



CSA News

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The Official Newsletter of the Caribbean Studies Association



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Issue: February 2017

MESSAGE FROM THE EDITOR

Exciting times ahead!

Get ready folks, our annual conference in The Bahamas is only four months away! To jump start your plans for exciting times in The Bahamas and to provide information on island travel, banking, boating, currency exchange, clothing and duty free shopping just to name a few, we are sharing these travel tips with you. Check out the following link!

<http://www.bahamas.com/travel-tips>



Meagan Sylvester

Update - New Column "Your Commentaries"

Having launched our new column on "Your Commentaries", I am pleased to announce an overwhelming response and interest in the call. This is indeed a positive sign as it signals a commitment by academics to not only publish books, and write scholarly pieces in journals and as book chapters but to use their individual platforms as an opportunity to comment on any number of public issues affecting our world and its impact on our diasporic realities.

Continue to forward your submissions! Please email the CSA Newsletter Editor – newseditor@caribbeanstudiesassociation.org for follow-up inquiries.

Language Segments

CSA prides itself on being a multi-lingual organisation. Expand your mind! Learn a new language! Learn more about your Caribbean brothers and sisters from their own perspectives! Our language segments are alive and filled with news specific to our island territories in the Caribbean. In particular our French and Martinican sub-editor is focusing on the contribution of *FRENCH CREOLE IN BÈLÈ AND GWO KA MUSIC*, while the Spanish language segment interrogates *The Caribbean against the victory of Donald Trump*. The Dutch language contributor places focus on *New Year's Resolutions* and The Papiamento submission offers us an appreciation of *Calypso in Papiamento*. The perspective from the former Danish Caribbean Islands provides an overview of *Educating on Black History Month & Centennial Perspectives in the VI Caribbean Americas*.

Member in Focus

This month our member in focus is our very own immediate past president, Carole Boyce-Davies. She is a professor of English and Africana Studies. She has held distinguished professorships at a number of institutions, including the Herskovits Professor of African Studies and Professor of Comparative Literary Studies and African American Studies at Northwestern University. She is the author of *Black Women, Writing and Identity: Migrations of the Subject* (Routledge, 1994) and *Left of Karl Marx: The Political Life of Black Communist Claudia Jones* (Duke University Press, 2008). In addition to numerous scholarly articles, Boyce Davies has also published the following critical anthologies: *Ngambika: Studies of Women in African Literature* (Africa World Press, 1986); *Out of the Kumbia: Caribbean Women and Literature* (Africa World Press, 1990); and a two-volume collection of critical and creative writing entitled *Moving Beyond Boundaries* (New York University Press, 1995): *International Dimensions of Black Women's Writing* (volume 1), and *Black Women's Diasporas* (volume 2). She is co-editor with

CSA CONFERENCE ANNOUNCEMENTS



CSA 2017 Conference Hotel is the Meliá Nassau Beach – All Inclusive Resort, Cable Beach, Nassau.

Conferees can begin to book their rooms.

Meliá Nassau Beach – All Inclusive Resort
4914 West Bay Street
P.O. Box N-4914
Cable Beach, Nassau,
The Bahamas

» [Click Here for details](#)

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CONFERENCES

- [Congreso Latinoamericano de Ciencias Sociales](#)
- [XVIII Congreso de la FIEALC – Belgrado, Serbia](#)

Ali Mazrui and Isidore Okpewho of *The African Diaspora: African Origins and New World Identities* (Indiana University Press, 1999) and *Decolonizing the Academy: African Diaspora Studies* (Africa World Press, 2003). She is general editor of the three-volume, *The Encyclopedia of the African Diaspora* (Oxford: ABC-CLIO, 2008), and of *Claudia Jones: Beyond Containment: Autobiography, Essays, Poetry* (Banbury: Ayebia, 2011). Her most recent monograph is *Caribbean Spaces: Escape Routes from Twilight Zones* (Illinois, 2013) and a children's book, *Walking* (EducaVision, 2016).

Book Feature

Our special book feature this month highlights Dr. Rudolph Ottley, a Trinidadian scholar and author who has written several books on the Calypso. He is currently a Senior Instructor at The University of Trinidad and Tobago and a graduate of York University in Canada. February is the month of Carnival in Trinidad and Tobago and this publication was especially released at this time of year to pay homage to the Calypso artform. The book is entitled ***The untold story of Women in Calypso from Chanterelle to Calypsonian: 1838-2014***

CSA Public interface

Reminder – 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/>

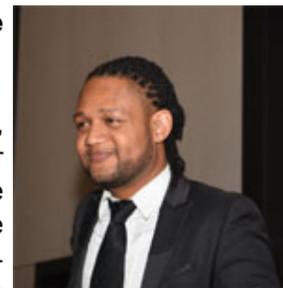
We want to hear from you! Share your thoughts, comments and suggestions with the Newsletter Editor. Feel free to email: newseditor@caribbeanstudiesassociation.org

Meagan Sylvester
Newsletter Editor
Caribbean Studies Association

MESSAGE FROM THE PRESIDENT

Disability and Development in the Caribbean Region

In a press conference on January 23rd, 2014 Bahamas State Minister for Investments the Honorable Khaalis Rolle announced: "At the request of the Government of The Bahamas, the Inter-American Development Bank approved a technical cooperation, entitled 'Strengthening the Capacity in the Office of The Prime Minister'. The objective of this initiative is the development of an economic planning mechanism for the overall management of the Bahamian economy." The project would eventually give birth to the articulation of a National Development Plan Secretariat staffed and funded by the IDB.



Keithley Woolward

After two years consultations across the length and breadth of the country the NDP Secretariat released its initial National Development Draft document in October 2016. The draft document identifies the following four interrelated pillars around which national development initiatives in the Bahamas should be organized:

“Governance focuses on how people and the country are managed. It looks at the performance and types of institutions within the country and the level of engagement between the institutions (governmental and non-governmental) and the government and the citizenry. Issues such as freedom of information, political stability and the rule of law are addressed under this pillar;

Human Capital analyses the issues affecting people. It looks at the population, education and health outcomes, poverty and social safety nets and the impacts of discrimination;

The **Environment** includes the built environment such as roads, ports, utilities, and services, etc. and the natural environment such as the water, air, soil, flora, fauna, land and minerals; and.

The **Economy** which looks at the output generated from the use of resources such as human capital, infrastructure, land and the structure of government. It is a measure of the performance of a

country relative to others and reflects the country's ability to constructively utilize its endowments, create an effective macro and microeconomic space for wealth creation, ownership, jobs and overall productivity and allow its people to create prosperous, sustainable and interesting lives.”

Strikingly absent from the draft document is any substantive engagement with the issues of persons with disabilities and their inclusion within and contributions to the national development agenda of the Bahamas. This absence is not unique to the Bahamas. Although the United Nations Economic Commission for Latin America and the Caribbean (ECLAC) was able to shepherd the adoption of the Convention of the Rights of Persons with Disabilities in December 2006 and secure its entry into force in May 2008 across the Caribbean region much more needs to be done to sufficiently address the wide scope of needs of the disabled. And while most Caribbean governments have established a national mechanism responsible for the follow-up of the Convention and have created national policies as well as of specific and generic legislation, few can demonstrate that these mechanisms and policy instruments were elaborated with the active participation of representatives of the organizations of persons with disability. In spite of these efforts, persons with disabilities remain overrepresented in the figures on poverty, unemployment, low educational achievement and discrimination.

The CSA 2017 conference intends to address head on the question of the disability inclusion and development in the region. Working with the Bahamas Ministry of Social Services and the National Commission for Persons with Disabilities, the conference program committee has organized a feature panel/plenary session to “explore the history of educational disability rights the Bahamas, the missing links from early disability assessment and early education to teacher training and funding shortfalls, and provide strategies for change.”

We look forward to the CSA membership taking up the question of disability and development in the context of the larger theme of the conference. It is the intention of this special session to contribute to the strategic realignment of national and regional development models towards more inclusive, effective and efficient human development agendas of its peoples, land and seas.

Keithley P. Woolward
President, CSA 2016-2017

Español

MENSAJE DEL PRESIDENTE

Discapacidad y desarrollo en la Región del Caribe

En una conferencia de prensa del 23 de enero de 2014, el Ministro de Estado para las Inversiones de Las Bahamas, el Honorable Khaalis Rolle anunció: “A raíz de la solicitud del Gobierno de Las Bahamas, el Banco de Desarrollo Inter-Americano aprobó una cooperación técnica, titulada «Fortaleciendo las Capacidades en la Oficina del Primer Ministro». El objetivo de esta iniciativa es el desarrollo de un mecanismo de planeación económica para el manejo exhaustivo de la economía de Las Bahamas”. El proyecto permitiría durante su desarrollo la articulación de una Secretaría para el Plan de Desarrollo Nacional, conformada y financiada por el IDB.

Después de dos años de consultorías a lo largo y ancho del país, la Secretaría PDN lanzó su primer Bosquejo de Desarrollo Nacional en octubre de 2016. Este documento identifica los siguientes cuatro pilares interrelacionados, alrededor de los cuales deberían organizarse las iniciativas de desarrollo nacional en Las Bahamas:

“**El gobierno** se centra en el modo en que el pueblo y el país son manejados. Supervisa dentro del país el funcionamiento, el tipo de instituciones y el nivel de compromiso entre dichas instituciones (gubernamentales y no-gubernamentales), el gobierno y la ciudadanía. Este pilar aborda asuntos tales como la libertad de información, la estabilidad política y la ejecución de las leyes;

El capital humano analiza los asuntos que conciernen a las personas. Supervisa la población, la educación, así como los resultados de salud, pobreza y redes de seguridad social que impactan en la discriminación;

El **ambiente** incluye la infraestructura, como carreteras, puertos, servicios públicos, etc., y el ambiente natural como el agua, el aire, el suelo, la flora, la fauna, la tierra y los minerales; finalmente,

la **economía** supervisa la producción generada a partir del uso de los recursos, tales como el capital humano, la infraestructura, la tierra y la estructura gubernamental. Es una medida del funcionamiento de un país en relación a otros, y refleja la habilidad del país para utilizar constructivamente sus recursos, crear un espacio macro y microeconómico efectivo para la creación de riqueza, propiedades, empleos y productividad general que permita a la población el establecimiento de vidas prósperas, sostenibles e interesantes”.

El compromiso sustancial con los asuntos relativos a las personas con discapacidad, su inclusión y contribución al desarrollo nacional de Las Bahamas, es el gran ausente de este documento. Y esta ausencia no es exclusiva de Las Bahamas. A pesar de que la Comisión Económica de las Naciones Unidas para Latinoamérica y el Caribe (ECLAC) guió en diciembre de 2006 la adopción de la Convención de los Derechos de las Personas con Discapacidad, y aseguró su vigencia a lo largo del Caribe en mayo de 2008, se necesita hacer mucho más para abordar de manera exhaustiva las necesidades de los discapacitados. Aunque la mayoría de los gobiernos caribeños ha establecido mecanismos responsables del seguimiento de la Convención, y ha creado tanto políticas nacionales como legislaciones específicas y genéricas, pocos en realidad pueden demostrar que dichos mecanismos e instrumentos políticos fueron elaborados con la participación de representantes de las organizaciones de personas con discapacidad. A pesar de estos esfuerzos, las personas con discapacidades permanecen sobre-representadas en las cifras de pobreza, desempleo, bajos niveles educativos y discriminación.

La Conferencia CSA/AEC 2017 se propone abordar directamente la problemática de la inclusión de las discapacidades en el desarrollo de la región. En colaboración con el Ministro de Servicios Sociales de Las Bahamas y la Comisión Nacional para Personas con Discapacidad, el Comité del Programa ha organizado una sesión plenaria para “explorar la historia de la educación en derechos de discapacidad en Las Bahamas, los eslabones faltantes entre la valoración —y la educación temprana de la discapacidad— y la capacitación de profesores y los déficits de financiamiento, para proponer estrategias de cambio”.

Esperamos con ansias que los miembros de la CSA/AEC, aborden el asunto de la discapacidad y el desarrollo en el amplio contexto del tema de la Conferencia. La intención de esta sesión especial es contribuir al realineamiento estratégico de los modelos nacionales y regionales de desarrollo, de modo que sean más inclusivos, efectivos y eficientes en la consideración del desarrollo humano de su población en sus tierras y mares.

 Keithley P. Woolward
Presidente, CSA 2016-2017

Français

MESSAGE DU PRÉSIDENT

Handicap et développement dans la Région Caraïbe

Lors d'une conférence de presse du 23 janvier 2014, le Ministre d'État pour les Investissements aux Bahamas, l'honorable Khaalis Rolle a annoncé que : « Suite à la demande du Gouvernement des Bahamas, la Banque du Développement Interaméricain a approuvé une coopération technique nommée « Renforcement des Capacités au Bureau du Premier Ministre ». Le but de cette initiative vise au développement d'un mécanisme planification économique pour la gestion exhaustive de l'économie des Bahamas ». Pendant son développement, le projet permettrait d'articuler un Secrétariat pour le Plan du Développement National, constituée et financée pour la BDI. (IDB en anglais).

En octobre 2016, après deux ans d'avoir fait des consultations tout au long du pays, le Secrétariat PDN a lancé son premier Brouillon du Développement National. Ce dossier identifie les quatre piliers suivants reliés, autour desquels il faudrait s'organiser les initiatives du développement national aux Bahamas :

« **Le Gouvernement** est axé sur la manière dont le peuple et le pays sont gérés. Il surveille à l'intérieur du pays le fonctionnement, le type d'institutions et le niveau d'engagement entre

dites institutions (gouvernementales et non- gouvernementales), le gouvernement et la citoyenneté. Ce pilier aborde les affaires telles que la liberté d'information, la stabilité politique et l'exécution des lois ;

Le Capital humain analyse les affaires qui concernent aux personnes. Il surveille la population, l'éducation, ainsi que les résultats de santé, pauvreté et réseaux de sécurité sociale qui ont un impact sur la discrimination ;

L'Environnement inclut l'infrastructure, tels que les routes, les ports, les services publiques, etc., et l'environnement naturel tels que l'eau, l'air, le sol, la flore, la faune, la terre et les minéraux ; finalement,

L'Economie surveille la production issue de l'utilisation des ressources, tels que le capital humain, l'infrastructure, la terre et la structure gouvernementale. C'est une mesure du fonctionnement d'un pays en rapport aux autres, et reflète l'habileté du pays pour se servir constructivement de ses ressources, créer un espace macro et microéconomique capable de générer de la richesse, propriétés, emplois, et productivité générale qui aide la population à l'établissement de vies prospères, viables et intéressantes ».

L'engagement substantiel en faveur des affaires en rapport aux personnes en situation d'handicap, leur inclusion et contribution au développement national des Bahamas, est le grand absent dans ce dossier. Et cette absence n'est pas exclusive des Bahamas. Malgré la gestion de la Commission Economique des Nations Unies pour l'Amérique Latine et les Caraïbes (ECLAC) en décembre 2006 qui a guidé l'adoption de la Convention des Droits des Personnes en Situation d'Handicap, et a assuré sa validité tout au long des Caraïbes en mai 2008, il est nécessaire de faire encore plus pour aborder de manière exhaustive les besoins des handicapés. Même si la plupart des gouvernements caribéens ont établi des mécanismes responsables du suivi de la Convention et ils ont crée autant de politiques nationales que de législations spécifiques et génériques, il n'y a que peu vraiment qui peuvent montrer que dits mécanismes et instruments politiques ont été élaborés avec la participation de représentants des organisations de personnes en situation d'handicap. Malgré les efforts, les personnes en situation d'handicap restent surtout représentées dans les chiffres de pauvreté, chômage, bas niveau éducatif et discrimination.

La Conférence CSA/AEC 2017 entend aborder directement la problématique de l'inclusion des handicaps différents au développement de la région. En collaboration avec le Ministre de Services Sociaux des Bahamas et la Commission Nationale pour les Personnes en Situation d'Handicap, le Comité du Programme a organisé une séance plénière pour « explorer l'histoire de l'éducation sur les droits en situation d'handicap aux Bahamas, les chaînons faibles entre la mise en valeur- et l'éducation dès le plus jeune âge de la situation en handicap- et la capacitation de professeurs et les déficits de financement, pour proposer des stratégies de changement ».

Nous espérons impatiemment que les membres de la CSA/AEC, abordent la question du handicap et du développement dans le contexte plus large du sujet de la Conférence. Lors de cette séance spéciale l'intention est de contribuer au réaligement stratégique des modèles nationaux et régionaux de développement, de façon que soient plus inclusifs, effectifs et efficaces en considérant le développement humain de leur population sur leurs terres et leurs mers.

Keithley P. Woolward
Président, CSA 2016-2017

MESSAGE FROM THE PROGRAM CHAIRS



Guido Rojer, Jr.



Okama Ekpe Brook

Acknowledging errors of the past and moving forward positively, we, your Program Chairs are excited about the notion that soon we will congregate again as a membership organisation to celebrate scholarship and help shape the endogenous efforts for the development of our region. We are only four months away from our meeting in The Bahamas at our annual conference.

With the deadline and the extension now behind us we look back to an exciting period where we were in extensive contact with members submitting their abstracts for the conference. We would like to thank you for the time invested in the organization. From the first looks of the submission we feel the pride associated with our membership to the CSA, as the degree of scholarship is very present in these.

We have been reviewing the abstracts together with the program committee alongside some members of the Executive Council over these past weeks, and you can expect the acceptance letters to arrive at the end of February. This is an exciting period, and we ask you for some extra patience, as we try as much as possible to answer your emails in due time.

In the meantime we would like to ask you to start making your reservations at the Conference Hotel. The Hotel has offered us a fantastic deal which is ALL INCLUSIVE! If we meet our

agreed reservation goals we will benefit financially as an organization. We encourage you to find a roommate and make the reservation ASAP.

We would like to wish you all the best and look forward to seeing you in the Bahamas.

We look forward to hearing your opinion. Feel free to email us at: program.chair@caribbeanstudiesassociation.org or check out the online medium.

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

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Nouvèl (Martinican French Creole)

PRÉZANS KRÉYÒL ADAN BÈLÈ ÉPI GWO KA (Martinican Creole)

Bèlè épi Gwo Ka nèt adan plantasyon Lagwadeloup épi Matinik pandan disetyèm sièk-la. Orijin mo Bèlè mennen an lo déba paske sé moun an ki fè rechèch ka touvé pa two sav di koté i ka vini. Pou Jaqueline Rosemain (1986, 49), mo Bèlè ni pliziè orijin. Mo tala ni pliziè orijin. I ka vini di fwansé « Bel air ». Sé kolon-an té ka itilizé pou palé posti dwèt di sé esklav-la lè yo té ka dansé. Rosemain ka pansé ki ni an relasyon epi lang Yoruba. I di nou ki pliziè Bèlè egzisté an tan lesclavaj. Bèlè métyé. Dans tala té ka fèt di bran travo kolektif. Bèlè atelyé sé té pou chanté épi dansé. Esklav ki té ka fè pati sosyété sekret té ni chanté Bèlè sosyété sekret.



Héléne Zamor

Non Gwo Ka aparanté épi fwansé « Gros-quartaud ». Pandan périòd kolonyal, lanmori, sel épi wonm té chayé adan ti tono an bwa. Mo «Gwo Ka » pé ni an orijin afritchen. I sanblé ni an relasyon épi «Ngoka» an mo ki vé di «ab». Kelkeswa orijin mo tala, nouka wè ni an procésus kréolisasyon ki pasé. Adjektif «Gwo» ka vini di fwansé «gros» tandi ki « ka » sé an mo afritchen ki vé di «tanbou». Té ni an lè, Bèlè a épi Gwo Ka pas té djè popilè. Moun LaGwadeloup éki té yo tonbé paske yo té asosyé sé dans tala épi lesklavaj. Sé a parti ané 70 épi 80 ki asosyasyon kiltirel épi promotè patrimwan antiyè travay rèd pou fè Bèlè épi Gwo Ka reviv. Sé lengwist Lagwadeloup épi Matinik travay rèd travay anpil pou valorizé lang kréyòl-la. Yo jik fè diksyonè épi gramè. Lagwadeloup ka palé di Swaré Léwòz. Sé an non ki ni orijin li adan non fwansé «Lérose ». Moun Matinik ka palé di «Swaré Bèlè ».

Le Gwo Ka ni sèt ritm : Toumblack, Graj, Léwòz, Woulé, Kaladja, Padjanbèl épi Mendé. Sé non Kréyòl kon «Graj» et «Woulé» ni relasyon épi sèten mouvman. Sé esklav-la té ka dansé Graj-la pandan yo té ka rapé manyòk. An Gwadeloup épi Matinik «grajé» vé di «ràper». « Woulé » ka vini di mo fwansé «rouler». Au fil du temps, le vocabulaire du Bèlè et du Gwo Ka a continué s'enrichir. Pour parler du chanteur et des danseurs, les Guadeloupéens et les Martiniquais utilisent les termes « chanté » et « dansé ». Le mot «moun a vwa » désigne « le chœur ». Il se rapproche certainement du français « monde à voix ». Dans le répertoire du Bèlè, on retrouve le Bèlè dous, le Bèlè pitché, le Gwan Bèlè et le Marin Bouro. L'adjectif « pitché » est proche de « piqué ».

O fil di tan, vokabilè Bèlè épi Gwo Ka kontinyé anrichi. Mo fwansé kon « chanteur » épi « danseur » fini ranplase. Ekivalan yo an kréyòl sé «chanté » épi «dansé ». «Moun a vwa » ranplase « le chœur ». Sa sé an mo ki sanm proch di mo fwansé « monde à voix ». Adan Bèlè, ni dans ki yo ka kriyé Bèlè Dous, Bèlè Pitché, Gwan Bèlè épi Marin Bouro. Adjektif kréyòl « pitché » paran épi mo fwansé « piqué ».

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

Español

El Caribe frente a la victoria de Donald Trump (1)

This Is The Dark Time, My Love

This is the dark time, my love,
 All round the land brown beetles crawl about
 The shining sun is hidden in the sky
 Red flowers bend their heads in awful sorrow
 This is the dark time, my love,
 It is the season of oppression, dark metal, and tears.
 It is the festival of guns, the carnival of misery
 Everywhere the faces of men are strained and anxious
 Who comes walking in the dark night time?
 Whose boot of steel tramps down the slender grass



Vilma Diaz

It is the man of death, my love, the stranger invader
Watching you sleep and aiming at your dream.

Martin Carter

Es obligada referencia en estos tiempos, identificar posiciones de la diáspora caribeña en las últimas elecciones presidenciales en Estados Unidos de América. La victoria de Donald Trump genera tensos escenarios en el aspecto de la política internacional. Desde un análisis coyuntural es preciso comprender estas perspectivas políticas de la diáspora caribeña hacia el mandatario Donald Trump por su impacto y vinculación con el desarrollo económico, social, político y cultural con nuestras sociedades insulares y costeras del mar Caribe.

Algunos comentarios interesantes nos proponen nuevas líneas en el análisis socio-político actual. Daremos inicio con las controversias en torno a Hilary Clinton y dos voces de la diáspora haitiana radicadas en la Florida durante el periodo eleccionario que generaron tendencias en las redes sociales: Pascal Robert y Alice Backer.

Pascal Robert (<http://www.huffingtonpost.com/author/pascal-robert>), figura destacada dentro de la diáspora pondera que la política clintoniana de 'Tercera Vía' y la triangulación que empezó con Bill Clinton en 1992 y continuó en los dos mandatos de Obama fue completamente rechazada por los estadounidenses. Al respecto expreso: *Trump manejó mal las palabras pero Hillary manejó mal el poder nacional. Hillary Clinton causó la mayor crisis de refugiados en la historia moderna por sus políticas y las de Obama en Libia y Siria. Clinton y su esposo manejaron un fondo con fines ilegales llamado Iniciativa Global Clinton que traficaba influencia por dinero y usaba su influencia para robarla a países como Haití, mientras Hillary también apoyó un golpe en Honduras* (<https://www.facebook.com/pascal.robert/posts/10157668552670551>)

Alice Backer, fundadora y exdirectora de [GV Lingua](https://globalvoices.org/lingua/) (<https://globalvoices.org/lingua/>) difundía en este medio que los Wikileaks revelaron que la campaña de Hillary prefirió postular contra Trump con su estrategia de 'mal menor'. *Pero lo que Trump hizo bien, hay que decirlo, es que llegó a la comunidad haitiana en Florida donde 300 votos o menos separaron a Bush y Gore en el 2000. Visitó el Pequeño Haití y adoptó el legítimo fastidio de los haitianos con los Clinton. En el Pequeño Haití dijo: 'Yo seré su voz'. Luego siguió con una mención a los excesos de la Fundación Clinton en Haití en el último debate presidencial —algo que ni Bernie Sanders hizo nunca. Y todos los medios de derecha y libertarios avanzaron con él y repitieron la historia de Haití de una manera en que los medios liberales convencionales —cuyo espectáculo de los correos electrónicos filtrados estaba a favor de Hillary— no hicieron. Así que no solamente accedió a la rabia de los hombres blancos insatisfechos, sino también a las otras víctimas del neoliberalismo y la rapiña clintonianos, incluidos los haitianos.*

He aquí un discurso que podría generar gran debate sobre el concepto de política exterior de Estados Unidos hacia el Caribe y su interpretación desde la diáspora, el estado nacional y la intelectualidad caribeña. Nuestro interés de siempre: invitarlos a la reflexión.... de mi parte, cito el poema de Martin Carter *This Is The Dark Time, My Love*.



Artista trinitense [Darren Trinity Cheewah](#) , tomado de:

<https://www.facebook.com/photo.php?fbid=976512252416887&set=a.237410319660421.53678.100001743636286&type=3&theater>

Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter

Français

LA PRÉSENCE DU CRÉOLE DANS LE BÈLÈ ET LE GWO KA (FRENCH CREOLE IN BÈLÈ AND GWO KA MUSIC)

Issus d'un mélange de rythmes africains et européens, le Bèlè et le Gwo Ka sont nés dans les plantations guadeloupéennes et martiniquaises vers le dix-septième siècle. L'origine du mot Bèlè a souvent fait l'objet de discussions car elle reste mystérieuse aux yeux de certains chercheurs. Selon Jacqueline Rosemain (1986, 49), le mot "Bèlè" aurait plusieurs origines. Il pourrait dériver du français "bel air". Les colons auraient fait usage de



Héléne Zamor

ce terme pour désigner la posture élégante des esclaves lorsqu'ils exécutaient leurs danses. Rosemain précise aussi que le mot "Bèlè" signifie "fête" en langue Yoruba. Elle identifie plusieurs types de Bèlè qui ont existé dans la société esclavagiste. Par exemple, le Bel air des métiers s'interprétait au moment des travaux collectifs. Le Bel air d'atelier regroupait des chants et des danses des esclaves. Mais, nous devons préciser que le Bel air des sociétés appartenait aux sociétés secrètes. Attachés à leurs croyances et traditions, les esclaves pratiquaient secrètement leurs religions.

Le Gwo Ka semble avoir emprunté son nom au mot français "gros-quartaud". Pendant la période coloniale, la morue, le sel et le rhum étaient transportés dans des petits tonneaux. Le mot "GwoKa" pourrait avoir même une origine africaine. Il dériverait du mot "N'goka" signifiant "arbre". Quelle que soit son origine, ce mot a été créolisé. L'adjectif créole "Gwo" émane du français "gros" alors que "ka" est un terme africain qui veut dire "tambour". À une époque, le Bèlè et le Gwo Ka ont été abandonnés par les Guadeloupéens et Martiniquais qui les associaient à l'esclavage.

Il a bien fallu attendre les années 70 et 80 pour que les associations culturelles et les promoteurs du patrimoine antillais puissent faire revivre ces genres musicaux. Les linguistes guadeloupéens et martiniquais ont cravaché dur afin de revaloriser la langue vernaculaire. Ils ont donc produit des dictionnaires et des grammaires créoles. En Guadeloupe, une soirée de Gwo Ka est communément appelée "Swaré Léwòz". Ce nom doit ses origines au français "Soirée Lérose". Les Martiniquais vont à leur "Swaré Bèlè".

Le Gwo Ka comporte sept rythmes : le Toumblack, le Graj, le Léwòz, le Woulé, le Kaladja, le Padjanbèl et le Mendé. Les noms créoles "Graj" et "Woulé" sont liés à des mouvements bien particuliers. Les esclaves exécutaient le Graj pendant qu'ils râpaient le manioc. En Guadeloupe et en Martinique, le mot "grajé" signifie "râper". « Woulé » provient du verbe français "rouler". Au fil du temps, le vocabulaire du Bèlè et du Gwo Ka a continué s'enrichir. Pour parler du chanteur et des danseurs, les Guadeloupéens et les Martiniquais utilisent les termes « chantè » et « dansè ». Le mot « moun a vwa » désigne « le chœur ». Il se rapproche certainement du français « monde à voix ». Dans le répertoire du Bèlè, on retrouve le Bèlè dous, le Bèlè pitché, le Gwan Bèlè et le Marin Bouro. L'adjectif « pitché » est proche de « piqué ».

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

Dutch

Nieuwjaarsresoluties

New Year's Resolutions

Aan de muur van een groep 8 die ik in januari bezocht hingen tekeningen van leerlingen met daarbij een zelfgeschreven tekst. De titel boven elk kunstwerk was 'mijn goede voornemen' en op velen stonden dingen als 'beter naar de juf luisteren', 'minder snel boos worden' of 'mijn huiswerk beter doen'. Bij één meisje stond 'een *beetje* beter naar de juf luisteren. Op een ander vel staat: 'Mijn voornemens voor het nieuwe jaar zijn: 1. Beter naar de juf luisteren. 2. Afvallen. 3. Meer snoepjes eten.'



Jordi Halfman

Ik moet denken aan een passage in het indrukwekkende boek *Swing Time* van Zadie Smith. De ik-figuur beschrijft hoe haar beste vriendin Tracey verhalen vertelde over haar vader Louis. Deze verhalen kwamen haar altijd tegenstrijdig voor. 'Het was iets, denk ik, wat ik zowel volstrekt waar als overduidelijk onwaar achtte. Misschien zijn alleen kinderen in staat zulke tegenstrijdigheden in zich te verenigen.'

Afvallen en meer snoepjes eten. Dit meisje op Sint Maarten had in mijn ogen in haar Nieuwjaarsresolutie ook twee tegenstrijdigheden met elkaar verbonden. In bovenstaande quote vraagt Smith zich via de ik-figuur af of alleen kinderen op deze manier inconsequent, onlogisch en tegenstrijdig kunnen zijn.

Leven op Sint Maarten leert mij dat ook volwassenen geoefend kunnen zijn in het verbinden en accepteren van tegenstrijdigheden. Het meest geoefend in deze kunst is mijn goede vriend Alan. Regelmatig ga ik met hem mee op zijn catamaran waar hij dagelijks grote groepen toeristen van de cruiseschepen het hoofd op hol brengt. 'I love to dance with them, make them feel good, that's me. You know, that's me!' vertelt hij mij. En hij is inderdaad een geboren entertainer. Maar met eenzelfde intensiteit vertelt hij mij over de (gewapende) strijd die hij en de zijnen (black people, yes!) zouden moeten leveren tegen alle overheersers (indeed, white people!). Die Nederlanders hier die geen moer om hen geven en de Amerikanen die zonder problemen alle grote bedrijven runnen en het geld wegsluizen.

Ons gesprek bij één van zijn favoriete barretjes raakt oververhit wanneer ik Alan probeer uit te leggen dat het mij nogal tegenstrijdig voorkomt. Maar waar er bij mij kortsluiting ontstaat omdat het 'gewoon echt niet klopt' moet Alan hard lachen. Hij is als Tracey: het feit dat hij elke dag met liefde met deze mensen werkt en zich tegelijkertijd tegen hen wil verzetten, levert geen conflict op in zijn hoofd.

Om de chaos die leven heet kloppend te maken, te organiseren en te ordenen, moet ik hard werken. Opgroeien en volwassen worden lijken gelijk te staan aan het verleren van spelen en het introduceren van dit werk. Maar niet voor Alan. Hij doet hetzelfde als het meisje in groep

8 en Tracey's vriendin. En Alan is niet de enige hier op Sint Maarten: veel volwassenen om mij heen hebben de kunst van het spelen niet verleerd.

Geïnspireerd door Alan en de anonieme leerling in groep 8 heb ook ik een Nieuwjaarsresolutie. Ik neem mij voor om in 2017 tegenstrijdigheden vaker te laten bestaan als bron voor creativiteit. Om minder hard te werken aan logica en zo van mijn leven vaker kunst te maken.

 Jordi Halfman
Dutch Language Sub-editor
CSA Newsletter

Papiamento

Calipso na Papiamento (Calypso in Papiamento)

Aruba a conoce musica di Calipso cu e binida di migrantenan Caribense di islanan ingles den e prome parti di siglo 20. E migrantenan aki a bini pa traha den e refeneria petrolero di Lago Oil and Transport Company (Exxon) cu a habri porta na 1924. Nan a bini di entre otro e islanan Sint Maarten, St Eustatius, Trinidad, Grenada y Carriacou, St Vincent, Barbados, Montserrat, Dominica y British Virgin Islands. Den transcurso di tempo e festival di Calipso a bira e festival cultural mas grandi di Aruba. Calipsonian manera Lord Cobashi, Young Quick Silver, Lord Boxoe, Mighty Talent y Mighty Stinger entre otro a bira nombenan hopi conoci. Prome, Calipso tawata canta den ingles crioyo so, pero cu e popularisacion di e genero aki na henter Aruba, mas y mas Calipsonian a cuminsa canta na Papiamento, e idioma nacional di Aruba. Por bisa si cu ainda tin discusion tocante e idioma cu mester canta aden. Tin un grupo cu kier retene e raisnan original ingles caribense y tin un otro grupo cu kier pa e musica ta habri pa tur hende.



Gregory Richardson

Siguietemente un ehempel di un Calipso na Papiamento, titula Graf, canta pa King Jeon. Den e cantica, e ta lansa critica riba musico cu ta cambia di posicion ora ta combini nan; e no kier forma parti di esaki. E ta considera personan nan asina, tiponan cu ta coba nan mesun graf; pues ta habri porta pa nan mesun caida/distrucion.

Graf (2013)

King Jeon

Canta Biggy Canta Biggy, ki bo kiermen
 Canta Biggy Canta Biggy, ki bo kiermen

Bo por cambia pa musico pa locutor
 Pero no cambia di musico pa chupado
 Musiconan den union
 A purba trece solucion
 Pero mi no ta baha carson pa niun tipo di posicion
 Awo cua ehempel ta tuma
 Kisas mi tuma e ehempel di Claudius Philips
 Nan semper a envidie, pero cacho cu nenga weso ta weso mes (e lo come)
 Refrein
 Bisami ken a bula den graf?
 Bisami ken a coba su graf?
 Bisami ken ken ken a bula den graf?
 Ken a coba su graf?

Por primi riba e link pa e video <https://www.youtube.com/watch?v=LQm1iCsVzUc>
 Link Lord Boxoe Basha Awa Bai <https://www.youtube.com/watch?v=XzARxndwrdc>

 Gregory Richardson
Papiamento Sub-editor
CSA Newsletter

Danish-American-Caribbean Perspective

Educating on Black History Month & Centennial Perspectives in the VI Caribbean Americas

Discourse, discussion and action programs on Afrakan Black History Month are abundant alongside significant controversy and ideological antagonisms among academic, political and community circles within the VI Caribbean Americas. In respect to the evolution of "Negro History Week" to "Negro History Month" to "Black History Month" (BHM) and beyond, the historical research and archival collection efforts to recognize the extensive achievements of people of African descent by Dr. Carter G. Woodson- respected as the *Father of Black History Month*.

AfRaKan Black history and annual observances in February remain a source of great importance oftentimes overlooked within



Chenzira Davis Kahina

mainstream education, media and social affairs. Research documents and related correspondences reveal Dr. Woodson's mutually beneficial relationships, collaborations, and revolutionary solidarity with African/Black Caribbean activists, intellectuals and even freedom fighters of the Caribbean inclusive yet not limited to Hubert Harrison of St. Croix, Arturo Schomburg of Puerto Rico and Marcus Garvey of Jamaica.

As the second AfRaKan American Ph.D. graduate (Harvard 1912), Dr. Woodson's development and creation of the *Association for the Study of Negro Life and History* (ASNLH) now known as the *Association for the Study of African American Life and History* (ASALH) provides opportunities for increasing the accuracy of public histories, narratives and related institutional educational programs inclusive of self-reliance and self-determination achievements of people within the Virgin Islands of the United States of America (VI-US)- with a majority population of people of AfRaKan ancestry. Essentially, through the multidimensional lens of culture, heritage and identity (CHI), within the VI-US, there are Black History Month observances that are revisiting the AfRaKan Caribbean American and Danish influences of these culturally-enriched experiences that commonly gloss over the role of AfRaKan Black history throughout the Caribbean.

The cautionary use and resistance to references of anything Black or "AfRaKan" (*self-determination term replacing the Greco-Roman vernacular of "African"*) within the VI-US and other parts of the AfRaKan world are increasing the volume of revolutionary voices and progressive actions for restoring our shared heritage and humanity. This is manifesting in alignment with 2017 marking the third year of the UN-designated *International Decade for People of African Descent* (IDPAD) that focuses on the theme of "*Recognition, Justice and Development*" for the millions of people of AfRaKan descent globally. Simultaneously, perspectives of "Danish-Caribbean" culture, heritage and identity within the VI-US are intrinsically linked to AfRaKan Black Caribbean Studies and social programs that explore action initiatives, educational institutions, and roles of culture and power—especially amongst academics working collaboratively with community socio-economic developments.

The TransAtlantic Slave Route Education Project (TST)- a program of the United Nations Educational, Scientific and Cultural Organizations (UNESCO)- provides platforms for increasing educational exchanges among students, educators, scholars, community leaders, scientists, artists, historic preservationists, cultural heritage restoration stewards, the private sector and beyond. The TST Danish Education Project has increased discourse, exchanges and the archival documentation of public histories inclusive of themes linked to accurate accounts of enslavement narratives, reparative justice, human rights, self-determination and related affairs of "Breaking the Silence" on reconciliation, restitution, and reparations to heal wrongs experienced by people of AfRaKan descent. <http://www.unesco.org/new/en/education/networks/global-networks/aspnet/flagship-projects/transatlantic-slave-trade/> Current exchanges among youth and students of the VI-US and Denmark are unveiling centuries of ignorance.

The following extended quotation is shared for each of our readers to expand global perspectives in action with respect to the ancestors of AfRaKan heritage, history, culture and identity that have contributed significantly and among those that continue to work vigilantly for our collective education. This is shared irrespective of the constant "intellectual warfare" (*Dr. Jacob Carruthers*) being waged to intentionally "miseducate" (*From Dr. Carter G. Woodson's classic 1933 publication Miseducation of the Negro*) and interfere with the institutionalization of the protection, respect and restoration of Global AfRaKan education and social affairs in all aspects and environments.

To grasp the real state of education of African people everywhere, including in America, we must examine the intersection of culture and power. A global system of power distribution has dictated and continues to dictate the nature of the education and socialization processes. Slavery, colonization, apartheid/segregation and the rationalizing ideology of white supremacy are centuries old challenges, aspects of a global hegemonic system. That system interrupted and largely destroyed the flow of thousands of years of powerful and independent African education/socialization excellence, about which most of us are totally uninformed.

Above all, we must understand that the structure of society and the embedded structure of education/socialization systems in hegemonic societies are designed to maintain hegemony. It is the structure, including especially its ideological foundation that controls possibilities for African education/socialization, even today. Hegemonic structures and ideologies cannot acknowledge or respect our traditions in education/socialization, profound though they are. Moreover, they shape the beliefs and the behaviors that guide miseducation, while blaming victims. No matter how much progress we appear to have made, more degrees and higher paying jobs for a few of us, there has been no shift in the power structure at all, anywhere in the African world. Even "liberated" and "independent" African nations, lack control over real economic and military power. Few even have more than minimal control over their education institutions. These institutions still mimic those of former colonial masters in most cases. Some still have governance of education in the hands of former colonial masters. While African people globally are entitled to justice, including of course reparations, if any people were ever entitled to them, and while we may have friends and allies, there will be no saviors for us by others from these structural conditions. Nothing in history suggests that non-African benefactors will rescue us. Purely and simply we must emancipate ourselves from hegemonic structures; including especially the foundation beliefs that support those structures. We must challenge these things at every turn. We must pose and construct alternatives to them. We will get those things that we construct! We also will get those things that others construct for us in the absence of our own efforts to construct our future.

So, the state of "black education" cannot be separated from the state of African people generally. It is a fundamental error of major proportions to limit our analysis of this matter to Africans in America. Africans all over the world were controlled by the same hegemonic structures, and still are. (Excerpts from State of African Education presented by Dr. Asa Hilliard III, April 2000)

AfRaKan Black History is respectfully part of the narratives of the cultural heritage and public histories of the VI Caribbean American History. 2017 marks the VI Centennial year of the transfer and purchase of the Kingdom of Denmark's former Danish West Indies of St. Croix, St. John and St. Thomas by the United States of America ceremoniously marked on March 31st, 1917 after more of a decade of negotiations. The VI-US continues to create, educate, repair and explore institutional developments that restore accurate historical narratives and reparative cultural heritage actions with, for and by the people, lands and legacy. In silence and in select visible protest actions, the VI-US community has exhibited and expressed mixed perspectives, limited educational engagement, and diversified action paradigms acknowledging the observances, "celebration", and historical impact of one of the USA's most expensive real estate purchases and transfers since 1776.

The ambiguity of the legacy of historical transfers of power from enslavement, mercantilism, industrialism and capitalist advancements absent of genuine self-determination, sovereignty, citizenship, land acquisition, human rights and related aspects of independence are the source of significant resistance to "celebrations" of the VI Centennial and extensive Americanization of the VI-US surrounded by the Caribbean Sea and Islands. Hence, despite the prioritization of the "Danish-Caribbean" influences within the VI-US, other components of EurAsian, Indigenous Caribbean American and AfRaKan cultural heritage are equally important within the public history and people'.

The debates, conferences, colloquia, seminars, lectures, workshops and other educational programs of respective academies continue to flourish on themes of AfRaKan Black Caribbean American history, culture, linguistics, literature, economics, science and other affairs. In his 1920 publication, *When Africa Awakes*, Hubert Harrison states: "*Here in America the spirit of the Negro has been transformed by three centuries of subjection, physical and mental, so that they have even glorified the fact of subjection and subservience.*" Beneath the veil of "Danish-Caribbean" perspectives within the VI-US, the expanded quests for decolonization, self-determination, eradication of colonialism, human rights, celebrations of achievements of Virgin Islanders and more from 1917 to 2017, are being acknowledged, recognized and inclusively respected for the greater good. Learn, teach, explore, share commentary on: <http://www.vitransfercentennial.org/>; <https://asalh100.org/>; <http://aphi2sd.com/>; and -if desired- request resources from viccc@live.uvi.edu from the Virgin Islands Caribbean Cultural Center (VICCC) at the University of the Virgin Islands.

Respectfully, cultural heritage salutations are extended during this month of AfRaKan Black History Month for our sisters and brothers celebrating independence anniversaries in Grenada (February 7.1974) and St. Lucia (February 22.1979). These historic occurrences honor the quests for self-reliance, sovereignty and human rights essential in the 21st century. May authentic respect for the culture, heritage, identity, power and spirit of the people of AfRaKan ancestry of the former Danish West Indies- legally known as the Virgin Islands of the United States of America- be authentically restored and institutionally maintained. #RemainInspired #RestoreHumanity #VICCC365

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

CSA MEMBER HIGHLIGHT

The Caribbean Philosophical Association honors Carole Boyce Davies with 2017 Frantz Fanon Lifetime Achievement Award

The Caribbean Philosophical Association is honoring Professor Carole Boyce Davies with the Frantz Fanon Lifetime Achievement Award for her globally influential work as a scholar, educator, and activist. Her spectacular book *Left of Marx: The Political Life of Black Communist Claudia Jones* (2008) not only brought the importance of Claudia Jones's thought to the forefront of twentieth-first century scholarship on Black radical thought but also, as the association's Claudia Jones Award attests, the expansion of such recognition in our organization. Her foundational work in the field of African Diaspora Studies is captured in the critical collection *Decolonizing the Academy* (2003) which addressed how African Diaspora Studies has a role in creating decolonial institutional paradigms and in the three volume *Encyclopedia of the African Diaspora: Origins, Experiences and Culture* (2008). Her *Black Women Writing and Identity: Migrations of the Subject* (1994) is an academic staple for scholars in the field who study this subject in its international dimensions.



Her reputation of connecting thought and deed across the African continent, the Caribbean, Brazil and North America is in stream with the values of the Caribbean Philosophical Association and the namesake of this award.

In the words of President Neil Roberts: "Carole Boyce Davies is a giant in the fields of Caribbean thought and African Diasporic studies. Boyce Davies's numerous edited volumes, particularly *Out of the Kumbia*, established Caribbean feminist discourse as a vibrant area of inquiry. Boyce Davies has been a visible leader, notably as a recent President of the Caribbean Studies Association. She also has been an integral part of how to talk about and describe diaspora, decoloniality, black women's histories and philosophies, and the black radical tradition. We thank Professor Boyce Davies for serving as a model for younger scholars and activists. Such a wondrous life is one that has fulfilled the best of Fanon's hopes for future generations."

For more on Professor Carole Boyce Davies, please click on her website: <http://caroleboycedavies.com/>

Carole Boyce-Davies is Professor of Africana Studies and English at Cornell University. She has held distinguished professorships at a number of institutions.

The award ceremony will take place at the [Caribbean Philosophical Association's international conference](#), June 22nd to 24th, 2017, at the Borough of Manhattan Community College in New York City in the United States.

SPECIAL ANNOUNCEMENT

2017 Gordon K. & Sybil Lewis Prize Selection Committee

I am seeking CSA members to serve as readers for the 2017 Gordon K. and Sybil Lewis Prize with the final goal of selecting the winner of this year's prize. We have a nice group of books submitted listed below. If you would like to serve in this capacity, please email me at ceb278@cornell.edu

Carole Boyce Davies, Immediate Past President, CSA

BOOKS SUBMITTED FOR THE 2017 GORDON K. & SYBIL LEWIS PRIZE

Giselle Liza Anatol, *The Things that Fly in the Night. Female Vampires in Literature of the Circum-Caribbean and African Diaspora* (Rutgers University Press, 2015)

Hilary Mc D. Beckles. *The First Black Slave Society. Britain's "Barbarity Time" in Barbados, 1636-1876* (UWI Press, 2016)

Anke Birkenmaier, *The Specter of Races. Latin American Anthropology and Literature Between Wars.* (University of Virginia Press, 2016)

Sarah Phillips Casteel, *Calypso Jews. Jewishness in the Caribbean Literary Imagination* (Columbia University Press, 2016)

Raphael Dalleo, *American Imperialism's Undead. The Occupation of Haiti and the Rise of Caribbean Anticolonialism.* (University of Virginia Press, 2016).

Eric D. Duke. *Building a Nation. Caribbean Federation in the Black Diaspora.* (University Press of Florida, 2016)

Adrian Fraser, *The 1935 Riots in St. Vincent. From Riots to Adult Suffrage.* (UWI Press, 2016).

Sharon Milagro Marshall, *Tell My Mother I Gone to Cuba. Stories of Early Twentieth-Century Migration from Barbados.* (UWI Press, 2016).

Karen Y. Morrison, *Cuba's Racial Crucible. The Sexual Economy of Social Identities, 1750-2000.* (Indiana University Press, 2015)

Charmaine A. Nelson, *Slavery, Geography and Empire in Nineteenth-Century Marine Landscapes of Montreal and Jamaica* (Routledge, 2016)

Carrie Noland, *Voices of Negritude in Modernist Print. Aesthetic Subjectivity, Diaspora and the Lyric Regime.* (Columbia University Press, 2015).

Colin Palmer, *Inward Yearning. Jamaica's Journey to Nationhood* (UWI Press 2016)

Carlos Alamo-Pastrana, *Seams of Empire. Race and Radicalism in Puerto Rico and the United States* (University Press of Florida, 2016)

Edward Paulino, *Dividing Hispaniola. The Dominican Republic's Border Campaign Against Haiti, 1930-1961.* (Pittsburgh University Press, 2016)

Andrea J. Queeley, *Rescuing Our Roots. The African Anglo-Caribbean Diaspora in Contemporary Cuba.* (University Press of Florida, 2015)

Paulette A. Ramsay, *Afro-Mexican Constructions of Diaspora, Gender, Identity and Nation.* (UWI Press, 2016).

Judy Raymond, *The Colour of Shadows. Images of Caribbean Slavery.* (Caribbean Studies Press, 2016)

Alai Reyes-Santos, *Our Caribbean Kin. Race and Nation in the Neoliberal Antilles.* (Rutgers University Press 2015).

Milagros Ricourt, *The Dominican Racial Imaginary. Surveying the Landscape of Race and Nation in Hispaniola.* (Rutgers University Press, 2016)

Mark Schuller, *Humanitarian Aftershocks in Haiti.* (Rutgers University Press, 2016)

Tanya L. Saunders, *Cuban Underground Hip Hop. Black Thoughts, Black Revolution, Black Modernity.* (University of Texas Press, 2015).

Cariline Shenaz Hossein, *Politicized Microfinance: Money, Power and Violence in the Black Americas.* (University of Toronto Press, 2016)

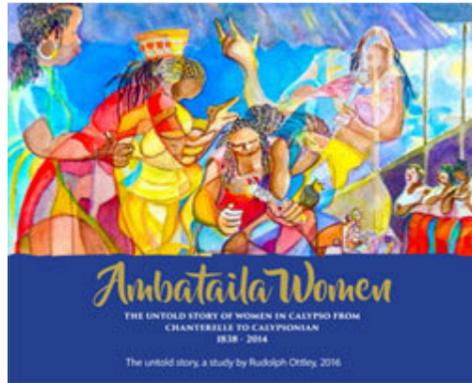
Jerome Teelucksingh, *Labour and the Decolonization Struggle in Trinidad and Tobago*. (Palgrave/Macmillan, 2015)

Jerome Teelucksingh, *Ideology, Politics and Radicalism of the Afro-Caribbean*. (Palgrave/Macmillan, 2016)

Brendan Jamal Thornton, *Negotiating Respect. Pentecostalism, Masculinity and the Politics of Spiritual Authority in the Dominican Republic*. (University Press of Florida, 2016)

Hanetha Vete-Congolo, *L'Interoralite Caribeenne: le mot conte de l'identite*. (Editions Connaissances et Savoirs, 2016.)

NEW BOOKS



AMBATAILA WOMEN

The untold story of Women in Calypso from Chanterelle to Calypsonian: 1838-2014

This book is the re-designed dissertation that was submitted and accepted for my PhD in Cultural Studies. The content of the text is sub-divided into sixteen chapters with themes that are inclusive of the literature review; the conceptual paradigm; women in the calypso tents; the history of the calypso queen competitions; a listing of female calypsonians and the calypso tents in which sang during the period 1921-2012 and answers to the research questions.

The book is available in both soft and hard copies and contains over fifty pictures and historical artifacts within the two hundred and sixty seven pages of the text.



The book is framed around the lifestyles and practices of the African women in Port of Spain immediately following emancipation in Trinidad. Central to the research was the significance of the African women's roles in the Gayelle and the Barrack Yards and their contributions to the genesis of the musical genre that we now refer to as Calypso Music.

The significance of individuals such as Lady Trinidad and Calypso Rose is highlighted. In addition, the importance of the staging of Calypso competitions for female Calypsonians is highlighted and discussed at length.

Whatever interest one might have in female Calypsonians in the context of the Calypso Tents in Trinidad is documented and addressed within the book.

About Dr. Rudolph Ottley

Rudolph Ottley is a certified Human Resources Coach, Trainer and Facilitator/Consultant and is currently employed at the University of Trinidad and Tobago as a Senior Instructor. Most of Rudolph's academic certification and training experiences were acquired in Toronto, Canada where he completed his tertiary education at York University and the Ontario Teachers College in Toronto, Canada and at Niagara University, Niagara, New York. Rudolph recently earned his PhD in Cultural Studies from the University of Trinidad and Tobago.

With over twenty years of experiences in the vocational spheres of Education, Human Resource Management and Training, Rudolph has successfully navigated the world of work as a Guidance Counsellor, Trainer, Coach, HR Consultant, General Manager, Marketing Consultant and Events Planner. Rudolph worked as a Guidance Officer with the Ministry of Education for a decade where he was instrumental in formulating some of the policies and procedures relating to parent/teacher interaction in the school environment.

Rudolph's corporate experiences propelled him to the position of Manager Employee Services at the then state own airline (BWIA) and later he achieved the position of General Manager Human Resources at the Trinidad and Tobago Postal Services (TTpost). Apart from occupying such esteemed Corporate positions, Rudolph formed his own consultancy services, Human Resource Specialists (HRS) Limited which is successfully functioning since 2004.

In addition to his academic and corporate accomplishments, Rudolph is a cultural connoisseur who operates his own Calypso Tent, the Divas Calypso Cabaret International and has published nine (9) books on the theme of Calypso and Calypsonians in Trinidad and Tobago. Rudolph is also a trained radio announcer who hosted his own radio show for over five years (Radiotrinbago94.7fm) and continues to be a voice of culture on our local radio and television stations.

YOUR COMMENTARIES

Koninkrijksrelaties: Yes We Can



Het was niet waar! Het kon niet waar zijn! Maar het was toch waar! Obama had mij, Francio Guadeloupe, de zogenaamde sceptische antropoloog, ook geraakt. Voordat ik het door had zat ik in bed te huilen. Tranen van blijdschap en erkenning. Bij zijn acceptance speech sprak de kersverse Amerikaanse president over een oude dame, Ann Nixon Cooper, 106 jaar oud, die vandaag wederom was gaan stemmen. Een vrouw die Jim Crow, Martin Luther King, Rosa Parks, Shirley Chisom en Malcolm X had meegemaakt. Een vrouw die violente vormen van segregatie en de moeizame strijd daartegen in levende lijve had ervaren. Een vrouw die haar zwaarbevochten kiesrecht koesterde. Een vrouw die vandaag eindelijk haar droom verwezenlijkt zag worden. Eindelijk bekleedde een man die ook haar biologische kind kon zijn de hoogste ambt. De machtigste regeringleider op aarde. Finally a black president.

This election had many firsts and many stories that will be told for generations. But one that's on my mind tonight's about a woman who cast her ballot in Atlanta. She's a lot like the millions of others who stood in line to make their voice heard in this election except for one thing: Ann Nixon Cooper is 106 years old. [[Read More](#)]

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