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**'DOING AND KNOWING' IEL THROUGH THE LENS OF CARIBBEAN,
RASTAFARIAN AND INDIGENOUS PHILOSOPHY**

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Abstract

Third World Approaches to International Law (TWAIL) scholarship over the past 21 years has *de facto* innovated how we do international law and what we think about it. Yet, TWAIL scholarship can better connect to the Caribbean in general, and the Rastafarian and indigenous epistemologies and ontologies in particular. Indeed, despite the growth in TWAIL scholarship, neither Westlaw or HeinOnline contain any entries that refer to Rastafarianism. This is somewhat of a missed opportunity or a shortcoming, given the intellectual convergences of TWAIL and Rastafarianism. Firstly, both share a similar critical outlook on Euro-centric approaches to international and economic developments entrenched through law. In Rastafarianism, this is the struggle against Babylon, the Western system of 'downpression' and injustice. Secondly, the 'practitioners' on both sides embody the existence of counter-hegemonic alternatives. For the Rastafarian community, 'livity' expresses the purpose of a moral Rastafarian lifestyle. Thirdly, both live by an alliance to an intellectual sovereignty, which exists in a pluriverse (as opposed to a universe). For Rastafarians, the 'Ancient future' captures this by uniting both the ancient beyond memory merged with a virtuous future. This paper therefore seeks to contribute to 'doing and knowing' IEL, in the first instance, by tracing the convergences of TWAIL and Caribbean Rastafarianism. It shall introduce Rastafarian terminology and philosophy that remains marginalised despite its transformative nature, grappling with imperialism's past, its informal present, and the post-imperial possibilities.