such clarity, except for a footnote to the effect that the second occurrence of the pronoun in question is plural.³⁸

This is not the fault of the NIV translators; it is the weakness of the Queen’s English in modern dress. Other European languages such as German, French and Spanish, can make the distinction and so bring a better understanding to the verse. There is still another language that says it better than modern English: *No badda friten seh mi a tel yu dis: unu haffi bawn agen!* The same insight can be gained from passages like Genesis 3:1 and Luke 22:31.

Interestingly, ToSS is quite challenged when translating contexts where the Greek emphatic pronoun *egō* (‘I’) is used. The pronominal system of ToSS routinely glosses ‘I’ as *mi* (see Fig. 1 below). In my judgement this is quite okay when the verb is not accompanied by *egō*. English encounters the same difficulty. So how then should this type of emphasis be reflected in the Jamaican language? This is where enrichments from the language of Rastafari (Dread Talk—a post-Sharpe phenomenon) may prove helpful.

Figure 1: Pronominal System of ToSS (with English glosses in parenthesis)

Singular	Plural
1 st <i>Mi</i> (I)	<i>Wi</i> (we/us)
2 nd <i>Yu</i> (you) ³⁹	<i>Unu</i> (you)
3 rd <i>Im/Shi/i</i> (he/she/it)	<i>Dem</i> (they)

The first work to attempt a comprehensive analysis of the language of Rastas was done by Joshua Peart, adjunct professor of education at the Jamaica Theological Seminary. His stated objective was to investigate the relationship among the English language, Jamaican Creole, and what he called ‘Dread Talk.’⁴⁰ After briefly outlining the evolution of Rastafari, Peart stated that “It is uncertain how long after the inception of the movement this distinct way of speaking (sc. Dread Talk) developed,

³⁸ Cf. John 3:11.

³⁹ *A ongl Jizzas wan kyan siev piipl, ... Nobadi els iina di uol worl kyaahn siev yu.* (It is Jesus alone who is able to save people ... No one else in the whole world can save **you**); Here—that is, the last word in JNT—the Greek is first person plural, and last word. (καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι **ἡμᾶς**. Emphasis added)

⁴⁰ Joshua F. Peart, “A Caribbean Study on Dread Talk.” Paper, Linguistics Dept., UWI, 1977.

just as it is difficult to say at precisely what time French or Spanish began to break away from Latin, or what time they became separate languages.”

In exploring the relation between ToSS and Dread Talk, Peart observed that the two linguistic phenomena are so close that the line between them is “blurred in some areas . . . and much sharper in others. . . . The genetic relationship between ‘Dread Talk’ and English [however] is much more definable.”⁴¹ In seeking to answer the question as to whether Dread Talk is a language or a dialect, Peart concluded that it is a dialect of ToSS with the caveat that Rastas do not use pure Jamaican “because it has been influenced by imperialist/Colonialist mentality and subjugation.” The unique feature of Dread Talk, Peart, further observed, is its creative employment of the pronominal ‘I’.⁴²

Less than a decade later, Pollard published a programmatic and linguistically sophisticated paper as part of a symposium on Rastafari. Her focus was upon the lexical items of Dread Talk, particularly the distinctive pronominal form. Pollard classifies Dread Talk under three main categories. In the first category we have “known items bear[ing] new meanings,” for example, the term “forward” becomes in Dread Talk “leave” in the sentence, “I man a faawod.” The second category, observes Pollard, encompasses “Words that bear the weight of their phonological implications with some explanations.” For instance, the English “oppress” morphs into “downpress,” as in the sentence “Weda di man did blak ar wait an im dounpress me now iz stil siem ai a bon/whether the man is black or white, and he oppresses me I am still the one suffering.”⁴³ Pollard summarizes the third category thus:

The pronoun “I” of SJE [Standard Jamaican English] gives place to /mi/ in JC [Jamaican Creole] and is glossed as I, my, mine, me, according to the context. It is this “I” of SJE that has become the predominant sound in Rastafarian language though its implications are far more extensive than the simple SJE pronoun “I” could ever bear.⁴⁴

McFarlane’s contribution is an attempt to analyze the distinctive pronominal against the backdrop of popular Jamaican culture, loosely within the framework of Western philosophy. “Rasta I-words,” asserts McFarlane, “form a well-knit semantic and lexical family structure.”⁴⁵ Within this linguistic framework Rastas are able to simultaneously resist the culture of subservience imposed on those of African descent as well as affirm their new epistemological paradigm in contradistinction to

⁴¹ Ibid., 5-6.

⁴² Ibid., 10-14.

⁴³ Velma Pollard, “The Speech of the Rastafarians in Jamaica.” In *Caribbean Quarterly Monograph: Rastafari*. (Kingston: University of the West Indies, 1985), 34.

⁴⁴ Ibid., 35ff.

⁴⁵ A. McFarlane, “The Epistemological Significance of ‘I-n-I’ as a Response to Quashie and Anancyism in Jamaican Culture.” In *Chanting Down Babylon: The Rastafari Reader*. Edited by Nathaniel Murrell, William David Spencer and Adrian Anthony McFarlane (Philadelphia: Temple University Press, 1998), 107.

that of a dominant Western brand.⁴⁶ The Rasta also uses the pronouns of ToSS but with the following exceptions: for the first person singular it is I or I-n-I or I-man.⁴⁷ For the first person plural I-n-I is used almost exclusively.⁴⁸ Thus the recent rendering of Matthew 5:21-22 in ToSS is like this:

Unu nuo se dem did tel unu faada dem se, 'no kil nobadi' an anibadi we kil smabadi, dem ago a kuot-ous an di joj ago se dem gilti an rait dem aaf .Bot ier wa mi [egō]⁴⁹ a se, jos beks wid unu bredda ar unu sista, an unu afi go a kuot, an did joj ago se unu gilti an rait unu aaf!

The 2011 edition of the NIV reads:

You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' But I [egō] tell you that anyone who is angry with a brother or sister will be subject to judgment. (NIV 5: 21-22).

Whereas the weakness of the NIV is the failure to reveal the plural character of the second person pronoun, that of ToSS is its inability to highlight the emphatic first person, *egō*. There is seldom a perfect translation; this notwithstanding, there is no doubt in my mind that Dread Talk⁵⁰ at this point makes a valuable linguistic contribution to Jamaica Talk (a.k.a. ToSS). At this point a linguistic model may be employed to explore the question of the distinctive function of I-n-I. "We employ language in thinking (cognitive function), to give injunctions (imperative function), to make emotional gestures (emotive function), to maintain inter-personal relationships (integrative function) and to effect a change in someone else's status (performative function)."⁵¹ Obviously, the Rasta employs the subject pronoun

⁴⁶ Ibid., 108-119.

⁴⁷Richard Allsopp, *Dictionary of Caribbean English Usage* (Oxford: Oxford University Press, 1996), 30; Yasus Afari, *Overstanding Rastafari: Jamaica's Gift to the World* (Kingston: Senya-Cum, 2007), 114.

⁴⁸According to Bruce J. Malina, "Understanding New Testament Persons" in *The Social Sciences and New Testament Interpretation*. ed., Richard Rohrbaugh (Peabody, MA: Hendrickson, 1996), 44-45, "Even though all people on planet earth, as far as we can verify, use the word 'I' and its equivalents, the meanings invested in that word in the various social systems of the world are often radically different. . . . The way people deal with the self can be plotted on a line whose extreme axes are individualism (awareness of a unique and totally independent 'I') on the one hand, and collectivism (awareness of an 'I' that has nearly everything in common with the kinship group and its spin-offs)." This is further explored in *Messianic 'I' and Rastafari in NT Dialogue: BioNarratives, The Apocalypse and Paul's Letter to the Romans* (Plymouth: UPA, 2010).

⁴⁹ Cf. Liam Martin's rendition (*De Hola Biebl: A I-atic Vosian*, vol. 4 [NP: CreateSpace, 2010]): "But I-man seh to de-I . . ." He might have missed the plural form of the second pronoun, or just chosen not to render it as such.

⁵⁰Rex Nettleford (in Joseph Owens, *Dread: The Rastafarians of Jamaica* [Kingston: Sangster, 1976], iv) was convinced that "The Rastafarians are inventing a language, using existing elements to be sure, but creating a means of communication that would faithfully reflect the specificities of their experience and perception of self, life and the world . . . [it is a] relexification of African forms into the language of the [slave] masters."

⁵¹ D. V. Palmer, "Pauline *Charismata* and the Twenty-First Century" *Binah* 1(1996), 20.

cognitively, emotively and possibly in the last sense as well. What some may find surprising is the imperative function, perhaps best described in the following analysis:

The I-words of Rasta talk, though stated in the indicative mood, are guided by the form and principle of the imperative "I". . . . The power of the "I" lies in its ability to command the self; its reflexiveness is its strength, and its purpose is to create a new identity and meaning for the speaker [performative function?]. Rastas take instructions from no one outside of themselves . . . all commands come from within unless issued by a Rasta to "an unbeliever". So even though it sounds odd to have the imperative in the first person it makes "Rasta sense" to be directed by the I, buttressed by I-n-I.⁵²

This function of the 'I' resembles the Hebrew cohortative which "lays stress on the determination underlying the action, and the personal interest in it."⁵³

If the African influence on TToSS is already established, one wonders if the Semitic influence on Dread Talk (the cognate of TToSS) is not somehow intruding into the peculiar imperative 'I.'⁵⁴ Whether we acknowledge the contribution of Dread Talk or not, we need to find ways to talk to and with our people--every stratum of our people, in such a way as to maintain their dignity while ensuring the advance and expansion of their liberty. Caribbean theologians and other church leaders have tried their best to communicate the gospel and its implications for the lived-experience of the people of God as they seek to heed the call of Sitahal that theology in the region must be "of, for, by and with the *people*" as a matter of priority.⁵⁵

To ignore the language(s) of the majority in our theologizing while continuing to privilege the tongue of the minority is a recipe for stagnation at best and a courting of God-talk disaster at worst. In the case of Jamaica, both the official language and TToSS are needed for meaningful progress in the educational⁵⁶ and theological arenas going forward. The time for me to say, "I-n-I used to be indecisive, now I'm not so sure" is at an end.⁵⁷

⁵² McFarlane, "The Epistemological Significance of I-n-I," 108.

⁵³ Emil Kautzsch, et al. *Gesenius' Hebrew Grammar* (Oxford: Clarendon Press, 1910), 319.

⁵⁴ Amharic scholar Peter Cotterell (*Language and the Christian: A Guide to Communication and Understanding* [London: Samuel Bagster & Sons, 1978], 152), points out that pronominal 'I' is one of the most stable linguistic elements; it is numbered among a "basic list of words which are known to be change-resistant. . . . That is to say, after the lapse of one thousand years any language would be found to have 86 per cent of these words retained without essential change." For more on this, see D.V. Palmer, *Pronominal 'I', Rastafari and the Lexicon of the New Testament* (Ann Arbor: ProQuest, 2008).

⁵⁵ Harold Sitahal, "Caribbean Theology" *Caribbean Journal of Religious Studies* 14 (1999), 9.

⁵⁶ See Ronnie Thwaites on the linguistic challenges of PEP, *The Daily Gleaner*, October 9, 2018.

⁵⁷ Here we register hearty agreement with Kortright Davis ("Two Caribbean Theologies of Freedom: The Romney Moseley- Kortright Davis Debate" *Princeton Seminary Bulletin* [1993], 36) that if indeed "Columbus is a metaphor for the Caribbean endemic disease, then Caribbean theology has to struggle to be a part of the therapeutic process that throws Columbus into remission by firm and appropriate emancipatory

Summary and Conclusion

Social re-engineering begins with a vision of a better future, and a better future for Jamaica in particular and the wider Caribbean in general stand to benefit from the recognition of the great potential bilingualism presents.⁵⁸ This we believe is what liberator Sam Sharpe and company realized and actualized; so did Moses in north-east Africa; so did Jesus in south-west Asia.⁵⁹ Some of them died and others thought that was the end of them. That was exactly what they thought of Sharpe's Lord and Master as well. But he rose from the dead. Sharpe has not done so yet, but what he envisioned in terms of a society minus slavery is (*mutatis mutandis*) our reality. One of his tools used to craft an alternative society and promote human flourishing was the uncanny ability to subversely communicate with the oppressor as well as to conversely talk with the oppressed to eventually ensure the liberty of both. Campbell says it better than I:

[T]he fight for Emancipation, the fight for Independence still continues. This is a fight against mental slavery. It was easy to identify the injustice of physical enslavement. It has been easy to identify the injustice of economic exploitation. It has been easy to identify the injustice of social stratification and political victimization. But, it has not been so easy for the oppressed to be conscious of the bonds of 'identity indoctrination' and its relationship to the other forms of bondage. Alexander the Great understood this relationship. He recognized that to truly conquer the world, he had to Hellenize it. And, Greek culture did become the world's culture.

Campbell continues:

An important element in his battle on the cultural front was the philosophers, whose weapons were words – potent weapons indeed, as language is “a medium for projecting social identities” . . . Caribbean reality needs reconstruction. It was constructed with language as a tool of oppression. This has led to a loss of identity – a loss of our true identity. It has led us to demean what is uniquely ours while we embrace what is not ours nor can be – the life and identity of our oppressors. This is part of the reality that we need to deconstruct before reconstruction can take place.

imperatives and practical guidelines. Or else it will remain just a miserable component of the same disease.”

⁵⁸ Bearing in mind that the “central and enduring character of Christian history is the rendering of God's eternal counsels into to terms of everyday speech.” Lamin Sanneh, “Bible Translation and Ethnic Mobilization in Africa,” [157-84] in *New Paradigms for Bible Study: The Bible in the Third Millennium*, edited by Fernando F. Segovia et al. (London: T & T Clark, 2004), 161.

⁵⁹ Two extraordinary individuals not unfamiliar with oppression; the latter, we believe, was fluent in Aramaic, Greek, and possibly, Latin.

She concludes that “Language has been a tool of exploitation. Now it is time to reclaim this gift from God by using it as a tool of liberation. We must, therefore, listen to the arguments of the linguists and acknowledge the worth of [ToSS].”⁶⁰ We have to agree then with another luminary from afar that “we are not yet free; we have merely achieved the freedom to be free.”⁶¹ Emancipation from mental slavery is not only possible but achievable. We have the tools from below to achieve it and the grace from above to live it—a lesson from the man they called Daddy Sharpe.

⁶⁰ E. Christine Campbell, “Language and Identity in Caribbean Theology”. “This is a world,” notes Jo-Anne Ferreira (“Language Matters: The Heritage Languages of T&T,” *UWI STAN* [April-June 2012], 39), “where bi-/multi-lingualism is normally, valued and encouraged by many countries . . .” including Trinidad and Tobago where bilingualism and bidialectism “are recognized in the 2010 Language and Language Policy,” a move that Jamaica in particular should consider; cf. *Human Rights & Human Development Issues in Jamaica* (Kingston: UNDP/Arawak, 2003), 126 [‘Universal Declaration of Human Rights,’ Article 2].

⁶¹Nelson Mandela, *Long Walk to Freedom* (Boston: Bay Back, 1995), 624.

**HOME-SCHOOLING STRATEGIES
FROM A SECONDARY SCHOOL
TEACHER**

Kimshaw Aiken

Author

***How to Build Your Teaching
Muscles***

Hopefully, by the time you are reading this, the COVID-19 Pandemic will have passed its worst and life will be regaining a sense of normality. However, wherever we find ourselves it is important as Christians to remain hopeful and composed.

As a teacher¹ who is aware of how overwhelmed some parents would have been, trying to home-school (and in some cases, while trying to work), I have written a few practical tips which are spinoffs from what I use in the classroom. Hopefully, you will find these helpful during the summer break, as well as a way of maintaining your children's engagement with school work, so that they will be ready to tackle the new school year in September.

The most important strategy I use whenever I am not at my strongest before a class of students of different abilities and maturity levels is to pray

¹ Kimshaw Aiken is a teacher and a writer. She has recently written: *How to Build Your Teaching Muscles: Ten Strategies to Boost the Engagement of Challenging Learners*, available on Amazon. More teaching tips can also be found on her website at <https://howtobuildyourteachingmuscles.com/>

a silent prayer that God will lend me his lenses in that moment, so I can see them through His eyes. This has always successfully defused my irritability, and enhance my drive to lead with Love.

1. Remind your child ever so subtly that you are the facilitator during school hours.

It is a good idea to set up a schedule for your child to do work which I am sure many of you have already done. It is also best to find a specific room/area for teaching to take place. How about labelling that area as well? For example, **Grade 9 Hastings** (Use your last name). This does not only create a sense of familiarity to *the real thing* but also reminds your child that you are in charge in this domain. Be firm but fair. Children respond well to consistency and have the potential to become disciplined overcomers and diligent superstars with your help.

2. Avoid pandering to their every whimper or need for 'justice'

'I need to pee', 'My brain hurts,' or 'This cannot be a healthy system of education'. The force of the complaints will vary based on the age and intellect of the child. The key is to trust your gut. Do they absolutely need to pee right now, or could they wait a few more minutes of uninterrupted time? Children can be quite strong at adding pressure so they can identify loopholes in your methods. They may even do a bit of parent shaming (a criticism of your methods). Do not give in. The reality is at their schools, they know they are not allowed to use the bathroom just on a whim. In many cases they need a pass and cannot go during class time if they do not have a medical reason. I suggest you create a bathroom pass as well and observe how it is used. Encourage them to use the bathroom before home schooling starts. As it relates to parent shaming, you need to be strong. Because you may already doubt yourself, you may not realize it, but you may show that you agree with them that you do not know what you are doing. No matter your level of intellect, you can help. Based on my years of teaching experience, there is one thing I observe, and that is, a child does better when someone they trust is beside them and struggles with them. It

is not about you being *right*, it is about you being *present*. Keep your presence there even if you are feeling a bit awkward and irrelevant.

3. Remember to timetable Games.

Interactive Games are underrated. You need to set time for educational games. I do not mean to send them off to play *Fortnite* or something on the computer- play a game that involves stimulating conversation and competition. One popular one is called 'Just a Minute'. You could select a category, like 'Fruits'. Set the timer and the player must speak about fruits for one minute without saying 'uhm' or pausing too long. Points are to be gained for getting to 1 minute. After the minute, switch roles and start the game again. This builds vocabulary and imagination. Games build relationship.

Keep thinking about whether you can stretch the challenges in the games further. If so, do it! In many cases, children are very loyal, so the next time you sit with them to do their task, they will remember how you allowed yourself to play a game with them when they know you would rather be cooking or doing something 'more important'.

**69TH GRADUATION
CEREMONY OF THE UCZ
UNIVERSITY**

ON

FRIDAY, OCTOBER 25, 2019

GUEST SPEAKER

GOSNELL L. YORKE (PhD)

OF

**THE DAG HAMMARSKJÖLD
INSTITUTE FOR PEACE AND
CONFLICT STUDIES (DHIPS)**

**THE COPPERBELT
UNIVERSITY**

INTRODUCTION

Madam General Secretary of UCZ, Rev. Dr. Kabonde

The Two Presbytery Bishops here present

The Chancellor, Prof. Dickson Mwansa

The Vice Chancellor, Dr. Kondolo (and his Senior Management Team)

Members of the University Council

Faculty and Staff

Graduating Class of 2019

Supportive Parents, Guardians, Sponsors and Well-wishers

Ladies and Gentlemen

One does not normally invoke the name of Cicero, the great Roman Orator, Jurist, Politician and even Priest and that of William Shakespeare, the famous English Playwright, in the same sentence. But, on auspicious occasions like this, ladies and gentlemen, I wish to submit that a link can readily be established. For Cicero, for example, at the foundation of all virtue is gratitude and, somewhere in his voluminous works, Shakespeare has one of his characters declare that, “sharper than a serpent’s tooth is a thankless child.” Essentially, what both good gentlemen are saying is that it is a good thing to be thankful.

And thankful indeed I am today for the kind invitation which was extended to me by the Vice Chancellor and his Senior Management Team to serve as your Guest of Honour at this, the 69th Graduation Ceremony of UCZ University here in Kitwe.

QUERY: what can I possibly say to you as Graduands, the Graduating Class of 2019, who are about to leave UCZ University whose Mission is: “to seek and impart knowledge that transforms the society through selfless service and values that promote the wellbeing of all God’s creation?” Or whose Vision is: “to be a premier Christian University of excellence in pursuit of knowledge that is empowering, upholds the dignity of all creation and brings the fullness of life?”---“fullness of life” as language which echoes those of the Aramaic-speaking Jesus as translated into Hellenistic Greek, the *lingua franca* of His day, namely (and as transliterated): “*ego elthon hina zoen echosin kai perisson echosin*” (I have come that they may have life and have it in all its fullness)?

Well, for the few minutes at my disposal, kindly allow me to attempt to address you as a “trinity” of sorts – not as Father, Son and Holy Spirit, of course, but in my three-fold capacity as: 1) Lecturer in, and Coordinator of, the PhD Programme in DHIPS at CBU; 2) A Trained Bible Translation Consultant, serving here in Zambia and elsewhere in Africa; and 3) As one who was born in, and hails from, the African Diaspora.

I. DHIPS

Named after Dr. Dag Hammarskjöld, the Swedish Second Secretary General of the United Nations (UN) who, under somewhat mysterious circumstances, lost his life in September 1961 in Ndola while on one of his UN Peace Missions to next-door Congo (as it then was) but the DRC (as it now is), DHIPS is fully endorsed by the Government of the Republic of Zambia and, in some sense, is the brain-child of H.E. Dr. Kenneth

Kaunda, Father of the Nation as the First President of the Republic – a Nation, as we all know, which celebrated its 55th Anniversary of Independence only a day ago and a Nation, as per the current Preamble to the 2016 Amendment to the 1991 Constitution, prides and promotes itself as a “Christian Nation”, as contentions as that self-designation might be in some quarters. It’s a “Christian Nation” Agenda whose task it is for the Ministry of National Guidance and Religious Affairs (as created in August 2016) to actively promote. Of course, we are all also mindful of the fact that it was exactly one week ago (October 18th) that we celebrated what has now become an annual Day of Prayer, Fasting and National Reconciliation.

As an Institute, DHIPS seeks to promote peace and to manage and/or mitigate conflict of all sorts—be it interpersonal, inter-ethnic, inter-religious, inter-denominational, international or gender-based conflict. DHIPS is also committed not only to the socio-economic and political development of the Nation (and Region) but, in the language of one of the core values of UCZ University, to: “upholding the dignity of human life.”

And with that said – and before my allotted time runs out, ladies and gentlemen--allow me to direct your attention to the second part of my tripartite presentation, namely, that of my current role as a trained Bible Translation Consultant, serving here in Zambia and elsewhere on the continent. In fact, I just returned from Portuguese-speaking Guinea-Bissau in West Africa where my responsibility there was to mentor and monitor African sisters and brothers in their on-going translation of the Bible from its original languages of Classical Hebrew, Aramaic and Hellenistic Greek into two of their mother-tongues called Balanta and Bijagó. Incidentally, here in Zambia, in addition to the complete Bible or, in some cases, the New Testament, which already exists in Bemba, Chokwe, Kaonde, Lala, Lamba, Lozi, Luvale, Nyanja, Tonga, Soli and others, the Bible Society is currently overseeing the translating of the Bible into Ila, Nkoya and Tumbuka, among others.

In “quizzing” the Dean of Studies of UCZ University on the phone a few days ago, in preparation for my presentation today, I was made to understand that, as a Graduating Class of 2019, you are either in education or in theology/religious studies. That is, you are a Class of Teachers and Preachers.

As a Bible Translation Consultant, my challenge, therefore, to you today is that you should endeavor to make as much use as possible of the indigenous translations of the Bible in your teaching and preaching ministries. The truth is (and both psycho-linguists and socio-linguists would readily confirm this), God speaks most compellingly to us in the language of the heart or the mother-tongue. It is for that reason, for example, that I have already made the recommendation to the Ministry of National Guidance and Religious Affairs of the Government of the Republic of Zambia that attempts be made to incorporate, more and more, the indigenous translations of the Bible into the various

primary and secondary school curricula—especially in classes which deal with Civic and Religious Education.

As important as English, the Official Language is, as a medium of communication, research has shown consistently that the active promotion or use of the indigenously translated Bible in either classroom or congregation helps not only to boost the self-esteem of its speakers but also to enhance both the academic performance of students in the classroom and a more meaningful engagement with Scripture in the congregation. I am always taken aback by how “illiterate” some of our most brilliant university students—right across the continent-- sound when asked to read a portion of Scripture in their mother-tongue. Invariably, many of them end up fumbling and stumbling over the syllables.

And now to the third and final section of my relatively brief presentation—pointing you to the fact that I was born in, and hail from, the English-speaking Caribbean as an integral part of the vibrant African Diaspora.

II. THE AFRICAN DIASPORA

By the way, ladies and gentlemen, your eyes are not playing tricks on you. You are not experiencing an optical illusion, as it were. You are in fact looking not at a foreigner *per se*, as your Guest of Honour today. Instead, you are looking at a Fellow African in every way. Apart from the fact that my wife is a proud born and bred Zambian (yes, I said ZAMBIAN), I was also born in, and hail from, what the African Union (AU) rightly regards as its 6th Region—encompassing all those of us, at least, who, like me, were born in the African Diaspora. This claim finds its justification in the 2003 amendment to the *Constitutive Act* of the AU (Article 3 [q]). Technically, then, the AU is not only comprised of the “Big Five” Regions covering the continent, namely, the East, the West, the North, the South and the Central Sectors and Sections of it but, to repeat, the AU now encompasses the African Diaspora as its 6th Region as well. That is to say, ladies and gentlemen here assembled, all of us constitute what UNESCO refers to as “Global Africa”. In fact (and, unfortunately, this is one of the best kept secrets) the UN has designated the current decade as the International Decade for People [like you and me] of African Descent—stretching from January 1st, 2015 to December 31st, 2024.

In light of that, allow me, if you will, Graduating Class of 2019, to issue another quick challenge before I “sink into silence”, as it were. And that is: Consistent with one of the Objectives of UCZ University from which you are about to graduate and to which each you will forever be linked as either an alumna or an alumnus, namely, an objective which sought to cultivate in you a spirit of service to the community, may I encourage each of you--especially the Preachers among you—to explore the possibility, at some

appropriate time during your ministry, of not only seeing Zambia as your community to serve faithfully, diligently and well but, further afield, to see the larger community of the African Diaspora as well. I urge you to do what Rev. Elizabeth Chirwa and, perhaps others, have done or are doing. I happen to know that Rev. Chirwa, a dear Friend and Colleague, served, with distinction, in Jamaica for a number of years. Query: Why not consider going and doing likewise? Why not consider going and serving, for a season, in one of the Caribbean Islands – be it in Jamaica, Barbados, Grenada, St. Kitts-Nevis (my own Island Nation of birth), Trinidad and Tobago or elsewhere in the African Diaspora? Again I ask: Why not?

III. CONCLUSION

And with that mission-driven question reverberating within the chambers of your minds, Graduating Class of 2019, allow me, ladies and gentlemen, to now “sink into silence” but not before, once again, thanking the Vice Chancellor and his Senior Management Team for extending their kind invitation to me to serve as your Guest of Honour today.

And so to you, Dr. Kondolo, Vice Chancellor, Sir: *Natotela sana*/Thank you very much. And to you, Graduating Class of 2019: May God be with you both now and forever or, as the Balanta speakers of Guinea-Bissau would say in translating the word, “forever” (*para sempre* in Portuguese): *Mbusa mbus*. Amen.

**GOD & PATOIS IN
JAMAICA**

Oscar Green

MA Theology (candidate)

CGST

Introduction

Theology defines the study of God in its general application; language, on the other hand, indicates a system of communication used to express thoughts, ideas, and feelings. Therefore, the theology of language describes a vehicle of communication that is used to articulate thoughts, ideas, or feelings about God and the things concerning God. God can be found in every language, tongue, and speech of the world because it is God who created them all. Jesus told His disciples to evangelize the entire world with His gospel, to every nation, tribe, and tongue. This includes Jamaica and the Patois language.

What Is Language?

The Webster's New Universal Unabridged Dictionary provides the following definition for language: Human speech used to express ideas by words or specific coherent sounds, for communicating thoughts. Language consists primarily of the oral utterance of speech sounds. When persons express the same sounds representing their ideas, the expression of these sounds communicates their thoughts and ideas to another through the organ of hearing (Dictionary. 2003).

Language articulated sounds can be represented by letters, marks, or characters which form words. Therefore, at the written level, language can involve words that are organized into sentences, either written, printed, or engraved, and presented for viewing. Language can also involve speech or the expression of ideas specific to a peculiar nation. Additionally, the inarticulate sounds expressed by animals of their feelings and wants are uttered by instinct and understood only by their species. (Dictionary. 2003)

Language, therefore, is not only an enunciated verbal expression; it can also be classified as nonverbal communication such as body language, and sign language. Sign language, a system of communication using visual gestures and signs, as used by the hearing impaired. Body language, on the other hand, takes the form of facial expressions, body movement and posture, gestures, eye contact, and touching. All these are vehicles of expressions of thought and cultural development (Humboldt 1988).

In the book of Genesis chapter eleven, we note that, up to that specific point in human development, the whole earth spoke one language (Gen 11:1). And mankind decided to build a tower extending up to heaven (11:4). It was at that time God confused their language, so that they may not understand each other's speech (11:7), and scattered man all over the earth, resulting in each linguistic grouping having a different dialect (11:8). This Biblical record accounts for the diversity of languages we have today. The Bible sometimes uses Language, Tongue and Speech synonymously as seen in the following passages; (Gen 10:5,11:1, 7; Deu 28:49; II Ch 32:18; Ezr. 4:7; Act 1:19; 2:8, 22:2; Rev 7:9). However, the word tongue is generally used to describe the speech of a specific nation; (Gen 10:5; Deu 28:49; Ezr. 4:7, Act 21:40; 22:2) and language is sometimes used as an umbrella term that describes every tongue and speech (Gen 11:9; Acts 17:26; Rev 7:9).

The Theology of Language

Theology defines the study of God, and language indicates a system of communication used to express thoughts, ideas, or feelings as defined above. Therefore, the theology of language is a study of the systems of communication used to articulate thoughts, ideas, or feelings about God and the things concerning God.

Smith (2002) argues that it is established that God is a transcendent and infinite being, at least from the Judeo-Christian perspective. However, human language is confined. Human language, therefore, would appear to reduce God to ephemerality. Therefore, in terms of language within the confines of human intellectual capacity, can divine existence ever be made known? Smith asserts that language and theology provide the protocol for any encounter between the physical and the spiritual, and this encounter is found in the manifestation of the Logos i.e., the Son of God (Smith 2002).

According to Scott (2017), the primary goal of the Theology of Language is to define the meaning of religious sentences and utterances. Generally, religious sentences are expected to possess a religious subject matter or a religious utterance. Scott further explains that the rudiments of religious subject matters should incorporate a variety of constructs such as states of affairs or properties, God, deities, angels, miracles, redemption, sinfulness. Most attention, however, has been devoted to the meaning of what we say about God (Scott 2017).

In the Scriptures, there is evidence of numerous language themes. These language themes are used by the Prophets, Jesus, and His disciples. Some of these themes are: love, mercy, salvation, and redemption, to name a few. I would like,

however, to use Satire, as an example. Encyclopedia Britannica defines Satire as, “an artistic form, chiefly literary and dramatic, in which human or individual vices, follies, abuses, or shortcomings are held up to censure, employing ridicule, derision, irony, parody, caricature, or other methods, sometimes with an intent to inspire social reform” (Elliot 2019). Wilson (2003) asserts that this theme is used pervasively in scripture; therefore, its biblical reality is undeniable. Satire is used in speech that is considered sarcastic or insulting for the sole purpose of ridicule and rebuke: (Neh 13:25; Ps 94:8; Isa 3:16-17; Eze 23:19-20; Amos 4:1; Mat 3:7, 12:34; 15:14; 23:15, 17, 24, 27, 33; John 8:37, 44; I Cor 4:8; Gal 3:1, 5:12; Php 3:2; Heb 5:11). The referenced scripture verses are but a few of this colorful literature pervading scripture. An example is Jesus calling the scribes and Pharisees “a whitewashed supulchre” (Matt 23:27).

When you examine the various contexts of biblical literature, it is found that this kind of language is only used in response to sinful acts such as ungodliness, adultery, oppression of the poor, hierocracy, and pride. I conclude that this type of language should only be used by Christians with an intent to confront and expose sin, and to invoke a response of repentance (Mat 5:22) (Wilson 2003).

God and the Patois language

(Gad an di Patwa langwij)

The word Patois (or (Patwa) is French and carries the meaning: rough speech or dialect. This word sometimes conveys a negative undertone (Gladwell 1994). Patois represents a language spoken within a country, state, or area that is dominated by two or more languages, and the dialect language is a derivative of the mixture of those dominant languages.

In Jamaica, Patwa is sometimes called African English because of its two main influences are, English and the different flavors of the African vernacular. Patios is the post-indigenous language of the Jamaican people which began its evolution in the 1600s, as a result of the English slave owner’s insistence that African slaves who worked on their sugar plantations, not speak their native tongue (which they did not understand, and for fear of the slaves planning insurrections) but adopt the English language (Gladwell 1994). This infusion and influence of the European and African cultures created the Jamaican patois in its evolved state. Patois shows the lexical and grammatical features of both English and African languages.

Patwa is the mother tongue of approximately eighty-five percent (85%) of the reported 2.7 million Jamaicans living on the island. Jamaica is largely a bilingual nation, with Patwa co-existing with English; however, there are several in-between varieties (Di Jamiekan Nyuu Testament 2012).

Stewart (2005) studied the connection between the tradition of African-derived language and religious forms and their influence on the Jamaican religious culture. Stewart’s study shows, that African people in the diaspora have forged their language,

religious rituals, and theological formulations by intermixing it with some of their African traditions to produce a unique blend. Stewart noted that the derivative of these Afro-centric traditions in historical and contemporary Jamaica are Myal, Obeah, Native Baptist, Revival/Zion, Kumina, and more recently, Rastafari. These religious movements have formed the indigenous theological corpus for the Jamaican and Caribbean culture (Stewart 2005).

Does God Speak Patois?

(Yu tiink Gad chat Patwa?)

The word of God was revealed to His inspired servants, who wrote with fervor to proclaim His infallible truth to all mankind. The Bible indicates that God's Speech is potent; it creates, it kills, it resurrects, it restores, it comforts. But what language does the Omnipotent one speak, and how does man understand him? In the discourse between the children of Israel and Moses in Exo 20:18-19, they begged Moses not to allow God to speak to them: "And all the people saw the thundering, and the lightning, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, speak thou with us, and we will hear but let not God speak with us, lest we die." At that time, it is obvious God spoke in a language that they understood; not for His benefit but for them.

Jamaicans have always prayed to and worshipped God in the Patwa, believing that God understands the language. However, the translation of the New Testament Bible into Patwa suggests that God is not only listening and understanding the language when they speak it, but God also speaks to them in Patwa, not as a foreigner but as one who embraces and understands the nuances of Jamaican language and culture (Erskine 2013). What language does God speak? God transcends all languages of the world; it was He who created them all (Gen 11:1-8).

The God in the Patois Bible

(Di Gad iina di Patwa Baibl)

The Holy Bible has been translated into thousands of languages and dialects worldwide for the sole purpose of fulfilling the mandate in the "Great Commission," spreading the good news in all the world to every creature (Mark 16:15; Matt 28:16-20). This begs the question: does the translation of the Bible into another language diminish the sovereignty of God? Does it dilute the word of God in any form? Cannot the person who hears it be convicted of sin? Absolutely! I have heard countless preachers who do not have a grasp of the Queen's vernacular preach the word of God in Patois on many occasions, reading from the Holy Book and translating it into Patois and have won

many souls for the kingdom. The Jamaican Patios Bible speaks of the same God that is portrayed in the King James version and all the other translations. (Rose 2016), (*Di Jamiekan Patwa Baibl chat bout di same Gad dat den shua iina di Kin James Baibl an di resa di adda buuk dem*)

Erskine (2013) questions whether the translation of the New Testament in Patwa will reverse the idea among Jamaicans of the inherent superiority of the English language over Patois or whether Jamaicans may now begin to understand that no language or culture is excluded from being the bearer of Scripture or divine truth and that no language or culture has exclusive access to divine truth (Erskine 2013).

In a not so recent BBC News Magazine article, Pigott (2011) informs us that the Jamaican Patois Bible has now been published, with a preliminary publication of the Gospel of St Luke entitled, "Jiizas - Di Buk we Luuk Rait bout Im", (Jesus: The Book Luke Wrote about Him). The author stated that from his observation of the reading of the Patois Bible it seems to have an electrifying effect on those listening. "Several women rise to testify, in patois, to what it means to hear the Bible in their mother tongue. "It's almost as if you are seeing it," says a woman, referring to the moment when Jesus is tempted by the Devil. "In the blink of an eye, you get the whole notion. It's as though you are watching a movie... it brings excitement to the word of God." (*a it put bashment iina Gad wod*).

According Pigott (2011), the Rev Courtney Stewart, General Secretary of the West Indies Bible Society (who has managed the translation project) insists the new Bible demonstrates the power of patois. Mr. Stewart also stated that the project is largely designed to bring scripture alive; it also has another important function - to rescue patois from its second-class status in Jamaica and to enshrine it as a national language. Additionally, Mr. Stewart concluded; "The language is what defines us as Jamaicans; it is who we are, patois-speakers." This patois Bible represents a bold new attempt to standardize the language, with the historically oral tongue written down in a new phonetic form (Pigott 2011).

Pigott (2011) further stated that the primary purpose of the Patois Bible project is to allow Jamaicans and Christians to associate with a Bible with which they can truly identify and understand better. Moreover, it will help to change the perception of those who believe that Jamaican Patois is not a suitable medium for communicating the message of the Gospel. On this score, Rev. Courtney Stewart further states, "The Scriptures have the greatest impact when you hear it in your mother-tongue; so this translation to Creole is affirming the Jamaican speaker's language and is very, very powerful!" (Pigott 2011).

Speaking in Patois Tongues

(*Chatn iina Patwa Tuungs*)

The Greek term *glossolalia* is a compound of the words *glossa*, meaning "tongue or language" and *laleō*, "to speak, talk, chat, to make a sound" (Strong 2007). This Greek expression appears in the New Testament in the books of Acts and First Corinthians. Speaking in tongues is listed as a gift of the Holy Spirit (I Cor 12:10). On the day of Pentecost 120 sisters and brothers in an upper room gave linguistic witness to the endowment of the Holy Spirit by utterances of languages they had never previously learned, and spoke in the languages of at least sixteen countries and ethnic groups that were gathered in Jerusalem for the festival of 'Shavuot' (Feast of weeks) (Stone 2009, 63). The second chapter of Acts recounts the phenomenal occurrence of the endowment of the Holy Spirit on these disciples as they spoke in other tongues (Acts 2:4). The diverse assembly of people gathered there was utterly amazed when they heard the disciples speaking in their native tongues and witnessing of the wonderful works of God (2:11) (Rose 2016). (*Di oul hiip a piipl dem dat did deh deh did frietn cause dem ier dem a chat iina dem langwij bout how Gad good*)

Now to clarify the point that the tongues that the disciples spoke were not just ecstatic utterances or unintelligible speech but known languages, note that the people gathered there understood what they were hearing (Act 2:6) (Hyatt 2002, 110). Now if God through the Holy Spirit endowed them with these new languages, cannot the same God allow persons to speak in the tongue of Patois for the same purpose as on the day of Pentecost? However, if this utterance is being displayed in an audience of foreigners then it would require an interpreter as instructed in I Cor 14:27.

Keener (2009) confirms that tongues provide the catalyst for the multicultural audience's acknowledgment of God's supernatural activity (Acts 2:5-13), and the opening remarks for Peter's discourse (2:14). Moreover, tongues do not appear capriciously, as one possible sign among many. But rather, it relates to the Acts' theme enunciated in Acts 1:8 as a Spirit-inspired, cross-cultural witness. Luke records that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (2:4). Peter clarifies the occurrence as biblically inspired-prophetic speech, remarking that it fulfills the prediction of Joel the Prophet (Joel 2:28) (Keener 2009, 58-59).

Conclusion

(*Mi suu dun nou*)

The languages of humanity were given by God to engender communication of thought and ideas—and preeminently—to offer thanksgiving and praise to the Giver. It is through language, we understand people, ourselves, and the world around us. Within this context, we see the Theology of Language as a system of communication to articulate thoughts, ideas, or feelings about God and the things concerning God.

The Patois language is considered the national language of Jamaica, blended from an Afro-European concoction, and until recently was orally transmitted for many generations. It was integral in the development of the ethnoreligious movements and

theological corpus for the Jamaican and the wider Caribbean culture. This begs the question, therefore: Does God speak Patois? Absolutely! Any Jamaican Christian will tell you that they communicate with Him daily and that His language of preference is Patwa. (*emi Jamiekan kristan we tell yu dat dem chat wid iim evri tiam an a patwa iim luv chat*)

In 2012, the Jamaican Bible Society published the first New Testament Bible in Patois (*Di Jamiekan Nyuu Testament*) that enables Jamaicans to read and hear God's word in their native tongue.¹ The Jamaican Patios Bible speaks about the same God that is portrayed in the King James version and all the other translations. (*Di Jamiekan Patwa Baibl chat bout di same Gad dat den shua iina di Kin James Baibl an di resa di adda buuk dem*). Full stop! If you hear it during a praise and worship session and the ecstatic utterance of tongues, particularly in a foreign country, it is your responsibility to offer an interpretation according to I Cor 14:27-28.

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¹ The OT is being worked on; the book of Jonah will be published soon, DV.

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*A GOODLY HERITAGE by Lloyd Cooke
Published by Xulon Press, December 2017
'Rare Caribbean Church History''*

*Review by Dr. Billy Hall,
veteran Christian worker, journalist and social analyst*

This book, in my opinion, establishes Lloyd Cooke, unquestionably, as Jamaica's foremost Church Historian. This is so for two reasons. One, is because of the traditionally unrecognized church perspective that he tackles. Two, is because of how he tackles his traditionally 'stigmatized' subject, with what I consider, persuasive argumentation, and extensive supportive sources documentation.

The crucial issue he tackles relates to the behavior of white resident plantation owners, traditionally stigmatized sweepingly for 'brutish' treatment of black slaves, during and after emancipation. The period he targets mainly, begins just after Jamaica's emancipation (1834-38). During Jamaica's immediate post emancipation period, issues of class, race and culture erupted for struggle to merge peacefully between the white planter class and the former slaves.

A primary challenge during this period was social relations between the privileged few whites and the masses of newly freed black slaves. This is the contextual reality of this book, with focus on so little ever stated in the textbooks of academic historians, about the Christian witness of a sizeable number of white planter-class members, who are the focus of Dr. Lloyd Cooke in this book.

To deal with that reality Cooke dismisses the treatment of broad brush condemnation of the white planter class by traditional political and social writers. Led by his extensive research, he recognizes significant families of descendants of former white planters who sacrificed much to treat the former slaves with dignity personally, respect socially, generosity economically and, spirituality extraordinary, for five generations of them.

In his first book on Jamaican society, from a Christianity perspective, his focus was more on how black men and women, many former slaves or descendants, inspired by

the goodness and greatness and grace of God, took the Gospel with them far and wide, *The Story of Jamaican Missions: How the Gospel went from Jamaica to the world* (2013). In this second book, he mentions that he dealt relatively briefly in his previous book, with those white planter-preaching Christians, but in this book, challenged to undertake, “*deeper research*” he said, into the “*Christian and Missionary Alliance (C&MA), as well as local sources in Jamaica*” he was resultantly motivated “*to do a more fulsome job of relating the activities and service of the remarkable Clark family*” (p.18)

For his first book, my estimate is that he wrote more than a quarter million words, which interestingly, is more than needed for any doctoral dissertation, which requires less than 100, 000 words. Yet, in this second book, Cooke uses for this monumental work approximately 1.5 million words. Further, in this 490 page book, although focusing on an original handful of white planter class families and their many children and cousins for traceable generations of descendants, who witnessed faithfully for Jesus at home and abroad, he does mention but does not indulge in abusing former historians for their regrettable oversight.

In this second book, Dr. Cooke’s focus is on several significant families of white plantation Jamaican farmers and church leaders, including notable leaders of the Anglican Church, who along with the Christian Church and Missionary Alliance (C&MA), and several other church leaders of varying denominational background. They all focused on what is declared plainly on Lloyd’s book cover, as a sub-title – “*The legacy of a family of Planter-Preachers who helped plant the church in Jamaica and the world*”.

That book cover “*legacy*” quotation is the critical core of this book. Those sub-title words are a very good crystalized statement of that issue. However, its expansion on what seems to be a publisher’s page for promotion, extends the point helpfully by stating, “*How one family of Jamaican plantation owners produced six generations of Anglican, Alliance, Missionary Church, Baptist and Brethren Missionaries to the Congo, China, Brazil, Peru, Ecuador, Haiti, and India*”. The surnames of the transformational families who are the focal persons of substantiation for Cooke’s contention are stated: *Panton, Clark, and Lord* – six generations of children and cousins

The critical character of this book is its uniqueness of the target focus. It relates to issues of class, color, and cultural perceptions, and realities, embedded, but by and large neglected, in Caribbean historical books, especially academic, regarding Jamaican and the wider Caribbean history as well. Such ‘missed’ comprehension is tackled in this unique historical tome with perceptivity and positivity. In the Preface, author Cooke states correctly that (*resident White*) plantation families have been “*much stigmatized*” in regard to having mistreated their slaves.

For example, Cooke in his opening chapter quotes the famous Jamaican historian H. Orlando Patterson relevantly on this sweeping ‘stigmatizing’ point:

[T]he all-powerful white group, most of whom came from Britain, were interested solely in exploiting the resources of the society for their individual ends with a view to making their fortunes as quickly as possible and return to the mother country, while the oppressed mass of negro slaves were almost completely deprived of the most basic of their individual demands – material, spiritual or political” (xxiv)

Cooke concedes that most resident whites did as Orlando Paterson says, but not all, for there were several white planter families, “*who played their part to evangelize the slaves*”, and, did their part, impressively too, in “*taking the Christian message to other gospel needy countries*” (p. 434).

Cooke proceeds throughout this discourse, to even tackle the famous English poet, Rudyard Kipling, regarding the concept of, ‘*the white man’s burden*’.(p.434) Detailed references characterize this work. The final 50 pages is an impressive collection of sources *bibliographic*- books and magazines - and *electronic* - and *artistic* -- Family Timelines, in addition to very informative *End Notes*. Several photos are used to identify and verify factual biographical information, including tombstones, and photographs. However, photo-quality is not a strong point of this book. Even the author’s photo on the back cover lacks clarity.

Nevertheless, graphics in regard to typology is good, especially for spacing, for sentences and paragraph lengths, and margins. But the front cover graphics is weak, for the book’s name, which has an inserted vertically titled word (repeated) is difficult to comprehend for advantage. Also, on the cover, instead of a derelict building photo, no doubt of good historical importance, but in my opinion a dominant size photo of former Grace Missionary Church Pastor David B. Clark would have enhanced much better the cover design. Pastor David B. Clark, now 98 years, and his “*mind as sharp as a tack*” (p. xvii) says Cooke, has made significant contribution to the production of this book. He wrote a most interesting and informative Foreword, reporting for example, on one Anglican church in Jamaica of early days where there were “*enormous mass baptisms*”. (p.xiv)

In this book, the Anglican Church is prominent. The account in some sense begins with them when Richard Panton, says Cooke, a third generation settler-planter with estates near Manchioneal, sold his estates and became a missionary.¹

The link with these ‘families of focus’ with internationally famous ministries is impressive. *HCJB (Heralding Christ Jesus Blessing)*, in Ecuador and the *Keswick Movement* in Jamaica, the first overseas Keswick, are due to these Jamaican stalwart white families. Also, missions work among *Chinese in West Kingston* that gave

¹ Subsequently, he became Island Secretary of, the Church Missionary Society. In tandem with his son David, he labored for Christ among the slaves of St. Thomas-in-the-East, and in eastern and western Portland."

rise directly later to Swallowfield Chapel (Brethren), the largest of Brethren churches in the Caribbean by at least a thousand more than any other assembly, regionally.

The Clark family's influence has also been memorable in regard to the *Missionary Churches* and the creation of the *Jamaica Association of Evangelicals (JAE)* and the *Jamaica Theological Seminary (JTS)*, and *Caribbean Graduate School of Theology (CGST)*, and adoption of four neglected *Brethren assemblies in St. Thomas*, are all too important for evangelicals in Jamaica to ignore. Cooke manages well the abundance of information garnered, by using four major headings for all he reports –*ROOTS, SHOOTS, FRUITS, and FLOWERINGS*. In addition, he makes good use of *37 book sources, plus 17 magazines* and a handful of *Internet contacts*. Those research sources are followed by *Appendices* of detailed *Descendants of Sarah Panton in Jamaica*, and the *Panton Family Timeline*, followed by *251 End Notes references*.

Cooke's early years were much influenced by the Anglican Church. He grew up the son of an ordained Anglican Minister. In church, he heard much about missionary journeys from Jamaica to several faraway lands. But his life transforming spiritual experience occurred when he was seventeen (17) years, and a student at Cornwall College, and still an ardent Anglican. In fact, he confessed Jesus as Savior in response to the Gospel appeal of an Anglican Church Army Captain, preaching at an Open-Air service at Chigwell, in Hanover, the smallest, he said, of his father's six superintending Anglican churches.

He mentions the influence of two books that influenced him much regarding missionary work, shortly after his conversion. One was the story of the founder of Wycliffe Bible Translators, *Two Thousand Tongues to Go*. The other book was, *Through Gates of Splendor*, by Elizabeth Elliot, the story of the martyrdom in Ecuador, in 1954, of American missionary young men seeking to make peaceful contact with the Auca Indians. His salvation experience motivated him to become more involved in the life of his denomination. In fact, he says his desire grew strong to become an *Anglican Church Army Captain*.

However, in 1961 he attended in Mandeville the *Teen-Time Camp*, founded by the late *Dave Ho.* of Swallowfield Chapel. At the camp, he met *Rev. Herbert Gallimore and his wife Helen*, well known for her missionary labors in China. Lloyd recalled how his father, when a priest at St. Luke's Church in Kingston, had often spoken with admiration of the ministry of *Rev. Herbert Gallimore and his wife Helen*.

Lloyd recalls how influential was the ministry of the Gallimore couple among the Chinese in west Kingston, leading to the emerging of the *Chinese Christian Group*, and then to the first, and only, Christian Brethren assembly in the Caribbean to have today more than a thousand members -- *Swallowfield Chapel*.

Helen Gallimore was one of *the Clark families of cousins* -- who had been a missionary to China. This meeting of the Gallimores, he said, 'was influential in my father's decision to allow me to return to the summer evangelical camp at Moorlands, where later I committed my life to go *Bible School and into Missionary service.*' Because his father was an Anglican minister, Lloyd attended three high schools, graduating, nevertheless, successfully, from Cornwall College, in 1960.

His first job was in the Jamaica Civil Service, Revenue Department, at Sav-la-mar and Montego Bay, and later with the Customs Department, on the Kingston waterfront. But in response to a growing conviction about his call to Christian Ministry, he resigned from secular work and in 1963 enrolled in one of the schools the esteemed families of this book founded, *Jamaica Bible College (JBC).*² In 1967, at *Jamaica Bible College*, he successfully completed the four-year program to gain, with honors, the Diploma in Bible.

In 1978, he left Jamaica to enter Wheaton College, and began a degree course. But family and financial problems did not make that possible. However, he persisted and was able to gain his bachelors in Miami, at *Trinity International University (TIV)*. He recalls that as conviction grew about his call to missionary service, he wrote for advice about missionary schools in Canada, to Dr. Oswald J. Smith, in Toronto, *The People's Church*. Rev. Dr. Smith replied he says, recommending two such schools, and with the suggestion for Lloyd to contact *Jamaica Bible College (JBC)*, which Rev. Dr. Smith described as "quite good." But Lloyd instead went ahead and applied to the two Canadian schools he recommended. However, he was unable to find the finances to attend the Canadian institutions, so he applied to, and was accepted, by *Jamaica Bible School, later named Jamaica Bible College (JBC)*.

In 1968, having graduated from Bible College, he learned of a very special missionary training institution, in Alexandria, St. Ann, Jamaica. It was a missionary training institution, organized by American missionaries Tom Northen and Leonard Bewick. This Jamaican agency, the first of its kind in the Caribbean, was named, *International Missionary Fellowship (IMF)*. This special practical preparation course much equipped him for very particular aspects of foreign field missionary service, certainly, for the adventurous step of faith he took, when he moved his family to the small Caribbean island of Dominica.

After serving in Dominica, he was invited by the founders of the *International Missionary Fellowship (IMF)*, to assume leadership of the Training Program. This he did for seven (7) years before leaving for the USA, to pursue a degree program, at Wheaton College, near Chicago.

² Now Regent College of the Caribbean.

But that did not work out for him due mainly for financial reasons. However, he pursued his academic goal successfully to gain a bachelor's degree, which he did in *Human Resource Management*, at *Trinity International University (TIU)*, Miami, in 1997. In 2001 he began a master's program at *Trinity Theological Seminary, Newburgh, Indiana, via the Internet*. But such had to be postponed because of research demands for completion of his first book.

Currently, he is an Adjunct Professor of Church Missions, Comparative Religions, Church History and of Evangelism at *Regent College of the Caribbean (formerly Jamaica Bible College & Community Institute)*; also, he is a missionary with *Harvest International Inc. of Ocala, Florida*. He resides with his wife Elaine in Mandeville, Jamaica, and, is ably assisted by her, to be an active Minister of the Gospel, helping churches grow through *Evangelism and Church Growth Seminars*. Dr. Cooke is presently researching and writing another Church History book, on the Jamaica Assemblies of Christian 'Open Brethren (1920 -2020).

Why would it be justified to project Cooke as the Jamaica's foremost historian of Church History? An overview of significant books on various aspects of such history ought to be helpful. In 1972, Pastor Horace Russell, of the East Queen Street Baptist church did his Oxford University studies, focusing on *Missions in the Cameroons*. In 1979, Bishop S.U. Hastings and B. I. Macleavey focusing on their denomination, *Moravians -- Seedtime and Harvest* (1982). Clement Gayle focused on an American black who brought the Gospel to Jamaica and made significant impact (*George Liele, Pioneer Missionary to Jamaica*).

Beverley Carey focused on: *The Maroon Story* (1997). Devon Dick focused on a national theme – *Rebellion to Riot: the Jamaican Church in Nation Building, 1865 – 1995* (2002).

Ennis Edmonds and Michelle Gonzalez focused on academic exercises -- *Caribbean Religious History* (2010). Murray Ogilvie focused on an outstanding white planter family -- *Clark: The origins of the Clarks and their place in History* (2015).

Lloyd Cooke focused on Christian witnessing effectively locally and globally -- *The Story of Jamaican Missions: How the Gospel went from Jamaica to the rest of the world* (2013).

Devon Dick focused on early Baptists -- *The Cross and the Machete: Native Baptists of Jamaican Identity Ministry and Legacy* (2010).

This classic work of Cooke under review is of significance beyond the ordinary because its focus is on a group of people not heretofore properly identified historically, but whose phenomenal accomplishments for Jesus Cooke highlights, with scholarly aplomb. Therefore, such work brings into focus Cooke's capacity for such productivity. Throughout this book, Cooke's passion and perspectives, as well as productivity, are as evident as his meticulous care in theorizing, and referencing when expressing himself on the subject of 'missions', particular an aspect traditionally ignored by Caribbean historians, and so -- rare!