CSA News

CaribbeanStudiesAssociation.org

The Official Newsletter of the Caribbean Studies Association

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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 2015. You may also make a donation to CSA - all donations go directly to our programs.

» JOIN TODAY
» UPDATE MEMBER INFO.

Issue: February 2016

MESSAGE FROM THE PRESIDENT

Putting all our Energies into a Successful 2016 CSA Conference in Haiti

Carole Boyce-Davies

The Program Chairs, Local Organizing Committee and I remain optimistic about the benefits of realizing this year's CSA Conference in Haiti. While we received some email communications from a few members about the demonstrations following the recent delayed change of government in Haiti, the overwhelming response from members has still been about the excitement
about going to Haiti for this year's conference. We are daily getting confirmations and inquiries from leading scholars from other fields who want to and plan to attend CSA 2016, precisely because it will be in Haiti, a place they have been waiting for a professional context to visit.

The media representations of demonstrations notwithstanding, business, work and other normal activities continue in Port au Prince. I spoke recently (February 1st) to our Sales representative Krystel Alexandre at the Marriott and she indicated that there was a conference in progress at the hotel that very week. The Kellogg Foundation will hold a mini-conference in Petionville in mid-February. Another major conference, the 46th Conference of ACURIL, The Association of Caribbean University, Research and Institutional Libraries, will take place at the same time as ours, and has asked us to collaborate on at least one social event. They have indicated that they will definitely attend some of our sessions. Our Local Organizing Committee (two of them - Philippe Dodard and Mme Pierre Louis pictured below with Program Chairs) indicates that, based on their past experience, our dates in June allow enough space to have local politics resolved. Indeed this was a consideration when we planned to do a CSA in Haiti.

Our Program Chairs have done a great deal of work in creating the Conference Program ahead of schedule. They have already

CSA CONFERENCE ANNOUNCEMENTS

CSA-Haiti 2016 Conference Hotel is the brand new Marriott, Port au Prince.

Conferees can begin to book their rooms.

CLICK HERE for further details.

Transportation Information
CSA has compiled a list of airlines, local transportation and tour guides for your stay in Haiti during the CSA Conference.
CLICK HERE for details

CALL FOR PAPERS

- Impunity, Responsibility and Citizenship – Haiti
- Irish Caribbean Connections: An Interdisciplinary Conference

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JOB OPPORTUNITIES

- Associate Professor of Caribbean Literature and/or Latino/a Literature

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CONFERENCE UPDATES

The CSA Best Dissertation Award - Deadline Extended
The CSA Best Dissertation Award is given every two years (next in 2016).

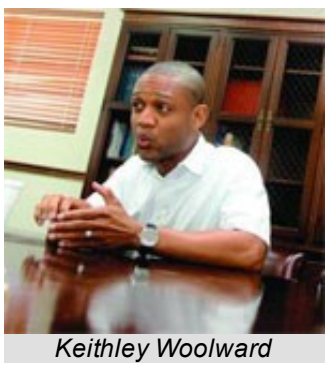
Dissertations in English, Spanish or French, completed at an accredited college or university during the previous three years (i.e., 2013, 2014 and 2015), are eligible for the CSA Best Dissertation Award.
CLICK HERE for details

conducted their on-site visit in January (see photograph below) and have started sending out letters of acceptance for panelists and presenters. We are creating a wonderful program. So we are optimistically looking forward to the best outcome.

Keep in mind that media constructions of Haiti as always in turmoil is part of the larger construction of Haiti which is precisely why so far in its 41 year history there has not been a CSA conference hosted by Haiti. But CARIFESTA was held successfully in Haiti last June. Our program chairs are meeting their early deadlines. Our LOC is confident. In short, we are putting all our energies into producing a successful CSA in Haiti for 2016. We invite you to do the same.

Carole Boyce Davies,
President

MESSAGE FROM THE VICE PRESIDENT



Keithley Woolward

We are moving rapidly towards our CSA Haiti 2016 Conference. CSA's historic journey to Port-au-Prince, Haiti is an important opportunity to assess, celebrate and affirm Haiti's singular role in the Caribbean and Global Movements. A pillar of our annual conference is the Annual General Membership Meeting where we, as a collective body, attend to the internal affairs of our organization.

In preparation for our 2016 annual general membership meeting, please keep the following in mind:

Executive Council Elections

Nominations are now open for the following elected officers:

a. **Vice-President, Executive Council**
   The Vice-President serves for one year after which she/he assumes the Presidency
b. **Member, Executive Council (Two positions)**
   Executive Council Members serve for a two year term.

Please forward all nominations to vice.president@caribbeanstudiesassociation.org on or before **February 29, 2016.**

GKSL Book Prize Update

The Gordon K. and Sybil Lewis Book Prize has had tremendous support this year. At the close of submission (February 1st) period, over twenty five books from multiple university presses have been nominated. The committee will work quickly to produce a long-list of contenders for the 2016 GKSL book prize. I want to take this opportunity to thank the membership for your active promotion of this initiative.

Looking to Nassau

From Port-au-Prince, Haiti our annual conference will travel north to Nassau, in The Bahamas in June 2017. On January 31st 2016, I hosted the first meeting of the Local Organizing Committee. Dr. Craig Smith, Chair of the School of English at the College of The Bahamas will lead the LOC as chair. The meeting was also supported by representatives from the Ministry of Youth, Sports and Culture, The Ministry of Tourism, the National Art Gallery of the Bahamas, The Bahamas National Trust and local media outlets. Stay tuned for more details in the coming months.

Keithley Woolward
Vice-President

MESSAGE FROM THE PROGRAM CHAIRS

Marie-Jose Nzengou-Tayo and Angelique V. Nixon

Report from CSA 2016 Program Co-Chairs

As you must be aware, the political situation in Haiti is uncertain and our president sent you a statement on the matter. Be assured that we (Program chairs, CSA President, and the Local Organizing Committee) are monitoring the situation closely and we will keep you posted on any further development. For now, we are moving ahead with all conference planning.

We have sent out the majority of the acceptance letters via email, and we are very pleased to have (nearly) met the deadline we set for ourselves. This year, the new conference management system allowed us to institute a blind review of the abstracts. The new system and reviewers' ratings facilitated a new program review process in which submissions for panels, workshops, roundtables, individual papers, film track, visual arts and performance track, author celebration, and literary salon where all reviewed. Please read this update on the CSA website with more specific details about the review process.

From January 11-14, we travelled to Haiti for the site visit and had several meetings with our LOC (Local Organising Committee) and with the Marriott's sales representative responsible for the CSA event. We also stayed in the very beautiful conference site hotel, and we visited the other hotels we have listed on the website. And we also visited a number of sites and museums that will be incorporated into the CSA conference in different ways. We worked intensively to make sure that you will have a memorable CSA Conference. During the next few months, we will share more details about conference events, as well as travel tips and logistics from our LOC.

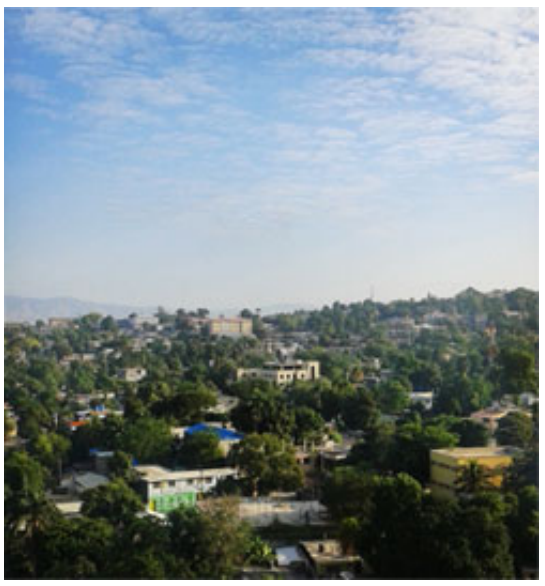
National Museum of Haiti

We are strongly recommending that you make every effort to book at the main hotel (***Marriott Port-au-Prince – you must use the link on our website to get the conference rate***). Please be warned that commuting into Port-au-Prince in the morning and evening is very challenging because of heavy traffic. We have secured two other hotels which are about 10-15 minutes drive (longer with traffic) from the Marriott as secondary hotels for which we will provide shuttles in the morning and evening: Le Plaza on Champ-de-Mars (70 rooms available for CSA conference participants) and Prince Hotel at the angle of Rue 3 and Avenue N (20 rooms available for our conference participants). There are other hotels in Pétionville (Oasis, Kinam, Best Western) that you may want to stay at as well but keep in mind that traveling to/from conference site will be your responsibility to arrange through the hotel. Please visit our website for further details and contact information for the hotels we have secured.

For the next two months, we will be working on the Conference Program agenda and schedule. Some of you are already writing to make some specific requests. While we are willing to accommodate these, we must let you know that we will not be able to satisfy everybody. Therefore we are counting on your understanding and willingness to accept the day and time that will be allocated to your panel/presentation.

We would like to remind you that membership fees were due on January 15th and that you have to be a member in good standing order for your presentation to be part of the program. **The Conference Registration deadline has been extended to March 15th — please use the "Abstract and Registration Portal" — to check on the pricing for this year and note the After Deadline prices.** Click here for direct link to the Conference Registration Page. You have until **March 31st to confirm your attendance and presentation** — this means you must pay for membership and registration by March 31st or we will remove your name/presentation from the conference program.

Please email us (Program Chairs) directly with any issues with your letters or with any program-related queries, as well as any requests for scheduling. If you are not able to attend the conference and need to withdraw your submission, please let us know as soon as possible.



Please be reminded that applications for CSA travel grants are now closed. Any query about an application should be directed to Dr Cynthia Barrow-Giles
at: travel.grant@caribbeanstudiesassociation.org

Remember that that information about the conference hotel and travel arrangements are on the CSA website. And finally, as you begin to make your travel plans, we strongly encourage you to attend the entire week of the conference (June 5-11th) as we have an exciting program in the works for the full six days!

As always, for all program-related inquiries or suggestions, please contact us directly at: program.chair@caribbeanstudiesassociation.org.

We look forward to sharing more information soon!

Marie-José Nzengou-Tayo
Angelique V. Nixon
Program Chairs, CSA 2015-2016

MESSAGE FROM THE EDITOR

Meagan Sylvester

The excitement is building within the CSA Team as we move closer and closer to our June 2016 conference in Haiti entitled “Caribbean Global Movements : People, Ideas, Culture, Art and Economic Sustainability”.

In this issue, we keep the spotlight on various aspects of Haiti, share feedback on conference planning from the program committee and the local chairs and continue to keep the membership informed about all updates about the scene on the ground in Haiti. We expect this to be a stellar conference for both CSA and the region and employing a tripartite approach to planning has been our model.

Having received confirmations about conference paper, panel and roundtable sessions, CSA members are now positioned to advance their bookings for hotel accommodation and finalise all other travel particulars to ensure that their conference experience is worthwhile. Continue to make return visits to our CSA website http://www.caribbeanstudiesassociation.org to ensure that you keep abreast of conference updates!

As a Caribbean organisation, we are ever mindful of the festivals which take place in our region. In this month’s issue, we celebrate with several of our island and mainland territories which are celebrating some aspect of the pre-Lenten festival of Carnival or Mardi Gras. Across the region, traditions of revelry and masquerade are in full gear. From our recent location in the most Caribbean city in the United States, New Orleans, to Trinidad and Tobago the most southerly isle of the tropical Caribbean whose Carnival is dubbed “the greatest show on Earth” to the widely popular South American mainland Carnival in Brazil. Happy Carnival from the CSA! Be safe and enjoy!

Our regular feature of non-English language submissions continue in this issue with topics relevant to the Caribbean diaspora. Our commitment to uniting the region through Caribbean-focused scholarship remains intact. We urge you to read our offerings in French, Spanish, Dutch, Martinican Creole and Papiamentu to gain insights on these communities of our one Caribbean family.

As a student friendly organisation, we insist on having the representative voice of graduate students. As such, we feature in this month the perspective of a Ph.D. candidate who writes about the intersections of race, class, and gender in Rastafari communities in the Caribbean and Africa. We encourage faculty to share with their students and invite graduate student submissions on any aspect of the graduate student experience!

We love to hear from you! Please feel free to email the Newsletter Editor directly at newseditor@caribbeanstudiesassociation.org to share your views, comments and the good news of your academic success with us.

Meagan Sylvester
Newsletter Editor
Caribbean Studies Association

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Nouvèl (Martinican French Creole)

KANNAVAL MATINIK

Hélène Zamor

Lanné tala kannaval-la ka koumansé le wit pou fini le dis févryé. Sa ka fè an lo mwa ki sé komité ka twavay pou pèp Lamatinik anmizé koï. Sa sé an moman ki byen impòtan an péyi ta-la. Komité ka otchipé koï di sékirité i bon organizasyon di fèt-la. Nou kè palé di istwa Kannaval-la. Fèt-la vini Matinik épi sé pwemyé kolon-an épi misionè fwansé. Mé lwa Kòd Nwa a pa té otorizé esklav alé dan kannaval. Délè, sé kolon-an té ka kité esklav mézon jwé mizik. Koté 1848, lè esklavaj fini aboli tout ansyen esklav'la té pé fè kannaval-yo. Vil Sen Pyè té jwé an wòl ékonomik impòtan pou Matinik. I té ni an richès kiltirel avan i détwi pendan érupsyon volkanik 1902.

Sé jou gwa-a épi périòd kannaval té établi pa sé otorité kolonial koté fin disnévyèm sièk-la. Kannaval-la ka diré kat jou (**Sanmdi Gwa, Dimanch Gwa, Lendi Gwa, Madi Gwa épi Mékrédi désann).** Tout lékol, tout biro fenmen sé jou ta-la. Ni an tenm Kannaval pou chak jou. Lé sanmdi, sé ti-manmay ka défilé. Dimanch-la, moun ka mété ni nenpòt ki kostim. Yo pé dégizé kon yo lé. Lendi Gwa, sé pou mariaj bilesk. Nonm ka mété wòb fanm mayé alò ki sé madanm-lan ka mété konplé nonm mayé. Madi Gwa, tout moun abiyé an wouj. Sé jou pou diab épi diablès Mèkrédi désann, sé dènyé jou kannaval-la. Yo ka téré Vaval, an pèsonaj impòtan ki ka riprizanté an moun adan sosyété-la. Sa pé mèm èt an politisyen. Tè ni jik an chanson ki yo ta ka kriyé «Eti Tintin ». Refren chanson tala sé : **Eti Tintin yo pa vwè li** ?

Fòk di ki Kannaval Matinik changé épi tan-an. Kostym Nèg Gwo Siwo, Karolin Zyé Loli, sé dé pèsonaj ki toujou egzisté adan kannaval Matinik. Nèg Gwa Siwo ka ripranté sé esklav-la. Yo ka mété siwo kann ou byen suit an lè ko yo. Karolyn Zyé Lolo, sé an fanm fò ki ka pòté nonm-li boulé a sou do-ï. Jik périòd sé lanné 80, sé té an ba mizik chèn ifi ki sé moun-an té anmizé ko yo. Mé jòdi-a, sé group a pyé ki ka ba son an.

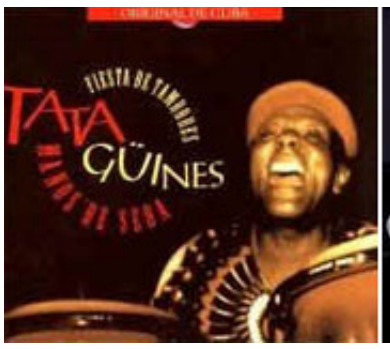
Helene Zamor
French & Martinican Creole Language Sub-editor
CSA Newsletter

Español

Vilma Diaz

Tata Güines, defensor de la *conga* como símbolo de la cultura cubana

Nació en Güines, La Habana, el 30 de junio de 1930 y murió el 3 de febrero de 2008. Tumbador y percusionista general popular. Su formación musical fue completamente autodidacta. Era un gran admirador de Luciano Chano Pozo, quien se convirtió en su modelo a seguir. Antes de dedicarse a las tumbadoras, tocaba las claves, los bongoes, el güiro, las pailas, el contrabajo, y en distintas ocasiones se mostró como cantante solista en diversos géneros musicales cubanos. Comenzó su vida laboral en Güines, su municipio natal y el que le dio su nombre artístico, y luego, en Ciudad de la Habana, donde formó parte de numerosas agrupaciones musicales en Cabaret, la radio, la televisión y carnavales. Entre las agrupaciones que tocó se encuentran: Ases del Ritmo, Orquesta Estrellas Nacientes, Jazz-band Swing y Los Amigos, dirigida por el desparecido pianista frank Emilio Flynn. Tocó con grandes figuras de la música internacional como Josephine Baker, Maynard Ferguson, Frank Sinatra y la agrupación Los Chavales de España. Ofreció presentaciones en Chicago, Texas, Miami, California, ganándose la denominación, por parte de los críticos norteamericanos, de “Manos de oro”. Entre sus composiciones musicales más famosas se hayan: “Mami dame mantecado” y “No metas la mano en la candela”. Con el apoyo de otros percusionistas, sentó las bases para fundar la Sociedad de percusionistas de Cuba – PERCUBA- que lo eligió, en 1993, Miembro del Salón de la Fama de la Percusión de Cuba, al dedicársele el Festival Nacional de dicha asociación. Fue condecorado con distinciones culturales como “Miembro de Honor de la Uneac”, “La Giraldilla”, “Por la Cultura Cubana”, “Alejo Carpentier”, y los premios “Grammy” en el 2001 y en el 2002 el “Gran Premio CUBADISCO”.



Arístides Soto Alejo, Tata Güines. 1931-2008

De esta manera rendimos homenaje a la conga como instrumento y a uno de los más grandes músicos cubanos de todos los tiempos: Arsenio Rodríguez, transformó el septeto de sones en conjunto, al añadirle dos trompetas, un piano y una conga o tumbadora. Hasta ese momento, la conga era un instrumento de baja categoría en la música popular cubana y su medio natural era el de la rumba y las comparsas. Viendo como los propios directores de las agrupaciones discriminaban a los congueros al punto de pagarles menos que a los otros músicos, Tata decide convertirse en un virtuoso, escuchar las grabaciones de las jazz band norteamericanas que pasaban por la radio, asimilar el mundo del jazz, su ritmo, sus acentuaciones y buscar la manera de de introducir la conga en ese universo. Estaba tratando de poner en práctica en La Habana lo mismo que su inspirador, Chano, había logrado en Nueva York.

Recordamos en este mes de febrero a nuestro Premio Nacional de la Música en 2006, recordado como: el rey de los tambores por su forma de tocar con las uñas ese instrumento.

Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter

Dutch

Guido M. Rojer, Jr.

Regionalisering in het Caraibisch Gebied

In tegenstelling tot de theorie denkt men steeds meer aan barrières om zichzelf te verdedigen. Het is vanzelfsprekend dat gemeenschappen zich voor behouden van hun welvaart vechten, maar wat verstaan wij onder welvaart? Hoe kijken we naar onze buurlanden, en wat zijn wij bereid te gaan delen, of afschermen, om onze welvaart te behouden of te vergroten?

Het Caraibisch gebied is een bruisende regio met een grote diversiteit aan mensen, landen en culturen. Veel naties hebben een eiland toegeëigend. Deze eilanden zijn vaak eerder verbonden met hun voormalige kolonisator dan met een land 30 minuten verderop. We denken meer aan wat ons anders maakt, dan wat wij gemeen hebben.

Het is duidelijk voor eenieder dat het Caraibisch Gebied eigenlijk 4 aparte sub regio's kent. Dat heeft te maken met het feit dat de Spanjaarden, de Britten, de Fransen en de Nederlanders eeuwen geleden op ontdekkingsreis gingen en eilanden koloniseerde. De kolonies hebben ze allemaal hun eigen cultuur en structuur meegegeven, en dat is tot op heden vrij duidelijk. Denk maar aan de talen die nog in de regio gesproken worden.

Het is dan ook geen verassing dat de regio weinig met elkaar te maken heeft en liever handeldrijven met datgene wat ze al kennen. Dit is een van de grote mogelijkheden die de landen voorbij laten gaan. Een oplossing in Santo Domingo kan net zo snel aan slaan in Port of Spain, terwijl een product in St. Lucia een ondernemer in Aruba kan inspireren. Dit zien wij niet zo vaak omdat wij niet vaak genoeg in de regio reizen of zakendoen. Het bracht ook met zich mee dat we mogelijkheden als minder zien, en eerder aan barrières gaan denken dan aan gemeenschappelijke mogelijkheden. Het CARICOM is daar een groot voorbeeld van, tot drie keer aan toe is de Dominicaanse Republiek het lidmaatschap geweigerd, omdat men vreest dat het een te sterke positie zal krijgen in de vereniging. Dit betekent niet dat samenwerking in een vaste vorm altijd het beste is om samen te kunnen werken. De Dominicaanse Republiek heeft goede handelsverdragen met Midden-Amerika, maar handelen vaker met CARICOM-landen. Kortweg we kennen elkaar niet goed genoeg om effectief en efficiënt samen te werken.

Dit pleidooi heeft als doe om onze onbekende buren weer eens een keertje uit te nodigen in plaats van het handhaven van onze barrières. Suriname is daar een mooi voorbeeld van. Ondanks dat Suriname het enige land in Zuid-Amerika is waar Nederlands gesproken wordt, durven ze de samenwerking met UNASUR aan te gaan.

Guido M. Rojer, Jr.
Dutch and Papiamentu Language Sub-editor
CSA Newsletter

Français

Hélène Zamor

LE CARNAVAL MARTINIQUAIS

Le Carnaval se tiendra du 8 au 10 février 2016 en Martinique. Cela fait bien des mois que les comités travaillent d'arrache-pied pour permettre aux Martiniquais de s'amuser sainement. Ils veillent non seulement à la sécurité mais aussi à la bonne réalisation des costumes durant toute cette période de festivité. Parlons un peu de l'histoire du Carnaval à la Martinique. Il a fait son apparition dès l'arrivée des premiers colons et missionnaires français dans l'île au XVIIème siècle. Cependant, les lois du Code Noir interdisaient la population servile de défiler dans les rues et de se déguiser. Ce moment de joie était particulièrement réservé à la haute société. Les colons organisaient des bals durant lesquels ils étaient masqués et déguisés. Quelquefois, ils autorisaient leurs esclaves de maison à jouer de la musique. Après l'abolition de l'esclavage en 1848, les esclaves libérés du joug des lois coloniales pouvaient enfin participer au Carnaval. C'est à Saint-Pierre que le Carnaval a vu le jour. Autrefois, cette ville constituait le poumon économique et culturel de la Martinique juste avant sa destruction par la montagne Pelée le 8 mai 1902.

Les jours gras et la durée ont été déterminés par les autorités coloniales vers la fin du XIXème siècle. Aujourd'hui, les manifestations carnavalesques s'étendent sur quatre jours (**le samedi gras**, **le dimanche gras, le lundi gras** et **le mercredi des Cendres**). Les écoles et les bureaux sont fermés. Il existe des thèmes et des couleurs bien précis pour chaque jour. On voit les enfants déguisés défiler dans les rues le samedi gras. Le dimanche gras, les participants portent n'importe quel costume. Les mariages burlesques donnent aux hommes l'occasion de porter des robes de mariée. Les femmes optent pour les complets des hommes mariés. Les diables rouges et leurs diablesses sont vêtus de rouge le mardi gras. Les participants s'habillent en noir et blanc le mercredi des Cendres. Ils vont enterrer Vaval. Cette figure importante du Carnaval représente un politicien ou quelqu'un d'autre qui a marqué la société martiniquaise. Avant l'éruption volcanique de 1902, les habitants de Saint-Pierre se défoulaient sur les airs de Biguine les plus épicés. Citons la Biguine populaire intitulée «Eti Tintin ». Tintin, l'ancien député de la municipalité de Saint-Pierre n'a pas du tenu à ses promesses. «Eti Tintin, nou pas vwè li ». Tel était le refrain de cette chanson.

Au fil du temps, le Carnaval martiniquais a subi des grands changements depuis l'époque esclavagiste. Des costumes traditionnels tels que le Nèg Gwo Siwo et Caroline Zyé Loli sont

encore présents dans le carnaval martiniquais. Par exemple, le Nèg Gwo Siwo font hommage aux esclaves noirs en s'enduisant de suit ou de sirop de canne à sucre. Caroline Zyé Loli symbolise la femme antillaise forte. Elle va chercher son homme qui ne cesse de boire et le porte presqu'à califourchon sur son dos pour le ramener à la maison.Pendant les années 60, 70 et 80, la musique provenait des chaînes hi-fi. Mais, les groupes à pied animent le Carnaval depuis les années 80.

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

Papiamentu

Guido M. Rojer, Jr.

Unda nos bista ta?

Nos historia kolonial ta determiná hopi di loke nos ta hasi den nos presente i sigur loke nos ke logra den futuro. Den Karibe Hulandés e diskushon riba idioma di instrukshon ta unu ku ta desisivo pa futuro di hopi di nos hobennan. Resientemente Rector Magnificus di Universidat a hasi un komentario den su diskurso riba e desintegrashon di e kadena di edukashon. Nos por nota e desintegrashon primordialmente ora ta trata dominio di idioma. Ora nos mira esaki pa loke ta trata Hulandés i Inglés nos por mira ku mester hasi mas esfuerso pa por yega e nivel final ku Universidat ta rekerí. Ta importante pa nota tambe ku e nivel di Papiamentu tampoko no ta kaminda e mester ta.

Nos ta nota mas i mas ku e idioma Papiamentu ta krese den komunidat, i ku awor asta den sala di korte abogadonan por tene nan plegaria na Papiamentu. Ta importante pa nota ku nos mester bai bèk na e meta di enseñansa, pa por mira kiko nos por hasi pa drecha e kontenido i e manera di instrukshon. No ta deskonosí ku ya ta instruí Hulandés komo si fuera ta idioma materno di e studiantenan, ku ta pone varios na un desbentaha enorme. E eskoho aki ta bai bèk na tempu ku Shell a establesé na Korsou i tabatin mester di empleado ku ta papia Hulandés, ya ku promé ku esaki skol tabata na Spañó i/o Papiamentu.

E argumento prinsipal ku ta huza awendia pa mantene e idioma di instrukshon na Hulandés ta primordialmente paso 1. Falta material na Papiamentu, 2. Oportunidat di estudio avansá ta na Hulanda. Mi kier para ketu na e delaster punto. En berdat nos tin un grupo supstansial ta bai Hulanda pa sigui studia na nivelnan profeshonal i sientífiko. Sinembargo nos ta konstatá ku mayoria di e programanan na Hulanda ta parsialmente of kompletamente na Inglés. Klaro, komo e studiante ta na Hulanda e orei por huza e argumento ku e mester por komuniká ku hendenan den e sosiedat Hulandés. Pero e argumentonan aki tur ta ignorá e echo ku un gran mayoria di studiante di Kòrsou no ta yega e nivel aki. Un gran mayoria ta bai konsentra su mes den fishi i trabounan mas praktiko. Awor nos por debati ku ta e idioma ta influensha e resultado aki si of no, pero importante ta keda ku mester hasi algu pa pone ku tur hende, írespektivo di nan inteligensia, mester haña oportunidat.

Ta hopi importante pa siudadanonan ta apto pa por komuniká ku otro i ehersé un profeshon, pero ta importante tambe pa ta un siudadano responsabel. Tur esaki ta kosnan ku ta forma e aktitut ku ta hasi ku ta prefera un persona riba un otro. E plegaria aki pues ta pa konsiderá e retrato kompleto, promé ku nos basha ku argumento ku ta benefisia un grupo so. Djis konsiderá lo siguiente: 20% di un grupo di skol ta yega nivel avansá. Ken nos ta sirbi?

Tin biaha sa usa e argumento tambe ku si kambia e idioma di instrukshon lo hasi'é difisil pa hende studia lei, ku ta na Hulandés. En berdat nos leinan ta na Hulandés, i un siudadano mester por responsabilisá su mes ante lei. Pero e grupito chikitu di 5% ku ta bai hasi lei, no por haña preferensha riba un komunidat di trahado i siudadano. Mi ta kue ehèmpel di Malta. Un isla den mediteraneo ku ta èks kolonia di Reino Uni. Malta ta ¾ di Korsou pa loke ta trata tamaño, i tin 3 biaha su populashon. Malta su Sistema legal ta na dos idioma, Maltés i Inglés. Kaminda tin konflikto di idioma, e teksto Maltés ta hana preferensha. Kiko ta stroba Karibe Hulandés pa hasi algu similar?

Guido M. Rojer, Jr.
Dutch and Papiamentu Language Sub-editor
CSA Newsletter

GRADUATE STUDENT CORNER

This month we have the fifth contribution in our inspiring feature series on graduate students and their work. If you're a grad student who'd like to contribute please reach me at lrpragg@yorku.ca.

Lauren Pragg

My name is Shamara Wyllie Alhassan. I am a third year PhD student in the Department of Africana Studies at Brown University. I was born in California and my parents are from Jamaica and Trinidad & Tobago. My polycultural identities as an African Caribbean American Rastafari woman have informed my transnational work at the apex of the African Diaspora and Africa. My junior year of undergrad, I had the opportunity to study abroad in Jamaica and Ghana. While abroad, I began an ethnographic research project with mothers and daughters in the Rastafari movement. These nascent experiences became the foundation for my interest in the intersections of race, class, and gender in Rastafari communities in the Caribbean and Africa. In 2008, I

graduated from Sarah Lawrence College with a Bachelors in Liberal Arts and I went back to Ghana on a Fulbright Fellowship to create a documentary film entitled, Awodie: Remembering The Womb (2009) with Rastafari women.

These experiences were transformative and provided the impetus for me to pursue dissertation research on Rastafari women's community work and intellectual history in Jamaica and Ghana. Despite a history of activism and leadership, women have been considered insignificant in terms of their role and degree of influence in Rastafari movement formation and philosophy. Using multimedia ethnographic methods, my research centers women as co-constitutive partners in developing the Rastafari movement. Through the conversations I have had with numerous Rastafari women across time and space, I have realized their critical intellectual and communal contributions position them at the forefront of creating and theorizing anti-oppressive societies and revolutionary change.

I have always viewed my research as working toward social justice and Black liberation. The many hours I have spent reasoning with Rastafari women have allowed me to think critically about the ways race, class, gender, spirituality and environmental justice inform women's community work. One of the women I worked with, Blakk Madonna, recently transitioned. She was the mother of the Rastafari community in Ghana and she blessed my project by saying how proud she was that I was telling a herstory of the Rastafari movement. I give thanks for my Rastafari professors like Blakk Madonna whose wisdom continues to profoundly transform my worldview.

As I reflect on my experiences as a graduate student, I give thanks to all my professors, in particular Anthony Bogues, Keisha-Khan Perry, Anani Dzidzienyo, and Lina Fruzzetti for all of their support and encouragement with this work. Beyond Brown, building relationships with people at CSA has been a phenomenal experience for me. Through CSA, I have been able sit on panels with premier scholars in Rastafari Studies and converse with them during impromptu reasoning sessions. This year will mark the fourth CSA conference I have attended. I will always regard CSA as an important intellectual home and arena of affirmation for my personal and professional growth. From my polycultural identities and early experiences in the field, to my dissertation work with Rastafari women and my relationships with people at CSA, I am excited to go back to Jamaica and Ghana this fall to continue the work and write my dissertation!!

Lauren Pragg
Graduate Student Representative
CSA 2015- 2017

FEATURED CSA MEMBER

Dr. Clinton Hutton - *Spirits and Revolution*

Dr. Clinton Hutton

For over two decades Dr. Clinton Hutton has been engaged in ongoing research around various expanding interconnected topics that he deemed to be relevant to the articulation of postcolonial discourses and the fashioning of an episteme, ontology and agency congruent with the making of freedom, justice and sovereignty in the Caribbean.

In terms of subject categories, Clinton's research focuses on History, Caribbean/African diaspora culture (including creativity and the creative arts), cosmology/spirituality and philosophy, especially with respect to epistemology, ontology and aesthetics and their relevance to freedom, justice, sovereignty, subordination and agency – in other words, their impact on political thought, and political culture and praxis. Clinton's research seeks to deal with what he considers to be some of the short comings of traditional political science theories and methods (applied to the post-colonial state and society) in understanding, evaluating and explaining the politics of empire, anti-empire and post-colonialism in the Caribbean.

Dr. Hutton argues that a radical understanding is required of the fundamental importance of culture (beyond mere political culture) in the shaping and defining of political phenomena such as power and relationships to power. In consideration of the important phenomena of power, he argues, we must look at the epistemology of power, the aura of power, the performance and rituals of power and the ontology of power. Related to this are the important indices of freedom, justice, sovereignty and the nature of political agency and political participation. These indices must be examined closely in any particular society since it is upon cultural structures and super structures that political architecture is often constructed. This is too often obscured in existing political philosophy and political theory according to Hutton.

Books

Of note here is that one of Clinton's books looks squarely at the Haitian Revolution and it is entitled: "***The Logic & Historical Significance of the Haitian Revolution & the Cosmological Roots of Haitian Freedom."*** It was published by Arawak Publications in 2005. In the book Hutton argues that - The deeds, principles and values of the Haitian Revolution were not the same as that of the English, American or French revolutions. The Haitian Revolution held that a person's right to his/her own body is un-impeachable, and that a people or a nation has the right to self-determination. Furthermore that all races of people are equal and must be treated as such as a central basis for justice. Notably, slavery, colonial subjection and racial inequality existed under the regimes that were established in the wake of the English, American and French Revolutions.

Hutton argues that a core of Haitian Revolution scholars, including the great C.L.R. James himself, in his classic book, ***The Black Jacobins,*** wrongly assume that the ideological and

intellectual foundations of the Haitian Revolution were rooted in the French Enlightenment and White abolitionist thought?

In stark contrast Dr. Hutton asserts that the epistemology, principles and values of the Haitian Revolution were in stark contrast to those of the English, American and French revolutions. In short he argues that the Haitian Revolution had its own knowledge system rooted in the agency and cultural ethos of enslaved Africans and goes on to look at its impact on modern universal values.

Other books that Clinton Hutton has worked on are: ***Leonard Percival Howell and the Genesis of Rastafari.*** Which was published by UW Press ***in 2015*** and co-edited along with Jahlani Niaah, Daive Dunkley and myself (Michael Barnett).

This book examines the historical forces and conditions that gave rise to the genesis of the Rastafari movement in Jamaica, and the role that the most successful first generation leader of the Rastafari movement, Leonard Percival Howell, played in this.

Not to be left out is the most recent book written by Dr.Hutton, entitled: ***Colour for Colour Skin for Skin: Marching with the Ancestral Spirits into War Oh at Morant Bay*** and based on his Ph.D. Thesis which focused on Paul Bogle and the Morant Bay rebellion in Jamaica. This book was published by the notable Caribbean publishing company, Ian Randle Publishers, and was released just in time to commemorate the 150th Anniversary of the Morant Bay Rebellion in October of last year.

Dr. Clinton Hutton is: a Lecturer in Political Philosophy and Caribbean and African Diasporic Culture and Aesthetics, in the Department of Government at the University of the West Indies, Mona Campus.

He holds a BA (Hons) in Mass Communication with Social Sciences from the University of the West Indies, Mona, Campus and a Ph.D. in in Political Science, from the University of the West Indies, Mona Campus. The title of his Ph.D. thesis was: *Colour for Colour Skin for Skin": The Ideological Foundations of Post-Slavery Society, 1838-1865 – The Jamaican Case"*.

As a member of the first plenary session on the conference theme, he will speak on Spirits and Revolution in Haiti and the Making of the Modern World. In his presentation he intends to examine the cosmological roots of the Haitian revolution and its impact on the shaping of identity in the modern world.

Contributed by Michael Barnett

IN THE NEWS

School Supplies for Haitian Children

During our preliminary planning for the CSA-2016 Conference, one of the current Program Chairs, Angelique Nixon, and I were confronted with a question from a government minister in Tobago about what CSA brings to these communities or if we simply meet in these locations. Deciding on Haiti, we resolved that we would not simply meet in Haiti but would also conduct projects that would have some impact on local communities. One of these will focus on Education and so we have added an additional day to the conference completely focused on Education for Economic Sustainability. The opening plenary for this day will be chaired by Past CSA President Pedro Noguera, an internationally-recognized expert on Education and distinguished panelists on this question as it pertains to Haiti and the rest of the Caribbean. A variety of related discussions on Education (workshops and panels) will take place throughout the day.

In this spirit, Cornell undergraduates, from Ujamaa Residence Hall under the leadership of Marcus Scales, Residence Hall Director, in collaboration with students of Ohio University under the guidance of Winsome Chunnu-Brayda, Office of Multicultural Programs, who will supply cinch packs, are creating a "School Supplies for Haitian Children" project and invite members to bring with them school supplies to be distributed to Haitian school children. One school that we will engage so far is L'Ecole Mixte de Déléard. Jonas Petit, who is the founder of this school in his village, will arrange a site visit to this school during the conference for Cornell students. L'Ecole Mixte de Déléard is accessible in a one hour drive because it is in the mountains of Petionville. A nice article describing what the school is attempting to do follows this and includes a list of possible supplies that those interested can select from and contribute.

We are asking each member to bring some basic school supplies that will go into those bags for the children of Déléard. Please contact me at president@caribbeanstudiesassociation.org or my Conference Graduate Assistant, Marsha Jean-Charles mbj42@cornell.edu if you have any questions and want to or plan to bring supplies. Please contact Marcus Scales at ms3288@cornell.edu if you would like additional information about this project.

» CLICK HERE to view the project presentation

Carole Boyce Davies
President

Fondation Village Déléard helps bring education to the children of Ecole Mixte de Déléard.

Somewhere in the mountains of Pétion-Ville, in Haiti is a small village called Déléard. Over sixty thousand people live there in a traditional form of social organization. It has neither infrastructure: roads, electricity, telephone, water nor medical facilities, or industrial activity. It's like nowhere that you know!

We have completed construction of an elementary school in this desperately isolated village that is bringing quality education, social transformation to these impoverished children and is positively impacting the entire community.

The school buildings include five large classrooms, 5 verandas, used as classrooms, as well as a kitchen, food storage and a cafeteria. A daily hot meal is served to the students and for most; it is their only meal of the day.

Why start with a school?

We know that education is critical to changing the cycle of poverty. Haiti's public school system accommodates very few children (only 10% of the schools in Haiti are public) and the families in Déléard cannot afford to pay any school fees nor feed their children, therefore building a neighborhood school in the village was the only way to profoundly start transforming the lives in this village.

With the help and support of our generous donors who know that their dollars actually reach the children and directly make a difference in the lives in this community, they have allowed us to keep the school open and functioning since September 2011.

The land, where the school is built, was generously donated by the Petit Family, natives to this village. Ecole Mixte de Déléard has been bringing sustained relief, daily hot meals, continuous nourished hope to these children and to the community every day.

Funding:

Providing education, daily hot meals, paying teachers has been a challenging task over the last 5 years and still is today. We are constantly asking the teachers for great sacrifices and patience when we are unable to make payroll on time, they are dedicated to the cause, therefore they accept to work without pay until we raise enough funds. We constantly struggle to finance the school on a month to month basis and we have seen our grants unexpectedly terminated without any advance notice or explanation. Replacement of sponsors can be strenuous and inopportune.

What if... there was a trusted and direct way for you to help the children in Déléard?

For over 5 years, Fondation Village Déléard have effectively and compassionately provided food and educational opportunities to some of Haiti's most vulnerable children in Ecole Mixte de Déléard. The objective is to continue to have a Haitian-led, community-based program combined with a vision grounded in mutual respect, trust, and the belief that together we can envision a better world and future for this village and the community of Déléard.

The school has a website www.fondationdeleard.org but we are faced with a number of challenges to maintain it. Our priority is to keep the school open, make our payroll and provide the students with a hot meal daily and quality education.

Our hope is to get more financial support. Our students and the villagers have needs in various areas:

School supplies such as: Backpacks, Construction multicolor paper, ruled, quadrille notebooks, spiral, composition notebook, glitters, glue sticks, pencils, pencil cases, erasers, red, blue, black pens, color pencils, crayons, highlighters, permanent markers, scissors, drawing boards, posters of animals, all types of posters, alphabet, numbers, maps, multicolor folders, color and white chalk, hand sanitizers, Lysol wipes, soaps, toothpaste, toothbrushes, shampoos, hair combs and brushes, deodorants, nail clippers, batteries, Fabric for uniforms (see pictures), hair ribbons and barrettes, sneakers, socks for girls and boys from 3 to 16 years old.

Food supplies such as: Rice, dry beans, cooking oil, salted fish, canned salmon, tuna, herring, meat products, flour, wheat, oatmeal, bulgar, oats, dry eggs, corn meal, sugar, salt, dry milk, mild product, cereals, condiments etc.

We would like to ask you to assist Fondation Village Déléard in bringing this long held dream to reality. We are truly grateful for donations of any size.

Haitian Studies Institute and Conference at Brooklyn College

The City University of New York (CUNY) is in the process of establishing a university-wide Haitian Studies Institute (CUNY-HSI), to be housed at Brooklyn College, in the fall of 2016. The mission of CUNY-HSI will include a) the construction and dissemination of knowledge in general and the advancement of the intellectual field of Haitian studies in particular through interdisciplinary research and practice; b) facilitation of collaboration with emerging scholars, intellectuals, university professors and students, school teachers and educational agencies conducting research and/or serving Haitian populations and other diasporic peoples; and c) engagement in policy analyses and research practice to better understand policy and programs directed at the Haitian community in New York City and the United States.

The Caribbean Studies Association (CSA) has been invited to support the launch of the new Haitian Studies Institute at CUNY and to lend its recognized intellectual status to the initiative by co-sponsoring its opening conference to be held at Brooklyn College from April 28-29, 2016.

We invite CSA members within reach of New York to attend the conference and to otherwise support this initiative, especially given our focus on Haiti this year.

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Contact email: secretariat@caribbeanstudiesassociation.org