December 2017

CSA News

CaribbeanStudiesAssociation.org

The Official Newsletter of the Caribbean Studies Association

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MESSAGE FROM THE EDITOR

A year in review – successes and challenges

Meagan Sylvester

As we end 2017, we look back on our many successes as an organisation, one which stands out is the hosting of our annual conference in Nassau, Bahamas. The main challenge which the CSA and the Caribbean faced as a region, is the impact of climate change during this year's hurricane season. Several of our Newsletter contributors and members suffered losses at the hands of the hurricanes and to date, restorative and rehabilitative works are still in effect. We at the Caribbean Studies Association stand in solidarity with all the organisations who have gallantly stepped in to bring relief and solace across the region and as we re-build, we do so with a thankful spirit as we approach the end of the year. Celebrations for some may be bittersweet, however as resilient people, we approach each today with a positive attitude and a grateful heart.

Looking forward, the CSA would like to take this opportunity to wish each member and their respective families all the best for a successful 2018.

Celebrating the Old and Welcoming the New!

This month's issue highlights our regular segments from the President, Vice-President and Program Chair along with insightful updates about the Caribbean region from our language sub-editors. Our new books segment, graduate student corner and Caribbean Artistic Scholarship section continue to be a steady part of the menu while we see the return of the "Your Commentaries" column. As we undertook our review of the Newsletter offerings, the team embraced the idea of adding new segments. One such, is the Game Changer Initiative.

Specifically, the **Game Changer** column will focus on members of our Caribbean community who have contributed to impacting our regional space academically, socially and culturally. Our first Game Changer celebrant is Stacey Weeks Benjamin. Her "Game Changer Initiative" is a youth focused program with a significant lean towards the development and inspiration of at risk youth who display a greater propensity towards successful learning and achievement in areas relative to the creative arts and skill-based subject matters. The program is the brainchild of Mrs. Benjamin, and was designed to ignite a sense of worth, enthusiasm and pride amongst students with an interest in the pursuit of creative and skill intensive careers such as Cosmetology and Barbering, Fashion Design, Culinary and the Performing Arts.

Read more about Mrs. Benjamin in the Game Changer segment.

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MESSAGE FROM THE EDITOR cont'd

In upcoming issues, as part of our academic social responsibility we intend to focus on the intersections pertinent to both scholarship and activism as it impacts our diasporas. In that regard, we take note that on December 3rd, **the National Day for Persons with Disabilities** was recognised and the theme was "Transformation towards sustainable and resilient society for all". (See flyer for more details).

December also saw the commemoration of Human Rights Day on December 10th. To promote and raise awareness of the two Covenants on their 50th anniversary, the UN Human Rights Office is launching on Human Rights Day ***"Our Rights. Our Freedoms. Always."*** a year-long campaign to shine a light on the inalienable and inherent rights of global citizens -- now, and always.

"Our Rights. Our Freedoms. Always." revolves around the timeless themes of rights and freedom and the relevance of the work that continues in securing and ensuring them. At its core, **FREEDOM, underpins the International Bill of Human Rights – freedom from fear, freedom of speech, freedom of worship and freedom from want.**

On Human Rights Day, we invite you to join in celebrating 50 years of freedom as embodied in the **International Covenant on Economic Social and Cultural Rights** (ICESCR) and the **International Covenant on Civil and Political Rights (ICCPR)**. These four freedoms are as relevant today as they were when the Covenants were adopted. (Source http://www.ohchr.org/EN/NewsEvents/HRDay2015/Pages/HRD2015.aspx) See the link for further information.

Member Highlight

ILEANA SANZ CABRERA is our December member celebrant. She holds a PhD in Philological Sciences from the University of Havana, Cuba. She is a Senior Lecturer at the Faculty of Foreign Languages, University of Havana where she has worked for forty years and pioneered the introduction of Anglophone Caribbean literature in the Faculty syllabus. She has taught and carried out research work in the fields of Caribbean culture and literature focusing on the study of the Caribbean region from a multidisciplinary and comparative perspective. She coedited CARIBBEAN STORIES, the first bilingual anthology of Anglophone Caribbean literature published by Casa de las Américas in 1977.

Read her column to learn more about her work and contribution to Caribbean scholarship.

Caribbean Artistic Scholarship

Gervon Abraham first became known to Trinidad theatre as Rupert Mapp in the play "Malfinis – the Heart of a Child", a play done by St. Mary's College, which won the Secondary School's Drama Festival in the mid 80's. His work from them to now has been characterised by work that stays true to the Caribbean reality, its many scripts, writers and stories which need to be told. He sees theatre and his work as a continuing contribution in the informing and interrogation of our Caribbean reality and culture. Over the years Gervon has had the pleasure of working with Directors such as Rawle Gibbons, Efebo Wilkinson, Mervyn de Goeas and Louis Mc Williams on plays such as Mantalk, Drums and Colours, Bitter Cassava and Moon on a Rainbow Shawl to name a few (written by acclaimed writers such as Derek Walcott, Errol John, and Earl Warner and Devlin Thomas). The genre of productions ranges from Best Village production which is the epitome of local folk theatre in Trinidad and Tobago to productions mounted for regional and international audiences.
Stop by his column and read more about his work.

See you in 2018!

CSA Communications

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Meagan Sylvester
Newsletter Editor
Caribbean Studies Association

Español

Un año en revisión: éxitos y desafíos

A fines de 2017, recordamos nuestros muchos éxitos como organización, uno de los cuales es el anfitrión de nuestra conferencia anual en Nassau, Bahamas. El principal desafío al que se enfrentan CSA y el Caribe como región es el impacto del cambio climático durante la temporada de huracanes de este año. Varios de nuestros colaboradores y miembros de nuestro boletín sufrieron pérdidas a manos de los huracanes y hasta la fecha, las obras de restauración y rehabilitación aún están vigentes. En la Asociación de Estudios del Caribe nos solidarizamos con todas las organizaciones que han intervenido con gran talento para brindar alivio y consuelo en toda la región y, a medida que reconstruimos, lo hacemos con un espíritu de agradecimiento a medida que nos acercamos a fin de año. Las celebraciones para algunos pueden ser agridulces, sin embargo, como personas resilientes, nos acercamos a cada uno hoy con una actitud positiva y un corazón agradecido.

De cara al futuro, la CSA desea aprovechar esta oportunidad para desear lo mejor a cada miembro y a sus respectivas familias para un 2018 exitoso.

¡Celebrando lo viejo y dando la bienvenida a lo nuevo!

El número de este mes destaca nuestros segmentos regulares del Presidente, el Vicepresidente y el Presidente del Programa, junto con actualizaciones interesantes sobre la región del Caribe de nuestros subeditores de idiomas. Nuestro segmento de libros nuevos, esquina de estudiantes de posgrado y la sección de Becas artísticas caribeñas continúan siendo una parte constante del menú mientras vemos el regreso de la columna "Tus comentarios". A medida que emprendimos nuestra revisión de las ofertas del Boletín, el equipo adoptó la idea de agregar nuevos segmentos. Uno de ellos es la Iniciativa Game Changer.

Específicamente, la columna Game Changer se enfocará en los miembros de nuestra comunidad caribeña que han contribuido a impactar nuestro espacio regional académica, social y culturalmente. Nuestro primer celebrante de Game Changer es Stacey Weeks

MESSAGE FROM THE EDITOR cont'd

Benjamin. Su "Game Changer Initiative" es un programa enfocado en los jóvenes con una gran inclinación hacia el desarrollo y la inspiración de los jóvenes en riesgo que muestran una mayor propensión al aprendizaje y logro exitoso en áreas relacionadas con las artes creativas y las materias basadas en habilidades. El programa es una idea original de la Sra. Benjamin, y fue diseñado para despertar un sentido de valor, entusiasmo y orgullo entre los estudiantes interesados en la búsqueda de carreras creativas y de habilidades tales como Cosmetología y Peluquería, Diseño de Moda, Culinaria y la Ejecución Letras.

Lea más acerca de la Sra. Benjamin en el segmento de Cambiador de Juegos.

En los próximos números, como parte de nuestra responsabilidad social académica, nos proponemos enfocarnos en las intersecciones pertinentes tanto a la erudición como al activismo, ya que impacta en nuestras diásporas. En ese sentido, tomamos nota de que el 3 de diciembre se reconoció el Día Nacional de las Personas con Discapacidad y el tema fue "Transformación hacia una sociedad sostenible y resiliente para todos". (Ver volante para más detalles).

Diciembre también vio la conmemoración del Día de los Derechos Humanos el 10 de diciembre. Para promover y crear conciencia sobre los dos Pactos en su 50 aniversario, la Oficina de Derechos Humanos de la ONU está lanzando el Día de los Derechos Humanos "Nuestros derechos". Nuestras libertades Siempre. "Una campaña de un año para arrojar luz sobre los derechos inalienables e inherentes de los ciudadanos del mundo, ahora y siempre.

"Nuestros derechos. Nuestras libertades Siempre. "Gira en torno a los temas intemporales de los derechos y la libertad y la relevancia del trabajo que continúa para garantizarlos y asegurarlos. En su núcleo, FREEDOM, respalda la Carta Internacional de los Derechos Humanos: libertad del miedo, libertad de expresión, libertad de culto y libertad de la miseria.

En el Día de los Derechos Humanos, lo invitamos a unirse a la celebración de los 50 años de libertad consagrados en el Pacto Internacional de Derechos Económicos, Sociales y Culturales (PIDESC) y el Pacto Internacional de Derechos Civiles y Políticos (PIDCP). Estas cuatro libertades son tan relevantes hoy como lo fueron cuando se aprobaron los Pactos. (Fuente http://www.ohchr.org/EN/NewsEvents/HRDay2015/Pages/HRD2015.aspx) Consulte el enlace para obtener más información.

Destacado de los miembros

ILEANA SANZ CABRERA es nuestra celebrante miembro de diciembre. Tiene un doctorado en Filología de la Universidad de La Habana, Cuba. Es profesora titular en la Facultad de Lenguas Extranjeras de la Universidad de La Habana, donde ha trabajado durante cuarenta años y fue pionera en la introducción de la literatura anglófona del Caribe en el plan de estudios de la Facultad. Ella ha enseñado y llevado a cabo trabajos de investigación en los campos de la cultura y la literatura del Caribe enfocándose en el estudio de la región del Caribe desde una perspectiva multidisciplinaria y comparativa. Ella coeditó CARIBBEAN STORIES, la primera antología bilingüe de la literatura del Caribe anglófono publicada por Casa de las Américas en 1977.

Lea su columna para aprender más sobre su trabajo y su contribución a la beca del Caribe.

Beca artística caribeña

Gervon Abraham se hizo conocido por primera vez en el teatro de Trinidad como Rupert Mapp en la obra "Malfinis - el corazón de un niño", una obra de St. Mary's College, que ganó el Festival de Drama de la escuela secundaria a mediados de los 80. Su trabajo de ellos hasta ahora se ha caracterizado por un trabajo que se mantiene fiel a la realidad del Caribe, sus muchos guiones, escritores e historias que necesitan ser contados. Él ve el teatro y su trabajo como una contribución continua en la información y el interrogatorio de nuestra realidad y cultura caribeñas. Con los años, Gervon ha tenido el placer de trabajar con directores como Rawle Gibbons, Efebo Wilkinson, Mervyn de Goeas y Louis Mc Williams en obras de teatro como Mantalk, Drums and Colors, Bitter Cassava y Moon on a Rainbow Shawl por nombrar algunos (escrito por aclamados escritores como Derek Walcott, Errol John y Earl Warner y Devlin

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Français

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Humanos: libertad del miedo, libertad de expresión, libertad de culto y libertad de la miseria.

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MESSAGE FROM THE PRESIDENT

Inaugural conference CSA 2018

The guest to offer the inaugural conference of the 2018 CSA in Havana, is the Puerto Rican Nelson Maldonado -Torres, who reached in 2002, his Ph.D in Religious Studies and Certificate of Distinction in Studies of the African Diaspora at Brown University . From 2010 to the present she is Associate Professor of the Department of Latin American and Caribbean Studies, and of the Comparative Literature Program at Rutgers University, New Brunswick, New Jersey, and Associate Professor in the Graduate Program on Women and Gender Studies. since 2013. His fields of specialization and research interests are Philosophy and Theories on coloniality and decoloniality, with an epistemological orientation towards the ethnic, religious and social. It covers topics on African, Caribbean and Latin American studies, from an ethical, comparative and humanistic perspective. Some of its texts can be consulted in AgainstWar: Views from the Underside of Modernity (Duke University Press, 2008) and Decolonization and the des-colonial turn. (University of the Earth, 2011).

In an interview with Dr. Nelson Maldonado Torres for this Newsletter, he said about the theme of the Conference that "... responds to current challenges of great importance not only for the Caribbean and the Global South, but also for the countries of the North. I think of the failure of liberal education, evidenced by the resurgence of vulgar racism and fascism even within university spaces." And he added, "This poses the challenge of the decolonization of education and culture, and for this we can count on emancipatory thinking in the Caribbean and the Global South, including the northern sures. A challenge "...conceptualis to conceptualize and institutionalize different forms of pedagogy and decolonial thinking so that they are in charge of training and empowering new generations and preparing them to continue the incomplete project of decolonization. The Caribbean Studies Association can motivate and help sustain this kind of perspective and change."

On what aspect it will address in the 2018 Conference, he said, "I would be interested in exploring the issue of decolonial or decolonial education as the process through which the dimensions of being, power, and knowledge enter into mutual relation in an active, conscious way. , and sometimes systematic to advance the incomplete project of decolonization." And he concluded by stating that he is approaching the Caribbean and the Caribbean studies "...united to all those who have seen and see the Caribbean not so much as a geographical area, "...but mainly as locus of enunciation that among other things proposes: 1) the imperative to think the meaning and implications of colonization in the modern world, and 2) the challenge of considering decolonization as an incomplete project. It is this imperative and this challenge that has led us to some, in dialogue with the work of intellectuals such as Anibal Quijano and Sylvia Wynter, to pose coloniality as an intrinsic part of Western modernity, and to decolonization, not as independence, but as a rearticulation of power relations, of conceptions and ways of being, and of ways of producing and creating knowledge at multiple levels that range from the most intimate dimensions of subjectivity to the world economy."

Yolanda Wood

Many thanks to Dr. Nelson Maldonado-Torres for accepting this interview and his speech at the inaugural conference of the 2018 CSA conference in Havana on Monday, June 4 in the morning hours. We wait for you there.

Español

Conferencia inaugural CSA 2018

El invitado a ofrecer la Conferencia inaugural de la CSA 2018 en La Habana, es el puertorriqueño Nelson Maldonado -Torres, quien alcanzó en 2002, su Ph.D en Estudios Religiosos y Certificado de Distinción en Estudios de la Diáspora Africana en la Universidad de Brown. Desde 2010 y hasta el presente es Profesor Asociado del Departamento de Estudios Latinos y Caribeños, y del Programa de Literatura Comparada en Rutgers University, New Brunswick, New Jersey, y Profesor afiliado en el Programa de Posgrado sobre Estudios de la mujer y de género. desde 2013. Sus campos de especialización e intereses de investigación son la Filosofía y las Teorías sobre colonialidad y decolonialidad, con una orientación epistemológica hacia lo étnico, religioso y social. Aborda temas sobre estudios africanos, caribeños y latinoamericanos, desde una perspectiva ética, comparada y humanística. Algunos de sus textos pueden consultarse en *Against War: Views from the Underside of Modernity* (Duke University Press, 2008) y *La descolonización y el giro descolonial.* (Universidad de la Tierra, 2011).

En entrevista realizada al Dr. Nelson Maldonado Torres para esta Newsletter, decía sobre la temática de la Conferencia que "[…] responde a retos actuales de suma importancia no solo para el Caribe y el Sur Global, sino también para los países del norte. Pienso en el fracaso de la educación liberal, evidenciado en el resurgimiento del racismo vulgar y del fascismo aún dentro de espacios universitarios". Y añadía, "Esto plantea el reto de la descolonización de la educación y la cultura, y para esto se puede contar con el pensamiento emancipador en el Caribe y en el Sur Global, incluyendo los sures del norte. Un reto […] es conceptualizar e institucionalizar distintas formas de pedagogía y pensamiento decolonial para que se encarguen de formar y empoderar a nuevas generaciones y prepararlas para continuar el proyecto incompleto de la descolonización. La Asociación de Estudios Caribeños puede motivar y ayudar a sostener este tipo de perspectiva y cambio."

Sobre qué aspectos abordará en la Conferencia 2018, precisó, "me interesaría explorar el tema de la educación descolonizadora o decolonial como el proceso a través del cual las dimensiones del ser, del poder, y del conocimiento entran en relación mutua de una forma activa, consciente, y a veces sistemática para avanzar el proyecto incompleto de la descolonización." Y concluyó afirmando que se aproxima al Caribe y a los estudios caribeños "[…] unido a todxs aquellxs que han visto y ven al Caribe no tanto como un área geográfica, […] sino principalmente como locus de enunciación que entre otras cosas propone: 1) el imperativo de pensar el significado y las implicaciones de la colonización en el mundo moderno, y 2) el desafío de considerar a la descolonización como un proyecto incompleto. Es este imperativo y este desafío que nos ha llevado a algunxs, en diálogo con el trabajo de intelectuales como Anibal Quijano y Sylvia Wynter, a plantear a la colonialidad como parte intrínseca de la modernidad occidental, y a la descolonización, no como independencia, sino como una rearticulación de las relaciones de poder, de las concepciones y maneras de ser, y de las formas de producir y crear conocimiento a múltiples niveles que van desde las dimensiones más íntimas de la subjetividad hasta la economía mundial."

Muchas gracias al Dr. Nelson Maldonado-Torres por aceptar esta entrevista y su intervención en la conferencia inaugural de la conferencia de la CSA 2018 en La Habana, el lunes 4 de junio en horas de la mañana. Allá lo esperamos.

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[1] La historia profesional de Nelson Maldonado-Torres podrá ser consultada íntegramente en el sitio web de la CSA y también su texto "Outline of Ten Theses on Coloniality and Decoloniality", cortesía del autor.

Yolanda Wood
Presidente CSA 2017-18

Français

Conférence inaugurale CSA 2018 L'invité à donner la conférence inaugurale du CSA 2018 à La Havane, est le Portoricain Nelson Maldonado-Torres, qui a atteint en 2002, et son doctorat en études religieuses Certificat de distinction en études de la diaspora africaine à l'Université Brown . De 2010 à présenter, il est professeur associé d'études latine et des Caraïbes et du Programme de littérature comparée à Université Rutgers, Nouveau-Brunswick, New Jersey, et professeur affilié dans le programme d'études supérieures en études des femmes et du genre. depuis 2013. Ses domaines d'expertise et les intérêts de recherché sont la philosophie et les théories sur le colonialisme et decoloniality, avec une orientation épistémologique ethnique, religieuse et sociale. Résout les problèmes sur l'Afrique, des études des Caraïbes et d'Amérique latine, d'un point de vue éthique, de comparaison et humanística.Algunos de ses textes sont disponibles sur Against War: Views from the Underside of Modernity (Duke University Press, 2008) et de la décolonisation et la rotation décolonial. (Université de la Terre, 2011).

Dans une interview le Dr Nelson Maldonado Torres pour cette lettre, a déclaré sur le thème de la conférence « ...répond aux défis actuels de la plus haute importance, non seulement pour les Caraïbes et le Sud Global, mais aussi pour les pays du Nord. Je pense à l'échec de l'éducation libérale, mis en évidence par la résurgence du racisme vulgaire et du fascisme même dans les espaces universitaires. "Il a ajouté: « Cela pose le défi de la décolonisation de l'éducation et de la culture, et pour cela, vous pouvez vous attendre la pensée émancipatrice dans les Caraïbes et le Sud Global, y compris Sures Nord. difficiles ... es conceptualiser et en institutionnalisant différentes formes de pédagogie et décolonial pensé être chargé de former et de responsabiliser les nouvelles générations et se préparer à poursuivre le projet incomplet de la décolonisation. La Caribbean Studies Association peut motiver et aider à maintenir ce genre de perspective et de changement. "

A propos de ce aspectosabordará à la Conférence de 2018, il a dit: « Je serais intéressé d'étudier la question de l'éducation ou décoloniser décolonial comme le processus par lequel les dimensions de l'être, le pouvoir et la connaissance mutuelle entrent en relation d'une manière active, consciente et parfois systématique pour faire avancer le projet inachevé de la décolonisation. « Il a conclu en disant que les Caraïbes et se rapproche des études des Caraïbes »

MESSAGE FROM THE PRESIDENT cont'd

... attaché à leur todxsaquellxs ont vu et venir dans les Caraïbes non pas comme une zone géographique… mais surtout en tant que lieu de l'énonciation qui propose entre autres: 1) l'impératif de réfléchir sur le sens et les implications de la colonisation dans le monde moderne, et 2) le défi de considérer la décolonisation comme un projet incomplet. Il est cet impératif et ce défi nous a conduit à algunxs, dans le dialogue avec le travail des intellectuels comme Anibal Quijano et Sylvia Wynter, pour augmenter la colonialité comme partie intégrante de la modernité occidentale, et de la décolonisation, non pas l'indépendance, mais une réarticulation des relations de pouvoir, les conceptions et manières d'être et les moyens de production et la création de connaissances à plusieurs niveaux allant des dimensions les plus intimes de la subjectivité à l'économie mondiale ».

Merci beaucoup Dr Nelson Maldonado-Torres d'avoir accepté cette interview et son discours lors de la conférence inaugurale de la CSA 2018 conference à La Havane le lundi 4 Juin dans la matinée. Nous vous attendons là-bas.

Yolanda Wood
Président CSA 2017-18

MESSAGE FROM THE VICE PRESIDENT

See you in Havana !!

January 1, 2018: deadline for submitting proposals

Dear Members of the CSA. We reiterate our call to present proposals for the annual Conference of the Caribbean Studies Association in Havana, Cuba from June 4 to 8, 2018.

This annual conference proposes to integrate education, culture and emancipatory thinking as fundamental axes of reflection to advance the process of decolonization in the Contemporary Caribbean. These concepts allow to deepen the processes of reappropriation and recovery of the memory (individual and collective, historical and social) of their territories. Our Conference seeks to encourage dialogue and the circulation of ideas on these topics to rethink and reconstitute paradigms; resituar the margins, the excluded spaces; and understand the diversity and complexity of the peoples of the región.

The axes of the meeting are Education, Culture and Caribbean emancipatory Thought. The Caribbean vibrates today in the field of its recognized decolonizing experience of thought, with important figures and founding texts of the Caribbean political culture. Teaching to decolonize thinking implies rethinking educational models and colonial cultural heritages. The history of anti-hegemonic thinking places the Caribbean at the center of the construction of anti-hegemonic ideas and horizons from the 18th century until today. Their diverse culture, their cultural imaginaries and knowledge, their cross-referencing in the relationship between the other and us, their interculturality and linguistic plurality allow us to open new horizons for social and cultural transformation. New challenges, in the field of ethno-education, multilingualism and creolization; environmental and climatic education, social justice and the role of education for the emancipation of peoples in the defense of their territoriality, the reparations and indemnities associated with claims of historical and social justice impose the creation of intercultural epistemic models to build a emancipatory action in education, culture and art, which recognizes the memory of the Caribbean. Caribbean feminist thinking will challenge the hegemonic ideas that come from the intellectual elites and also from feminism itself. Traditional knowledge, arts, oral narratives, literature and community experiences contribute to artistic education and the development of creativity in transformative pedagogical practices.

We invite you to propose panels and workshops that represent interdisciplinary, multilingual approaches, as well as various types of academic affiliation, in which students, academics, activists and / or professionals participate. The presentation of films, and visual art samples are welcome. Welcome to the Celebration of Authors and Literary Hall sessions. Everything is ready to receive them. See you in Havana !!

Catalina Toro Perez

Español

¡Nos vemos en la Habana!!

1 de enero 2018: fecha límite para presentar propuestas

Estimados Miembros de la CSA. Reiteramos nuestro llamado a presentar propuestas para la Conferencia anual de la Asociación de Estudios del Caribe en la Habana, Cuba del 4 al 8 de junio de 2018.

Esta conferencia anual propone integrar la educación, la cultura y el pensamiento emancipador como ejes de reflexión fundamentales para avanzar en el proceso de descolonización en el Caribe Contemporáneo. Estos conceptos permiten profundizar los procesos de reapropiación y recuperación de la memoria (individual y colectiva, histórica y social) de sus territorios. Nuestra Conferencia busca favorecer el diálogo y la circulación de ideas sobre esos tópicos para repensar y reconstituir paradigmas; resituar los márgenes, los espacios excluidos; y comprender la diversidad y complejidad de los pueblos de la region.

Los ejes del encuentro son la Educacion, la Cultura y el Pensamiento emancipador caribeño. El Caribe vibra hoy en el campo de su reconocida experiencia descolonizadora del pensamiento, con importantes figuras y textos fundacionales de la cultura política caribeña. Enseñar para descolonizar el pensamiento implica repensar los modelos educativos y las herencias culturales coloniales. La historia del pensamiento anti-hegemónico sitúa al Caribe en el centro de la construcción de ideas y horizontes anti-hegemónicos desde el siglo S. XVIII hasta hoy. Su cultura diversa, sus imaginarios culturales y saberes, sus miradas cruzadas en la relación sobre el otro y nosotros, su interculturalidad y pluralidad lingüística permiten abrir nuevos horizontes para la transformación social y cultural. Nuevos desafíos, en el campo de la etnoeducación, el multilingüismo y la creolización; la educacion ambiental y climática,

la justicia social y el rol de una educación para la emancipación de los pueblos en la defensa de su territorialidad, las reparaciones e indemnizaciones asociados a reivindicaciones de justicia histórica y social imponen la creación de modelos interculturales epistémicos para construir una acción emancipadora en la educación, la cultura y el arte, que reconozca la memoria sobre el Caribe. El pensamiento feminista caribeño va a desafiar las ideas hegemónicas que provienen de las elites intelectuales y también del mismo feminismo. Los conocimientos tradicionales, las Artes, las narraciones orales, la literatura y las experiencias comunitarias contribuyen a la educación artística y el desarrollo de la creatividad en las practicas pedagógicas transformadoras.

Los invitamos a proponer paneles y talleres, que representen enfoques interdisciplinarios, plurilingües, así como unos diversos tipos de afiliación académica, en el que participen estudiantes, académicos, activistas y/o profesionales. La presentación de filmes, y muestras de artes visuales son bienvenidos. Bienvenidos a las sesiones de Celebración de autores y Salón literario. Todo está listo para recibirlos. ¡Nos vemos en la Habana!!

Français

On se voit à La Havane !!

1er janvier 2018: date limite de soumission des propositions

Chers membres du CSA. Nous réitérons notre appel à présenter des propositions pour la Conférence annuelle de la Caribbean Studies Association à La Havane, Cuba, du 4 au 8 juin 2018.

Cette conférence annuelle propose d'intégrer l'éducation, la culture et la pensée émancipatrice en tant qu'axes de réflexion fondamentaux pour faire progresser le processus de décolonisation dans les Caraïbes contemporaines. Ces concepts permettent d'approfondir les processus de réappropriation et de récupération de la mémoire (individuelle et collective, historique et sociale) de leurs territoires. Notre conférence cherche à encourager le dialogue et la circulation des idées sur ces sujets pour repenser et reconstituer les paradigmes; resituar les marges, les espaces exclus; et comprendre la diversité et la complexité des peuples de la region.

Les axes de la réunion sont l'éducation, la culture et la pensée émancipatrice caribéenne. La Caraïbe vibre aujourd'hui dans le domaine de son expérience de pensée décolonisante reconnue, avec des figures importantes et des textes fondateurs de la culture politique caribéenne. Enseigner à décoloniser la pensée implique de repenser les modèles éducatifs et les héritages culturels coloniaux. L'histoire de la pensée anti-hégémonique place les Caraïbes au centre de la construction d'idées et d'horizons anti-hégémoniques du XVIIIe siècle jusqu'à nos jours. Leur culture diversifiée, leurs imaginaires culturels et leurs connaissances, leur croisement dans la relation entre l'autre et nous, leur interculturalité et la pluralité linguistique nous permettent d'ouvrir de nouveaux horizons pour la transformation sociale et culturelle. Nouveaux défis, dans le domaine de l'ethnoéducation, du multilinguisme et de la créolisation; l'éducation environnementale et climatique, la justice sociale et le rôle de l'éducation pour l'émancipation des peuples dans la défense de leur territorialité, les réparations et indemnités associées aux revendications de justice historique et sociale imposent la création de modèles épistémiques interculturels pour construire un action émancipatrice dans l'éducation, la culture et l'art, qui reconnaît la mémoire des Caraïbes. La pensée féministe caribéenne va remettre en question les idées hégémoniques qui viennent des élites intellectuelles et aussi du féminisme lui-même. Les connaissances traditionnelles, les arts, les récits oraux, la littérature et les expériences communautaires contribuent à l'éducation artistique et au développement de la créativité dans les pratiques pédagogiques transformatrices.

Nous vous invitons à proposer des panels et des ateliers qui représentent des approches interdisciplinaires et multilingues, ainsi que divers types d'affiliation académique, auxquels participent des étudiants, des universitaires, des activistes et / ou des professionnels. La présentation des films et des échantillons d'art visuel sont les bienvenus. Bienvenue aux sessions Célébration des auteurs et Salle littéraire. Tout est prêt à les recevoir. On se voit à La Havane !!

MESSAGE FROM THE PROGRAM CHAIR

In Havana 2018: the plenary sessions

As usual, the Annual Conference Program of the CSA will include, among its main activities, the plenary sessions. On this occasion, we will have four of them, on each working morning, from Tuesday 5 and until Friday 8 June. These will bring together important researchers, professors and activists based on various and essential topics related to the fundamental topics to be discussed in this event.

At the last meeting of the Executive Council, held in Havana on September 30 and October 1, we agreed that these plenary sessions were dedicated to:

The emancipatory and Antillean thought of José Martí. From the Martian maxim "Be cults to be free", renowned researchers from different areas, including those of the Center for Martian Studies (Cuba), will discuss the Latin American and Caribbean dimension in Martí's work from a libertarian perspective, not only in terms purely warlike, but from regional integrationist assumptions and libertarian thinking.

Climate change and impact for the Caribbean and recent dramatic events. As a preamble to the appointment of Colombia in 2019, we will be discussing regional strategies to face the scourges of climate in the Caribbean. How from education, from training, can influence the change of position and awareness of the issue. Likewise, the impact of the industries in the region, on the different environments and on the communities that become vulnerable to issues of land distribution, infertile or chemically affected soils, access to water, among others, will be analyzed. We will also be thinking of ways to project architecture and urbanism according to the climatic particularities of the territories.

Sexualities, health and sexual diversity in the field of medical and social sciences in the Caribbean. This morning we will be talking about training experiences, practices and outreach programs and community work, from medicine and social sciences, to disseminate the thinking and research that promotes sexual policies favorable to all individuals in society.

Music in the Caribbean. Music has always been a vehicle of expression and communication among peoples. In the same way, it is shown as one of the cultural manifestations that has been most fervently constituted as a place of cultural resistance, as well as a melting pot of the diverse influences that have gathered in our region. Music as a language, as a means of artistic experimentation, as a discursive practice of society, as a space for the legitimization of social and cultural groups, as a place for the transformation of relations between individuals or between countries.

Gabriela Ramos Ruiz

All these topics constitute ways from which we will be thinking about the paths of freedom, individual and collective, of the Caribbean.

Gabriela Ramos, Program Chair.
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Español

En La Habana 2018: las plenarias

Como es habitual, el Programa de la Conferencia anual de la CSA incluirá entre sus actividades principales, las sesiones plenarias. En esta ocasión, contaremos con cuatro de ellas, en cada mañana de trabajo, desde el martes 5 y hasta el viernes 8 de junio. Estas reunirán a importantes investigadores, profesores y activistas en función de variadas e imprescindibles temáticas relacionadas con los tópicos fundamentales a tratar en esta cita.

En la pasada reunión del Consejo Ejecutivo, celebrada en La Habana los días 30 de septiembre y 1ro de octubre, acordamos que dichas plenarias estuvieran dedicadas a:

El pensamiento emancipatorio y antillano de José Martí. Desde la máxima martiana "Ser cultos para ser libres", reconocidos investigadores de diversos espacios, incluidos los del Centro de Estudios Martianos (Cuba), debatirán sobre la dimensión latinoamericanista y caribeña en la obra de Martí desde una perspectiva libertaria, no solo en términos puramente bélicos, sino desde presupuestos integracionistas regionales y de pensamiento libertario.

Cambio e impacto climáticos para el Caribe y acontecimientos dramáticos recientes. Como preámbulo a la cita de Colombia en 2019, estaremos debatiendo sobre estrategias regionales para enfrentar los azotes del clima en el Caribe. Cómo desde la educación, desde la formación, se puede incidir en el cambio de postura y en la toma de conciencia sobre el tema. Asimismo, se analizará el impacto de las industrias en la región, sobre los diversos ambientes

y sobre las comunidades que se vuelven vulnerables ante temas de distribución de tierras, suelos infértiles o afectados químicamente, acceso al agua, entre otros. También estaremos pensando en maneras de proyectar la arquitectura y el urbanismo de acuerdo a las particularidades climáticas de los territorios.

Sexualidades, salud y diversidad sexual en el campo de las ciencias médicas y sociales en el Caribe. En esta mañana estaremos hablando sobre experiencias de formación, prácticas y programas de divulgación y trabajo comunitario, desde la medicina y las ciencias sociales, para difundir el pensamiento y las investigaciones que propicien políticas sexuales favorables a todos los individuos de la sociedad.

Música en el Caribe. La música siempre ha sido vehículo de expresión y de comunicación entre los pueblos. De igual modo, se muestra como una de las manifestaciones culturales que más fervientemente se ha constituido como lugar de resistencia cultural, así como crisol de las diversas influencias que se han reunido en nuestra región. La música como lenguaje, como medio de experimentación artística, como práctica discursiva de la sociedad, como espacio de legitimación de grupos sociales y culturales, como lugar de transformación de las relaciones entre individuos o entre países.

Todos estos tópicos constituyen modos a partir de los cuales estaremos pensando sobre los caminos de libertad, individual y colectiva, del Caribe.

Gabriela Ramos, Program Chair.
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Français

À La Havane 2018: les séances plénières

Comme d'habitude, le programme de la conférence annuelle du CSA inclura, parmi ses activités principales, les sessions plénières. A cette occasion, nous aurons quatre d'entre eux, chaque matin de travail, du mardi 5 au vendredi 8 juin. Ceux-ci réuniront des chercheurs, des professeurs et des activistes importants basés sur des sujets variés et essentiels liés aux sujets fondamentaux qui seront discutés dans cet événement.

Lors de la dernière réunion du Conseil exécutif, tenue à La Havane les 30 septembre et 1er octobre, nous avons convenu que ces séances plénières étaient consacrées:
La pensée émancipatrice et antillaise de José Martí. Depuis la Martiana maximale « Pour être cultivé pour être libre », les chercheurs de renom de différents sites dont le Centre de Marti études (Cuba), discutera de la dimension américaniste latine et des Caraïbes dans le travail de Martí d'un point de vue libertaire, non seulement en termes purement guerrier, mais à partir d'hypothèses intégrationnistes régionales et de la pensée libertaire.

Changement climatique et impact sur les Caraïbes et événements dramatiques récents. En préambule de la nomination de la Colombie en 2019, nous discuterons des stratégies régionales pour faire face aux fléaux du climat dans les Caraïbes. Comment de l'éducation, de la formation, peut influencer le changement de position et la sensibilisation à la question. En outre, l'impact des industries de la région, des environnements divers et les communautés qui deviennent vulnérables aux problèmes de distribution des terres, des sols infertiles ou chimiquement touchés, l'accès à l'eau, et
d'autres seront discutées. Nous réfléchirons également aux moyens de projeter l'architecture et l'urbanisme en fonction des particularités climatiques des territoires.

Sexualités, santé et diversité sexuelle dans le domaine des sciences médicales et sociales dans les Caraïbes. Ce matin, nous parlons d'expériences de formation, des pratiques et des programmes de sensibilisation et de travail communautaire, des sciences de la médecine et sociales, de communiquer des idées et de la recherche qui favorisent la politique sexuelle favorable à tous les individus dans la société.

Musique dans les Caraïbes. La musique a toujours été un véhicule d'expression et de communication entre les peuples. De même, il apparaît comme l'un des événements culturels les plus fervents est devenu un lieu de résistance culturelle et creuset d'influences diverses qui se sont rassemblés dans notre région. La musique comme une langue, comme moyen d'expérimentation artistique, comme une pratique discursive de la société, comme un espace de légitimation des groupes sociaux et culturels, comme un lieu de transformation des relations entre les individus ou entre les pays.

Tous ces sujets constituent des pistes à partir desquelles nous réfléchirons aux chemins de la liberté, individuelle et collective, des Caraïbes.

Gabriela Ramos, présidente du programme.
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MESSAGE FROM THE LANGUAGE SUB-EDITORS

Français

UN OEIL SUR LA GUYANE FRANÇAISE

Située en Amérique du Sud, la Guyane française partage ses frontières avec le Suriname et le Brésil. C'est la plus petite des « Guianas » (Guyana et Suriname). Comme la Guadeloupe et la Martinique, la Guyane française a obtenu le statut de Département d'Outre-Mer en mars 1946. Ce pays a une superficie de 83 846 km^2 et compte environ 252 338 habitants. Quoique les premiers colons français aient débarqué an 1503, ils se sont officiellement établis dans le pays en 1643. Par contre, la colonisation française a débuté en Guadeloupe et en Martinique à partir de 1635.

La population guyanaise est très cosmopolite car elle se compose d'Amérindiens, de Créoles, de Chinois, de Français, de Javanais, des Hmongs et des descendants des Nègres Marrons appelés "Bushinengés". Le nom "Bushinengé" provient du terme "Bush Negro" signifiant "Nègres des Bois". Par ailleurs, les communautés brésiliennes, javanaises (Suriname) et haïtiennes sont aussi présentes sur le territoire guyanais. Les Hmongs viennent des montagnes du nord du Vietnam et résident dans le village de Cacao à 75 km de la capitale: Cayenne. Ils ont immigré en Guyane dans les années 70 au moment où le Vietnam était ravagé par la guerre. Une fois installés dans leur nouveau pays d'accueil, ils se consacrent aux activités agricoles et au maraîchage. On les retrouve également dans d'autres villages comme Javoulney, Rococoua et Corrossony. Aujourd'hui, ce peuple contribue à l'économie guyanaise en produisant des fruits et des légumes.

Les Amérindiens sont les premiers habitants de la Guyane. On recense plusieurs ethnies appartenant à ce groupe. Il s'agit alors des Arawacks, Emerillons, Palikurs, Wayampis and Wayanas. Ils sont encore attachés à leurs traditions et coutumes. Autrefois, ils demeuraient dans la partie sud de la Guyane. Une zone géographique leur a été réservée afin qu'ils vivent en toute sécurité. Les "Bushinengés" sont eux aussi attachés à leur passé et aux traditions de leurs ancêtres qui sont les Nègres Marrons. Ils se déplacent par voie fluviale et travaillent bien l'artisanat particulièrement la sculpture et la peinture sur le bois. Les Créoles dont les origines sont diverses occupent le littoral guyanais et se distinguent par leur Carnaval. Les Chinois sont arrivés en Guyane à deux périodes différentes (1817 et XXème siècle). Ils sont originaires de la Chine du Sud, de Hong Kong et de Canton.

Compte tenu de sa population mélangée, la Guyane possède une richesse culturelle et linguistique extraordinaire. Des danses et genres musicaux indigènes tels que le Kasékò ou Léròl se sont formés au fil du temps et font partie du patrimoine guyanais. Les préparations carnavalesques débutent le dimanche de l'Epiphanie comme en Guadeloupe et en Martinique. Tout est fermé pendant les quatre jours de vidé. Même si le français reste la langue officielle du pays, les Guyanais s'expriment aussi en créole. Ce vernaculaire est un mélange de français et de langues africaines. Le Portugais occupe une place importante vu que le Brésil et la Guyane sont voisins.

Hélène Zamor

———————

[1] Les Hmong de Cacao. Un villagetourné vers le Laos.

Martinican Creole

AN ZYÉ ASOU LAGWIYANN FRANSÈZ

Lagwiyann fwansèz situé Lamérik disid épi i vwazen épi Brézil. Sé li ki pli piti lè nou ka palé di superfisi é lè nou ka konparé ï épi Guyana épi Surinam. Lagwiyann vini an Départeman Fwansèz Doutremèr an mèm tan ki Lagwadloup épi Lamatinik an Mars 1946. Péyi tala ni an superfisi de 83 846 km^2 épi an popilasyon de 252 338 zabitan. Pwemyé kolon fwansé débatché an Gwiyann koté 1503 mé yo instalé ko yo ofisièlman an 1643.

Popilasyon Lagwiyann twè kosmopolit paske i ni Amérindyen, Kréyòl, Chinwa, Fwansé, Hmongs épi désandan Nèg Mawon ki yo ka kriyé «Bushenengés». Non tala ka vini di mo « Bush Negro ». Term tala vé di « Nèg Bwa ». Mé, kominoté Brézil, Java (Surinam) épi Ayiti ka rété Lagwiyann tou. Sé Amérindyen té pwemyé pèp Laguyan. Ni pliziè gwoup Amérendyen kon sé Awaracks, Emerillons, Palikurs, Wayampis épi Wayana. Yo twè ataché a kilti épi tradisyon yo. Té ni an tan, yo té ka viv adan koté Sid Lagwiyann. Sé Hmong-lan ka vini di montann adan Nò Vièt nam épi yo ka rété adan vilaj Kakao ki a 75 km kapital-la : Kayenn. Yo rivé Lagwiyann koté les zanné 70 lé péyi té adan ladjè. Lè yo rivé adan péyi-a, yo koumansé fè agrikilti épi maréchaj. Nou ka ritrouvé yo dòt vilaj kon Javoulney, Rococoua épi Korosony. Jòdi-a, pèp tala ka kontribyé ékonomi Lagwiyann piske yo ka pwodwi fwi épi lédjim.

Yo mété an zònn jéografik a disposizyon yo pou ke yo viv an tout trankilité. Sé «Bushinengé» enmen kilti, istwa épi tradisyon ansèt

yo. Yo ka déplasé kò a sou flèv épi yo ka twavay byen artizana. Yo sav byen twavay lapinti asou bwa épi skilti. Sé Kréyòl-la ni pliziè orijin épi yo ka viv an lè litoral-la. Yo ka distingé kò yo épi Kannaval -yo. Sé Chinwa-a vini Lagwiyann a dé périòd diféran (1817 épi ventyèm sièk). Yo ka orijinè di Sid Lachin, Hong Kong épi Kanton.

A kòz di popilasyon ki byen mélanjé, Lagwiyann ni anpil richès kiltirèl épi lenguistik. Ni dans épi mizik kon Kasékò épi Léròl ki formé o fil du tan. Jòdi, yo ka fè pati di patrimwan Lagwiyann. Préparasyon Kannaval ka koumansé dimanch Épifani kon an Gwadloup épi Matinik. Tou patou fenmen pandan kat jou vidé-a. mèm si lang fwansé-a sé lang ofisièl péyi-a, sé Gwiyanè ka palé kréyòl tou. Lang tala sé an mélanj fwansé épi lang afritjenn. Portugè ni plas-li tou piske Lagwiyann épi Brézil vwazen.

English

A GLANCE AT FRENCH GUYANA

Located in South America, French Guyana shares borders with both Brazil and Surinam. It is the home of 252 338 inhabitants and covers a total area of 83,846 square kilometers. French Guyana is the smallest of the « Guianas » (Guyana and Surinam). Contrary to both Guadeloupe and Martinique, French Guyana became a French Overseas Department in March 1946. It is believed that the French set foot officially in the country around 1643.

The population of French Guyana is a very cosmopolitan. It consists of Ameridians, Creoles, Chinese, Metropolitan French, Javanese, Hmongs and descents of the Maroons who are known as « Bushinengés ». The name «Bushinengé » derives from the word « Bush Negro » and it also means « Nègres des Bois » in French. However, the Brazilian, Javanese(Surinam) and Haitian and Surinamese communities are also living in French Guyana. The Hmongs hail from the mountains of Northern Vietnam and reside in the village of cacao which is 75 km away from the capital of Cayenne. In the 70's, they migrated to French Guyana during the time Vietnam was ravaged by the war. After settling in the their host country, the Hmongs began to devote themselves to both agriculture and market gardening. They live in other villages including Javoulney, Rococoua and Corossy. Today, the Hmongs have been contributing to the French Guyanese economy by producing fruits and vegetables.

The first inhabitants of French Guyana are the Ameridians. Nevertheless, several ethnic groups have been identified. These include the Arawacks, Emerillons, Palikurs, Wayampis and Wayanas. They have preserved, their history, customs and traditions. Formerly, they used to live in the southern French Guyana. But today, a geographical area has been allocated to the Arawacks so that they can live in peace. The « Bushenengés » are attached to their past and their Maroon ancestors' traditions. They also move by sea and work well in craft mainly in the area of sculpture and wood painting. Creoles of various racial backgrounds live on the coast and are known for their carnival. The Chinese arrived in French Guyana at two different points in time (1817 and nineteenth century). They originate from southern China, Hong Kong and Canton. Because of its mixed population, French Guyana's culture and socio-linguistic profile are rich and diversified. Various indigenous musical genres and dances such as the Kasekò and Léròl emerged as time went by. They are part of their the French Guyanese heritage. Similarly to their counterparts in Guadeloupe and Martinique, French Guyanese begin to prepare their Carnival on Epiphany Sunday. Everywhere is closed during the four-day « jump up ». Even though French is the official language of the country, French Guyanese speak French Creole as well. This vernacular is a blend of French and African languages. Portuguese is also spoken due to the presence of the Brazilian community.

Español

Caribe 2030: turismo, recursos humanos, inclusión social y desarrollo sostenible.

Al cierre del presente año, Jamaica se convirtió en epicentro de la Agenda 2030 con la celebración de la Conferencia "Empleo y crecimiento inclusivo: alianzas para el turismo sostenible", emprendida por la Organización Mundial del Turismo (OMT), el Gobierno de Jamaica, el Grupo del Banco Mundial y el Banco Interamericano de Desarrollo. El cónclave fijó un nuevo marco de colaboración: el turismo avanzará en la medida en que se logre un desarrollo sostenible como agenda nacional de los países caribeños en la próxima década.

En el Año Internacional del Turismo Sostenible para el Desarrollo; el evento reunió más de 150 ponentes en Montego Bay (Jamaica). Aunque no disponemos de todos los trabajos, hasta el presente conocemos que se firmaron más de 15 convenios de colaboración multidestino entre gobiernos regionales, consorcios estatales y privados. Después de los recientes huracanes Irma y María, todos los presentes destacaron los desafíos y riesgos que afectan actualmente a los destinos del Caribe, concretamente los desastres naturales, así como la necesidad de incrementar la resiliencia y promover los viajes multidestino entre las islas del Caribe para profundizar en la cooperación e integración cultural.

Resulta interesante destacar los nuevos modelos de alianza en áreas tales como la inversión, infraestructura, ayuda internacional y las finanzas para el desarrollo. Se dedicaron grandes debates al desarrollo del capital humano, la inclusión social, el cambio climático, el uso eficiente de los recursos, la educación y la gestión de destinos. El Secretario General de la OMT, Taleb Rifai, en la inauguración del evento expresó: «El crecimiento conlleva poder, y el poder conlleva responsabilidad. Con una previsión de 1.800 millones de viajeros para 2030, este crecimiento puede y debe, gracias a una buena gestión, traducirse en oportunidades de crecimiento económico inclusivo, más puestos de trabajo, empleo decente, distribución de la riqueza y la prosperidad, mejor conocimiento y respeto entre las personas, y protección de nuestro patrimonio natural y cultural».

Por su parte el primer ministro de Jamaica, Andrew Michael Holness puntualizó: «Debemos sustentar nuestras estrategias de crecimiento turístico en las áreas esenciales que promueve el Año Internacional del Turismo Sostenible para el Desarrollo: el crecimiento inclusivo y sostenible, la inclusión social, el empleo y la reducción de la pobreza, el uso eficiente de los recursos, la protección del medio ambiente y el cambio climático, los valores culturales, la diversidad y el patrimonio, el entendimiento mutuo, la paz y la seguridad».

Vilma Díaz Cabrera

Al cierre de esta conferencia, entre mensajes de gratitud y discursos de agradecimientos, todos enfatizaron en la necesidad de retomar una cuestión central de nuestras sociedades en el Caribe, ¿cómo responder a un desarrollo sostenible con una estrategia educativa que, en coherencia a los fundamentos de la identidad caribeña, proponga fórmulas viables y eficaces para desarrollar recursos humanos y salidas factibles para evitar que nuestras economías se arrastren en procesos inalcanzables e incompatibles con el desarrollo sustentable del *Caribe 2030*?.

Invito al público lector y especialistas del área a formar parte de este nuevo escenario con posibilidades reales para el desarrollo de nuestros recursos humanos en un esquema económico regional integrado que revalorice nuestra cultura caribeña.

Tomada de: https://www.telesurtv.net/news/Conferencia-Mundial-de-Turismo-2017-sera-en-Jamaica-20170728-0027.html

English

Caribbean 2030: tourism, human resources, social inclusion and sustainable development.

At the end of this year, Jamaica became the epicenter of the 2030 Agenda with the celebration of the Conference "Employment and inclusive growth: partnerships for sustainable tourism", undertaken by the World Tourism Organization (UNWTO), the Government of Jamaica, the World Bank Group and the Inter-American Development Bank. The conclave set a new framework for collaboration: tourism will advance as long as sustainable development is achieved as a national agenda for the Caribbean countries in the next decade.

In the International Year of Sustainable Tourism for Development; The event gathered more than 150 speakers in Montego Bay (Jamaica). Although we do not have all the works, up to the present we know that more than 15 multi-destination collaboration agreements were signed between regional governments, state and private consortiums. After the recent hurricanes Irma and María, all those present highlighted the challenges and risks that currently affect Caribbean destinations, specifically natural disasters, as well as the need to increase resilience and promote multi-destination travel between the Caribbean islands. deepen cooperation and cultural integration.

It is interesting to note the new alliance models in areas such as investment, infrastructure, international aid and finance for development. Great debates were devoted to the development of human capital, social inclusion, climate change, efficient use of resources, education and destination management. The Secretary General of the WTO, Taleb Rifai, at the opening of the event said: "Growth entails power, and power entails responsibility. With a forecast of 1,800 million travelers by 2030, this growth can and should, thanks to good management, translate into opportunities for inclusive economic growth, more jobs, decent employment, distribution of wealth and prosperity, better knowledge and respect between people, and protection of our natural and cultural heritage ».

For his part, the Prime Minister of Jamaica, Andrew Michael Holness said: "We must support our tourism growth strategies in the essential areas promoted by the International Year of Sustainable Tourism for Development: inclusive and sustainable growth, social inclusion, employment and the reduction of poverty, the efficient use of resources, the protection of the environment and climate change, cultural values, diversity and heritage, mutual understanding, peace and security. "

At the end of this conference, between messages of gratitude and speeches of thanks, all stressed the need to return to a central issue of our societies in the Caribbean, how to respond to sustainable development with an educational strategy that, consistent with the foundations of the Caribbean identity, propose viable and effective formulas to develop human resources and feasible outputs to avoid that our economies drag themselves in unattainable processes and incompatible with the sustainable development of the Caribbean 2030 ?.

I invite the reading public and specialists of the area to be part of this new scenario with real possibilities for the development of our human resources in an integrated regional economic scheme that revalues our Caribbean culture.

Taken from: https://www.telesurtv.net/news/Conference-Mundial-de-Turismo-2017-sera-en-Jamaica-20170728-0027.html

Dutch

Hoe dan?

In een artikel uit 2011 beschrijft Diane Hoffman de vertogen en praktijken van hulp aan het kwetsbare Haitiaanse kind na de aardbeving die plaatsvond in 2010: "The vulnerable child is a figuration upon which a particular kind of moralizing national and global agenda for development is written" (2011: 163). De figuur van het kwetsbare kind wordt volgens Hoffman ingezet om specifieke morele werelden te (re)produceren. Ze waarschuwt dat dit vaak geen recht doet aan lokale realiteiten van leren en kind-zijn, en een universele norm hierover veronderstelt. Vervolgens wijst ze erop dat deze vertogen en praktijken impliciet bijdragen aan een idee van jonge staten als Haïti als 'kinderen': "This Haiti is the adopted child who is brought home; its differences and pathologies erased, its otherness domesticated, in the service of the security and political economy of dominant nations" (ibid.).

Met de feestdagen voor de deur zie ik op menig Facebookpagina prachtige initiatieven om cadeaus te sturen naar de kinderen van een ander jong land: Sint Maarten. Ik zie inzamelingen van schoolmeubilair, schoolboeken, tassen en speelgoed. Een bevlogen jonge psychologe werkt aan een programma om kinderen op Sint Maarten te ondersteunen bij de verwerking van de passage van Irma en het wegvagen van de werelden zoals zij die kenden.

Hoe verhoudt dit alles zich tot de inzichten van Hoffman? Kunnen we de kinderen op het verwoeste eiland helpen zonder er een opvoedingsexercitie van te maken? Hoe (re)creëert onze poging te helpen een ongelijke relatie tussen het zogenaamd gul gevende 'moeder(land)' en het ontvangende 'adoptiekind'? Moeten we daarom afzien van de gift omdat we weten dat we daarmee ongelijkheid en afhankelijkheid creëren, verschillen wegpoetsen en mensen onderdrukken? Moeten we kinderen dan aan hun lot overlaten?

Deze week werd ik ook opgeschrikt door ander nieuws uit het Koninkrijk. Op Aruba stierven twee jonge broertjes, hoogstwaarschijnlijk door mishandeling binnen het gezin. Het werd duidelijk dat diegenen die op het eiland belast zijn met het beschermen van kinderen zich onmachtig voelen; ze hebben niet de juiste middelen en ervaren tegenwerking. Net als hulpverleners, professioneel en amateur, overal in het Koninkrijk willen ze wel, maar weten niet hoe.

Hoe neem je verantwoordelijkheid voor de ander, die ander die ik zelf ook ben?

Jordi Halfman

Mary en haar buurvrouw helpen mij een poging te doen deze vraag te beantwoorden. Ik zie Mary, de moeder van Tyrese en Jolene in de uitzending van Zembla over rampspoed in het Koninkrijk. Mary is al haar bezittingen kwijtgeraakt. Ze veegt stukken hout, metaal en stof bij elkaar en schept alles in een zak. Als haar buurvrouw haar een flesje water aanreikt, drinkt ze dorstig. Weer terug in haar stoel voor haar eigen half verwoeste huis vertelt de buurvrouw over Mary: 'She is my neigbor, she has no food, she needs help.' Even later zegt Mary op eenzelfde eenvoudige wijze: 'I love my neighbor, she helps me, she gave me food. I love her.' Het helpen waar deze buurvrouwen over spreken lijkt in de praktijk vooral op delen. En deze vrouwen delen zowel hun water, hun verantwoordelijkheid en hun kwetsbaarheid.

English

But how?

In an article from 2011 Diane Hoffman describes the discourses and practices of aid that she observed after the 2010 earthquake in Haiti: "The vulnerable child is a figuration upon which a particular kind of moralizing national and global agenda for development is written" (2011: 163). According to Hoffman the figure of the vulnerable child is employed to (re)produce specific moral worlds. She warns us that this often does not acknowledge local realities of learning and being a child, and presupposes universal norms around these topics. She then continues to point out that these discourses and practices may also implicitly produce notions of young states such as Haiti as 'childlike'. "This Haiti is the adopted child who is brought home; its differences and pathologies erased, its otherness domesticated, in the service of the security and political economy of dominant nations" (ibid.).

With holidays just around the corner I increasingly encounter wonderful initiatives to send presents to the children of another young country: Sint Maarten. I have seen collections of school furniture, schoolbooks, bags and toys. An inspired young psychologist is working on a program that will help the children on the island to deal with Irma's passage and the destruction of the worlds that

they knew.

How does this relate to Hoffman's insights? Can we indeed help the children of Sint Maarten without turning our aid into a disciplinary action? And in what ways does our attempt to help reproduce unequal relationships between what is the imagined as the generously giving 'mother(land)' and the receiving 'adoptive child'? Should we refrain from the gift, as it always creates inequality and dependence, aims to brush away differences and oppresses people? Should we thus leave children to fend for themselves?

I was also deeply disturbed by other news from the Kingdom this week. On Aruba two little boys died, most probably because of abuse within their family. It became clear that those who are charged with protecting the children on the island feel utterly powerless: they do not have the means or the freedom to do what they believe to be necessary. Alike those social workers and aid givers elsewhere in the Kingdom, both professional and amateur, they want to help but they do not know how.

How do you take responsibility for an other, an other that I also am?

Mary and her neighbor help me with an attempt to answer this question. I see Mary, the mother of Tyrese and Jolene, through the Zembla documentary 'disaster in the Kingdom', broadcasted on Dutch television. Mary has lost all her possessions. She is brushing aside pieces of wood, metal and dust and scoops everything into a bag. When her neighbor hands her a bottle of water, she drinks eagerly. Back in her chair in front of her own semi destroyed home, the neighbor tells about Mary: 'She is my neighbor, she has no food, she needs help.' In a similarly simple manner Mary tells us: 'I love my neighbor, she helps me, she gave me food. I love her.' The 'helping' these neighbors speak of, in practice resembles sharing. And these women share their water, their responsibility and their vulnerability.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Papiamento

Gregory Richardson

Un tiki tocante poema "Blaka" skirbi pa artista Arubano "MO"

E luna aki mi kier a elabora un tiki riba un poema titula "Blaka" skirbi pa un artista Arubano cu raisnan Surnameño conoci como "Mo". E poema aki, skirbi den e idioma crioyo di Surnam, Sranan Tongo, a impactami masha riba diferente tereno. No solamente e manera expresivo cu Mo ta presente pero tambe e palabranan uza, cual den mi interpretacion ta encapsula e concepto nucleo di "amor pa mes". Den poco palabra e ta duna un sumario autocritico di sclavitud mental bou di e diaspora Africano den Caribe. Alabes e ta propone e solucion cual den su concepto ta haña forma por medio di expresion(nan) manera respet y honor.

Blaka

Efu yu Blaka (si bo ta preto)
Ala sortu maniri (tur sorti manera)
Se suku fu broko yu saka (nan lo purba kibra bo)
Efe yu Blaka (si bo ta preto)
De gebroiki Blaka (na ta uza bo)
Fu broko Blaka saka (pa kibra *preto* te na floer)
Meki Blaka tan saka (pa hasi preto bira nada)
Waka …..flaka (cana suave/ no ansha)
Ai Blaka (Ai ruman preto)
Fu san ede unu musu tan saka saka (pa ki motibo nos tin cu keda nada-mas cu nada-mas abou cu nada)
Blaka keba tapu na feti Blaka (*Preto* stop di bringa/envidia/kibra otro)
Lobi yu srefi (Stima bo mes)
Respeki yu srefi (Respeta bo mes)
Ondrofeni yu srefi…… Blaka (Haña y reconecta bo mes….*Preto*)

Durante e festival di arte, Aruba Art Fair 2017, a honra Mo cu su propio Mural den un di e cayanan di San Nicolas.

English

A little bit about the poem "Blaka" written by Aruban artist "MO"

This month I want to elaborate shortly on a poem entitled "Blaka" written by an Aruban artist with Surinamese roots known as "Mo". This poem is written in the Surinamese creole language of Sranan Tongo. Some linguists also consider this language to be a Caribbean basin English Creole variant. This poem has impacted me in multiple ways. Not only in the deep expressive manner Mo recites this poem but also its content and deep meaning. I interpret the content as an encapsulation of the core concept of "Love of Self". In a few words he autocratically summarizes the state of the African diaspora (mental slavery) in the Caribbean. In addition, he also proposes a solution to counter this state by means of *self-respect* and *self-honour*.

Blaka

Efu yu Blaka (If you are Black)
Ala sortu maniri (All types of ways)
Se suku fu broko yu saka (They try to break you)
Efe yu Blaka (If you are Black)
De gebroiki Blaka (They use you ….Black man)
Fu broko Blaka saka (to break you down to the ground-to nothing)
Meki Blaka tan saka (to make the Black man nothing)
Waka …..flaka (walk light/ don't stress)
Ai Blaka (Ai Black man)
Fu san ede unu musu tan saka saka (For what reason one must stay so low-more than low)
Blaka keba tapu na feti Blaka (Black man stop fighting each other)
Lobi yu srefi (Love yourself)
Respeki yu srefi (Respect yourself)
Ondrofeni yu srefi…… Blaka (Find yourself…. Black)

During the Aruba Art Fair festival in 2017, Mo was honoured with his own Mural in the streets of San Nicolas.

Danish-American-Caribbean Perspective

Beyond Hurricanes IrMaria the VICCC@UVI Celebrates 5th Anniversary

Beyond the hurricane damages sustained by the Virgin Islands of the United States (VIUS) along with devastating impacts within the wider Caribbean, the VIUS remains in proactive recovery mode. The Virgin Islands Caribbean Cultural Center (VICCC) at the University of the Virgin Islands celebrated its' 5th anniversary in an invitational gathering on the UVI Albert A. Sheen Campus in St. Croix.

"I want to congratulate VICCC for its consistent cultivation and promotion of Virgin Islands and Caribbean culture through numerous programs, publications, courses, internships and collaborations with various local and national partners. The original vision for the Center is still unfolding and still needs the support of the UVI and broader community. If we do not celebrate our culture, it will be lost; if we do not house the artifacts of our culture, they will be scattered; and if we do not support the institutions that are the caretakers of our culture, we will continue to repeat the mistakes of the past. May this five year anniversary of VICCC remind us all that we have made tremendous progress down the pathway to greatness, but we still have a long way to go. With your support and participation, we will make the next five years even more successful than the first five years." VICCC 5th Anniversary remarks by Dr. David Hall, UVI President.

The Virgin Islands and Caribbean Cultural Center (VICCC) is nestled within the College of Liberal Arts and Social Sciences (CLASS) at the University of the Virgin Islands (UVI). VICCC is designated to produce, develop and institute state-of-the-art research, publications, multi-platform media, regional, national and international conferences, academic exchanges, collaborative initiatives, student, faculty and community partnerships; Interdisciplinary resources for cultural exchanges, educational institutions, eco-heritage tourism developments; and an academic, technological, cultural heritage education and artistic cultural research center arm for CLASS courses inclusive of the Caribbean Cultural Studies (CCS) degree program, Culture Heritage Education (CHE) seminars, and academia embracing UVI's innovative mission, vision and strategic goals as the only Historically Black College and University (HBCU) in the Caribbean and a Land Grant Institution (LGI).

Chenzira Davis Kahina

The culture, heritage and education (CHE) initiatives and comprehensive programs implemented and celebrated by the VICCC@UVI have collaborative institutional partnerships and cooperative programs throughout the wider VI Caribbean Americas. Some future goals include:

1. Expansion of Cultural Heritage Collections and Digital Archives recapturing the historic triangular socioeconomic exchanges of Ghana-Africa, Denmark-Europe, Virgin Islands Caribbean-Americas;
2. Increased professional development for faculty, students and staff in Creative Cultural Industries; and
3. Comprehensive sustainable funding endowments and investments for permanence of VICCC collaborations, transcultural exchanges, cooperative agreements, signature events, operations and educational programming.

"…Now, as we face the numerous challenges that hurricanes have burdened ourselves with, we need to promote our cultural values and traditions in order to create stronger social cohesion and manage with scientific precision these massive problems. Our legacy of overcoming hurdles throughout our history is well documented…The Center can play a vital role in creating that cohesion but they cannot do it alone, they need the massive support of all of our local Institutions and us in the Diaspora…" Roland Roebuck, African Diaspora Ambassador, Cultural Heritage Advisor & Activist

In November and December, VICCC@UVI educational programming and transcultural exchanges highlight the cultural heritage of the VI Caribbean Americas complemented by the closing of the third year of the International Decade for People of African Descent (IDPAD) http://www.un.org/en/events/africandescentdecade/index.shtml and other annually designated observances by the United Nations:

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

- International Day for the Elimination of Violence against Women on November 25th - http://www.un.org/en/events/endviolenceday/
- World AIDS Day on December 1st - http://www.un.org/en/events/aidsday/
- International Day for the Abolition of Slavery on December 2nd - http://www.un.org/en/events/slaveryabolitionday/
- International Day of Persons with Disabilities on December 3rd - http://www.un.org/en/events/disabilitiesday/
- Human Rights Day on December 10th - http://www.un.org/en/events/humanrightsday/
- International Human Solidarity Day on December 20th - http://www.un.org/en/events/humansolidarityday/

"VICCC is akin to the institutional GRIOT of the Virgin Islands. It is the GRIOT's responsibility to keep the soul, mind, body, and spirit of the mystery, story, history, and genealogy, and culture of the people alive..." V.I. Cultural GRIOT Rev. Dr. George Franklin

VICCC@UVI programming embrace other observances, commemorations and celebrations that contribute to the preservation, nurturance, restoration and respect of culture, heritage and education in the VI Caribbean Americas. Special thanks for educational, financial and/or operations resources contributed to the VICCC@UVI by a host of collaborators and cooperative supporters of the VI, Caribbean, US, Denmark, Africa, Canada and beyond.

Learn more about our collections, sustaining partners, programming and ways you may be a part of this historic cultural heritage educational exchanges as the VICCC@UVI continues to celebrate its' 5th Anniversary.

Share. Respect. Contribute. Invest in VI Caribbean Culture with the VICCC@UVI.
http://viccc.uvi.edu
340-692-4272 or 340-692-4283
viccc@myuvi.net
chenzira.daviskahina@uvi.edu
http://www.facebook.com/viccc365

CSA MEMBER HIGHLIGHT

ILEANA SANZ CABRERA holds a PhD in Philological Sciences from the University of Havana, Cuba. Senior Lecturer at the Faculty of Foreign Languages, University of Havana where she worked for forty years, she was a pioneer in the introduction of Anglophone Caribbean literature in the Faculty syllabus. She has taught and carried out research work in the fields of Caribbean culture and literature focusing on the study of the Caribbean region from a multidisciplinary and comparative perspective. She coedited CARIBBEAN STORIES, the first bilingual anthology of Anglophone Caribbean literature published by Casa de las Américas in 1977.

Founding member of Catedra del Caribe, University of Havana, she was part of an interdisciplinary research group which focused on the study of the Caribbean region from a multidisciplinary and comparative approach. She headed a research project which aimed at characterizing settlements, ways of life, and culture of Anglo and Franco Caribbean communities in Cuba. Member of the team which projected the Virtual Master of Caribbean Studies integrated by several universities and coordinated by UWI(2005-2010).

She has widely traveled in the island and mainland Caribbean as well as the US and Canada where she has offered courses, lectures and workshops in several universities. She taught a Master course in Anglohphone Caribbean literature at the University of Castilla la Mancha, Spain.

In 2006 she joined the Department of Modern Languages and Literatures at the University of the West Indies, Mona Campus until 2010 where she taught language, literature and translation.

She has published three anthologies of Caribbean literature and several articles on referee journals. Member of the Caribbean Studies Association since 1991 she was the first Cuban to be elected for the Executive Council in 1995 where she has served in several occasions. She presides the BEST DISSERTATION AWARD since it was established by the CSA. Also belongs to the CSA Committee for Translinguistic Exchange and Translation since its creation.
Member of UNEAC, the Cuban Association of Writers and Artists.

Some of her publications are:

Books

- FROM THE SHALLOW SEAS. Bahamian Creative Writing Today. Selection and introduction. Ediciones Casa de las Américas, 1993.
- SELECCION DE LECTURAS SOBRE EL CARIBE. Editorial Pueblo y Educación, 1986
- CARIBBEAN STORIES. Bilingual Anthology. Selection and introduction (coautora). Ediciones Casa de las Américas, 1977.

Chapters on books

- Desde los márgenes: la literatura oral afrocubana invade el discurso letrado" RITO Y REPRESENTACION. Los sistemas mágico-religiosos en la cultura cubana contemporánea. Yana Elsa Brugal y Beatriz J. Rizk (eds.) Iberoamericana Vervuert, 2003.
- "La imagen de Panamá en la literatura anglocaribeña". EL CARIBE CONTINENTAL E INSULAR EN SU LITERATURA: ¿VASOS COMUNICANTES O FRONTERAS? Universidad Central de Venezuela. Caracas, 2001, pp. 87-96.
- "Caribbean Fiction Rewrites Caribbean History". NARRATIVES OF RESISTANCE. LITERATURE AND ETHNICITY IN THE UNITED STATES AND THE CARIBBEAN. Colección Estudios, Ediciones de la Universidad de Castilla-La Mancha, Cuenca, 1999, pp. 131-142
- La gestación de una literatura en el Caribe anglófono". UN SIGLO DE ESPAÑA: 1898-1998. Ediciones de la Universidad de Castilla-La Mancha, Cuenca, 1998.
- Nanny: ¿mito o historia de Jamaica? MUJERES LATINOAMERICANAS: HISTORIA Y CULTURA. Siglos XVI al XIX. T. Y II. Ediciones Casa de las Américas y UNAM, México,1997, pp.157-160

Artículos en revistas especializadas

- Patakines in Cuban literature. ENCYCLOPEDIA OF CARIBBEAN RELIGIONS,Vol.1,pp.516-518, University of Illinois Press, 2013
- "Early Groundings for a Circum-Caribbean Integrationist Thought" en CARIBBEAN QUEARTERLY, Vol.55, No.1, March, 2009.

Español

ILEANA SANZ CABRERA obtuvo el doctorado en Ciencias Filológicas en la Universidad de la Habana, Cuba. Ha ejercido la docencia y desarrollado la labor investigativa en el área de la cultura y la literatura caribeñas centrándose en el estudio de la subregión desde una perspectiva multidisciplinaria y comparada. Durante 40 años se desempeñó como profesora en la Universidad de La Habana. Del 2006 al 2010 integró el Departamento de Lenguas Modernas y Literaturas en la Universidad de las Indias Occidentales, recinto de Mona.

CSA MEMBER HIGHLIGHT cont'd

Miembro del equipo que proyectó la Maestría Virtual sobre Estudios del Gran Caribe coordinado por UWI (2005-2010).

He ofrecido conferencias y cursos sobre temas de la cultura y la literatura del Caribe en diferentes instituciones docentes del Caribe, Estados Unidos, Canada, España.

Ha publicado 3 antologías sobre literatura caribeña y varios artículos en revistas especializadas.

Es miembro de la Asociación de Estudios del Caribe desde 1991. Fue la primera cubana electa para su Consejo Ejecutivo en 1995y ha participado en la mayoría de sus congresos. Ha sido electa para su Consejo Ejecutivo en tres ocasiones. Preside el Premio a la Mejor Tesis Doctoral de la AEC desde su creación.

Es miembro de la Unión de Escritores y Artistas de Cuba, UNEAC.
Algunas de sus publicaciones son:

Libros

- FROM THE SHALLOW SEAS. Bahamian Creative Writing Today. Selection and introduction. Ediciones Casa de las Américas, 1993.
- SELECCION DE LECTURAS SOBRE EL CARIBE. Editorial Pueblo y Educación, 1986
- CARIBBEAN STORIES. Bilingual Anthology. Selection and introduction (coautora). Ediciones Casa de las Américas, 1977.

Capítulos en libros

- Desde los márgenes: la literatura oral afrocubana invade el discurso letrado" RITO Y REPRESENTACION. Los sistemas mágico-religiosos en la cultura cubana contemporánea. Yana Elsa Brugal y Beatriz J. Rizk (eds.) Iberoamericana Vervuert, 2003.
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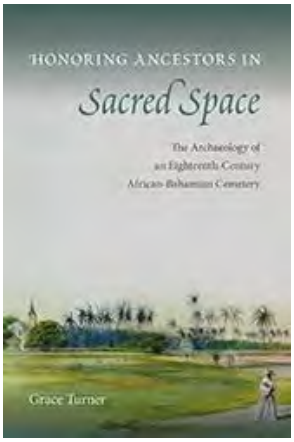
NEW BOOKS

Honoring Ancestors in Sacred Space: *The Archaeology of an Eighteenth-Century African-Bahamian Cemetery*

by Grace Turner



The Anglican Church established St. Matthew's Parish on the eastern side of Nassau to accommodate a population increase after British Loyalists migrated to the Bahamas in the 1780s. The parish had three separate cemeteries: the churchyard cemetery and Centre Burial Ground were for whites, but the Northern Burial Ground was officially consecrated for nonwhites in 1826 by the Bishop of Jamaica. In *Honoring Ancestors in Sacred Space*, Grace Turner posits that the African-Bahamian community intentionally established this separate cemetery in order to observe non-European burial customs. Analyzing the landscape and artifacts found at the site, Turner shows how the community used this space to maintain a sense of social and cultural belonging despite the power of white planters and the colonial government.

Although the Northern Burial Ground was covered by storm surges in the 1920s, and later a sidewalk was built through the site, Turner's fieldwork reveals a wealth of material culture. She points to the cemetery's location near water, trees planted at the heads of graves, personal items left with the dead, and remnants of food offerings as evidence of mortuary practices originating in West and Central Africa. According to Turner, these African-influenced ways of memorializing the dead illustrate W. E. B. Du Bois's idea of "double consciousness"--the experience of existing in two irreconcilable cultures at the same time. Comparing the burial ground with others in Great Britain and the American colonies, Turner demonstrates how Africans in the Atlantic diaspora did not always adopt European customs but often created a separate, parallel world for themselves.

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Reviews

"Provides new insights into how enslaved and freed Africans in the New World navigated racialized landscapes while honoring the memories of their dead."--Laurie A. Wilkie, *coauthor of Sampling Many Pots: An Archaeology of Memory and Tradition at a Bahamian Plantation*

"Turner's unique hybrid approach makes this book a valuable resource in the study of the African diaspora."--Rosalyn Howard, author of *Black Seminoles in the Bahamas*

GRADUATE STUDENT CORNER

Keisha Wiel

The holidays are here, which means going home or spending time with the family. But, it can also mean defending a research that might not be accessible or particularly interesting to the family. Or they are interested and have a strong opinion about it. It means not remembering how to have a real conversation without using academic jargon and explaining that you're not just a student but a researcher. It might also mean having to sit through family gatherings trying to not feel guilty for not working on your research to spend quality time with family and friends. Here are some of my tips for managing to get through the holidays in one piece.

I think the most difficult part of being home is discussing your research. Most likely, it will come up during dinner, playing games, or whenever an aunt wants to grill you about your marriage status. Either way, you're going to have to explain what you do in a way that doesn't sound like a journal article. For instance, when I go home for the holidays, my research topic is always a point of discussion. A part of it has to do with it being a hot button issue, politically and culturally. This means that I usually get unsolicited advice when I am trying to just enjoy my mom's cooking. Unfortunately, that also means that I usually have to "present" my underdeveloped dissertation. My go-to move for trying to avoid this is to is politely steer the conversation away to another topic. I do this for two reasons. Some people don't have a full understanding of my area or what exactly my research is on. I end up having to give tedious and boring explanations that result in feeling like I'm giving a conference presentation on my topic rather than having a "normal" conversation. Unfortunately, I haven't figured out how NOT to use the phrases hegemonic ideologies and socialization practices without sounding like a stereotypical pretentious graduate student. I also try to steer the conversation because of how my research might impact relationships with family and friends. They might have strong ideologies about my theories or hypotheses and having a fight with your political uncle about language policy isn't good for the "holiday spirit."

Another topic that will be brought up is the explanation of what graduate school entails. I know some of us might be the first and/or the only person to attend graduate school in our family or even amongst our friends and it can be difficult to try to explain that grad school is not an extension of undergrad. Furthermore, some family members can't understand why you would dedicate an extra five to seven years of your life to be in school. Just remember that during the holidays, you're not alone. We all have been there or are currently there. And at we have a reason to cut the conversation short to finish our abstracts for Cuba by January 1st!

Español

Las vacaciones están aquí, lo que significa ir a casa o pasar tiempo con la familia. Pero, también puede significar defender una investigación que podría no ser accesible o particularmente interesante para la familia. O están interesados y tienen una fuerte opinión al respecto. Significa no recordar cómo tener una conversación real sin utilizar la jerga académica y explicar que no solo eres un estudiante sino también un investigador. También podría significar tener que sentarse en reuniones familiares tratando de no sentirse culpable por no trabajar en su investigación para pasar tiempo de calidad con familiares y amigos. Estos son algunos de mis consejos para lograr pasar las vacaciones en una sola pieza.

Creo que la parte más difícil de estar en casa es discutir su investigación. Lo más probable es que surja durante la cena, jugando juegos o cuando una tía quiera interrogarlo sobre su estado civil. De cualquier manera, vas a tener que explicar lo que haces de una manera que no suena como un artículo de revista. Por ejemplo, cuando voy a casa para las vacaciones, mi tema de investigación siempre es un punto de discusión. Una parte de esto tiene que ver con que es un tema candente, política y culturalmente. Esto significa que, por lo general, recibo consejos no solicitados cuando intento simplemente disfrutar de la cocina de mi madre. Desafortunadamente, eso también significa que generalmente tengo que "presentar" mi disertación subdesarrollada. Mi movimiento de ir por intentar evitar esto es dirigir educadamente la conversación hacia otro tema. Lo hago por dos razones. Algunas personas no entienden completamente mi área o en qué consiste exactamente mi investigación. Terminé teniendo que dar explicaciones tediosas y aburridas que dan como resultado que estoy dando una presentación de la conferencia sobre mi tema en lugar de tener una conversación "normal". Desafortunadamente, no he descubierto cómo NO usar las frases ideologías hegemónicas y prácticas de socialización sin sonar como un estereotipo de estudiante de posgrado pretencioso. También trato de dirigir la conversación debido a cómo mi investigación podría afectar las relaciones con familiares y amigos. Pueden tener ideologías fuertes sobre mis teorías o

hipótesis y tener una pelea con su tío político sobre la política lingüística no es bueno para el "espíritu navideño".

Otro tema que se abordará es la explicación de lo que implica la escuela de posgrado. Sé que algunos de nosotros podríamos ser la primera y / o la única persona en asistir a la escuela de posgrado en nuestra familia o incluso entre nuestros amigos, y puede ser difícil tratar de explicar que la escuela de posgrado no es una extensión de la licenciatura. Además, algunos miembros de la familia no pueden entender por qué dedicar entre cinco y siete años adicionales de su vida para asistir a la escuela. Solo recuerda que durante las vacaciones, no estás solo. Todos hemos estado allí o estamos actualmente allí. ¡Y tenemos una razón para cortar la conversación para terminar nuestros resúmenes para Cuba el 1 de enero!

Français

Les vacances sont ici, ce qui signifie rentrer à la maison ou passer du temps avec la famille. Mais cela peut aussi signifier défendre une recherche qui pourrait ne pas être accessible ou particulièrement intéressante pour la famille. Ou ils sont intéressés et ont une forte opinion à ce sujet. Cela signifie ne pas se souvenir comment avoir une vraie conversation sans utiliser le jargon académique et expliquer que vous n'êtes pas seulement un étudiant mais un chercheur. Cela pourrait aussi signifier devoir assister à des réunions de famille en essayant de ne pas se sentir coupable de ne pas travailler sur vos recherches pour passer du temps de qualité avec votre famille et vos amis. Voici quelques-uns de mes conseils pour réussir à traverser les vacances en une seule pièce.

Je pense que la partie la plus difficile d'être à la maison parle de votre recherche. Très probablement, il viendra pendant le dîner, jouer à des jeux, ou chaque fois qu'une tante veut vous faire des grillades au sujet de votre statut de mariage. De toute façon, vous allez devoir expliquer ce que vous faites d'une manière qui ne ressemble pas à un article de journal. Par exemple, quand je rentre à la maison pour les vacances, mon sujet de recherche est toujours un sujet de discussion. Une partie de cela a à voir avec le fait que ce soit une question brûlante, politiquement et culturellement. Cela signifie que je reçois généralement des conseils non sollicités lorsque j'essaie de profiter de la cuisine de ma mère. Malheureusement, cela signifie aussi que je dois habituellement "présenter" ma thèse sous-développée. Mon coup de feu pour essayer d'éviter cela est d'orienter poliment la conversation sur un autre sujet. Je fais cela pour deux raisons. Certaines personnes n'ont pas une compréhension complète de ma région ou de ce que fait exactement ma recherche. Je finis par devoir donner des explications fastidieuses et ennuyeuses qui donnent l'impression que je donne une conférence sur mon sujet plutôt que d'avoir une conversation "normale". Malheureusement, je n'ai pas compris comment ne pas utiliser les expressions idéologies hégémoniques et les pratiques de socialisation sans ressembler à un stéréotype prétentieux étudiant diplômé. J'essaie aussi de diriger la conversation en raison de la façon dont mes recherches pourraient avoir un impact sur les relations avec la famille et les amis. Ils pourraient avoir de fortes idéologies à propos de mes théories ou hypothèses et se battre avec votre oncle politique au sujet de la politique linguistique n'est pas bon pour «l'esprit des fêtes».

Un autre sujet qui sera abordé est l'explication de ce que l'école d'études supérieures implique. Je sais que certains d'entre nous pourraient être la première et / ou la seule personne à fréquenter l'école d'études supérieures dans notre famille ou même parmi nos amis et il peut être difficile d'expliquer que l'école d'études supérieures n'est pas un prolongement. De plus, certains membres de la famille ne comprennent pas pourquoi vous consacreriez de cinq à sept ans de plus à vos études. Rappelez-vous juste que pendant les vacances, vous n'êtes pas seul. Nous avons tous été là ou sommes actuellement là. Et nous avons une raison de couper court à la conversation pour finir nos résumés pour Cuba avant le 1er janvier!

CARIBBEAN ARTISTIC SCHOLARSHIP

GERVON B. J. ABRAHAM - M.A., L.L.B, P.G. Dip., B.A.

Gervon Abraham first became known to Trinidad theatre as Rupert Mapp in the play "Malfinis – the Heart of a Child", a play done by St. Mary's College, which won the Secondary School's Drama Festival in the mid 80's. His work from them to now has been characterised by work that stays true to the Caribbean reality, its many scripts, writers and stories which need to be told. He sees theatre and his work as a continuing contribution in the informing and interrogation of our Caribban reality and culture.

Gervon's most recent work saw him playing Eric Williams in the play "One from one leaves nought" a Tony Hall script which had never been staged in which Hall has "chosen to put faces and voices to some of the West Indies' greatest statesmen, leaders, and artists". The work created unparalelled anticipation as it was the first time Gervon worked on a Tony Hall play, additionally the text which dealt with the historical reality of the Caribbean's attempt at federation and the various personalities of that period was very educational and much in line with the work he has been associated with throughout his stage career.

With some 30 years of experience on the stage in Trinidad and Tobago and throughout the region, Gervon is first to admit that he knows little about Brecht and Stanislavski. He has never studied Theatre or Theatre Arts and the closest he has come to acedemia and theatre was doing production and creative writing classes at the UWI Centre for the festival and Creative Arts.

Nevertheless, Gervon won the Cacique Award for Best Actor (2000) for his role in the play 'Elma Francois – The Fire Inside', and has been involved in groundbreaking work such as Shango tales of the Orisha which included performances in Trinidad, Jamaica and Cuba.

Over the years Gervon has had the pleasure of working with Directors such as Rawle Gibbons, Efebo Wilkinson, Mervyn de Goeas and Louis Mc Williams on plays such as Mantalk, Drums and Colours, Bitter Cassava and Moon on a Rainbow Shawl to name a few (written by acclaimed writers such as Derek Walcott, Errol John, and Earl Warner and Devlin Thomas). The genre of productions range from Best Village production which is the epitome of local folk theatre in Trinidad and Tobago to productions mounted for regional and international audiences.

The one thing all these plays have in common is their deep rooted Caribbean reality and scripts that help tell the story of our history and our reality. Gervon is passionate about helping such scripts come to life as there already exists a wide spectrum of media which allows the Caribben to experience the truths of cultures and reality outside of the Caribbean. Bringing the Caribbean reality to life on stage is a unique and enriching experience that can hardly be duplicated as it is through the theatre.

Qualified in Law, Corporate Communications, Natural Resource Management, and History, Gervon believes his greatest learning has come from his experience in the Theatre.

» CLICK HERE to read Gervon Abraham 's Creative Portfolio

YOUR COMMENTARIES

COP23: Glass Half Full or Half Empty?

Alicia Nicholls

Climate-vulnerable small island developing States (SIDS) were among the over 190 parties which participated in the 23rd Conference of the Parties to the United Nations Framework Convention on Climate Change (UNFCCC COP23) in Bonn, Germany, November 6-17. The principle objective of this year's climate talks was negotiating the details of the 'Paris Agreement Rulebook' - implementation guidelines for the Paris Agreement which was signed in 2015. Signatories to this climate pact committed to keeping average global temperature increases to well-below 2 degrees Celsius above pre-industrial levels and if possible, 1.5 degrees Celsius. Measuring progress towards meeting the Agreement's targets will be critical.

For the first time, a SIDS, the Republic of Fiji, held the COP presidency. Going into the negotiations, the plethora of climate-induced natural disasters around the world, including this year's catastrophic Atlantic Hurricane Season, appeared to give new urgency to the need for climate action. However, a not insignificant concern overshadowing the talks was United States President Donald Trump's announcement this June that the US intended to withdraw from the Agreement, although this withdrawal cannot take effect until four years after the Agreement has entered into force for that party. Though the US official delegation held a fossil fuel-inspired side event called "Cleaner Fossil fuels", an unofficial US delegation of non-federal entities led by California governor, Jerry Brown, and businessman and former New York City mayor, Michael Bloomberg, submitted "America's pledge" which outlined climate action by sub-federal entities and businesses to meet the US' pledge.

The key outcomes identified by CARICOM included work on the Paris Agreement Rulebook, ratcheting up parties' ambition and delivering on finance for mitigation and adaptation efforts in developing countries. In 2009, developed countries pledged to mobilise US $100 billion a year in climate finance by 2020. Another key issue for SIDS in general was concrete progress on the negotiations on "loss and damage". Both climate finance and "loss and damage" are crucial for climate-vulnerable States, but remain sensitive issues for developed countries. It is not surprising that much progress was not made on these fronts.

That said, there have been some modest but positive outcomes and much credit must go to Fiji's effective presidency. Syria's signature of the Paris Agreement leaves the US as the only country opposed to the Agreement. The Kyoto Protocol's Adaptation Fund has been placed under the Paris Agreement framework and achieved above-target funding. The Local Communities and Indigenous Peoples' Platform and the Gender Action Plan have been finalised to give greater voice to, and increase the participation of local communities, indigenous peoples and women, respectively, in UNFCCC processes. The Fiji-backed Ocean Pathway Partnership was launched and aims to make the UNFCCC an oceans-inclusive process. The Facilitative Dialogue for 2018 has been renamed the Talanoa dialogue after a Pacific Islander dialogue process based on inclusion and participation. It will consider three questions: where are we now; where do we want to be and how do we get there?

Amidst developing countries' concerns that the Doha Amendment to the Kyoto Protocol had not yet come into force due to limited ratification by developed countries, parties have requested the Secretariat to consult the UN Secretary General on ways to promote the ratification of the Amendment. A special Health Initiative for the Vulnerable was launched by the World Health Organisation (WHO), in conjunction with the UN Climate Change Secretariat and the Fijian COP Presidency, to protect SIDS' populations from the health impacts of climate change.

Thanks to developing countries led by China and Brazil, COP23 parties agreed to hold stocktaking exercises in 2018 and 2019 on pre-2020 implementation and ambition which will take the format of the 2016 facilitative dialogue. The Parties also for the first time reached an agreement to address agriculture under the climate negotiation process.

I prefer to see the results of COP23 as a glass half full as it would have been easy for major emitters to simply lose commitment given the US' anti-climate action signals. However, the modest outcomes at COP23 mean there will be a lot of work to be done in 2018 on finalising the details of the Rulebook for effective implementation of the Paris Agreement. Measurement of progress and transparency are particularly important as the Agreement allows countries to set voluntary emissions-reduction targets.

Greater ambition in countries' emission reduction action is also needed. The recently released UNEP Emissions Gap Report 2017 reported that countries' emissions reduction pledges reflected in

their Intended Nationally Determined Contributions, even if fully implemented, would not be enough to close the 2030 emissions gap. The World Meteorological Organisation also reported that concentrations of carbon dioxide (CO2) in 2016 were the highest in 800,000 years.

Cop24 in Poland and its lead-up will, therefore, be extremely critical to seizing the ever-narrowing window of opportunity for reversing the worst effects of climate change.

Alicia Nicholls, B.Sc., M.Sc., LL.B. is a trade and development consultant and founder of Caribbean Trade Law and Development.

CARIBBEAN COMMUNITY GAME CHANGERS

Stacey Weekes - Benjamin

Stacey Weekes – Benjamin is the Owner and Principal

Consultant of Sidaico Image Services: a Professional Development and Image Management Company, delivering high caliber training and consultancy to numerous state and privately owned organizations, on topics relative to:

Professional Image Management

Personal Branding

Customer Service

The Consultative Sales Approach

Team Building & Leadership

In 1998, after more than five (5) years in the insurance industry, Mrs. Benjamin migrated to the United States where she spent eight (8) years exploring her passion for beauty, fashion and entertainment within the vibrant and constantly thriving terrain of New York City. During this period, then known as Stacey Codrington, she expanded her career portfolio from Salon Owner/Stylist, when she earned a position as "Fashion, Beauty and Entertainment Columnist" with a West Indian focused publication titled Caribbean Impact (http://legacy.guardian.co.tt/archives/2006-04-27/Womanwise/wwise3.html). During her tenure, Stacey has had the pleasure of interviewing actor Danny Glover, rapper Fabulous, super model Tyson Beckford and numerous reggae artists including Bennie Man, Shaggy, Elephant Man, Maxi Priest and Beres Hammond to name a few.

Upon her return to Trinidad in 2005, this beauty enthusiast opened Tapestry By Design; later renamed Taspistree Studios; a well - reviewed beauty haven that swiftly became known for its impeccable service and innovative approach to holistic beauty.

In 2007 Stacey used her foreign contacts and experience as leverage and produced three (3) highly revered social make-up tutorials, each featuring the magnificent work of acclaimed celebrity make-up artist Sam Fine, with the second installment showcasing actress and super model Eva "Pigford"Marcilles as Sam's muse. U.S. actor Lance Gross was also part of Eva's entourage. (http://archives.newsday.co.tt/2008/03/15/top-model-meets-local-designer/).

In 2009 Stacey hosted a two (2) day Jazz concert at Queens Hall themed "Jazz in July" featuring multiple local acts and headlined by U.S. performer, Cheryl Pepsii Riley and the band Hot Chocolate.

As the daughter of the late Calypso Icon Carlton "Lord Blakie" Joseph, Stacey was also the production force behind the sold out "Tribute to Lord Blakie Concert" in 2013. (http://www.guardian.co.tt/news/2013-06-22/tribute-lord-blakie) The show honored the life and musical repertoire of her deceased father and casted an impressive line-up of the nation's Calypso Legends and included performances by two sitting parliamentary representatives; Winston "Gypsy" Peters (then Minister of Community Development) https://www.bing.com/videos/search?q=tribute+to+lord+blakie+concert&view=detail&mid=462D52066DA28EC368F7462D52066DA28EC368F7&FORM=VIRE and Dr. Lincoln H. Douglas (then Minister of Arts and Multiculturalism).

https://www.bing.com/videos/search?q=tribute+to+lord+blakie+concert&&view=detail&mid=726DD8972247179A2D76726DD8972247179A2D76&&FORM=VDRVRV

A known advocate of youth empowerment through the creative arts, Stacey has pioneered several youth focused initiatives. In 2014, she was the image consultant of choice for Ministry of Arts and Multiculturalism's T.I.M.E workshops for emerging talent and is the founder and Chief Facilitator of The Game Changer Initiative.

Mrs. Benjamin currently serves as Sales and Promotions Manager at their family owned business, Benjamin Mills Labeling and Marketing Company Limited. She has built a stellar reputation as a relatable and dynamic presenter and inspirational speaker, who effectively connects with audiences of all demographics; she continues to be sort after for the purpose of training and employee development by organizations including schools, NGOs and corporate entities.

The Game Changer Initiative

Empowerment Program Designed for Teens and Young Adults
The "Game Changer Initiative" is a youth focused program with a significant lean towards the development and inspiration of at risk youth who display a greater propensity towards successful learning and achievement in areas relative to the creative arts and skill-based subject matters.

The program is the brainchild of Mrs. Benjamin, and was designed to ignite a sense of worth, enthusiasm and pride amongst students with an interest in the pursuit of creative and skill intensive careers

such as Cosmetology and Barbering, Fashion Design, Culinary and the Performing Arts.

Through our mentorship and business development outline, we plan to intentionally create positively influential "Ah Ha Moments" for students enrolled in the aforementioned courses, who may otherwise not be exposed to uplifting counsel and influences in their natural daily environment.

Our goal is to mold and motivate these future entrepreneurs, service providers and performers towards excellence in their respective fields, as we inspire them to explore the benefits to be derived from a strategic approach to their craft and ultimately their career path. Please click on link below.
http://archives.newsday.co.tt/2013/12/28/neal-farinah/

SPECIAL ANNOUNCEMENTS

NWSA Cultivates Belonging and Honors Irma McClaurin

Source: Huffington Post

Photo: Drs. Barbara Ransby, NWSA President and Irma McClaurin, Honoree and Leadership Consultant

On Thursday, November 17th, while sitting with friends and colleagues in the packed to capacity Baltimore convention center hall, someone entering the row behind asked, "Has NWSA always been this Black?" as they sat down. Without coordination, a chorus of us within earshot of this query responded with a most resounding, "NO!" I didn't even turn around. We were having a gabfest awaiting the start of the keynote, a conversation between activist, writer and Distinguished Professor of History of Consciousness and Feminist Studies at UC Santa Cruz, Angela Davis, and Alicia Garza a co-founder of #BlackLivesMatter that was moderated by Spelman professor of Women's Studies Beverly Guy-Sheftall, a former president of the National Women's Studies Association.

The ballrooms, at capacity, held over 1500 hundred seats and contained an audience of various races, genders, abilities, and generations. As a semi-regular participant in this annual meeting, (the Haitian Studies Association, one of my professional staples, usually occurs on the same dates) you could not have paid me to be anywhere else. Throughout the three days I attended, I was immersed in critically engaging and constructive dialogues having participated in a round table celebrating stalwart feminist historian Paula Giddings' retirement in an affirming space best summed up by the buzz that this particular conference was "Blackity Black," or "Blackity Black-black," as another colleague stressed, emphasizing its realness.

With more than 2600 registrants, this conference was the second largest gathering since San Juan, Puerto Rico in 2014. It was also one of the most visibly diverse. The exchange from the telling allusion above is the reason that on Awards Night, activist anthropologist, Black feminist and award winning author, Dr. Irma McClaurin received a special award in recognition of pivotal work that led to this tremendous shift.

Executive Director, Allison Kimmich who worked closely with McClaurin had this to say, "Irma set the stage for NWSA's transformation with her grant-making while she was a program officer at the Ford Foundation. She invested in NWSA at a time when many people had given up on the organization. We shared a vision for the vital, field leading, women of color-centered organization that NWSA could become, and I'm thrilled that the vision has become a reality." Indeed, in the course of a less than a decade, NWSA has radically altered.

The Blackness of it all, or sense of belonging many attendees felt and openly expressed, is especially noteworthy and has been strategically cultivated. To those new to NWSA, The Baltimore Conference, (yes, I believe it deserves a pronoun and to be capitalized), was a temporary Mecca that will undoubtedly be spoken of for generations to come. For those among us with some knowledge of the tumultuous history between white and black feminists especially, it is evident that this association has undergone a "transformation of consciousness" as Janell Hobson and Karen Jola recently wrote in Ms. Magazine. They recounted critical moments of tensions marked by the late Audre Lorde's 1981 keynote calling out racism in the association and the walkout by the Women of Color Caucus in 1990. I first attended in 2005 and was dismayed by the dissention between feminist theory and practice.

The association's current president is Barbara Ransby a Distinguished Professor of African American Studies, Gender and Women's Studies, and History, at University of Illinois, Chicago, this year's theme, "40 YEARS AFTER COMBAHEE: Feminist Scholars and Activists Engage the Movement for Black Lives" is a reclamation of Black women's centrality in feminism, which, as bell hooks has asserted, is for everybody! Ransby served as co-program chair with Premilla Nadasen, Professor of History at Barnard College. Indeed, folks were going to show up to bear witness to, pay respect and hear some real talk from founding members of the Collective with feminists activists and scholars on today's frontlines. It was an opportunity for continued engagement with this prescient Black feminist statement, still ever so relevant, which Black Youth Project

100's Charlene Carruthers refers to as Sacred Text. Folks were going to show up, if their feminism is rooted in praxis.

Those truly familiar with NWSA who have critical understanding of the Herculean work required to achieve institutional transformation were quick to acknowledge the significant role Irma McClaurin played in this process. (Full disclosure, I consulted on this project in its early phase). For Ransby, "Irma is one of those special people who combines vision with practical hands-on interventions in order to make change happen. This was her gift to NWSA. She provided support and vision at a critical moment in our evolution as an organization, and we are deeply indebted to her."

I asked McClaurin, who considers NWSA one of her success stories, to share some of the details of how this makeover came to be. NWSA had come to her with a specific need. After some research, she asked them what would it take for them to become the association they aspired to. She expressed mutual admiration and respect for Kimmich, whom she stresses has the kind of committed leadership necessary to take on the hard work that brought about this change. Together, with her board they made a collective agreement to share in this work. According to McClaurin, "Kimmich had intentionality, determination and will… Allison was absolutely committed that the Woman of Color Leadership Program was going to become a cornerstone of the association." Indeed, they build leadership from within. The last presidents of the association have all been women of color. There are a number of other ways the association works to be more welcoming, including preferred gender pronoun tags and instructions about how to prepare presentation handouts that would be accessible to attendees with impairments. McClaurin believes these are crucial efforts for the making of a vibrant and integrated community where participants could come to flourish even if their home departments were not as supportive. The success, we are seeing now in NWSA, was only possible because the very top of leadership wanted to move beyond its history of racial tensions. There was a genuine commitment so atypical of historically white institutions that too often pay lip-service to diversity while their infrastructures remain the same.

NWSA remains in McClaurin's purview. She continues to participate in the conference. When I asked what she thought of the association's future, after praising them for being at the cutting edge as they continue to build partnerships with other organizations, she remained an optimistic, yet practical visionary, stating that their dependency on grants makes them vulnerable; to assure their work is sustainable in the future, they need to work on building an endowment.

As a Caribbeanist, transnational feminist with interest in the larger African diaspora, I remain hopeful that the association will continue work to better mainstream feminism from the global south. As I connected with old and new colleagues across generations, I have seen evidence of what it means to do "the work." I left Baltimore with a real sense of renewal, with a moral optimism necessary in these dangerous times, that I will carry with me. Since we were there on the anniversary of her death, I could not help but wonder what Audre Lorde would think of this moment.

CSA Best Dissertation Award – 2018

The CSA Best Dissertation Award is given every two years. The last recognition was in 2016.

Dissertations in English, Spanish or French, completed at an accredited college or university during the previous three years (i.e., 2015, 2016 and 2017), are eligible for the CSA Best Dissertation Award. The dissertation may be written in any academic discipline as long as it deals substantially with a topic pertinent to Caribbean Studies. The prize is open to applicants of all nationalities, ethnicities, genders and places of residence. However, a dissertation shall not be eligible if it has already been published in book form (or is under contract for publication at the time of submission).

Authors wishing to have their dissertation considered should submit the following three documents as email attachments, preferably in .pdf format, no later than January 30, 2018, to waters@denison.edu. If email is not available, hard copies may be sent instead, to:

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Granville, OH 43023 USA

- A detailed abstract of the dissertation, not to exceed 7 pages, preferably in .pdf format. The abstract should explain the thesis addressed in the dissertation, the significance of the research, how the dissertation builds on prior work, methodology, and research results.
- A letter from the dissertation committee's chair, not to exceed 2 pages, attesting that the dissertation was completed between 2015-2017. This letter may be in the form of a nomination and may include an assessment of the importance and quality of the work.
- The complete dissertation in .pdf format.

Other stipulations which apply:

- Authors of dissertations under consideration must be members in good standing of the CSA during the year in which the award is conferred.
- The decision of the Awards Committee is final and not open to appeals. The Committee retains the right to reject any dissertation, which it does not consider to be substantially located within the multidisciplinary field of Caribbean Studies. In cases of doubt, authors may contact the committee chair (Prof. Ileana Sanz, ileanasanz09@gmail.com)
- A committee member affiliated in any official way with the author of a dissertation accepted for this award shall abstain from the evaluation and will be replaced with another qualified CSA member for the purpose of evaluation.
- The winning dissertation will receive an award at the annual conference and will also be reimbursed the 2018 CSA membership fee. The award will also be announced in the CSA Newsletter.

Español

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Las tesis pueden estar redactadas en inglés, español o francés y deben haber sido concluidas y aceptadas en cualquier universidad o centro acreditado en los últimos tres años académicos (i.e. 2015, 2016 y 2017). El tema de la tesis puede ser abordado desde cualquier disciplina en tanto se encuentre ubicado dentro del campo amplio y multidisciplinario de los Estudios Caribeños. Podrán participar autores de cualquier nacionalidad, grupo étnico, género o lugar de residencia. No se aceptarán tesis si ya han sido previamente publicadas en forma de libro o tengan un contrato para su publicación.

Los autores interesados en participar deben enviar vía correo electrónico los tres documentos siguientes, preferiblemente en formato pdf, antes del 30 de enero 2018 a waters@denison.edu. De no ser posible la vía electrónica, se enviaran copias impresas en papel de los documentos a la siguiente dirección.

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- Un resumen detallado de la tesis de un máximo de 7 páginas impreso preferiblemente en formato PDF. El resumen debe contener la tesis que se desarrolla, la relevancia de la investigación, en qué medida la tesis se sustenta en trabajos anteriores, así como el instrumental teórico-metodológico utilizado y los resultados fundamentales de la investigación.

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43rd Annual Conference, Caribbean Studies Association (CSA)
Education, Culture and Emancipatory thought in the Caribbean
Havana, Cuba, 4th to 8th of June 2018

This annual conference proposes integrating education, culture, and emancipatory thought as the fundamental reflexive axes for furthering the process of decolonisation in the Caribbean. All three concepts deepen our understanding of the re-appropriation and recuperation of memory—be it individual, collective, social or historical— in these territories. Our conference aims to foster dialogue and brainstorm about these three topics in order to rethink and reconstruct paradigms, to relocate margins and excluded spaces, and to understand the diversity and complexity of this region's peoples.

Caribbean history was forged from many contributors and interferences due to the quantity and diversity of sources, as well as the fragmentary way this history has been told. Methods of recuperation and an analysis of this narrative process are essential in order to decolonize the mind, which poses a challenge to the field of education. In the Caribbean, culture and history are intensely vivid. In such a setting, the seeds of resistance and of emancipatory thought are crucial; this conference will look not only at the present but also to the future. **[READ MORE]**

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