

there is some discussion of the possibilities of Eastern Europe prior to 1900, the idea of Eastern Europe as a space to enact a radically different future – either of revolution or conquest – takes a quantitative leap in this period, especially during and after World War I. It was after 1900, that the myth of the East as a space of possibility achieved equal standing with the myth of the East as a space of backwardness or threat. The Great War rightly takes center stage in Liulevicius's account of this shift, but the importance of the Russian Revolution, as it created an image of an East of radical futurity not eternal backwardness, should not be forgotten.

Perhaps the greatest contribution of this book is its use of the twists and turns of Germany's myth of the East to offer an alternative, but convincing, chronology of twentieth century German history. Rather than the familiar political caesuras of 1918, 1933 or 1945, Liulevicius sees the period from 1914–1933 as one unit, 1933–1943 as another, and 1943–1955 as a third. This reperiodization is thought provoking. For example, it makes sense to see 1943–1955 as a broad unit in which Germans faced the reality of defeat at the hands of an Eastern foe, and Liulevicius's account of 1955 as a year of transition, because of the founding of the neutral state of Austria, the establishment of the Warsaw Pact and NATO alliances, and the return home of the remaining POWs in the Soviet Union, is convincing. After 1955, Liulevicius charts the diminishment of the myth of the East, to the point that he sees that "there is reason to suppose that the German myth of the East has now largely ended" replaced by a "more sober and demythologized relationship" (p. 239). Given the violence

that has been done under the spell of this myth, one can only hope that this conclusion proves true.

#### Notes

- 1 Vejas Liulevicius, *War Land on the Eastern Front: Culture, National Identity and German Occupation in World War I*, Cambridge 2000.
- 2 Liulevicius does take on Austrian notions of the East alongside German ones, even after the founding of the German nation-state. However, his discussion of Austria is more of an afterthought.
- 3 Philipp Ther, *Beyond the Nation. The Relational Basis of a Comparative History of Germany and Europe*, in: *Central European History* 31 (2003) 1, pp. 45-73; Gregor Thum (Hrsg.), *Traumland Osten. Deutsche Bilder vom östlichen Europa im 20. Jahrhundert*, Göttingen 2006; Wolfgang Wippermann, *Die Deutschen und der Osten. Feindbild und Traumland*, Darmstadt 2007; Kristin Kopp, *Germany's Wild East: Constructing Poland as Colonial Space*, Ann Arbor 2012.

**John D. Garrigus: Before Haiti. Race and Citizenship in French Saint-Domingue, New York: Palgrave Macmillan, 2011, 396 S.**

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John Garrigus addresses how race, class and color intersect with the experience and idea of citizenship in colonial Saint Domingue and revolutionary Haiti. He does this by exploring how free people of color in the southern peninsula developed a political position that denounced racism, yet endorsed slavery. Garrigus argues that society in the southern peninsula grew in isolation from the rest of the colony and largely outside of French influence. This

isolation helped to forge a society that focused more upon legal status than race as the organizing principle of the social hierarchy. This focus allowed for a variegated community to grow in the south much different than that in the north. The focus on legal status meant that elite free people of color could argue for their rights as citizens while still participating in a system of slavery. These rights were only extended to those members of society who were free.

These conditions did not last though, and this is one of Garrigus's keenest insights. After the Seven Years War, the French government decided to reinforce racial distinctions and boundaries in an attempt to create powerful links between white settlers and metropolitan France. The conflict arising from these policy changes lead free people of color to advocate for an understanding of citizenship that transcended race. While this is not the same as the "universal freedom" explored most recently by Laurent Dubois or Susan Buck-Morss, it is an important factor in understanding the development of the Haitian Revolution.<sup>1</sup>

Garrigus' most important contribution may be his analysis of the intersection between the anti racist movement led by slave owning free people of color and the broader understanding of liberty achieved by the Haitian Revolution. Garrigus links the former movement, led by Julien Raimond (an elite free person of color) to events that led to Revolutionary upheaval. By pushing for equality based upon legal status, and eventually the gradual and limited abolition of slavery (p. 269), Raimond and his contemporaries brought the issues of race and citizenship to the forefront during the French Revolution. Garrigus' study connects the southern movement

for equality with the Haitian Revolution's radical extension of freedom in a nuanced and complex way.

The South's isolation created the conditions for the southern society and economy to develop independently from the rest of the colony. Garrigus argues that the South developed a community spirit that he defines as "American" (p. 17). It was in this environment that the free colored class grew in both size and stature. An elite class of free people of color developed in and around Les Cayes and the Aquin parish, invested in indigo, coffee and tobacco plantations and the enslaved workforce needed to make these ventures successful. Beyond this upper class Garrigus also demonstrates the movement of free people of color into artisanal and trade occupations. The isolation from colonial authority allowed for the importance of legal status and financial position to overcome the color barrier prior to 1763. Free people of color had greater access to the rights of citizenship in the South than in other regions of Saint Domingue.

The economic power of free persons of color intersected with the colonial court and notary system to create what Garrigus calls the "beginning of a public space." Garrigus recounts how free people of color from all classes, and especially the lower classes, appealed to the notaries to create a record of injustices that could then be used to defend their rights in court. Garrigus demonstrates that until the 1770s free persons of color believed that they had rights which the court system would protect and which were granted to all free people regardless of skin color.

Garrigus' study hinges around the argument that argues, in many ways, this socie-

ty ceased to exist after the Seven Years War. After the loss in the war French colonial authorities devised strategies to tie their colonies more strongly to the metropole. The most significant in Saint-Domingue was the increased importance of race as a marker of citizenship and “Frenchness.” This policy was aimed at strengthening the ties between France and the influx of poor French settlers in the colony by cementing their position in the socioeconomic hierarchy. Colonial authorities began to emphasize the African ancestry of free people of color. They achieved this by requiring free persons of color to use “African” names, enforcing sumptuary laws and limiting advancement in the militia ranks. This policy contradicted decades of practice in the south, which had often overlooked race. The changes in militia practice were particularly troublesome because many free people of color had been serving in positions of authority for years and felt that they had earned their rights and commissions. Perhaps the most humiliating feature of this policy was the requirement that all free and freed people of color carry their official manumission papers with them. These policy changes lead directly to the advocacy of Raimond and his contemporaries for equal rights for all free men. This is an excellently researched and written book that addresses a major lacuna in the historiography on late colonial Saint Domingue and Revolutionary Haiti. Garrigus historicizes the tensions between the South and the rest of Haiti without reducing or simplifying the actors and events he describes. He outlines the complexity of the society in the South and uncovers the connections between the understandings of race and citizenship there and

beginnings of the Haitian Revolution. Furthermore, his nuanced examination of the South exemplifies the approach most fruitful in studying race and issues of citizenship in Haiti. By focusing on changing social and cultural understandings of race Garrigus demonstrates the importance of class and legal status in defining what it meant to be a free person of color, and how this meaning changed over time. He highlights understandings of race without reifying them. “Before Haiti” is necessary reading for those studying Haiti, Caribbean emancipation and the history of the French Revolution.

#### Note

- 1 L. Dubois, *A Colony of Citizens. Revolution and Slave Emancipation in the French Caribbean*, Chapel Hill 2004; S. Buck Morss, *Hegel, Haiti, and Universal History*, Pittsburgh 2009.

**Jochen Kemner: *Dunkle Gestalten? Freie Farbige in Santiago de Cuba, 1850–1886 (= Sklaverei und Postemanzipation, Bd. 5)*, Münster: LIT Verlag, 2010, 482 S.**

Rezensiert von  
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Die Frage im Titel dieses voluminösen Bandes entspricht genau ihrem Inhalt. Die Geschichte der „Freien“ in der Karibik im 19. Jahrhundert liegt trotz einschlägiger Forschungen immer noch ziemlich im Dunklen. Schon deshalb ist der vorliegende Band, der von Jochen Kemner in einer ersten Fassung 2006 als Doktorar-