CSA News

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The Official Newsletter of the Caribbean Studies Association

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CSA Executive Council, 2016-2017

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Join/Renew Membership

Please join CSA if you are not a member or if you have not paid your dues for 2017. You may also make a donation to CSA - all donations go directly to our programs.

» JOIN TODAY

MESSAGE FROM THE EDITOR

Happy Holidays!

Meagan Sylvester

We at the Caribbean Studies Association would like to take the opportunity to wish you and yours a very warm and spirit-filled end of year! We urge you to practice selfcare at this time of the year and celebrate with family, loved ones and friends!

New Column – Your Commentaries

In this issue we are pleased to introduce a new commentaries column! This new initiative was borne out of a desire raised by our membership. Going forward we invite members and would-be-members to submit commentaries on topical areas of interest pertinent to the Caribbean and the wider diaspora. Share with us your perspectives about the political, social, cultural and creative issues which are impacting our region wherever our peoples might be! We look forward to receiving your pieces which highlight both the synergies and intersections of our global diasporic contributions as Caribbean people.

The Death of Fidel Castro – Caribbean Leader, A Cuban Revolutionary

Castro, it has been said was one of a kind and indeed the last of the Caribbean strongmen. One November 25th 2016, he fought his last fight and departed the earth. As a member of the esteemed group of independence-seeking Caribbean leaders he outlived several of his political colleagues who came to prominence during the heyday of the 1960s – 1970s. In particular he stood as a towering figure even after the departure of his contemporaries such as Barrow, Williams, Bird, Compton, Gairy, Charles, Duvalier. Castro it has been said was a man amongst men and a leader amongst leaders. His political life's work encompassed a relentless commitment to challenge the US/Northern hemispheric hegemonic stance on the lingering cancers of colonialism, capitalism and neo-colonialism. Fidel Castro who lived until the age of 90 remained until the time of his death, a controversial figure in world history. To many he was a saviour and to others he was seen as a despot. Whatever our political persuasions however, we must be grateful for the contributions of a man whose impact has been lasting on the intellectual landscape of our region and whose legacy remains a part of our Caribbean history.

Conference Call for Papers – Deadline fast approaching!

CULTURE AND KNOWLEDGE ECONOMIES: THE FUTURE OF CARIBBEAN DEVELOPMENT?

42nd Annual Conference of the Caribbean Studies Association

June 5 – 10, 2017

Melía Nassau Beach Resort, Cable Beach, Nassau, Bahamas

Guidelines for Panel/Paper Submissions

All proposals must be submitted electronically via the CSA website (NOT via email). **The deadline for individual and panel submissions is December 31, 2016.**

» UPDATE MEMBER INFO.

CSA CONFERENCE ANNOUNCEMENTS

CSA 42nd ANNUAL CONFERENCE CALL FOR PAPERS / APPEL À COMMUNICATIONS / CONVOCATORIA DE PONENCIAS

Culture and Knowledge Economies: The future of Caribbean Development?

Nassau, The Bahamas
June 5th-10th 2017
Deadline: December 31, 2016
» CLICK HERE for details
Stay tuned to the CSA web site and follow us on Facebook and Twitter for updates.

CSA-NAGB Partnership announces Conference Booklet Cover Design Competition

Caribbean Studies Association (CSA) and the National Art Gallery of the Bahamas (NAGB) are pleased to announce an exclusive partnership to coincide with CSA's 42nd annual conference whose theme has been identified as — Knowledge and Culture Economies: The Future of Caribbean Development? — convening at the Melía Nassau Beach Hotel, June 5-9, 2017.

Prize: $1000
Deadline: December 15, 2016
» CLICK HERE for details

JOB ANNOUNCEMENTS

- Tenure-Track Assistant Professorship in British or Anglophone Literatures and Maritime Studies

See our website link for further information

http://www.caribbeanstudiesassociation.org/csa-call-for-papers/

Member in Focus

Our member academic in focus for this month is Dr. Francio Guadeloupe from Aruba. He is a social and cultural anthropologist and has worked at all the major universities in the Netherlands before taken up his post in St. Maarten at The University of St. Martin. His publications span scholarship on issues related to Music, Religion and Social Analysis. **Read all about his work and contribution to the Caribbean debate in our membership highlight segment.**

CSA Public interface

CSA has improved its public interface and communication style! Check out our Facebook page at https://www.facebook.com/CaribbeanStudiesAssociation/?fref=ts, our Website at http://www.caribbeanstudiesassociation.org and archived copies of our Newsletters at http://www.caribbeanstudiesassociation.org/e-newsletter-archive/

Conference 2017 – Nassau, The Bahamas

As we plan towards our 2017 conference in the Bahamas, check out the sites on the following link that you can expect in The Bahamas! http://www.bahamas.com/islands/nassau

Share your thoughts, comments and suggestions with the Newsletter Editor. Feel free to email: newseditor@caribbeanstudiesassociation.org

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Meagan Sylvester
Newsletter Editor
Caribbean Studies Association

MESSAGE FROM THE CSA EXECUTIVE COUNCIL

Happy Holidays from the Executive Council team at the Caribbean Studies Association

Share in CSA's Vision for our 2017 Conference!

Click the image above to view the video.

MESSAGE FROM THE PROGRAM CHAIRS

As the call for papers makes its way around the world we look back at beautiful preparation time with our executive council and our program committee. Our president is an instrumental part in shaping this

Guido Rojer, Jr.

Okama Ekpe Brook

conference, being literally on the ground himself. As some of you may be well aware, president Keithley was caught up in the Hurricane Matthew natural disaster that affected the Bahamas, Haiti and Cuba. While he was not physically affected, destruction to his property, neighbourhood and asset of close acquaintances were experienced. The direct effect you must have felt was the slight delay in the release of the call for papers as we gave him time to recover from the trauma of such a tragic disaster. Though the immediate relief efforts have been seemingly well managed, we remain conscious of the need for a structural approach to natural disaster preparedness planning for our immediate Caribbean region. Haiti, worst hit in this crisis is still vulnerable and we must continue to find multidisciplinary and sustaining methodologies to support it's long term development efforts. Durable partnerships nationally, regionally and internationally will be required for such a sustaining approach to take shape. Though not specifically called in the request for papers, we are hopeful that we can still find space within the conference theme to dialogue towards a collective strategy on Caribbean natural disaster management and preparedness planning. The ocean is a critical resource not only for our own development but also for the enjoyment of those who come to visit us. We must find ways to conserve and protect it and be better prepared when a natural disaster strikes.

Our 42nd edition therefore comes at interesting times for the Caribbean as shifting of powers around the world, especially in our backyard which presents new opportunities for development but which also forces us to relook at challenges and the underlying causes. The conference theme is therefore more than fitting for the discussions that will dominate how we think about our way forward.

We look forward to seeing your proposals and to creating a wonderful curriculum that will both reflect reality, and inspire our members and participants. We look forward also to learn from our hosts in the Bahamas as we too leave our spillover behind as Caribbean Scholars.

We are about to embark on our most challenging period as yet as program co-chairs, and will be actively involved in communicating with you. The 42nd annual conference is just but 6 months away. The excitement builds as we wait to hear from you and to see you again. Don't wait to the end to submit your abstract. Get it done now and do invite a friend to join us too!

In the meantime, we would like wish you Happy Holidays.

Guido Rojer, Jr.
Okama Ekpe Brook
Program Chairs, CSA 2016-2017

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Nouvèl (Martinican French Creole)

Hélène Zamor

CHIMEN FÈ MATINIK

The Martinican Railway network

Pandan périòd postcolonial-la, izin santral ramplasé abitasyon sikreri ki té ka dominé ékonomi Matinik. Dapwé Edmond Désir ki adan rechèch-la, sé izin santral té ni bizwen an kantité impòtan kann. Sé lizin tala parèt 1870 pandan Révolusyon Indistriyèl. Fòk té sé propriétè lizin-lan asosyé kò yo. Koté 1890, 21 lizin té resansé asou tout teritwa Matinik. Sé lizin tala té modènizé tout matéryèl distilasyon yo. You jik ranplasé sé alanbik-la épi colòn a distilasyon.

Mè an viré palé di instalasyon féroviè Matinik ki parèt 1870. Yo di ki péyi-a té ni 300 km rézo épi 19 lizin té ni vwa féré yo. Missyé Mondésir précizé ki chimen fè té privé. Pou mété chimen fè, sa té nécésè di fè an létid aprofondi di téren-an épi sit. Fòk té anboché anpil moun pou déblayé téren épi aménajé talu épi pon. Nonm, fanm épi ti manmay té ka travay asou chimen fè. Yo pa té ka genyen anpil lajan. An nonm té ka ni 1,50 fwan alò ki sé fanm-lan épi sé ti-manmay té ka ni mwens lajan ki nonm.

Injéniè épi propriétè té ka suiv tout travay ki té nésésè pou konstwi chimen fè. Déjà pou yonn, fòk té lévé tè-a. Épi infrastrikti té ka vini apwé. Balast-la (pyè konkasé) épi ray té pozé. Pou pasé an rivié, fòk té ni an pon. Missyé Léandri di nou ki té modèl pon diféran (masonri, dwèt épi ark). Chimen fè té ka egzisté adan pliziè komin Matinik épi anviron yo : Loren, Sen Jak, Sent Mari, Trinité, Robè, Riviè Salé, Dikòs épi Petibour.

Langaj féroviè sanm konplex. Profésè Léandry ka palé di « vwa de baz » ki té ka pèmèt an sèl lokomotiv pasé. Sé zòt vwa-la té ka pèmèt pliziè twen di pasé an mèm tan. Té ni dòt vwa bò sé lizin-la mèm. Missyé Léandri présizé ki akotman-an sé té an espas ant chosé-a épi fosé-a. Balast-la (pyè konkasé) té an ba sé travès-la. Malgré an tèl investisman, chimen fè fini maché dan lezané 60.

Helene Zamor
French & Martinican Creole Language Sub-editor
CSA Newsletter

Español

EL FIDEL CASTRO QUE YO CONOZCO

Vilma Diaz Cabrera

POR: Gabriel García Márquez

Su devoción por la palabra. Su poder de seducción. Va a buscar los problemas donde estén. Los ímpetus de la inspiración son propios de su estilo. Los libros reflejan muy bien la amplitud de sus gustos. Dejó de fumar para tener la autoridad moral para combatir el tabaquismo. Le gusta preparar las recetas de cocina con una especie de fervor científico. Se mantiene en excelentes condiciones físicas con varias horas de gimnasia diaria y de natación frecuente. Paciencia invencible. Disciplina férrea. La fuerza de la imaginación lo arrastra a los imprevistos. Tan importante como aprender a trabajar es aprender a descansar.

Fatigado de conversar, descansa conversando. Escribe bien y le gusta hacerlo. El mayor estímulo de su vida es la emoción al riesgo. La tribuna de improvisador parece ser su medio ecológico perfecto. Empieza siempre con voz casi inaudible, con un rumbo incierto, pero aprovecha cualquier destello para ir ganando terreno, palmo a palmo, hasta que da una especie de gran zarpazo y se apodera de la audiencia. Es la inspiración: el estado de gracia irresistible y deslumbrante, que sólo niegan quienes no han tenido la gloria de vivirlo. Es el antidogmático por excelencia.

José Martí es su autor de cabecera y ha tenido el talento de incorporar su ideario al torrente sanguíneo de una revolución marxista. La esencia de su propio pensamiento podría estar en la certidumbre de que hacer trabajo de masas es fundamentalmente ocuparse de los individuos.

Esto podría explicar su confianza absoluta en el contacto directo. Tiene un idioma para cada ocasión y un modo distinto de persuasión según los distintos interlocutores. Sabe situarse en el nivel de cada uno y dispone de una información vasta y variada que le permite moverse con facilidad en cualquier medio. Una cosa se sabe con seguridad: esté donde esté, como esté y con quien esté, Fidel Castro está allí para ganar. Su actitud ante la derrota, aun en los actos mínimos de la vida cotidiana, parece obedecer a una lógica privada: ni siquiera la admite, y no tiene un minuto de sosiego mientras no logra invertir los términos y convertirla en victoria. Nadie puede ser más obsesivo que él cuando se ha propuesto llegar a fondo a cualquier cosa. No hay un proyecto colosal o milimétrico, en el que no se empeñe con una pasión encarnizada. Y en especial si tiene que enfrentarse a la adversidad. Nunca como entonces parece de mejor talante, de mejor humor. Alguien que cree conocerlo bien le dijo: Las cosas deben andar muy mal, porque usted está rozagante.

Las reiteraciones son uno de sus modos de trabajar. Ej.: El tema de la deuda externa de América Latina, había aparecido por primera vez en sus conversaciones desde hacía unos dos años, y había ido evolucionando, ramificándose, profundizándose. Lo primero que dijo, como una simple conclusión aritmética, era que la deuda era impagable. Después aparecieron los hallazgos escalonados: Las repercusiones de la deuda en la economía de los países, su impacto político y social, su influencia decisiva en las relaciones internacionales, su importancia providencial para una política unitaria de América Latina… hasta lograr una visión totalizadora, la que expuso en una reunión internacional convocada al efecto y que el tiempo se ha encargado de demostrar.

Su más rara virtud de político es esa facultad de vislumbrar la evolución de un hecho hasta sus consecuencias remotas… pero esa facultad no la ejerce por iluminación, sino como resultado de un raciocinio arduo y tenaz. Su auxiliar supremo es la memoria y la usa hasta el abuso para sustentar discursos o charlas privadas con raciocinios abrumadores y operaciones aritméticas de una rapidez increíble.

Requiere el auxilio de una información incesante, bien masticada y digerida. Su tarea de acumulación informativa principia desde que despierta. Desayuna con no menos de 200 páginas de noticias del mundo entero. Durante el día le hacen llegar informaciones urgentes donde esté, calcula que cada día tiene que leer unos 50 documentos, a eso hay que agregar los informes de los servicios oficiales y de sus visitantes y todo cuanto pueda interesar a su curiosidad infinita.

Las respuestas tienen que ser exactas, pues es capaz de descubrir la mínima contradicción de una frase casual. Otra fuente de vital información son los libros. Es un lector voraz. Nadie se explica cómo le alcanza el tiempo ni de qué método se sirve para leer tanto y con tanta rapidez, aunque él insiste en que no tiene ninguno en especial. Muchas veces se ha llevado un libro en la madrugada y a la mañana siguiente lo comenta. Lee el inglés pero no lo habla. Prefiere leer en castellano y a cualquier hora está dispuesto a leer un papel con letra que le caiga en las manos. Es lector habitual de temas económicos e históricos. Es un buen lector de literatura y la sigue con atención.

Tiene la costumbre de los interrogatorios rápidos. Preguntas sucesivas que él hace en ráfagas instantáneas hasta descubrir el por qué del por qué del por qué final. Cuando un visitante de América Latina le dio un dato apresurado sobre el consumo de arroz de sus compatriotas, él hizo sus cálculos mentales y dijo: Qué raro, que cada uno se come cuatro libras de arroz al día. Su táctica maestra es preguntar sobre cosas que sabe, para confirmar sus datos. Y en algunos casos para medir el calibre de su interlocutor, y tratarlo en consecuencia.

No pierde ocasión de informarse. Durante la guerra de Angola describió una batalla con tal minuciosidad en una recepción oficial, que costó trabajo convencer a un diplomático europeo de que Fidel Castro no había participado en ella. El relato que hizo de la captura y asesinato del Che, el que hizo del asalto de la Moneda y de la muerte de Salvador Allende o el que hizo

de los estragos del ciclón Flora, eran grandes reportajes hablados.

Su visión de América Latina en el porvenir, es la misma de Bolívar y Martí, una comunidad integral y autónoma, capaz de mover el destino del mundo. El país del cual sabe más después de Cuba, es Estados Unidos. Conoce a fondo la índole de su gente, sus estructuras de poder, las segundas intenciones de sus gobiernos, y esto le ha ayudado a sortear la tormenta incesante del bloqueo.

En una entrevista de varias horas, se detiene en cada tema, se aventura por sus vericuetos menos pensados sin descuidar jamás la precisión, consciente de que una sola palabra mal usada puede causar estragos irreparables. Jamás ha rehusado contestar ninguna pregunta, por provocadora que sea, ni ha perdido nunca la paciencia. Sobre los que le escamotean la verdad por no causarle más preocupaciones de las que tiene: El lo sabe. A un funcionario que lo hizo le dijo: Me ocultan verdades por no inquietarme, pero cuando por fin las descubra me moriré por la impresión de enfrentarme a tantas verdades que han dejado de decirme. Las más graves, sin embargo, son las verdades que se le ocultan para encubrir deficiencias, pues al lado de los enormes logros que sustentan la Revolución los logros políticos, científicos, deportivos, culturales, hay una incompetencia burocrática colosal que afecta a casi todos los órdenes de la vida diaria, y en especial a la felicidad doméstica.

Cuando habla con la gente de la calle, la conversación recobra la expresividad y la franqueza cruda de los afectos reales. Lo llaman: Fidel. Lo rodean sin riesgos, lo tutean, le discuten, lo contradicen, le reclaman, con un canal de transmisión inmediata por donde circula la verdad a borbotones. Es entonces que se descubre al ser humano insólito, que el resplandor de su propia imagen no deja ver. Este es el Fidel Castro que creo conocer: Un hombre de costumbres austeras e ilusiones insaciables, con una educación formal a la antigua, de palabras cautelosas y modales tenues e incapaz de concebir ninguna idea que no sea descomunal.

Sueña con que sus científicos encuentren la medicina final contra el cáncer y ha creado una política exterior de potencia mundial, en una isla 84 veces más pequeña que su enemigo principal. Tiene la convicción de que el logro mayor del ser humano es la buena formación de su conciencia y que los estímulos morales, más que los materiales, son capaces de cambiar el mundo y empujar la historia.

Lo he oído en sus escasas horas de añoranza a la vida, evocar las cosas que hubiera podido hacer de otro modo para ganarle más tiempo a la vida. Al verlo muy abrumado por el peso de tantos destinos ajenos, le pregunté qué era lo que más quisiera hacer en este mundo, y me contestó de inmediato: pararme en una esquina.

Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter

Français

Hélène Zamor

LE RÉSEAU FERROVIAIRE DE LA MARTINIQUE

The Martinican Railway network

Durant la période postcoloniale, les usines centrales ont supplanté les habitations sucreries qui ont autrefois dominé l'économie martiniquaise pendant trois siècles. Selon le chercheur Edmond Désir, les usines centrales avaient besoin d'une quantité importante de cannes à sucre (8). Ces usines ont fait leur apparition dans les années 1870 au moment où la Révolution Industrielle a donné naissance à la machine à vapeur. Les usines centrales à vapeur étaient présentes dans les communes martiniquaises une fois que les propriétaires d'habitation voulaient s'associer. En 1890, on a recensé vingt-et-une usines centrales sur tout le territoire. Ces établissements modernes de l'époque ont entièrement rénové son matériel de distillation. Par exemple, les colonnes de distillation ont remplacé les alambics.

Revenons à l'installation du réseau ferroviaire martiniquais qui s'est introduit dans le pays vers les années 1870. Une source indique que La Martinique possédait 300 km de réseau et dix-neuf usines avaient des voies ferrées[1]. Edmond Mondésir[2] précise que Les chemins de fer quant à eux étaient privés. Il faut dire que l'installation des voies ferrées exigeait une étude approfondie des terrains et des sites. Les usines étaient contraintes d'embaucher de nombreuses personnes pour déblayer la terre et aménager les talus et les ponts. Il fallait bien connaître la topographie du pays afin que le tracé ne soit pas trop allongé. A l'époque, hommes, femmes et enfants constituaient une main d'œuvre importante pour la réalisation de ces chemins de fer. Véronique Elisabeth souligne même qu'un ouvrier gagnait environ 1,50 francs alors que les femmes et les enfants percevaient beaucoup moins d'argent.

Généralement, les ingénieurs et les propriétaires veillaient bien au suivi étapes de construction. Les terrains rocheux étaient déblayés à l'aide de pelles ou de pioches. On avait besoin des déblais pour les talus. Véronique Elisabeth mentionne les étapes à suivre attentivement dans l'installation des voies ferrées. Tout d'abord, les terres étaient levées. Puis, on installait les infrastructures. Enfin, on plaçait le ballast[3] et les rails. Pour passer les rivières, il fallait un pont. Luc Léandry nous apprend que l'on voyait des ponts de styles différents (en maçonnerie, droits ou Au début du vingtième siècle, il y avait des chemins de fer dans plusieurs communes martiniquaises et leurs environs : Lorrain, Saint-Jacques, Sainte-Marie, Trinité, Robert, Rivière Salée, François, Trois Rivières, Ducos et Petit-Bourg.

Le langage ferroviaire semble assez complexe. Le professeur Léandry parle de « voies de bases » permettant à une seule locomotive de passer. Par contre, les autres voies facilitaient la circulation de plusieurs trains. Une autre catégorie de voies se localisait à proximité des usines centrales. D'après Léandry, trois parties essentielles constituaient une voie ferrée.

L'accotement se définit comme étant un espace entre la « chaussée » et le fossé. Les pierres concassées qu'on mettait sous les traverses. Malgré un tel investissement, le réseau ferroviaire est tombé en désuétude dans les années 60.

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[1] Les Chemins de fer d'habitation à la Martinique. http://www.rci.fm/Dispatcher?action=Article

[2][2] Quand la Canne partait en train (Conseil Régional de la Martinique)

[3]Pierres concassées que l'on met sous les traverses.

Helene Zamor
French & Martinican Creole Language Sub-editor
CSA Newsletter

Dutch

Jordi Halfman

Terugkomen

Returning

Ik kwam een week geleden terug op Sint Maarten. Voor vier maanden was ik in Nederland geweest. Ik was soms in contact met vrienden en bekenden op het eiland, maar ook ver weg van hen. En nu terug. Het deed mij nadenken over terugkomen. De (on)mogelijkheid en bruikbaarheid van het idee. Op Sint Maarten komen veel mensen 'terug'. Velen gaan op jonge leeftijd studeren in het Nederland, Amerika of in het Caribisch gebied. Ze werken hard, spelen nog meer, leren veel en blijven vaak net langer weg dan gepland. Dit vinden veel achterblijvers zowel begrijpelijk als ingewikkeld.

Veel jongeren studeren met geld van de overheid en de overheid gelooft daarmee ook het recht te hebben om terugkeer te stimuleren. Er dient iets 'terug' betaald te worden na een studie op kosten van de belasting betaler. Dit is praktisch vrijwel onhaalbaar, maar daarmee niet minder gewenst door sommigen. Terugkeren wordt in dit verhaal bijna een opoffering. Het land offert iets voor jou, en jij offert iets voor je land. Beide partijen, jij en je land, worden vastomlijnde objecten binnen een ietwat beknellende patriottistische relatie.

Veel teruggekeerden, Sint Maartenaren die tijdelijk in het buitenland werkten of studeerden zeggen zich bij terugkeer niet meer thuis te voelen op het eiland. Ze zijn vaak vol goede bedoelingen en grote idealen terug naar hun eiland gekomen. Maar eenmaal daar leert de ervaring hen iets anders. Ze hebben het gevoel niet welkom te zijn, geen werk te krijgen, te moeten voldoen aan verwachtingen die onredelijk zijn. Ze zijn veranderd, hebben dingen geleerd, ontdekt en ontwikkeld, en Sint Maarten voelt niet meer als thuis.

In dit verhaal is er ook een groep 'achterblijvers' die vind dat deze terugkeerenden zich dienen aan te passen, zich moeten voegen naar de legpuzzel die Sint Maarten is, zich nuttig moeten maken. Zij lijken (tijdelijk) vergeten dat ook zij op reis gingen naar andere delen van het koninkrijk of de wereld en op een bepaald moment, vernieuwd, 'terug' kwamen.

Terugkeren op Sint Maarten was voor mij thuiskomen; me (h)erkend voelen, maar wel op een plek waar ik opnieuw op zoek moest naar woonruimte, een kapotte auto moest repareren door (weer) een andere *mechanic*, en op de boardwalk nog steeds werd gevraagd of ik een jetski wilde huren.

De vraag die zich opdrong, was of thuis-komen en terug-komen eigenlijk wel hetzelfde waren. Kwam ik inderdaad terug naar Sint maarten? Of kwam ik nieuw, als een ander (wijzer?) mens, naar een hernieuwd eiland? Nieuw kabinet, recente (energie) problemen, andere docenten op school, leerlingen vertrokken naar elders. Ik kom 'terug' maar wat mij het meest doet thuis voelen op Sint Maarten is de mogelijkheid tot vernieuwing, verbazing, ontdekking. Dit is een thuis-voelen dat terugkomen uitsluit.

Vanuit dit perspectief hoeven mensen die opnieuw aankomen niet te passen in de vastgelegde stramienen van een eiland dat wacht op terugkeerders. Haar zoons en dochters hoeven niet te voldoen aan een bestaande vraag. Zij (wij?) kunnen met wat z/wij hebben geleerd, mede mogelijk gemaakt door broers en zussen op het eiland, nieuwe oplossingen bedenken voor (oude) uitdagingen. Die uitdagingen zijn er voldoende en wellicht kan een ander verhaal ruimte maken voor nieuwe oplossingen.

Jordi Halfman
Dutch Language Sub-editor
CSA Newsletter

Papiamento

Gregory Richardson

CALYPSO HERITAGE WEEK NA ARUBA

Den cuadro di e di dos "Aruba Calypso Heritage Week", Community Research Education and Development Project (CRED) a organisa dos dia di actividad tocante musica di Calypso y su herencia cultural den Caribe y Aruba. Esaki a tuma luga na Scol di Arte San Nicolas. Riba e prome anochi investigado cultural Gregory Richardson a duna un charla yama 'Calypso and Belonging', unda el a enfoca riba e cultura di Calypso y e construccion di identidad den un espacio diverso manera esun di Aruba. Despues di e charla a mustra e documentario 'Calypso

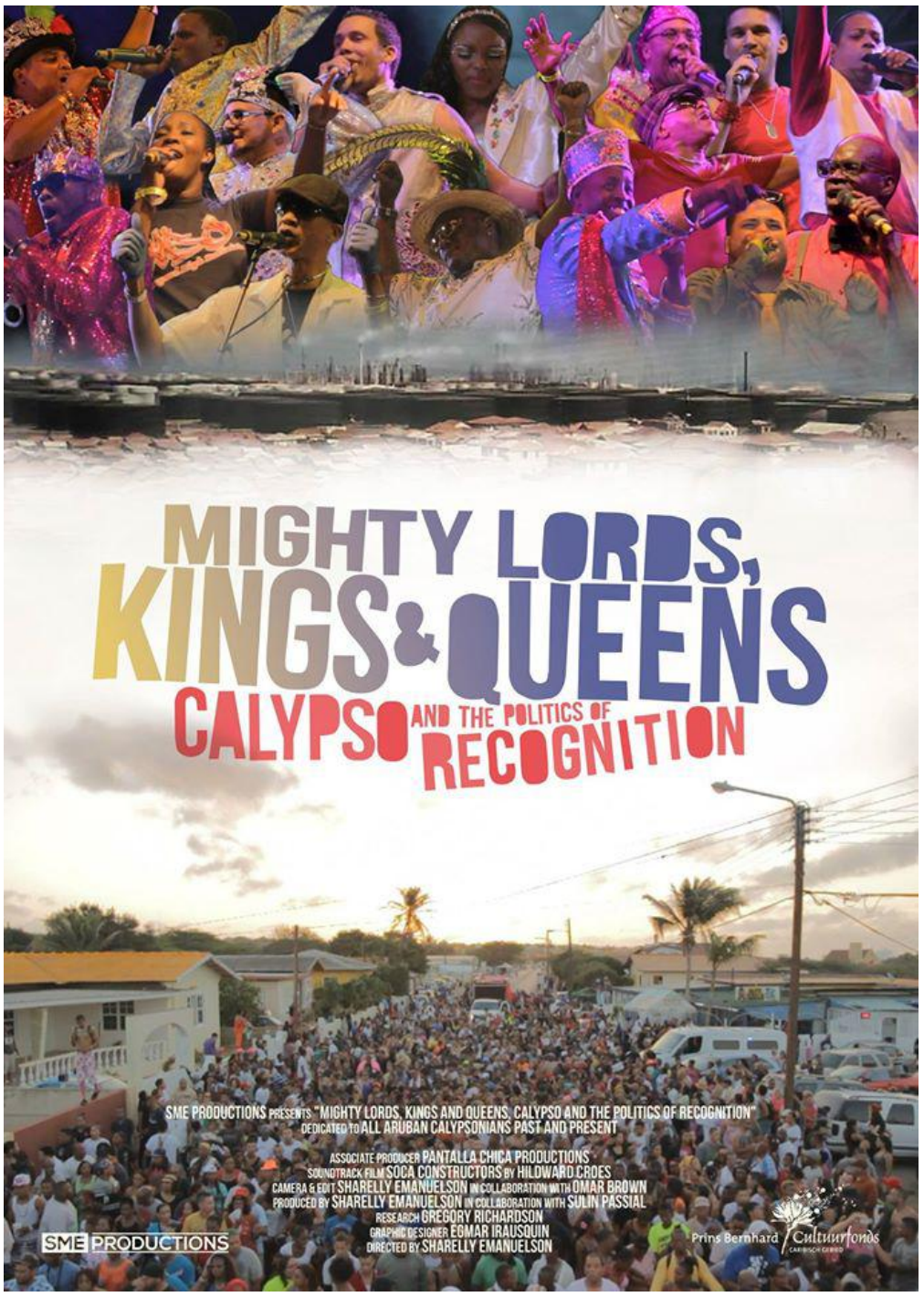
Dreams' di Geoffrey Dunn tocante e historia y desaroyo di Calypso na Trinidad. Mighty Sparrow, Calypso Rose y David Rudder, entre otro, ta aparece den en pelicula aki.

Riba e siguiente anochi a mustra e documentario 'Mighty Lords, Kings and Queens; Calypso and the Politics of Recognition'. E documentario aki, produci pa cineasta Sharelly Emanuelson, ta enfoca riba e diversidad cultural di Aruba y den e cuadro aki ta toca perspectiva di diferente musico tocante Calypso y Roadmarch/Soca na Aruba. Calypsonians y musiconan manera Lord Boxoe, Young Quick Silver, Lord Cobashi, Mighty Talent, Lady K, Lady V, Mighty Reds, Black Diamond, Lady Mezzo, T Money, The Baron y Hildward Croes, entre otro, ta aparece den e pelicula.

Despues di e documentario tawata tin un 'Calypso tent y Open mic night' unda tawata tin diferente calypsonians y otro persona cu a comparti diferente composicion. E conocido Mighty Reds y Mighty Cisco a presenta nan cantica 'Ban Jouve'. Tambe tawata tin diferente presentacion di entre Valentino King, Mr Hot One, Lord Skinny y Rootsman Sonny. E banda cultural The Failures a acompaña e cantantenan.

Pueblo henter ta keda invita pa e siguiente Calypso Heritage Week (3) cu ta tuma luga na Januari 2017. Atrobe pueblo por siña mas di nos historia, intercambia di idea y contribui na e herencia cultural unico di Aruba.

Pa mas informacion tocante e documentario di Calypso na Aruba, por bishita e siguiente link: https://www.facebook.com/MLKQFILM2015/?ref=settings



Gregory Richardson
Papiamento Sub-editor
CSA Newsletter

Danish-American-Caribbean Perspective

Seasonal Shifts in the Virgin Islands Caribbean Americas-Awaken for the New Year

Seasons' Greetings to Everyone!

Seasonal transformations during the month of December are marked by a joyous host of spiritual ceremonies, sacred rituals, religious observances, historic commemorations and cultural celebrations. Many in the Virgin Islands Caribbean Americas welcome the closure of the year, especially the time of to spend with family, friends and secure some rejuvenation time, in accordance to the Gregorian calendar's closure. The economic

"J'ouvert" and "fete" that circles within the sphere of dominion while influencing our financially- challenged Virgin Islands Caribbean Americas significantly is worthy of reality reflections. This is a time of gifting and spending to many while thrifting and thievery are the other side of the coin. This is a time to send out the beacon call of safety, security and sacred surety to minimize the destructive chaos that looms around these "holidays." This is a time of reflection of the old and preparation for the new year, new thoughts and new actions that influence the foundational core of our observances and welcoming ceremonial rituals of the lights, illumination and "joy to the world."

This time of year embraces the heightened tourism season in the VI Caribbean full of cultural performing arts productions. While many embrace the Virgin Islands traditional and official Quadrille dance and Quelbe music, the shunned and formerly banned Bamboula dance, music and communication arts remain invisible with exceptions of revolutionary voices and spirits demanding freedom, self-determination and reparatory justice with reparations in cultural expressions and more. During this season touting "peace on earth…goodwill to mankind", cultural arts expression are elevated and in the VI Caribbean complementary to Quadrille and Quelbe, Bamboula represents multiple dance step styles, communicative musical rhythms and sounds for liberation presented subtly by some and banned by others in sacred and secular ways. Throughout this season the Bamboula and different AfRaKan Caribbean influenced versions are performed throughout carnival, festivals, tramps, J'ouvert, gatherings and more. Bamboula remains associated with dance and musical rhythms that represent methods for communication for uprisings, celebrations, sensual expressions and protest actions amongst the enslaved Afrakans throughout the Caribbean Americas.

Many ancestral native people, especially on St. Croix which is regarded as the informal cultural capital of the Virgin Islands, are actively preparing for the holiday season. The multicultural residents and pluriversal citizens of the VI Caribbean Americas welcome a multiplicity of religious observances of Christmas, Festival of Lights and Hanukkah that complement seasonal cultural observances of Kwanzaa, Winter Solstice and other "new year focused" holiday celebrations. The historic and sociopolitical contexts of these contemporary, popular and ultra-consumer driven events are linked to the common discourse on recommendations on what is valued as important in our seasonal observances and why. Most holidays in the VI Caribbean are linked to religious observances showered with post-colonial values that are institutionalized.

Scholars, cultural tradition stewards, and intergenerational members of our VI Caribbean community (and beyond) have shared a host of recommendations regarding the historical, cultural and sociological framework of civics being taught in our institutions of learning. Contemporary 21st century discourse have respectfully increased the inclusion of Virgin Islands multidimensional and multicultural African, Indigenous, Eurasian and American influences within contemporary, traditional and modern practices with "democratic" social governance. The transformations and outcomes of elections in the United States of America has impacted the morale, spirit and actions of many residents, natives and visitors of the non-incorporated non-self-governing territory of the Virgin Islands of the United States of America. Remember that U.S.V.I. has been created as a tool and marketing strategy for increased tourism.

As the 2016 year ends and the 2017 year awakens an expansion of the new dawn of Culture, Heritage, Identity and Power (CHIP) for humanity, if we so choose, then let us remember to "release, relax, relate, renew" to embrace and receive the newness of the forthcoming year. Embrace and invest in spaces, places and organizations that are worthy of resourcefulness that are designed, committed and designated to produce develop and institute state-of-the-art education and entrepreneurship. Embrace and invest into institutions engaged and open to multidimensional research, publications, new media, conferences/seminars, academic programs and exchanges, internships, community partnerships, socio-cultural theatre/film/new media, economic-heritage tourism investment-institutes, and more that promote life and the restoration of humanity. The Virgin Islands Caribbean Cultural Center in the College of Liberal Arts and Social Sciences at the University of the Virgin Islands –the only Historical Black College and University in the Caribbean and a Land Grant Institution—is a worthy space, place and center.

May the year restore balance and harmony for all of us. May we reflect on these words of a powerful scholar and contributor to our Caribbean and the world:

> "At this juncture in history, the human race is facing almost unmanageable problems many of which are the consequence of our own greed and insensitivity to nature. The threats are environmental (from climate change to sea rise, to increased natural catastrophe), political (escalated conflict, sharpened intolerance), social (drug abuse, health pandemics, social disintegration), economic (virtual meltdown of the world economic system, deepening poverty, unemployment) and the list goes on…And in the midst of all of this, the fragile archipelago of our Caribbean sits like a fleet of fragile boats buffeted by the international storm and incapacitated by its own limitations. There are many things that need to be fixed and fixed urgently, but the preparation of the next generation is one of those responsibilities and challenges that cannot be postponed. And this ultimately is the urgency and the necessity of reinventing education." (Jules: 2011) *Source: "Reinventing Education in the Caribbean: Part 2", Dr. Didacus Jules, Jamaica Gleaner Online, 2011.*

May we exchange and share resolutions that encourage our humanity to remember the dawning of the third year of the UN-designated International Decade for People of African Descent. May we genuinely promote IDPAD themes of Recognition, Justice and Development. May we reflect on the global quests for awakening our humanity to the realities of climate change and human rights. May we restore our inspirational intentions to secure reparatory justice and embrace the truth of reparations for people of AfRaKan ancestry just as has been afforded to many other nations among humanity. May our musicians and artists keep being our voices for transformative justice, harmonious joy and freedom. May we hear, listen and respectfully take actions with collective empowering sovereign energies to the call for expansion of global reparations with leadership of the Caribbean Pan African Network (CPAN) with multilingual representatives of civil society and grassroots organizations. May those of us blessed with access to scholarship contribute to the restoration of our collective humanity and minimize the excessive intellectualism of silence and inaction to wars, brutality

and genocide. May our people of the Caribbean across the globe embrace international, regional and national observances that restore respect, dignity and power to the lands, resources, people, culture, heritage and sacred spirit of the Caribbean…Americas…the world. Whatsoever you celebrate, or not, have a blessed season with abundant life, strength, health, wellness and prosperity.

Chenzira Davis Kahina
Danish-American-Caribbean Perspective Sub-editor
CSA Newsletter

GRADUATE STUDENT CORNER

Graduate Student Self Care

At this end of year period, we encourage graduate students to take time to indulge in a special brand of Graduate Student Self Care. See the link below which identifies some tips to be effective is staying sane during this period of holiday season!

http://www.gradschools.com/get-informed/surviving-graduate-school/dealing-stress/self-care-staying-healthy-and-sane-grad-school

Online article taken from the source
Author: Stephanie Small
Published April 22, 2013
Title: Self-Care: Staying Healthy and Sane in Grad School

CSA MEMBER HIGHLIGHT

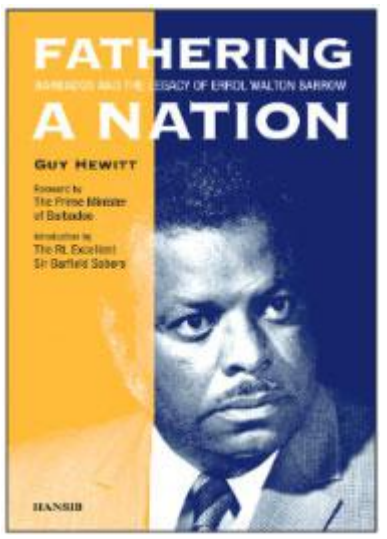
Dr. Francio Guadeloupe

Francio Guadeloupe is the President of the University of St. Martin (USM). A Social & Cultural Anthropologist by training, Dr. Guadeloupe has worked at all the major universities in the Netherlands before taken up his post on St. Maarten. He is still affiliated as lecturer and researcher to the University of Amsterdam, the Netherlands.

Guadeloupe's principle areas of research have been on the manner in which popular understandings of national belonging, cultural diversity, religious identity, and mass media constructions of truth, continue to be impacted by colonial racisms and global capital. He has pursued these interests in his research and publications on social processes on the bi-national island of Saint Martin & Sint Maarten (St. Martin), Brazil, Aruba, Saba, Sint Eustatius, and the Netherlands. He is the author of the monograph, *Chanting Down the New Jerusalem: Calypso, Christianity, and Capitalism in the Caribbean* (University of California Press, 2009). Essays of Guadeloupe have appeared in *Transforming Anthropology, Latin American and Caribbean Ethnic Studies, Social Analysis, Women Studies International Forum, and the Journal for the Study of Religion*.

NEW BOOKS

FATHERING A NATION
By: Guy Hewitt



Barbados acquired the reputation of a country that punches above its weight. Ranked highest in the Caribbean and one of the highest globally as a developing country in the UN Human Development Index, this island paradise is the birthplace of The Right Excellent Sir Garfield Sobers, The Honourable George Lamming, and the multitalented Rihanna. It is also the ancestral home of Walter Tull, Shirley Chisholm, Irving Burgie and Eric Holder Jr, among others. It is also the birthplace of both the sugar cane industry in the then British Empire – then the most valued commodity – and rum, with the island producing some of the finest quality blends internationally.

The only country that George Washington, the first President of the United States, visited outside of the North American mainland; through its 1651 Declaration of Independence and 1652 Charter, Barbados is credited with influencing the Founding Fathers and the framing of the Declaration of Independence and the Constitution of the United States of America.

On 30 November 1966, this phenomenal heritage was given focus and direction by The Right Excellent Errol Walton Barrow, the first Prime Minister and a National Hero of Barbados. Proclaimed the “Father of Independence”, it was said that this close friend of the leaders of his era including Michael Manley, Pierre Trudeau, Lee Kuan Yew, and Seretse Khama, “found Barbados a collection of villages and transformed them into a proud nation.”

In this, the 50th year of Barbados’ Independence, this publication, with contributions from national, regional and international leaders and key speeches by Barrow himself, is a tribute to this extraordinary man who gave Barbadians the ability to hold their heads high and proud in this world, as a people worthy of respect. Like George Washington, he, and his name, are revered for his fathering a nation.

This is a must-read for citizens of the modern Caribbean and those interested in leadership and the history, economics, politics and international relations of small states.

» CLICK HERE for more details

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YOUR COMMENTARIES

Alicia Nicholls

The Trump Doctrine: A Rewrite of US-Caribbean Trade Relations?

Will the Trump presidency result in a paradigm shift in United States-Caribbean trading relations? This question has gained greater currency since billionaire real estate developer, Donald J. Trump's stunning defeat of former Secretary State, Hillary Clinton in November's presidential poll.

The nascent Trump Doctrine is premised on Making America Great Again" and "Putting America First". Its trade policy element involves renegotiating or withdrawing from trade agreements, imposing tariffs on goods manufactured by American companies offshore, and punishing countries engaging in unfair trade practices.

Sitting in the US' "backyard" and yoked by trade, tourism and investment links, Caribbean countries' economic fortunes are interwoven with those of US to such an extent that any change in US trade policy will have implications.

Except for the Dominican Republic which is a party to the CAFTA-DR free trade agreement, Caribbean-US trade relations are framed under the Caribbean Basin Initiative, a relic of the Cold War era which provides most Caribbean-originating goods non-reciprocal and duty-free access to the US market. Haiti also enjoys additional benefits under the HOPE I & II and HELP Acts. The US can suspend benefits to any beneficiary or cancel the preferences at any time.

None of these preference programmes covers services trade. Some Caribbean countries benefit from US Farm Work and Hospitality programmes. Investment relations are framed by bilateral investment treaties and double taxation agreements where such agreements exist between the US and individual Caribbean countries.

What does Mr. Trump's embrace of protectionism mean for US-Caribbean trade? His emphasis on America first would imply that he would either seek to end these preferential arrangements or insist on reciprocal access for US goods. However, the US has a large trade surplus with CBI beneficiaries, and the programmes are generally regarded as beneficial to US manufacturers and US geostrategic interests in the region. Although Mexico and Asian countries are the main destinations for US manufacturers seeking to offshore, Mr. Trump's proposed crackdown on offshoring in general may discourage some US investment in the region.

Will the Trump presidency result in a paradigm shift in United States-Caribbean trade relations? The simple but truthful answer is no one knows. The Caribbean will be nowhere near the policy priorities for the new President. Many of Mr. Trump's cabinet picks have not yet been revealed. His policy proposals are vague and require further elaboration. He has no policy track record. But the author of the Art of the Deal, he is a businessman at heart and may be more attuned to a "dollars and cents" argument. Mr. Trump has softened some of his most inflammatory positions which evinces some pragmatism.

US-Caribbean cooperation will continue to be paramount for the Caribbean for finding a solution to the on-going US-Antigua online gambling dispute, the rum dispute, cooperation on the Foreign Account Tax Compliance Act (FATCA), correspondent banking/de-risking and tax haven labelling by US states. Caribbean countries must be pro-active, united and strategic in their engagement of the Trump administration.

Alicia Nicholls, B.Sc. (Hons), M.Sc. (Dist.), LL.B. (Hons) is a trade and development consultant and the founder of Caribbean Trade Law & Development

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