

CARIBBEAN PERSPECTIVES

A Leadership Research Publication of the Eastern Caribbean Center, University of the Virgin Islands
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Female Leadership in the 20th and 21st Century Caribbean



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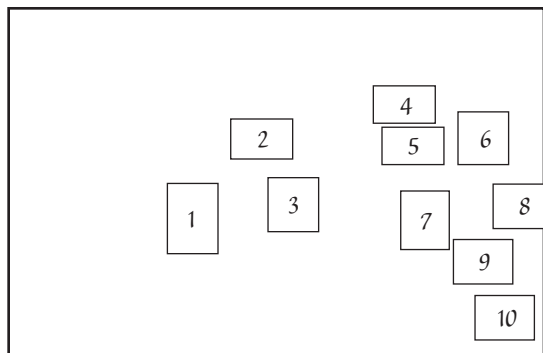
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Key (for source information on individual photos, see captions inside the magazine):

(1) Portia Simpson-Miller, Prime Minister of Jamaica, 2006–2007, 2012–2016; (2) Michèle Pierre-Louis, Prime Minister of Haiti, 2008–2009; (3) Claudette Werleigh, Prime Minister of Haiti, 1995–1996; (4) Donna Christian-Christiansen, U.S. Virgin Islands Delegate to the U.S. House of Representatives, 1995–2014; Stacey Plaskett, USVI Delegate to the U.S. House of Representatives, 2014–Present; (6) Dee-Ann Kentish-Rogers, Minister of Social Development and Education, Anguilla, June 2020–Present; (7) Dame Constance Mitcham, first woman elected to parliament in St. Kitts and Nevis, 1984–1995; (8) Dame Eugenia Charles, Prime Minister of Dominica, 1980–1995; (9) Mia Amor Mottley, Prime Minister of Barbados, 2018–Present; (10) Kamla Persad-Bissessar, Prime Minister of Trinidad and Tobago, 2010–2015.

Caribbean Women of Consequence: New Leadership for the 21st Century

“They would make fine servants ... With fifty men we could subjugate them all and make them do whatever we want.” Christopher Columbus

The Indigenous People of the Caribbean discovered a new set of conquerors in 1492. Little did they know what was about to befall them. The conquest of Indigenous Caribbean civilization and subsequent creation of colonial societies in which African women were oppressed fostered a socio-economic and cultural deficit in the Caribbean Basin. Colonialism brought patriarchy, sexism, and racism. Today we must affirm that despite this colonial experience, Caribbean women leaders have emerged to overcome the moribund ideas of chauvinism and colonialism, and the achievements of great women have stood the test of time.

Clearly, the emergence of women leaders must be placed in the context of the region we inhabit. The Caribbean Basin is the smallest sub region of the Western Hemisphere and a unique microcosm of human geography tied to insular cultures. To the outside world, the Caribbean connotes a blissful tropical paradise with easy going Islanders, stunning beaches and flora, and sensual music and sounds. Yet it has been a cultural superpower with its People playing socio-political and cultural roles far disproportionate to the sizes of our home societies.

One area of greatness has been the significant roles of women leaders in politics. Several women leaders pioneered in transforming Faith, Civil Rights, Culture, and Politics. Their impacts were on the grand scale, regional and/or Greater Virgin Islands. Two modern female leaders deserve extra review-- Ruby Rouse and Mia Mottley. They were cut from the fine cloth of political trendsetting, eloquence, and firm principles. Ruby Rouse lives in the Pantheon of our US Virgin Islands heroes and Mia Mottley currently serves as Barbados' first female Prime

Minister. They represent a model of leadership that we expect to see in its full expression in the 21st Century. We must ponder - Which tradition(s) have these giants transcended?

Pre-colonial Female Leaders

Caribbean societies had Taino women leaders or female *caciques* in the pre-colonial period. They belonged to the *nitaino* class and exhibited an early matriarchal tradition. In addition to male leaders, female caciques led various Taino societies in Hispaniola and Puerto Rico¹. Spanish colonizers observed this tradition and in no time repressed and contained Taino political leadership during *la conquista*. In the Greater Antilles, the Taino culture became transformed into the new foundation that Gonzalez (1993) called the “four-storeyed country.”² Spanish colonizers altered the Taino culture and introduced African slavery. Through racial intermarriage and other intimate social contact, Spanish colonialism led to mixing or *mestisaje*. An African-mestizo foundation emerged in the first set of European colonies of the Caribbean. This new “creole” culture was the foundation of the Hispanic Caribbean.³ Brurkholder and Johnson (1998) indicated that Spanish colonialism encouraged many young single men to settle throughout the Spanish world empire.⁴ In the Americas, they cohabited with both Indigenous and African women, and in many cases, these non-matrimonial relationships were temporary. The Indigenous and African women who gave birth to children of mixed ancestry were left to raise these children on their terms. This changed the matriarchal tendencies by imposing single parenthood based on colonial realities. Two societal trends emerged-- the oppressed sought to maintain their traditional matriarchal tendencies regardless of the stability of male partners and overcome all socio economic disparities imposed by society.⁵

This early societal foundation provided both a continuation of Indigenous culture with newer European and African contributions. Van der Dijs (2011) discussed how this

amalgamation occurred in the ABC Islands particularly Curacao, where the Indigenous People married the Africans to seek refuge and prevent extinction (p. 31).⁶ The European contributions were mainly tied to superordinate class domination and conquest. African contribution to Caribbean society emanated from the culture of resistance against European domination. We must note that the African influence grew over time. As Indigenous female leaders waned, African women became more relevant. It must be noted that the matriarchal tendencies of this early phase remained within the new culture.

Other European colonizers followed suit to create their own version of classic colonies and the African imprint became indelible. We must look to the pre-colonial African traditions of female empowerment or women leaders as another reference point to how the Caribbean Basin has created its own matriarchal traditions of the modern era. We must ask, where did we get our cultural reverence of matriarchs and queen mothers?

Matriarchal Power and Queen Mothers

In the earlier Danish West Indies/DWI, the foundation or first storey of our modern USVI society was influenced by African culture directly tied to West Africa. Many Africans in the DWI originated from Gold Coast and there Queen Mothers played a major role in traditional Akan societies. In fact, many Caribbean societies have had strong West African socio-cultural heritage and the experience of the DWI paralleled that of the rest of the region. The important role of mothers in the Caribbean family was enriched by the African concept of “queen mother.”⁷ Even before the rise of these Queen Mothers in precolonial Gold Coast/Ghana, Diop (1986) indicated that the Sudanic model of statecraft originated in Nilotic Civilization and had migrated westward to ancient Ghana.⁸ This West Sudanic model was hybrid with features of patriarchy and matriarchy. As in Ancient Nilotic political systems, Queen Mothers existed as centers of

matrilineal descent, social power, and political counsel. In fact, at one period of Nilotic Civilization in the Kushite Civilization a set of female leaders or *Kandakes* were absolute rulers. Unlike Ancient Egypt, these Queen Mothers had risen to be independent absolute leaders 170 BCE to 314 CE.⁹

This Queen Mother model migrated west after the collapse of Kush. In West Africa, the Sudanic Civilization continued this tradition but matriarchy was under siege when Arab Islamic influences intensified after the 8th century. Diop examined the steady erosion of the West Sudanic model which provided some representative democracy for various classes and social strata before Islamization deepened. With this outside influence patriarchy gnawed away at women empowerment.¹⁰

However, traditional African societies upheld female leaders during most of the precolonial era. This tradition migrated to the Caribbean even if it was repressed due to **chattel slavery**. African resistance to slavery was intrinsically tied to struggles against the distortion and deprivations tied to slave family life. The powerful Caribbean matriarch grew out of the struggles against the socio-political and economic deprivations of colonial society. As noted above this repressed tendency to foster matriarch in Indigenous and pre-colonial African culture re-emerged during the long struggle to redeem Caribbean family life and culture.

Female Leadership Arise

As Jung has posited the experience of a people may lay dormant or they have collective unconsciousness. When conditions allow archetypes are restored in a new form.¹¹ Caribbean matriarchy persists in the dominant African Caribbean traditional family. Some may classify many families to be *machista*-matriarchal which means many families have both patriarchal and

matriarchal features. In the more progressive version of this familial model, mothers are respected by partners and children, and are the dominant force in internal family life. Throughout the Eastern Caribbean, it is axiomatic that matriarchal prominence is revered. Nonetheless, although unquestionably dominant in family life, Caribbean women political leaders and captains of industry have lagged behind. Without doubt Caribbean women have been at the forefront of every progressive struggle in the western hemisphere. Where there may be a dispute is how the varying political cultures fostered female leadership. In the Virgin Islands of the United States, this question has been partially answered.

In the DWI era, a number of female leaders rose to lead major insurrections and protests. Queen Breffu in the 1733 Revolt on St. John; the Fire Burn Queens (Mary Thomas, Axeline Salomon, Mathilda McBean, and Susana Abramsen) in the Contract Workers Insurrection of 1878 on St. Croix; and Queen Coziah for the Coal Carriers Strike in 1892 on St. Thomas. These three major events demonstrate women leadership in the most important eras of our colonial past. Hall (1992) explained that during the 1848 Uprising in St. Croix, the Danes colonial authorities observed that the female insurrectionists were no less courageous, bold, or committed than the males. In that insurrection, leadership was attributed to men, i.e. John Gottlieb (General Budhoe), Martin King, and Robert Moses. Hall indicated that the decisive tactic was the threat to completely incinerate the town of Frederiksted. At a strategically located position beyond cannon fire, a large group of enslaved African women “with trash and dry cane leaves which, at the first volley from the fort they would have lit and thrown through windows and doors.” (Hall p. 220). The organizers of the Uprising knew that the lack guns and ammunition could be adjusted with strategic fires or scorched earth tactic.¹²

In the 1878 Fire Burn, the organizers utilized this incendiary approach with women leaders on a grand scale. The female leaders and insurrectionists were noted as being the most aggressive. They were not put to death due to Danish socio-cultural norms at the latter 1800's, but their notoriety was widespread.¹³ Queen Coziah's stance on labor issues set the stage for subsequent labor organizations. During the September 12, 1892 protest by female coal carriers, they refused to load coal onto the steam ships and marched through the commercial area in Charlotte Amalie. They opposed the continued payment of worthless Mexican silver dollars. Despite the deployment of the colonial military and police to suppress them, the strikers won a landmark victory to get dollar for dollar which was their required compensation. The fairer as a weaker person is a myth for Caribbean women.

Heroic Women Leadership

Every Caribbean society has its local Pantheon of female leaders and matriarchs. They are s/heroes to our People. One type of heroic leader is the modern incarnation of Queen Mothers. They have added to the earlier female caciques by upholding the best traditions of Caribbean society and culture. Amazingly, all of Caribbean women leaders have a few common traits. They are excellent communicators who can reach the masses. They have had the uncanny ability to know which practical societal ills must be addressed immediately. They were unafraid of patriarchal men, backward politics, and difficult political conditions. They were voices of modern Caribbean society, and they were able to speak to a global audience eloquently without a stutter or stumble. They were able to speak in the vernacular dialect of the masses. Not all women leaders were considered fiery queens per se but a brief overview of pioneering leaders who may not be well known today deserve our respect.

Rebecca Protten

In the Caribbean, the Moravian church became a major force in ameliorating slavery. Rebecca Protten was one of its most important leaders exhibiting the qualities of steadfast servant leadership, courage, and skills at the height of chattel slavery in the Caribbean Basin. She was born in Antigua and raised in St. Thomas, USVI.

A pioneering Faith Leader of the Moravian Church, Rebecca Protten was born a slave and brought to St. Thomas at an early age. She was liberated by twelve years and quickly grew to be a Christian missionary. She joined the new Moravian Church which had selected the DWI as its first mission in the region. She quickly rose to a leading role due to her devotion to spreading Moravian beliefs, which were the most progressive of Christian theology with regards to gender and race at the time.

Ms. Protten moved to Herrnhut-Saxony, Germany where she became a deaconess after her marriage to another liberated African. With her husband they moved to Christianborg in what is now Ghana to spread Moravian beliefs and to educate Africans. Ms. Protten was one of first ordained African Caribbean women in Western Christianity and her work to spread Moravian beliefs were influenced by her desire to uplift Africans. Faith leadership has been tied to social justice and in Caribbean, some leaders cut their teeth in progressive Christian Churches.

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Elizabeth Anna Hendrickson

Faith played a role in Elizabeth Anna Hendrickson development into a pioneering woman leader. She was born in St. Croix. A Civil Rights leader and political activist, Ms. Hendrickson was raised in St. Croix until 11 years old when she was sent to New York to stay with her aunt.

She was well educated and joined the Quakers, a progressive Christian denomination. Ms. Hendrickson became a prominent member of the Harlem Renaissance movement. She was a well-known street corner speaker and was involved in the struggles of the Harlem Tenants League in the 1920s. She helped to establish benevolent organizations, several groups in New York including the American West Indians Ladies Aid Society/AWLAS, and the Virgin Islands Catholic Relief Organization to assist Virgin Islanders at home and in Harlem. She also aided Rothschild Francis in establishing his paper, *The Emancipator*.

AWLAS was called the Danish West Indians Ladies Aid Society when it was established in Harlem in 1915 to serve Danish West Indian immigrant women. This was the only organization organized specifically for Danish West Indian/US Virgin Islands women. Ms. Hendrickson served as president of the Society in 1924 and 1930.

Similar to Hubert Harrison, Hendrickson was a well-known street corner speaker who used her oratory skills to educate and inform the larger public in Harlem. It was a Black metropolis, and African Caribbean people were part of a larger Pan-African demographic group. Of the Caribbean immigrants, the Virgin Islander knew more about the United States and its discrimination against African Americans/Black People due to the Territorial status of the Virgin Islands. With Ashley L. Totten she formed the Virgin Islands Protective Association to transform the living conditions of Virgin Islanders at home.

Edith Williams

The struggles against racism, sexism, patriarchy, and colonialism intersected in the suffragist movement among African/Black women in the United States and the Virgin Islands of

the United States. Edith Williams was born in St Thomas and she pioneered in female athleticism, modern education, Civil Rights, and suffrage.

As an educator and education leader, Ms. Williams led in the development of modern K-12 schooling and encouraged school agriculture to provide “hot meals” or lunch for school age children. This was important to encourage learning and prevent drop outs.

In 1932, she was a founding member of the Suffragist League of the Virgin Islands. She served as the Secretary. With other courageous members, she sued the extant Territorial Government to implement the 19th Amendment. Thus her advocacy for suffrage led to success:

“A landmark decision was handed down by Judge Albert Levitt, giving women the right to vote on St. Thomas. St. Croix women were franchised the following year. The women worked for enfranchisement through the courts. When the electoral board refused to allow 23 school teachers, all unmarried, to register on December 24, 1935, the teachers contacted Attorney Dr. Robert Clairborne and he filed a "writ of mandamus" that the women won on December 27, 1935.”¹⁵

This case had multiple achievements. In 1935, they won their case even before the Organic Act of 1936 granted universal voting rights to all men. This case played a role in empowering women to vote, serve in political parties, and lead in the Territorial political system.

Lucinda Millin

The enfranchisement of Virgin Islands women was consummated with outstanding women leaders emerging. Lucinda Millin was born on St John and she too was a trendsetting educator. Like Edith Williams she introduced modern education. She even founded her own private school that developed the tradition of compassionate instruction, firm discipline, and solid education. Destitute parents who could not pay the required tuition never saw their children refused entry.

In 1954 Ms. Millin was the first female Senator elected based on the new unicameral legislature established by the Revised Organic Act of 1954. Serving five consecutive terms, Senator Millin was the champion of transforming elderly care and sought the creation of a modern facility for the aged. Although the Virgin Islands had created homes for abandoned, neglected, and orphaned children, there were none for the aged.¹⁶ Her firm position in demanding modern facilities, health care, and social support for the elderly, especially those neglected by family was respected. The Government of the virgin Islands later built a modern facility for the elderly and named it in her honor. Other elderly facilities reflect the legacy of her work- Queen Louise Home for the Aged and the Herbert Grigg Home in St. Croix. Even more, her very presence as an active legislator inspired other women to seek elective office.

Ruby Margaret Rouss

The woman leader for whom many Virgin Islanders revere was at par a female cacique and queen mother. Born in St. Croix, this pioneering Political Leader, Senator Ruby Rouss' adult life was marked by a series of breakthroughs. She was the first Virgin Islander in the Women's Army Corps (WAC), first African American woman to serve on General Eisenhower's staff, and first African American woman assigned as a permanent staff of Supreme Headquarters Allied Powers Europe. After a 20-year military career, she retired from military service and became the first female parole officer in St. Croix. In 1973, she was elected as one of the first women to serve in the Virgin Islands Legislature in the St. Croix District. In 1981, Rouss served as the first female President of the Virgin Islands Legislature becoming the first African American woman to lead a legislature under the American Flag.¹⁷

She sought a gubernatorial role in the 1982 General Election but was unsuccessful. She was elected to serve a second presidency of the Legislature in 1987. Her bid for the Chief Executive spot inspired other women to seek it also. Her combative style of campaigning and firm, no nonsense approach to public policy was legendary. ¹⁸

Mia Mottley

As revered as Senator Rouss has been in the Virgin Islands, Mia Mottley is a living example of strong female leadership in the modern Caribbean. She was born in Barbados and is very much alive today. An attorney by training, Mia Mottley was the first female Attorney General of Barbados. She was first elected in 1994 and rose to become the Leader of the Opposition (Barbados Labor Party) in two periods: 2008-2010 and 2013-2018.

Due to her adroit manner of explaining complex financial and economic issues to the Bajan/Barbadian masses, she led her Party to a historic sweep of the Barbados Assembly winning all 30 seats with a 72% victory in the general election of 2018. Mottley is the first female Prime Minister in Barbados' history. Her forceful style of presentation and acute understanding of global issues have led to her receiving global praise. Already she has been honored with The Elder of the Order of the Golden Heart – EGH, of Kenya (2019) and The Order of Roraima – OR of Guyana (2020). She is a force to reckon with in Caricom.

In July 2020, Prime Minister Mottley has taken up the mantle of advocating for reparations for the region. This 21st century struggle continues the decolonization of the Caribbean Basin as chattel slavery and colonialism were common experiences for the entire Basin. As the Covid-19 pandemic renders most Caribbean economies death blows, Prime

Minister Mottley has insisted that the reparations movement takes on a greater urgency as it addresses the fundamental lack of capital in the region. The Caribbean reparations movement encourages strong leaders to present the logic of creating a new Caribbean Marshall Plan as Prime Minister Mottley has called it.¹⁹ It is truly historic that a modern embodiment of an ancient archetype –the queen mother--is propelling the region to find new paths towards development.

Conclusion

New Millennium Women Leaders

The 21st century has begun with women leaders in the forefront for socio-economic and political transformation. Mottley reminds us of the transition underway. The 20th Century was filled with political struggles against classic colonialism, underdevelopment, legal segregation, and overt sexism. If Kwame Nkrumah was famous for his adage, “seek ye first the political kingdom”, then women leaders have been Queens. In the USVI, female voters, campaign workers, and advisors are essential for all elected positions. Locally, women have won elected offices such Senate, Delegate to Congress, Board of Education, and Board of Election. USVI women occupy positions of leadership in every department, agency, board, and commission in the modern USVI government. Only the gubernatorial arena has been elusive, but time is on the side of the modern queens. Here, there is hope since the 2002 General Elections, women have vied for both governor and lieutenant governor positions in the USVI political system. The competing teams varied from the well organized and strong to the modest. Indeed, strong, ambitious women have offered themselves to serve in the most powerful positions in the USVI

Government in fourteen gubernatorial teams in five consecutive general elections in the new millennium. A listing of these gubernatorial teams is illustrative.

General Election 2002 Gubernatorial Teams with Women Members

Alicia Chucky Hansen Governor

Eddie Donaghue Lt Governor

Gerard Luz James Governor

Maryleen Thomas Lt Governor

Wayne Chinnery Governor

Mary Ann Pichard Samuel Lt Governor

Cora Christian Governor

George Hodge Lt. Governor

General Election 2006 Gubernatorial Teams with Women members

Edgar Ross Governor

Lorraine Berry Lt Governor

Adlah Foncie Donastorg Governor

Cora Christian Lt Governor

General Election 2010 Gubernatorial Teams with Women members

Jimmy O Bryan Governor

Pamela Richards Lt Governor

General Election 2014 Gubernatorial Teams with Women members

Soraya Diase Governor

John Canegata Lt governor

Mona Barnes Governor

Wendy Coram Lt Governor

Donna Christiansen Governor

Basil Ottley Jr Lt governor

General Election 2018 Gubernatorial Teams with Women members

Adlah Foncie Donastorg Governor

Alicia Chucky Hansen Lt Governor

Janette Millin Young Governor

Edgar Bengoa Lt governor

Angel Dawson governor

Marise James Lt Governor

Soraya Diase Governor

Dwight Nicholson Lt Governor

Even though the Delegate to Congress is the not the most powerful position in our Territorial system, it must be noted that since 1996, this Congressional Office has been won by an African Caribbean woman-- Dr. Donna Christiansen (1996 - 20014) and Attorney Stacy Plaskett (2014 - Present). Delegate to Congress Plaskett is so popular that she is running unopposed. In the Legislature, the four women Senators were the most impressive in the 2018 General Election and have proven themselves to be worthy rivals and/or potential strong female allies although comprising less than one third to the Legislative body. Nonetheless, the new millennium augurs great opportunity for strong women in the Virgin Islands of the United States.

If a new explorer/conqueror stumbled onto our Caribbean shores today or in the new millennium, they would not muse that a handful of armed men could subdue us. They would be astonished that we are willing and able to tackle the challenges of the modern world. They would be compelled to say the region is led by women of consequence who do not shirk from making wise decisions. We must do no less.

¹ For an excellent examination of Taino Civilization which reached its apogee in Hispaniola and Puerto Rico, see Irving Rouse *The Tainos: The Rise and Decline of the People who greeted Columbus*.

² See Jose Luis Gonzalez Puerto Rico: *The Four Storeyed Country*. Markus Weiner.

³ See Mark Burkholder and Layman Johnson *Colonial Latin America* pp. 202-209.

⁴ Ibid.

⁵ Caribbean family life has been examined by a number of scholars. However, this paper will only point to the seminal work of Michael Garfield Smith *West Indian Family* as useful insights to how the various family structures of the working class or “lower class” in some Caricom Caribbean societies persist. MG Smith makes no overarching theoretical constructs but his findings show that non-matrimonial relationships remain quite common in the region.

⁶ See Natasha Maritza van der Dijs *The Nature of Ethnic Identity among the People of Curacao*. Drukkerij De Curacaosche Courant NV.

⁷ In Virgin Islands Creole or dialect, we call god mothers or matriarchs “nana” or Nen”. This term echoes the title given to men in Akan speaking societies as an honor to suggest social rank and authority. In the St. Thomas and St. John District, it connotes matriarchal prestige.

⁸ See Cheik Anta Diop *Precolonial Black Africa*

⁹ For more details see Joshua Mark, “The Candaces of Meroe” in *The Encyclopedia of Ancient History* (2018). It must be noted that these Candaces pioneered African Women leadership, The listing is impressive: The queens making up the Candaces of Meroe were the following:

- **Shanakdakhete** (r. c. 170 BCE)
- **Amanirenas** (r. c. 40-10 BCE)
- **Amanishakheto** (r. c. 10 BCE–1 CE)
- **Amanitore** (r. c. 1-c. 25 CE)
- **Amantitere** (r. c. 25-c. 41 CE)
- **Amanikhatashan** (r. . 62-c. 85 CE)
- **Maleqorobar** (r. c. 266-c. 283 CE)
- **Lahideamani** (r. c. 306-c. 314 CE)

¹⁰ Diop showed that the constitution of the Mossi state revealed a monarchical system that allowed the various socio economic groups to have power and influence at the highest level. As Arab Islamic culture spread in ancient Ghana, Mali, and Songhai, patriarchy took on a greater role.

¹¹ Jung’s concepts on collective trauma and how it is transmitted to descendants is useful here. For greater details see Carl G Jung, *The Archetypes and the Collective Unconscious* 2nd Ed.

¹² The July 3-6, 1848 Insurrection is unique. It was successful in the sense that the goal of emancipation of all enslaved Africans was immediately proclaimed on July 3, 1848, with the use of violence. However, the Africans were prepared to fight. The bloodshed occurred after the Emancipation Proclamation by the Danish authorities using armed forces to repress the now newly liberated. Some of them had started to loot, plunder, and attack selected Whites. For an excellent account see Hall *Slave Society* pp. 199-220.

¹³ An insightful analysis of the incarceration of these queens has occurred. See La Vaughn Belle, Tami Navarro, Hadiya Sewer and Tiphany Yanique, “Ancestral Queendom: Reflections of the Prison Records of the Rebel Queens of the Fire Burn of St. Croix, US Virgin Islands (formerly the Danish West Indies) February 2020. In NTiK

¹⁴ For an excellent examination of the life and work of Rebecca Protten see Jon F Sensbach, *Rebecca's Revival* (2006).

¹⁵ This important achievement was researched by Ms. Nancy Greux Rabess. She extracted it from a *Daile News* article in 1980. She posted it on the French Heritage Museum's Face book page on September 7, 2016. See <https://www.facebook.com/258176087713909/posts/mrs-edith-williams-the-first-stthomas-woman-who-attempted-to-register-to-vote-in/553822488149266/>

¹⁶ The Danish Government led by Crown Princess Louise had created the first homes for orphaned, abused, and neglected children in 1904. The Danish Lutheran Church administered these homes. In the US Territorial era., the US Lutheran Church continued the program and the VI government assisted. See <https://lssvi.org/who-we-are/history>.

¹⁷ This information was cross referenced from Wikipeda which sometimes err on fact, it is accurate on Rouss. See wikipedia.org/wiki/Ruby_M._Rouss

¹⁸ As a child, I was always in awe when "Ruby" or Senator Rouss took the Senate floor and spoke. No male foe deterred her. In an infamous hearing at the height of fierce debates on the Senate floor, she got up and pointed to her ample bosom and said "these are my balls and I have the biggest"

¹⁹ PM Mottley is not the first strong advocate for reparations. PM Gaston Browne (Antigua-Barbuda) and PM Ralph Gonsalves (St. Vincent –Grenadines) were strong proponents. Her inclusion as a leader of the Caricom brings new energy and ideas to resolving chronic underdevelopment. . For an excellent explanation of her views see <https://today.caricom.org/2020/07/14/barbados-prime-minister-calls-for-a-reparations-caribbean-marshall-plan/s>