Chapter 1


2 The phrase 'and ting' literally means 'and thing' – that is, 'et cetera'.


14 Haynes explains that normativity and solidarity are important social values; they highlight their collective, marginalized citizenship and erase individual forms of distinction, including other forms of marginalised identity based on gender, indigeneity and sexuality. Haynes, N. 2016.


18 Diwali is the most significant festival in Hinduism. It celebrates the triumph of light over dark, good over evil, knowledge over ignorance and hope over despair. For the heritage of celebrating Diwali in Trinidad see Jha, J. C. 1973. ‘Indian heritage in Trinidad, West Indies.’ Caribbean Quarterly 19(2): 28–50.


24 It is important to note that since independence and up to 1986 politics in Trinidad has been inseparable from the story of Eric Williams and his party, the PNM. The party retains its associations with the more Afro-Trinidadian population, in contrast to the previous government, an alliance whose main constituent party was the party traditionally associated with the Indo-Trinidadian population. However, both of these alignments between ethnicity and politics are complicated by issues of class and religion. See Oxaal, I. 1982. Black Intellectuals and the Dilemmas of Race and Class in Trinidad. Cambridge: Schenkman Books; Wilson, S. 2012. Politics of Identity in Small Plural Societies: Guyana, the Fiji Islands, and Trinidad and Tobago. New York: Palgrave Macmillan.


Chapter 2


5 Most recently independent film makers have been gaining some critical acclaim at international film festivals and are using social media to publicise their films. See for example *After Mas*, directed by Karen Martinez (2014) and *Play the Devil*, directed by Maria Govan (2016).

6 A cutlass is a long-handled, curved blade, similar to a machete.


9 Miller, D. 1997. 204.

15 Although since 2014 use of Instagram has increased extensively in urban parts of Trinidad, such as Port of Spain and San Fernando.
16 ‘Macing’ and ‘bacchanal’ are explained by Mrs Hinds in the short films on Trinidad for Why We Post, available at https://www.ucl.ac.uk/why-we-post/research-sites/trinidad/.
21 ‘Maco’ and ‘bacchanal’ illustrate how Facebook is less of a technology and more of an enactment of a cultural world that is Trinidad. See Miller, D. 2011. Tales from Facebook. Cambridge: Polity Press.
22 ‘Trini’ refers to the constant discourse within Trinidad around what is typically Trinidadian, as opposed to actual ‘Trinidadians’, who represent a varied population.
30 Approximately 35 per cent of key research participants.
Chapter 3

1 This was the case at the time of research, across 2011 to 2014. In 2016 more research participants had joined Instagram and followed several others, but they tended to post fewer images themselves, as compared to posting and sharing on Facebook.

2 Rainie and Wellman describe social networks by defining relationships as personal or ego-centred. Each individual is ‘at the centre of his or her own personal network: a solar system of one to two thousand and more people orbiting around us’. See Rainie, L. and Wellman, B. 2012. Networked. Cambridge, MA: The MIT Press. 55. The same volume argues for social media as facilitating wider social networks based on loose ties, with ‘networked individualism’ allowing individuals to reject the restrictions placed on them from being associated with close-knit groups. The material presented in this volume, and the comparative material in How the World Changed Social Media, challenge approaches to social media that are based on ego-centred, individual networks.


19 See Kerrigan, D. 2014. Kerrigan describes ‘languaculture’, referring to specific codes and styles of talk, which are symbolic constructions of the societies from which they emerged.


26 Bourdieu observes that although it appears that hierarchies within societies have changed, the social differences between groups have not changed at all. Those from lower groups within the social hierarchy are not necessarily able to share the views and tastes expressed.
by those of a higher class, even though they have the economic means to participate in that culture. See Bourdieu, P. 1984 (tr. Richard Nice). *Distinction: A Social Critique of the Judgement of Taste.* Cambridge, MA: Harvard University Press.

**Chapter 4**


4 Madianou and Miller also developed the theory of polymedia to address what they felt were lacking in other social theories of media. They outline three precursors to the emergence of polymedia: access, affordability and literacy (Madianou, M. and Miller, D. 2012, 2013). From their field work in the Philippines and, later, in Trinidad, mobile phone plans and internet access are affordable enough to be ubiquitous. Monthly phone plans can also include unlimited broadband access. In El Mirador it is common for individuals to have both a basic mobile phone and a smartphone. The basic phone is more for immediate contact with relatives who do not have smartphones and the other for multi-purpose use. Having multiple phones also relates to the prerequisite of literacy, and of having a certain level of proficiency and confidence in differentiating between media usage.

10 Smith, R. T. 1996. Clarke, E. 1999. Munasinghe, V. 2001. Callaloo or Tossed Salad? East Indians and the cultural politics of Identity in Trinidad. Ithaca, NY: Cornell University Press; Rajack-Talley, T. 2007. ‘A feminist review of the idea of Africa in Caribbean family studies.’ Feminist Africa 7: Diaspora Voices; Barrow, C. 1996. Family in the Caribbean: Themes and Perspectives. Kingston: Ian Randle Publishers. In 2015 these generalisations have become increasingly problematic and are, to an extent, less observable in El Mirador. Many of the generalisations around family structure are intertwined with household income. A substantial amount of the population in El Mirador can be described as middle class, and increasingly the nuclear family are the main residents within a household. However, extended family members may stay within the house for short visits or a more extended period of time.


24 Birth, K. 1999: 8, 10.

25 For example, families of enslaved Aficans were separated to work in different parts of the country. See Birth, K. 1999.

26 Baby-father is the colloquial term for the father of a child, where the child’s parents are no longer in a relationship.


**Chapter 5**


4 Miller builds on Wilson's dual values of reputation and respectability by contributing the dual logics of transience and transcendence in his volume Modernity, an Ethnographic Approach (Miller, D. 1994). Partly due to a history of slavery and indentured labour, this dualistic logic expresses certain contradictions of modernity. Trinidadians place distinct emphasis on a sense of freedom and transience encapsulates the values of the present, immediacy and life of the street, crafting one's appearance through style, a sense of performance and overt sexuality. The point here is that others judge a person according to the appearance they create, rather than the structures or institutions they are positioned by. Transcendence represents the home, domesticity and values that are permanent, a desire to create roots, continuity and tradition, characterised by education, religion and morality. See the discussion of Trinidadian values in Chapter 7 of Visualising Facebook for how transience and transcendence are displayed on social media. Miller, D. and Sinanan, J. 2017. Visualising Facebook: A Comparative Perspective. London: UCL Press.


13 A notable exception is Ems, L. 2015. ‘Exploring ethnographic techniques for ICT non-use research: An Amish case study.’ First Monday 20(11).


15 Platinum is the highest level of achievement within Amway's stages of goals.


21 The older sister had more than 4,000 friends and the younger sister who received the beating had 5,000 Facebook friends – the maximum number that a personal profile can accumulate.


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**Chapter 6**


3 Gómez Cruz and Meyer emphasise that the act of taking photos is distinct in itself as photographic practice and needs to be considered as well as the content that appears in images. See Gómez Cruz, E. and Meyer, E. T. 2012. ‘Creation and control in the photographic process: iPhones and the emerging fifth moment of photography.’ *Photographies* 5(2): 203–21.

4 A smelter is a factory for extracting metal from ore and produces high amounts of carbon monoxide. Dr Wayne Kublalsingh’s involvement with the landmark anti-smelter movement, which was settled in the High Court, solidified his reputation as an environmental and economic activist. He gained a reputation as being against ‘bogus’ development on the one
hand, but also as someone who repeatedly appears in the media to draw attention to his agenda. The construction of the Debe–Mon Desir section of the highway has been plagued with debate and allegations of corruption. In September 2014 Kublalsingh embarked on a second hunger strike as, although it was agreed that the section of the highway would be reviewed, construction has continued. His second hunger strike reportedly exceeded 100 days. In April 2016 construction of this section of the highway was suspended due to economic difficulties.

5 Maraval is one of the wealthiest suburbs in Port of Spain.
6 ‘Really from the bush’, meaning ignorant country people.
8 Kublalsingh’s hunger strike in 2012 resulted in the government funding the independent civil society body, the Joint Constitutive Council, to conduct an inquiry into re-assessing the evidence on which the decision to construct the section of the highway was based. The findings were compiled into the publicly accessible Armstrong Report in 2013. This represented a precedent in Trinidad’s history, in which the state, compelled by a protest movement, agreed to sponsor an impartial review within policy making. For more detail see Mendez-Franco, J. 2014. ‘Second Hunger Strike Over Highway May Leave Trinidad & Tobago Fighting For Its Soul’. https://globalvoices.org/2014/09/28/second-hunger-strike-over-highway-may-leave-trinidad-tobago-fighting-for-its-soul/.
11 Similar to the discussion on global and local parenting norms in Chapter 4, within Caribbean kinship norms girls become recognised as adults when they have children. Today these local forms of distinction conflict with global norms and values where teenage girls are encouraged to avoid pregnancy; this results in tensions between generations and also contradictory values that young women must navigate. See Smith, R. T. 1996. The Matrifocal Family: Power, Pluralism, and Politics. New York and London: Routledge; Chevannes, B. 2001. Learning to Be a Man: Culture, Socialization, and Gender Identity in Five Caribbean Communities. Barbados: University of the West Indies Press.
12 By 2016 the El Mirador stretch was extended to include a bypass that significantly alleviated traffic in the area.

Chapter 7


In Social Media in Industrial China Xinyuan Wang describes how the migration of people from rural provinces to factory towns is complemented by a parallel migration on to social media. To these migrants, their phone has indeed become a place in which they live. Wang, X. 2016. Social Media in Industrial China. London: UCL Press.


In our previous volume Webcam Daniel Miller and I put forward a theory of attainment. We argued that we should not view any new technology as disruptive to some prior holistic or ideal state. Instead, attainment implies that a technology can realise what has been latent in human beings, but was not previously achievable. Miller, D. and Sinanan, J. 2014. Webcam, Cambridge, MA: Polity Press.


