Yolanda Martínez-San Miguel

Coloniality of Diasporas: Rethinking Intra-Colonial Migrations in a Pan-Caribbean Context. Basingstoke: Palgrave Macmillan, 2014. 277 pp. (Cloth US\$ 111.19)

Coloniality of Diasporas offers an insightful intervention into the study of Caribbean migration and makes an important contribution to diaspora studies, addressing existing configurations of theorization about migration. Yolanda Martínez-San Miguel considers the overlooked area of migration to and return from the metropole as well as colonial-era migration between the Caribbean and Pacific archipelagos. Drawing on the work of Shalini Puri, Stuart Hall, and Silvio Torres-Saillant, she considers the limitations of postcolonial theory for thinking about the Caribbean and those places, such as Puerto Rico and Martinique, that do not adhere to commonly understood postcolonial configurations and remain in a neocolonial status in relation to such imperial powers as the United States and France. The book offers a pan-Caribbean approach by examining memoirs, linguistic studies, poetry, and novels from the Hispanophone, Francophone, and Anglophone Caribbean, juxtaposing figures from these different Caribbean regions. Martínez-San Miguel uses the term “intra-colonial migration” to theorize the migration of Caribbean populations to metropolises (the United States, France) with which they continue to have a colonial relationship that scholars of postcolonialism, transnationalism, and globalization have not fully accounted for, particularly when migrants enter countries in which they have a legal status as citizens. Indeed, Caribbean migration represents a myriad of complex routes depending on the historical and political contexts that make up the region. Another useful concept developed in the book is that of “extended colonialism,” meaning the ways in which Caribbean spaces often experienced multiple colonialisms as they changed hands more than once during the course of their histories.

The book follows a chronological sequence from the seventeenth to the twentieth century. The first of its three sections, which focuses on “archipelagic” migration during the colonial period, begins with an examination of piracy in the Caribbean and the Philippines as a phenomenon occurring beyond national frames. Martínez-San Miguel reads the travels of Alonso Ramírez between Puerto Rico and the Pacific, considering his “possible pira[cy]” as a means “to question the hegemony of the Spanish order in the articulation of the Caribbean and the Philippines as archipelagic heterotopias for the Spanish empire” (p. 24). The juxtaposition of the archipelagic experience of the Caribbean with that of the Pacific expands on previous works that have compared the two regions, such as Elizabeth DeLoughrey’s *Routes and Roots: Navigating Caribbean and Pacific Island Literatures* (2007). In Chapter 2 Martínez-

San Miguel considers *filibusterismo* in the nineteenth century in texts by Cirilo Villaverde and José Rizal. She is concerned with moving beyond the Atlantic-based models that have dominated theory in the field in order to include the Pacific in understanding the ways in which migration and travel influenced the Caribbean.

The second section compares the colonial experience of Martinique and Puerto Rico. Chapter 3 examines lyrical poetry in relation to *négritude* in the work of Aimé Césaire and *negritismo* in the work of Luis Muñoz Marín. Martínez-San Miguel explores the time each one spent in the metropole, and also, most usefully, the issues they faced in returning to the Caribbean. The comparison of Frantz Fanon's experience and theory of blackness with that of Piri Thomas is the focus of Chapter 4. Here Martínez-San Miguel attempts to bridge the divide between colonialism and racialization in the metropolises of Western Europe and the United States for people who are citizens of the metropole, but whose experience of racial discrimination there renders them outcasts.

The third section, "Extended Postcolonialities," considers the creolization movement and the ways in which linguists have contributed to the discourses surrounding Caribbean identity, examining the use of creole languages across the Hispanophone, Francophone, and Anglophone regions. While these issues have been covered by many scholars, a useful addition to the conversation is the discussion of Spanglish in *Growing Up Bilingual* by Ana Celia Zentella. Then, in the final chapter (one of the most interesting), Martínez-San Miguel analyzes the "sexile" in texts by Pedro Juan Soto, Maryse Condé, Mayotte Capécia, and Michelle Cliff to consider how women and men who do not adhere to established sexual roles are banished into exile by family and nation. Building on Édouard Glissant's notion of diversion, she looks at the particular challenges they faced in returning to the Caribbean. This is a welcome addition to the growing body of scholarship that takes queer theory into account in thinking about Caribbean identities.

Well researched and clearly written, *Coloniality of Diaporas* takes a broad look at Caribbean migration. Martínez-San Miguel adds new analyses to well-known texts and writers, admirably working in the original languages. *Coloniality of Diasporas* will appeal to scholars and students in Caribbean, Latin American, and American Studies.

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