



CSA News

CaribbeanStudiesAssociation.org

The Official Newsletter of the Caribbean Studies Association



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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.

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CSA CONFERENCE ANNOUNCEMENTS



**CSA 2017 Conference
Hotel is the Meliá
Nassau Beach – All**

Issue: March 2017

MESSAGE FROM THE EDITOR

We are waiting to welcome you!

In just three months, we look forward to hosting our members, family and friends at our upcoming conference in Nassau, Bahamas.

As we you prepare to join us in The Bahamas, take a moment to get a snapshot of the non-tourist life in the islands. As academics it is important that we take the opportunity to engage our sensibilities in alternative perspectives about the spaces which some call home which others know as their vacation destinations. Check out this link from the Nassau Guardian and go beyond the surface knowledge of the beautiful islands of the Bahamas.



Meagan Sylvester

<http://www.thenassauguardian.com/lifestyles/>

“Your Commentaries”

I wish to say thanks to all members and especially the non-members who have seen the value in this exchange of ideas in the Commentaries segment and continue to send in their submissions. Bravo to you for rising to the challenge.

Keep those commentaries coming! Please email the CSA Newsletter Editor – newseditor@caribbeanstudiesassociation.org to submit your offering.

Language segments

As a region, our multi-lingual heritage behoves us to express ourselves with one voice, but with varying expressions. In this month's segments, our Virgin Islands sub-editor provides an overview of the observances of International Women's Day celebrations and the significance and impact on the islands. The Papiamentu language segment treats with the issues related to *Internationalization in Higher Education in the Dutch Caribbean: The Pedagogical Institute of Aruba with a program for Sustainable Development in Education on Aruba and in the World*, while the Dutch contribution brings life to the wonderful experiences which await those who wish to visit the Dutch island of Statia. The French and Martinican sub-editor focuses on the richness that is the Martinican French Creole language and culture while our Spanish contributor brings awareness to the critical issue of Women's Rights as she details the International Women's strike and its mandate for change.

Read more and share with our language team as they un-pack the realities of our Caribbean region.

Member in Focus

This month you are treated to our member in focus, Assistant Professor Nadia Celis who has given many years of yeoman service to the Caribbean Studies Association. Have a look at this link below to learn more about her scholarly contributions to Gender Studies and its intersections with Latin American Studies.

<https://www.bowdoin.edu/latin-american-studies/activity/2012/an-interview-with-nadia-celis.shtml>

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

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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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**The Future of Caribbean Development**

On Wednesday February 1st, I sat down with the feature's editor of the Nassau Guardian Newspaper—the oldest daily newspaper in the Bahamas—for an extended conversation about the upcoming CSA 2017 conference. Below is an excerpt from the published article appearing in the February 4th edition of the Nassau Guardian Newspaper.



Keithley Woolward

“The Caribbean Studies Association (CSA) convenes for the 42nd annual conference this year here in

Nassau at the Melia, under the theme ‘Culture and Knowledge Economies: The Future of Caribbean

Development?’, taking place June 5th 10th. This gives us a moment to think of just where we see ourselves going, or where we want to go as a nation and as a region. Thinking of the future here is almost a kind of Afro-Futurism, imagined black futures except this isn't Sci-Fi, it's our very real, very near future.

‘We don't think of the future!', ‘this plan is too myopic, too closeminded we need to think out the box!', or ‘this is only a short-term fix, how is this helpful for the long-term?’ These utterances are all too common in many a new venture springing up in this country, be it government driven or privately owned. There is a clear need not only for forward thinking but for lateral thinking too, for thinking about things that exist just outside of what is directly in front of us and outside of the obvious. The possibilities emerging are exciting and vibrant as they can lead to possibilities that extend outside of the norm.

This is why the CSA has teamed up with the NAGB to bring the creative arts purposefully into the fold this time around. With visions of an exhibition and a collection for the association in the future, CSA President 2016-17, Keithley Woolward, is truly bringing the sentiments of the association's mission forward. “In the long term, I envision the CSA building a collection of artwork, with a view to exhibiting works from this collection to serve as a visual introduction to each conference that can travel as the conference travels. We can build a body of work that will allow us to track the history and evolution of art practices in the places that we've been to. I'm sure if we had started this from the beginning of our existence we would see intriguing trends in the visual and cultural arts.”

This collaboration has brought forth a competition for the book cover of this year's conference, with the deadline coming up February 28th with a prize of \$1000 for the selected artwork. This does not, however, render the work selected as a mere illustration for the branding of the competition quite the contrary.

Seeing how people engage with their life here in a visual way provides just as much value as the scholarship and literature around the same subjects, and CSA is making a concerted effort in showing the value in the visual culture and how that operates in the wider economies and culture of the region. This begins with using the arts as a way to provide a more holistic way of thinking about the topic at hand, and with treating the chosen artist appropriately by compensating them for their work and providing an appropriate vehicle for display and dissemination of the work to wider Caribbean and global audiences.

Woolward shares, “The CSA executive some years ago made a commitment to have an impact in the communities that welcome us for our annual conference above and beyond just occupying hotel beds and contributing on the level of economic advancement either by booking hotels and paying for taxis, etc. We wanted to actively engage the artistic and creative communities in ways in which we organize our conferences.”

This ethos of integrity to ourselves as Caribbean subjects is, and has been, the driving force behind the organization and, I daresay, behind Caribbean Studies as a subject of study in and of itself. For the NAGB's Chief Curator, Holly Bynoe, this is by no means her first

experience with the CSA, as she recalls her experience in 2012 as the conference met in Grenada, totally transforming one of the forts Fort

Matthew in St. Georges to set the appropriate environment for this exchange of ideas. "As somebody who was operating as a curator, instigator and a publisher thinking about activating the Small Island Developing States, it was essential for me to gather a different understanding of how artists from these smaller spaces are playing into the picture of what Caribbean art is and how we can build experiences to make the work be more of an experience than anything else."

The conference includes all manner of Caribbean thinkers, from the institutional academic to the investigative blogger and all of it is vitally important. Bynoe continues: "Professionals like Yvette

Romero who runs the cultural blog Repeating Islands she's been a pioneer in publishing, blogging the

Caribbean experience but also looking out and rooting for the underdog. She scours, she's really in there getting information in places that are even black holes to me."

This crosspollination of Caribbean experience and ability to provide open spaces for dialogue and engagement is the lifeblood of this kind of work be it visual or literary in understanding ourselves as Caribbean people, through our similarities and our differences, through shedding light on practices that might not ordinarily be quite so visible to us."

The read the full article please follow the link: <http://www.thenassauguardian.com/lifestyles/arts-and-culture/70884-the-future-of-caribbean-development>.

Keithley P. Woolward
President, CSA 2016-2017

Español

MENSAJE DEL PRESIDENTE

El futuro del desarrollo caribeño

El miércoles 1 de febrero, mantuve una larga conversación con el editor del Periódico Nassau Guardian— el periódico más antiguo de Las Bahamas— sobre la próxima conferencia anual CSA/AEC 2017. Debajo se encuentra un fragmento del artículo que se publicará en la edición del 4 de febrero de dicho periódico.

"La Asociación de Estudios del Caribe (CSA/AEC) se reunirá para su 42° conferencia este año, aquí en Nassau en el Melia, alrededor del tema "Economías de la Cultura y el Conocimiento: el futuro del desarrollo caribeño", que se llevará a cabo del 5 al 10 de junio. Esto nos da la oportunidad de reflexionar sobre el punto al que queremos llegar, tanto de manera nacional, como de manera regional. Pensar sobre el futuro desde aquí es casi una forma de Afro-futurismo, futuros negros imaginados, excepto que esto no es ciencia ficción, este es nuestro futuro cercano y real.

"¡No pensamos en el futuro!", "este plan es demasiado miope, demasiado cerrado, necesitamos pensar fuera de la caja", o "este es solo un plan a corto plazo, ¿cómo contribuye esto a largo plazo?". Es común escuchar estas aseveraciones en y sobre diversas empresas y proyectos que están desarrollándose actualmente, sean privados o gubernamentales. Hay una necesidad clara de pensar hacia adelante, pero también hacia los márgenes, de modo que podamos dar cuenta de aquellos elementos que están fuera de los parámetros obvios. Las posibilidades emergentes son emocionantes y dinámicas, en tanto que nos conducen a resultados que se extienden más allá de la norma.

Esta es la razón por la que la CSA/AEC está trabajando en conjunto con el NAGB para incorporar activamente en el programa las artes creativas. Con visiones de una exhibición y una colección para la CSA/AEC en el futuro, el Presidente de la Asociación 2016-7, Keithley Woolward, realmente está sacando adelante los sentimientos de la misión de la CSA/AEC. "A largo plazo, visiono la construcción de colección de arte para la CSA/AEC, con el objetivo de exhibir obras a modo de introducción a cada conferencia, obras que podrán viajar al mismo tiempo que la conferencia. Podemos elaborar un corpus que nos permita rastrear la historia y la evolución de las prácticas artísticas en los lugares en que hemos estado. Estoy seguro de que, si hubiéramos hecho esto desde el principio de nuestra existencia, hoy podríamos ver tendencias intrigantes en las artes visuales y culturales".

Esta colaboración ha sacado a colación una competencia para la elección de la portada de la conferencia, con fecha límite el 28 de

febrero y un premio de \$1000 para la obra seleccionada. Sin embargo, esto no convierte la obra seleccionada en una mera ilustración dentro de la competencia, todo lo contrario.

La relación que las personas establecen entre sus vidas y medios visuales de representación, provee un espacio para la valoración de esta área disciplinar en el mismo nivel que se valoran las áreas académicas; la CSA/AEC está realizando esfuerzos conjuntos para demostrar el valor de la cultura visual y cómo esta opera e influye en las más amplias economías y culturas de la región. Esto comienza con el uso de las artes plásticas como un medio para fomentar una forma holística de pensamiento en torno al tema, así como con la compensación al artista por su trabajo y el establecimiento de un vehículo apropiado para la exhibición y difusión del trabajo hacia audiencias regionales y globales más amplias.

Woolward comparte, "El Comité Ejecutivo de la CSA/AEC hizo el compromiso, hace algunos años, de tener un impacto en las comunidades que nos reciben anualmente en nuestras conferencias, más allá de ocupar camas en un hotel y contribuir en cierto nivel al avance económico de la localidad reservando hoteles, pagando taxis, etc. Queremos involucrar verdaderamente a las comunidades artísticas y creativas locales en la organización misma de la conferencia".

Esta ética de integración para con nosotros mismos como sujetos caribeños es, y ha sido, la fuerza rectora detrás de la organización y, me atrevo a decir, detrás de los Estudios Caribeños como materia de estudio. Para la Curadora en jefe del NAGB, Holly Bynoe, esta no es su primera experiencia con la CSA/AEC, pues recuerda su experiencia en 2012 cuando la conferencia se reunió en Granada, transformando el Fuerte Matthew en St. Georges para ser un espacio apropiado para el intercambio de ideas. "Como alguien que trabaja como curadora, activista y publicista que piensa en cómo activar los Estados en Desarrollo de las Islas Pequeñas, fue esencial para mí reunir diferentes formas de comprender cómo los artistas vinculan estos espacios con la práctica cultural global que es el arte caribeño y, de la misma manera, cómo podemos construir experiencias que hagan del trabajo más una *experiencia* que cualquier otra cosa".

La conferencia integra a muchos caribeñistas, desde el académico institucionalizado al blogger investigador, y todo lo que es vitalmente importante. Bynoe continúa: "Contamos con profesionales como Yvette Romero, que dirige el blog cultural Islas que se repiten, y ha sido una pionera en la publicación de la experiencia caribeña en blogs, al tiempo que busca y se acerca a los indefensos. Ella hurga, está realmente ahí, obteniendo información de lugares que incluso son hoyos negros para mí".

Esta polinización cruzada de la experiencia caribeña y la habilidad de proveer espacios abiertos para el diálogo y el compromiso, es la médula del trabajo visual y literario de comprendernos como sujetos caribeños a través de nuestras semejanzas y nuestras diferencias, a través de la luz arrojada sobre aquellas prácticas que podrían no ser cotidianamente visibles para nosotros.

Lee el artículo completo en el siguiente link: <http://www.thenassauguardian.com/lifestyles/arts-and-culture/70884-the-future-of-caribbean-development>.

Keithley P. Woolward
Presidente, CSA 2016-2017

Français

MESSAGE DU PRÉSIDENT

Le futur du développement caribéen

Le mercredi 1er février, je me suis assise avec le prochain éditeur du journal Nassau Guardian – le plus vieux journal des Bahamas pour discuter de la prochaine conférence du CSA 2017. Ci-dessous un extrait de l'article paru dans l'édition du 4 février du journal the Nassau Guardian.

"L'association d'études caribéennes (CSA) se réunit pour sa 42ème conférence annuelle cette année à Nassau à l'hôtel Melia sur le thème "culture et connaissances économiques : le futur du développement caribéen" du 5 au 10 juin. Cela nous permet de penser où allons-nous et que voulons-nous comme nation et région. Penser le futur ici c'est quasi un afro-futur, imaginé comme un futur noir sauf qu'il ne s'agit pas de science fiction. Il s'agit de notre réalité, de notre futur proche.

« Nous ne pensons pas à notre futur », « ce plan est trop myope, trop fermé, nous devons sortir de la boîte », o « ceci est seulement un plan à court terme, comment y contribuer à long terme ? ». C'est commun d'entendre ces affirmations dans et sur des entreprises et projets qui se développent actuellement qu'ils soient privés ou gouvernementaux. Il y a une

nécessité de penser demain mais aussi vers les marges de telle manière que nous pourrions rendre compte de ces éléments hors des paramètres établis. Les possibilités émergentes sont particulièrement émouvantes et vibrantes si bien qu'elles conduiront à des résultats hors-normes.

C'est pour cela que le CSA s'est allié avec le NAGB pour incorporer dans le programme des arts créatifs. En pensant à une exposition et une collection pour le CSA, le président de l'association 2016-17, Keithley Woolward, fait avancer la mission du CSA. A long terme, il imagine la construction d'une collection artistique pour le CSA avec l'objectif d'exposer des œuvres en mode d'introduction à chaque conférence, des œuvres qui pourraient voyager en même temps que la conférence. Nous pouvons élaborer un corpus qui nous permette de remonter l'histoire et l'évolution des pratiques artistiques dans les lieux dans lesquels nous avons été. Je suis sûr que si nous avons réalisé cela depuis le début de notre existence, nous pourrions observer des tendances intrigantes des arts visuels et culturels.

Cette collaboration nous a amené un concours pour la couverture de la revue de la conférence avec la date limite du 28 février et un prix de 1000USD pour le travail récompense. Cependant, cela ne convertit pas l'œuvre sélectionnée en une seule illustration, bien au contraire.

La relation que les personnes établissent entre leurs vies et les médias visuels de représentation, offre un espace pour la valorisation de cette aire disciplinaire au même niveau que sont valorisées les aires académiques. Le CSA réalise des efforts conjoints pour démontrer la valeur de la culture visuelle et comment elle opère et influe les économies et cultures de la région. Cela commence par l'usage des arts plastiques comme un moyen pour promouvoir une manière holistique de penser, mais aussi la compensation de l'artiste pour son travail et l'établissement d'un véhicule approprié pour l'exposition et la diffusion du travail à des audiences régionales et globales plus importantes.

Woolward partage : « Le comité exécutif du CSA s'est compromis il y a quelques années à générer un impact dans les communautés qui nous reçoivent annuellement lors de nos conférences. Nous souhaitons associer réellement aux communautés artistiques et créatives locales à l'organisation de la conférence.

Cette éthique d'intégration pour et avec nous-mêmes comme sujets caribéens est et a été la force rectrice de l'organisation et je m'avancerai à dire derrière les études caribéennes comme matière d'étude. Pour la conservatrice du NAGB, Holly Bynoe, ce n'est pas la première expérience avec le CSA puisque elle se rappelle en 2012 quand la conférence s'est réunie à Grenada transformant le Fort Matthew à St Georges en un espace approprié pour l'échange d'idées. « Comme conservatrice, activiste et publiciste, qui pense à comment activer les Petites Iles comme des Etats en Développement, il a été essentiel réunir différentes formes de pensée pour comprendre comment les artistes lient ces espaces avec la pratique culturelle globale, ce qu'est l'art caribéen, et de la même manière construire des expériences qui font le travail une expérience plus qu'une autre chose.

La conférence inclut à plusieurs penseurs caribéens des universitaires institutionnels aux bloggers-chercheurs. Bynoe continue : « On compte des professionnels comme Yvette Romero qui anime le blog culturel Islas et a été pionnière dans la publication de l'expérience caribéenne des blogs et en même temps s'approche et défend les plus vulnérables. Elle fouille, est réellement présente et obtient des informations de lieux qui sont des trous noirs pour moi. »

La polénisation croisée de l'expérience caribéenne et l'habileté de proposer des espaces ouverts pour le dialogue et le compromis, est la moëlle épinière du travail visuel et littéraire pour comprendre à travers nos ressemblances et différences, en mettant en lumière les pratiques qui ne sont pas visibles quotidiennement. »

Pour lire l'article complet, suivez le lien : <http://www.thenassauguardian.com/lifestyles/arts-and-culture/70884-the-future-of-caribbean-development>.

Keithley P. Woolward
Président, CSA 2016-2017

MESSAGE FROM THE PROGRAM CHAIRS



Guido Rojer, Jr.



Okama Ekpe Brook

In about three months from now we will be in the on the ground in the Bahamas, celebrating our 42nd annual conference. We want to take this opportunity to inform you that the conference program is near completion.

To all members who have made an effort to dialogue with us via our various social media platforms on matters related to the organization and the

upcoming conference, we offer heartfelt thanks.

We would like to take this opportunity to remind our conference participants to complete the registration process for the conference and to make every effort to ensure that your hotel reservations are confirmed.

Looking forward to seeing you in June!

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)

RICHÈS KRÉYÒL NOU AN (Martinican French Creole)

Kréyòl nou an ka sanm mè yo ni diférens yo tou. Avan, sé té an lang ki té asosyé épi lanmizè é sé pou rézon tala ki moun té ka rijété-ï. Tout kréyòl kelkeswa orijin yo. Sé ta di ta Lagwadeloup, Matinik, Ladominik, Ayiti, Sent-Lisi, Laguyan fwansez byen mélanjé. Kréyòl la sé an mélanj di fwansé épi lang afriken tou. Yo ka jwen lang tala adan kay, lari épi dot koté ki pa trè formel.



Hélène Zamor

Mènm si Ladominik épi Sent-Lisi vini anglé an 1804 apwé an lo konbat ant Anglé épi Fwansé. Sé dé teritwa-la rivé gadé kréyòl yo-a. Etid linguistik montré ki kréyòl fwansé ni patikularité yo. An Guyan fwansez pronon sijet «je » vini « mo ». Lagwadeloup épi Matinik ka di « mwen » Patikil «ka » ka matché prézan progresif. Ayisyen ni an lòt mo pou palé o prézan. Yo ka sévi di mo « ap ». Gadé egzanp-la : m'ap manjé. Magazin Bannzil Kwéyòl santré asou diféran pronon sijé ki ka egzisté adan réjyon nou. Sa twè frékan di wè mo «man » an Matinik. Délè i ka ranplasé «mwen » an. Ayisyen twanfòmé « li » an « l' ». fwaz tala sé an egzanp di abrévyasyon : « l'ap pale ».

Leksik kréyòl ni mo épi ekspresyon ki chanjé silon teritwa-a. Lagwadeloup, nou ka tann « vwati » alò » ki an Matinik yo ka di « loto ». Ayisyen ka palé di «machin ». Ladominik épi Sent-Lisi ka kriyé «vwati-a » an « motoka ». Lingwist laréjyon Karayib-la kréyé anpil gramè épi leksik. An Guyan fwansez yo ka di « lanmonnen » ou byen « soumaké ». Ayiti ka palé di « kòb ». Lè Guyanè ka référè kò yo an nonm, yo ka di «Mouché. Adan Karayib fwansé-a, moun ka di « misyé ».

Nou pou rimaké ki chak kréyòl ni otograf yo. Ayisyen ka ékri « leve » tandi ki jan Lagwadeloup épi Matinik ka ékri mo tala « lévé ». Pa ni aksan édji asou voyèl « en » an kréyòl ayisyen. Ladominik épi Sent-Lisi ka prononsé « créole » [kwéyòl]. O Zantiy fwansez, mou ka ékri « kréyòl ».

Anfen, fòk di ki kréyòl-la rivé adan média épi cho-biznès. Nou ka tann li a sou radyo épi télévizyon. Ni pli di senkant an ki chanson kréyòl té retranskri épi grafi fwansé. Sa té kouran di wè chan Bigin retranskri adan an kréyòl fwansizé. Donk, nou ta ka wè pronon «moin ». Mè jòdi, nou ka wè «mwen ».

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

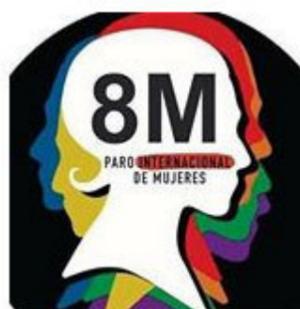
Español

El 8 M: Paro Internacional de Mujeres

Decenas de articulaciones del movimiento de mujeres y feminista participarán en el Paro Internacional de Mujeres, que bajo el lema “**Si nuestras vidas no valen pues produzcan sin nosotras**” busca interpelar a la violencia y la desigualdad de los sistemas políticos, económicos y socioculturales del mundo. Las organizaciones provienen de países como Alemania, Argentina, Australia, Bélgica, Bolivia, Brasil, Chile, Colombia, Corea del Sur, Costa Rica, Ecuador, El Salvador, Escocia, España, Estados Unidos, Inglaterra, Finlandia, Francia, Guatemala, Honduras, Islandia, Irlanda del Norte y República de Irlanda, Israel, Italia, México, Nicaragua, Panamá, Paraguay, Perú, Polonia, Portugal, Puerto Rico, República Checa, República Dominicana, Rusia, Suecia, Togo, Turquía y Uruguay.



Vilma Diaz



VERO PCA <https://www.facebook.com/VEROPCA?fref=nf>

Son más de 45 países del mundo convocados al 8 de marzo (8M) “*para salir a luchar contra la violencia machista, para conquistar la libertad y reapropiarnos de nuestras vidas. Paramos para terminar con un sistema patriarcal y capitalista que sostiene relaciones de poder, las cuales devienen en formas de violencia sistemática y concreta. Paramos porque nuestros cuerpos no dejan de ser atravesados por la sobreexplotación laboral y porque somos las más afectadas por la violencia racista, transfóbica, gordófila, especista, etarista y capacitista. Paramos por las que no pueden parar, por las asesinadas, por las que están recluidas y por las que decidieron irse porque ya no soportaron más. paramos porque no paramos de luchar.*”

Múltiples y disímiles expresiones de resistencia contemporánea que participarán en el 8M, entre las que se encuentra **Diario del Alma**, Iniciativa de Comunicación y Abogacía para la Prevención de Violencias contra las Mujeres. Desde las redes o instituciones no gubernamentales, sus miembros impactan en la realidad contemporánea. El diálogo fundamental es el seminario virtual y gratuito que, con apoyo de las redes y emisoras de radio difusión, se logra la confluencia de diferentes voces para crear conciencia sobre la violencia identificarlas, denunciarlas y proponer cambios individuales, comunitarios, institucionales para promover la ruptura de las relaciones violentas, la resiliencia de las mujeres maltratadas y, en general, cambios sociales respecto del tema.

Para **Diario del Alma**, inaustrar el 8M es visibilizar las luchas y las victorias de mujeres y agrupaciones afrodescendientes, en particular, en el Caribe hispano y América Latina. Dicha organización destaca que las mujeres afrodescendientes han logrado establecer estrategias de empoderamiento que logran cada vez mayores avances sobre la doble discriminación: ser mujer y ser afrodescendiente. De ahí la importancia del Seminario "Mujeres Afrodescendientes y Empoderamiento" que articuló experiencias de lucha desde el Caribe colombiano para ir más allá de los mitos y estereotipos que rodean a las mujeres afrodescendientes e indagar sobre sus estrategias de supervivencia, sus redes de solidaridad, los afro-feminismos y los apoyos que reciben desde otros colectivos y agrupaciones.



Autor: Rolo de Sedas, artista panameño (página web: <http://www.rolodesedas.com/>)

Nosotras paramos por las que no pueden parar presenta el 8 de marzo de 2017 como el día contra la violencia que desde las instituciones, las relaciones económicas y la conducta machista sea de derecha o de izquierda en una agrupación política permanece en nuestras sociedades actuales. Por ello nuestro llamado desde el Caribe para retomar el respecto a la diversidad, la tolerancia y la igualdad.

Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter

Français

LA RICHESSE DE NOS CRÉOLES

Les créoles de notre région présentent des similitudes et des différences incroyables. Autrefois, ces langues vernaculaires étaient associées à la pauvreté et à la vulgarité n'avaient guère leur place dans nos sociétés. Qu'il soit dominicain, guadeloupéen, guyanais, haïtien, Martiniquais ou St-Lucien, le créole est émaillé de français et de langues africaines. Comme toute langue vernaculaire, il se parle quotidiennement à la maison, dans la rue et dans les lieux de rencontre peu formels.



Hélène Zamor

Même si la Dominique et Sainte-Lucie sont devenues officiellement anglaises en 1804 après de fréquentes batailles entre Anglais et Français, ces deux îles ont pu conserver leur créole. Des études linguistes ont montré que les créoles à base lexicale française ont tous leurs particularités. En Guyane française, le pronom sujet "je" devient "mo" alors qu'il se traduit par "mwèn" en Guadeloupe et en Martinique. La particule "ka" est utilisée pour marquer le présent progressif dans ces deux territoires. Par contre, les Haïtiens se servent de la particule "ap". M'ap manjé signifie "je mange". Le magazine Bannzil Kwéyòl souligne l'existence des divers pronoms sujets dans nos créoles antillais. Quelques exemples sont à citer dans cet article. Le pronom sujet "man" est très commun en Martinique. Man ka alé légliz. La troisième personne du singulier est traduite par li ou i dans les Petites Antilles. En Haïti, "li" se transforme en "l" comme dans la phrase "l'ap pale".

Quant au lexique des créoles franco-caribéens, il se compose de mots ou d'expressions variant selon le territoire. En Guadeloupe, on parle de "vwati" alors qu'en Martinique, on opte pour "loto" lorsqu'on se réfère à une voiture. Le mot "machin" est plutôt employé en Haïti. Les Guyanais s'adressent à un homme en l'appelant "Mouché". Par contre aux Antilles françaises, ce mot devient "misyé". L'usage du mot "kòb" est très commun en Haïti; ce qui n'est le cas des Petites Antilles où on emploie le mot "lajan". En Guyane, il est courant d'entendre "lanmonnen" ou bien "soumaké".

Au fil des années, une pléthore de grammaires et de lexiques créoles ont été créés par les linguistes de la région. Malgré ces travaux précieux, l'écriture du créole reste complexe. Chaque créole a sa propre orthographe quoiqu'il ait le même alphabet phonétique. Par exemple, on omet l'accent aigu sur la voyelle « e » en Guadeloupe et Martinique. Ce verbe se prononce et s'écrit "lévé". Le mot « créole » prononce [kwéyòl] en Dominique et Sainte-Lucie. Aux Antilles françaises, ce mot est phonétiquement représenté de la manière suivante : [kréyòl].

Enfin, le créole a aujourd'hui conquis le monde des médias et du show-business. On l'entend quotidiennement à la radio et à la télévision. Il y a environ plus de cinquante ans que les

chansons créoles notamment les Biguines étaient transcrites dans un créole francisé. Il était courant de voir le pronom créole écrit « moin ». Grâce aux linguistes, la graphie française est de plus en plus remplacée par « mwen ».

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

Dutch

Een bezoek aan Statia

Visiting Statia

'Is er dan ook een logeerkamer voor mij?' vraag ik. Vier leerlingen kijken mij een moment verbaasd aan en beginnen dan te glimmen. 'Yes teacha, this is your room. En daar is de keuken. En we hebben een Maserati en een BMW en een jeep.' Met driehoekige blokken imiteren de leerlingen van groep 7 deze tot hun verbeelding sprekende auto's. 'En we hadden ook een haarsalon. Mogen we met je haar spelen juf?' Als ik ja knik en in de salon plaatsneem vraag ik of hun zelfgebouwde mansion op Sint Eustatius (Statia) staat. 'No, no, it's Miami.'



Jordi Halfman

In het gesprek dat volgt kom ik erachter dat één van de vier in Miami is geboren en dat een ander die stad ook heeft bezocht. De andere twee dromen vooralsnog van Amerika. Ons gesprek ontlokt verhalen van andere leerlingen over hun relaties met Nederland, Guyana, Aruba, Sint Maarten en Dominica. Ons spel verbindt de kinderen met elkaar, met mij en met de wereld.

Toen ik een dag eerder naar Statia vloog zag ik ver beneden mij hoe een klein zeilschip fier tegen de golven in voer. Golven die oneindig nieuw en oneindig oud een patroon creëerden van eiland naar eiland. Ik werd ook daar herinnerd aan die verbondenheid. Niet alleen ruimtelijk, maar ook door de tijd. Ik stelde me voor hoe de Taino vanuit het zuidelijke Amerika langs deze kleine eilanden voeren in hun kano's, achtervolgd en verjaagd door de echte zeevaarders, de Caribs. Ik verbeeld me dat afstammelingen van deze groepen, vanaf de vulkaantop of het kleine strand, vol verbazing de grotere schepen van de Portugezen en Spanjaarden zagen opdoemen.

Fransen, Engelsen en Nederlanders bestormden en claimden ieder op verschillende momenten ook wat zij als 'nieuw land' beschouwden en voeren vervolgens verder op zoek naar meer rijkdom en avontuur. De strategische positie van het kleine Statia werd door een enkeling op waarde geschat. Zij bleven, en, gevoed door strijd en behoeften vele zeemijlen verderop, werd Statia 'The Golden Rock'.

Haar belangrijke positie had Statia voor een groot deel te danken aan het gebrek aan moreel bij de Nederlandse heersers die de handel in contraband toelieten en van Statia een *freeport* maakten. Dit genereerde rijkdom en tegelijkertijd een intens lijden: Als handelspost werd het eiland ook een slavenmarkt waar mannen, vrouwen en kinderen uit verschillend gebieden in West-Afrika verkocht werden om werk te verrichten op één van de omliggende eilanden of in de VS.

Nakomelingen van deze groepen leefden in betrekkelijke vrede met elkaar samen op Statia. Maar nu heerst er onrust. 'Den Haag' zou zich teveel bemoeien met lokale politiek die, volgens die Haagse politici, bol staat van vriendjespolitiek en corruptie. Stataanse machthebbers keren zich in toenemende mate tegen de positie die het eiland sinds 10-10-10 inneemt in het Nederlands Koninkrijk terwijl de Stataanse oppositie wel naar Den Haag wil kijken voor oplossingen. De patstelling duurt voort en de partijen lijken verder dan ooit van elkaar verwijderd. Waar gaat het heen?

De kinderen van groep 7, wellicht de toekomstige beleidsmakers van Statia, boden mij, een makkelijk met Den Haag te verbinden bezoeker die ze slecht een paar uur kenden, vol enthousiasme een slaapplek aan in hun verbeelde huis. Is dat alleen maar spel? Of kunnen de intuïtieve relaties die de kinderen en ik ervaren en spelen, niet alleen met andere plekken, maar ook met andere tijden, stand houden wanneer zij het straks voor het zeggen hebben? En groeit er in Nederland ook een generatie op die bereid is om haar (t)huis eerlijk te delen? (Groot)ouders, tantes, ooms, docenten, beleidsmakers in het gehele koninkrijk, we hebben belangrijk werk te doen.

 Jordi Halfman
Dutch Language Sub-editor
CSA Newsletter

Papiamentu

Internacionalización den Enseñansa Superior den Caribe Hulandes: Instituto Pedagógico Arubano cu programa tocante Desaroyo Sostenibel den Enseñansa na Aruba y na Mundo

Internationalization in Higher Education in the Dutch Caribbean: The Pedagogical Institute of Aruba with a program for Sustainable Development in Education on Aruba and in the World

Durante e di tres aña di e estudio na Instituto Pedagógico Arubano (IPA) (instituto pa formación di maestro) e studiantenan ta participa na e programa Perspectiva Mundial. E programa aki ta



Gregory Richardson

brinda e studiantenan e oportunidad pa profundisa nan mes den e aspectonan di e profesion di maestro den exterior. E tema di e programa Perspectiva Mundial pa e aña academico aki ta: Sustainable Lifestyle; un condicion pa un estilo di bida sano y balansa pa nos mes y pa comunidad di Aruba. E programa aki ta pone mas enfasis riba e integracion di e concepto Desaroyo Sostenibel den dunamento di les na scol. E ta prepara estudiante pa aporta na un futuro duradero y ta ofrece nan conocimiento y habilidad. Alabes e ta forma nan manera di pensa uzando diferente tema den klas.

Perspectiva Mundial ta inclui un pasantia internacional di un luna. Pa e teoria ta mas cerca di practica, Perspectiva Mundial ta brinda e studiantenan e oportunidad pa profundisa nan mes den e aspectonan di Desaroyo Sostenibel, den e pais cu nan ta bishita. Hunto cu e ekipo di Bureau Internationalisering di IPA a logra cera acuerdo cu e universidadnan di e paisnan cu e studiantenan a scoge, pa prepara un programa dirigi riba Enseñansa di Desaroyo Sostenibel. Como preparacion pa e pasantia internacional e studiantenan ta participa na diferente tayer, charla y excursion.

E programa Perspectiva Mundial ta enfoca riba aspecto di Desaroyo Sostenibel cual ta entre otro: People, Planet, Profit y Participatory Governance. Cu e pasantia internacional IPA kier stimula su studiantenan pa bira un habitante cu pensamiento tanto local y global. E studiantenan a scoge e aña aki pa un pasantia na Argentina, Merca (Baltimore & New York), Hulanda y Belgica, España (Barcelona) y Puerto Rico. E studiantenan lo haci nan investigacion a base di e tareanan ricibi for di IPA, excursion na diferente instituto y tayer na e universidadnan y haci entrevista cu persona renombra den ramo di sostenibilidad. Naturalmente e studiantenan lo bishita diferente scol basico y preparatorio p'asina nan mira con ta duna forma na sostenibilidad den enseñansa. Despues di nan regreso, e studiantenan lo haci investigacion na nan scol di practica aki na Aruba. Nan lo haci comparacion entre e dos paisnan y presenta e resultadonan den luna di april na henter e comunidad di Aruba, specialmente na esnan den enseñansa.

 Gregory Richardson
Papiamento Sub-editor
CSA Newsletter

Danish-American-Caribbean Perspective

In the Virgin Islands of the United States (VI-US), March is designated as VI History Month and observances for International Women's Day are acknowledged that provide opportunities for the community to respectfully celebrate and recognize the historic achievements, cultural heritage contributions, and significant role of the VI-US and our women in world history. Throughout the Virgin Islands of the United States (VI-US) in concert with our Caribbean Americas, annual events are hosted in March that acknowledge many commemorations, observances, recognitions, celebrations, revolutions and other significant historic occurrences impacting our environment, social conditions, spirit and humanity. There comes a time when sovereign relationships and human rights among women and men as well as elders and children are proactively engaged in the restoration of our shared humanity to heal affairs that sustainably strengthen our collective cultural heritage, historic preservation, environmental conservation, agricultural (food) security and ancestral legacy with sacred intention and holistic discernment.



Chenzira Davis Kahina

In the VI-US, the quest for self-determination, social empowerment and human rights are in alignment with the Universal Declaration of Human Rights (1948); UN Declaration on the Granting of Independence to Colonial Countries and People (Res.1514/1541:1960; Res. 1654:1961); the UN-designated *International Decade for People of African Descent* (IDPAD 2015-2024) theme of "recognition, justice and development"; and a host of other regional, national and international declarations, treaties, proclamations, constitutions and legal political instruments of governance. Discourse and community events related to VI-US social governance, self-determination, educational institution curricula, constitutional development, and human rights possess diverse perspectives of celebrations, commemorations, historic observations and/or institutional invisibility to the rich heritage, tragedies and cultural legacies of these Virgin Islands nestled in the Caribbean region. March 31st, 2017 marks one hundred years since the transfer and purchase of the former Danish West Indies by the United States of America for \$25,000,000.00 in gold coins documented as one of the most expensive real estate purchases in US history inclusive of serving as a strategic military location to protect the USA from its' international enemies. A question remains: What about the people of the Virgin Islands that remained absent of citizenship, human rights, land and labor access, and more before, during and after the transfer and purchase of these Virgin Islands.

"Why in the past have we been so unconcerned about expressing our ancestral anxiety in a direct manner? The urgency of this cultural problem escapes only those who are determined to put their hands over their eyes so as not to be disturbed from an artificial peace: and at any cost, even the price of stupidity and death." (Suzanne Cesaire: 1942)

For some persons, this is a time for elaborate gala celebrations and high-profile media coverage of the VI Centennial with a focus on relations among representatives of the US, Denmark and VI-US. For some persons, this is a time for revolutionary intellectual exposure, declarations for human rights and social justice, and resistance to institutional racism. "Recognition, justice and development" for the people of the VI-US is part of the quest to heal centuries of inhumane trauma antagonistically silenced or ignored by governmental and non-governmental institutions in the VI-US and abroad. The quest for maintaining genuine liberation, self-determination, restorative justice, social governance (inclusive of economics with harmonious politics), environmental sustainability, and a rich heritage legacy in the VI-US poses challenges as it has remained as a non-incorporated non-self-governing territory of the United States (US). These themes surrounding the controversial dichotomy of VI Centennial observances and celebrations are a source of politically-intense, emotionally-traumatic, and

even antagonistic discourse and reactions throughout the VI-US with impact to the wider VI Caribbean Americas.

The diversity of perspectives, the challenges of self-definition of who are Virgin Islanders, the institutionalized miseducation on affairs of self-determination, decolonization and authentic liberation remain absent in most celebratory and commemorative social events related to VI-US history, public narratives and the rich cultural legacy. Virgin Islander perspectives, concerns and solutions to VI Centennial “celebrations” include:

“Virgin Islanders have not thoroughly exercised their rights as stipulated by the ‘Treaties & Resolutions’ to accomplishing Self-Determination/Decolonization. A group of ‘grass roots’ Virgin Islanders have come together and created ‘A People’s Historical Journey To Self-Determination & Decolonization’ to go beyond the Centennial activities of 2017. This journey will explore the historical events that had significant impact on Self-Determination of the Virgin Islands prior to and after the transfer. Our goal is to bring an end to the 100 years of white government rule of the People of the Virgin Islands through and by the establishment of a Political Status and Constitution of the Virgin Islands by 2021.” From <http://aphj2sd.com>

Going “beyond the Centennial activities of 2017” is the vision in action of many Virgin Islanders who perceive the transfer and purchase of the VI-US in a non-celebratory, oppressive and negative light. Complementary and legitimate concerns related to culture, heritage, identity, land and economic resources continue to be a source of controversy expressed throughout the planning and implementation of VI Centennial events in the VI-US, Denmark, USA, Afraka and abroad worthy of more explication than what is available in this newsletter. The governmental mainstream and popularly visible perspectives, concerns and solutions for supporting VI Centennial “celebrations” include:

“The 31st of March is recognized every year as ‘Transfer Day’ in the United States Virgin Islands. This day commemorates an event that occurred over nine decades ago, when the Danish West Indies were formally ceded to the United States by Denmark; thus, becoming the U.S. Virgin Islands... In 2014, (former) Gov. John deJongh Jr. announced the names of 14 Virgin Islanders he had appointed to the Centennial Commission, a ‘special and temporary’ commission established for ‘the purpose of formulating plans and making preparations to commemorate and celebrate the 100th Anniversary of the transfer of the Virgin Islands from Denmark to the United States of America,’ in accordance with Act No. 7157, which was enacted in 2010...’The Transfer Day Centennial is an opportunity to showcase the Virgin Islands on a grand scale and help others appreciate the contributions of Virgin Islands to the nation since we became U.S. citizens,’ deJongh said, adding that his vision of the Centennial celebrations includes ‘an open dialogue on the struggles that our ancestors overcame to ensure the liberties we enjoy today. Also, part of these celebrations must be an exploration of our cultural inheritance from Denmark, the United States and Africa. By understanding our past, I am confident that we can foster a future of greater economic opportunity for all.” From <http://www.vitransfercentennial.org/transferday.html>

Authentic and safe environments for “an open dialogue on the struggles that our ancestors overcame to ensure the liberties we enjoy today” or continue to suffer from traumatically socially, politically, economically or otherwise represent a source of inquiry for some and status quo perceptions of “just let it go” and celebrate. In the VI-US, popular commemorations and celebrations for VI Transfer Day, VI Centennial and VI History Month are complementary to the popular silence institutionally afforded to the UN-designated *International Decade for People of African Descent (IDPAD)*, *International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade (March 25)*, *International Day for the Elimination of Racial Discrimination (March 21)*, *International Women’s Day (March 8)* and beyond. In acknowledgement and respect for the diverse perspectives towards the VI Centennial, an excerpt of a gentle, honest and powerful message for women and men shared for the #BeBoldForChange theme of IWD2017 is:

Queens of the World,

You are the essence of flesh that carries the ability to bring forth birth.

This is why the queens of history were revered as

The Queens of our mother earth.

Queens are the backbone of our family foundation, and

When our backbone is weak,

Our nations are weak.

Queens represent the royalty flowing through our veins;

Queens whose courage and creativity have provided us with

A proud, fearless and doubt-dispelling legacy of

Commitment to freedom, justice, self-determination and liberation.

May we all never forget

To reflect on the

Known, unknown and unnamed

Millions of Queens

Whose lives and struggles

Paved the path that

Our women are trodding today.

From Anumaat Davis Kahina— Miss St. Croix 2015

(2017©)

During this month of *International Women* celebrations and transformations, may our women be respected, empowered, and protected. During this shared month of Virgin Islands History Month, may culture tradition bearers and community contributors be acknowledged and appreciated. May Virgin Islanders be genuinely free to engage in “*open dialogue*” with restorative justice in action absent of threats, traumatic social isolation, or domestic terrorism in “*the quest for self-determination, social empowerment and human rights.*” May we collectively and collaboratively reflect, respect, preserve, commemorate, conserve and protect our heritage narratives, sites, spaces, resources, and persons worthy of honorable “recognition, justice and development” for the restoration and re-establishment of our culture, heritage, identity, land, environment, and shared legacy with sacred intentions. #RemainInspired #RestoreHumanity

Remain inspired!

Websites for Review and Reference:

http://www.un.org/en/decolonization/ga_resolutions.shtml

<http://www.un.org/en/universal-declaration-human-rights/>

<http://www.un.org/en/events/africandescentdecade/index.shtml>

<https://www.internationalwomensday.com/>

<http://www.vitransfercentennial.org/>

<http://aphj2sd.com/>

<http://www.unwomen.org/en>

<http://overseasreview.blogspot.com/2016/06/global-decolonisation-expert-provides.html>

<http://www.un.org/en/events/racialdiscriminationday/>

<http://www.un.org/en/events/slaveryremembranceday/>

Chenzira Davis Kahina

Danish-American-Caribbean Perspective Sub-editor

CSA Newsletter

CSA MEMBER HIGHLIGHT

Nadia V Celis is an Associate Professor at Bowdoin College (US), where she teaches Latin American, Caribbean and US-Latinos' Literature and Culture. Originally graduated at the Universidad de Cartagena, Colombia, Prof. Celis received her Ph D from Rutgers University, where she also specialized in Gender and Women's Studies. Her research explores bodies, and practices of “corporeal consciousness” in Caribbean literature and popular culture. Her published work ranges from articles on Hispanic Caribbean writers to essays on dance and performance. Celis is co-editor of *Mayra Santos-Febres y el Caribe contemporáneo* (San Juan: Isla Negra, 2011), and the author of *La rebelión de las niñas: El Caribe y la “conciencia corporal”* (Madrid/Frankfurt, Iberoamericana Vervuert, 2015). The latest received the Nicolás Guillén Award by the Caribbean Philosophical Association, 2016, an Honorable Mention of the Premio Iberoamericano Award by LASA, 2016, and the Premio Montserrat Ordóñez by LASA's Colombia section. Her new book project, tentatively titled *Sobre “realismo íntimo”: Género, amor y poder en Gabriel García Márquez* was recently awarded a residential fellowship by the Harry Ransom Center. Other recent publications include “Tras medio siglo de *El hostigante verano de los dioses: Fanny Buitrago y la ‘autenticidad’ Caribe*”, “The Rhetoric of Hips: Shakira's Embodiment and the Quest for Caribbean Identity”, and “Del amor, la pederastia y otros crímenes literarios: América Vicuña y las niñas de García Márquez”.



Español

NADIA CELIS SALGADO es Profesora Asociada en Bowdoin College, donde enseña literatura y cultura latinoamericana, caribeña y US-Latina. Originalmente graduada de la Universidad de Cartagena (Colombia), Celis obtuvo su doctorado en Literatura en Rutgers University, donde se especializó también en Estudios de Género y Mujeres. Sus investigaciones se concentran en la representación y las prácticas del cuerpo y la “conciencia corporal” en la literatura y la cultura popular caribeña, y sus publicaciones incluyen artículos sobre escritores del Caribe hispano, además de ensayos sobre baile y performance. Celis es co-editora de la colección de ensayos *Lección errante: Mayra Santos-Febres y el Caribe contemporáneo* (San Juan: Isla Negra, 2011), y autora de *La rebelión de las niñas: El Caribe y la “conciencia corporal”* (Madrid/Frankfurt, Iberoamericana Vervuert, 2015). *La rebelión* recibió el Premio Nicolás Guillén de la Asociación Caribeña de Filosofía, 2016, una Mención de Honor del Premio Iberoamericano de la Asociación de Estudios Latinoamericanos (LASA) 2016, y el Premio Montserrat Ordóñez, otorgado por la Sección Colombia de LASA. Actualmente trabaja en un libro tentativamente titulado *Sobre “realismo íntimo”: Género, amor y poder en Gabriel García Márquez*, proyecto por el cual recibió una beca de investigación del Harry Ransom Center. Algunos de sus artículos recientes son: “Tras medio siglo de *El hostigante verano de los dioses: Fanny Buitrago y la ‘autenticidad’ Caribe*”, “The Rhetoric of Hips: Shakira's Embodiment and the Quest for Caribbean Identity”, y “Del amor, la pederastia y otros crímenes literarios: América Vicuña y las niñas de García Márquez”.

CALL FOR PANELISTS

Culture and citizenship in the Indian diaspora

Who is interested in joining a panel proposal on culture and citizenship in the Indian diaspora at the Global Conference on Indian Diaspora, 5-7 October 2017, in The Hague, The Netherlands? See: <http://gcids2017.org/>

In this panel we explore the linkages between cultural representations, expressions and engagements, and citizenship. Within the study of the Indian diaspora the focus is often on the connection between (resistance to) labour relations and political recognition in the form of citizenship. We engage with different concepts of citizenship that provide the possibility of enmeshing 'culture' into what is generally seen as a 'political' construct, such as colonial citizenship (Locher-Scholten, 2000), cultural citizenship (Hall, 2006; Legêne & Waaldijk, 2009) and performative citizenship (Sheller, 2012).

The colonial state could use the image of the 'coolie', which devalued Indian moral and mental abilities, to deny claims to citizenship. How did this imagery affect claims for citizenship by (the descendants of) Indian migrants in different times and places? How did cultural expression provide a means for (the descendants of) Indian migrants to try to obtain the status of citizen? How did cultural expression function as a form of resistance to the denial of citizenship?

Perspectives from anthropologists, historians, geographers and scholars specialized in cultural studies, gender studies and related fields are more than welcome.

For more information contact Margriet Fokken (PhD student, University of Groningen, The Netherlands) at: m.fokken@rug.nl

CALL FOR NOMINATIONS

In preparation for our 2017 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)

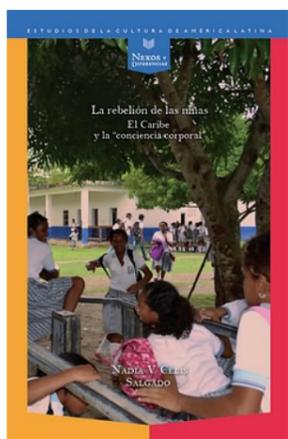
Executive Council Members serve for a two-year term.

c) Graduate Student Representative

The Graduate Student Representative serves for a two-year term.

Please forward all nominations and/or expressions of interest to vice.president@caribbeanstudiesassociation.org on or before April 30, 2017.

NEW BOOKS



Nadia V. Celis-Salgado, *La rebelión de las niñas: El Caribe y la "conciencia corporal."* Madrid, Frankfurt: Iberoamericana/Vervuert, 2015.

Awards:

The Nicolás Guillén Award for Outstanding Book in Philosophical Literature, Caribbean Philosophical Association. 2016. <http://www.caribbeanphilosophicalassociation.org/nicolas-guillen-prize.html>

Honorable Mention. Premio Iberoamericano Award. Latin American Studies Association (LASA) 2016.

Premio Montserrat Ordóñez. LASA Colombia Section. 2016

A study of the representation of girlhood in the work of Hispanic Caribbean women writers, *The Rebellion* is also a critique of the multifaceted relation of power and gendered bodies in Caribbean cultures. Challenging dominant associations of childhood narratives with nostalgia or lost innocence, Celis sets the spotlight on the desire, anger, and the bodily expressions girls deploy to contest the patriarchal appropriation of their sexuality. The girls' battles for a body "of their own" inspire the conceptualization of "corporeal consciousness" as a force and the means of emancipatory practices that girls, women and Caribbean subjects continue to oppose to the parameters governing gender, in fiction and in the real world.

Un estudio de la representación de la infancia femenina en novelas de escritoras del Caribe hispano, *La Rebelión* es también un ensayo sobre la multifacética relación de los cuerpos y el poder en el Caribe. Desafiando la interpretación común de las narrativas de infancia como reflejo de una nostalgia por la "inocencia", Celis ilumina las expresiones de deseo y rabia, y las reacciones corporales de niñas y adolescentes ante las variadas estrategias de apropiación patriarcal de su sexualidad. Las batallas de las niñas por "un cuerpo propio",

inspiran la conceptualización de la “conciencia corporal” como fuerza y vehículo de prácticas liberatorias que niñas, mujeres y caribeños siguen oponiendo a los parámetros normativos del género, en la ficción y en el mundo real.

According to Neil Roberts, President of the Caribbean Philosophical Association, that recently awarded *The Rebellion* a Nicolás Guillén Award for Outstanding Book in Philosophical Literature: “Nadia V. Celis-Salgado’s deft book shatters any logics reserving for boys the path to adulthood and maturity. By emphasizing girls and attendant facets of the body, corporeality, embodiment, and subject formation, Celis-Salgado provides us a gift of scholarship that navigates Caribbean thought, feminist political theory, and human development, among other areas. It’s marvelous accomplishment bridging poeticism and historicism carries forth the spirit of Guillén.”
<<http://www.caribbeanphilosophicalassociation.org/nicolas-guillen-prize.html>>

Ivette Romero says about the book:

La rebelión centres on the work of Antonia Palacios (Venezuela), Marvel Moreno and Fanny Buitrago (both from Colombia), Magali García Ramis and Mayra Santos Febres (both from Puerto Rico). Celis refers to these writers and many of their characters as “literary rebels”. I must underline the word “rebellion”, because this detailed study is not about the representation of a passive body, but rather the exemplification of a body-in-action – a body that is conscious of its own power and/or lack thereof, a body that negotiates and re-negotiates the tensions between oppression and agency, control and autonomy.

This groundbreaking examination presents a valuable contribution to Latin American and Caribbean studies and many related fields; firstly, because it does not simply focus on denouncing the centuries-old literary relationship and the obvious power dynamics it feeds; secondly, because it highlights the shocking absence of critical attention to this ongoing topos and offers a springboard for subsequent studies of the Latin American literary corpus-body (terms that Santos Febres insightfully connects); and thirdly, because it brings to the fore the discursive strategies these writers use to destabilize the dichotomic model in which the young girl’s body stands in oppositional intercourse with the dominant male’s.

Caribbean Quarterly. Vol. 61, N 2/3, 2015: 154-156.

In the words of another reviewer:

“El cuerpo teórico articulado por Celis Salgado es un aporte significativo al área de estudios del Caribe, a los estudios de género y a los estudios literarios, no solamente por las aportes desde el área conceptual (armado desde lo “íntimo” de la experiencia y de la “conciencia” del cuerpo), sino en particular por los cruces interdisciplinarios, inter-culturales y multilingües del corpus... el peso fuerte nos llega como un tejido de voces e idiomas, desde Audre Lorde, Eugene Barthelemy, M. Jacqui Alexander, Kamala Kempadoo, Gloria Anzaldúa, Chandra Mohanty, Lisa Paravisini y Patricia Mohammed, entre otras.

La lectura de *La rebelión de las niñas* es una experiencia enriquecedora. No solamente por visibilizar la problemática en sí (en torno al sujeto infantil y las formas de narrar desde y con el cuerpo), o la puesta en escena y ruptura de los mitos sobre las mujeres (el análisis de las relaciones madre/hija y la exploración del rol de las madres), o por el aporte teórico conceptual que desmantela y re-articula el canon del pensamiento caribeño; sino también por la oportunidad de conocer a estas escritoras, que si bien son conocidas (algunas) dentro de una literatura nacional (puertorriqueña, venezolana, colombiana), no han formado parte de un corpus regional —mismo que suele construir divisiones entre lo insular y lo continental y sigue privilegiando divisiones lingüísticas. Este libro muestra los caminos zigzagueantes que enlazan las experiencias caribeñas.”

Margaret Shrimpton. “Mujercaribeña: la rebelión de voz, cuerpo y ser”. *Andamios. Revista de Investigación Social*. Vol. 13, N 30, Enero-Abril, 2016: 277-280

YOUR COMMENTARIES

Cabral Douglas v The Commonwealth of Dominica

Freedom of movement of nationals within the Caribbean Community (CARICOM) has been a hot button topic in Community relations. The latest saga is the on-going disputes surrounding the Commonwealth of Dominica’s denial of entry to Jamaican performer, Tommy Lee Sparta, who was scheduled to headline a concert in Portsmouth, Dominica in February, 2014.

The entertainer, whose given name is Leroy Russell, is a well-known dancehall artiste whose controversial lyrics had led religious groups in Dominica to call for his entry to be barred or for Dominicans to boycott his performance. On February 23, 2014, Dominican immigration officials arrested and detained Mr. Russell and his three-member entourage upon their arrival by chartered plane at the Douglas-Charles International Airport. The team was deported the following day. The Government of Dominica defended its actions as being aimed at protecting public morals and maintaining public order, which is one of the general exceptions under Article 226(1) of the Revised Treaty.

Mr. Russell’s suit against the Dominican government is still pending. However, event organiser Mr. Cabral Douglas (hereinafter, the Applicant) applied to the Caribbean Court of Justice (CCJ) for special leave to bring original jurisdiction proceedings against Dominica. What made the Applicant’s claim interesting was his decision to pursue the matter before the CCJ’s original jurisdiction, instead of before the national courts of Dominica, of which he is a national.

The CCJ has exclusive jurisdiction for, *inter alia*, applications by Community nationals concerning the interpretation and application of the Revised Treaty. However, in order for a

national to be granted special leave of the Court to appear as a party in proceedings, he has to prove, *inter alia*, that a right conferred by or under the Revised Treaty on a Contracting Party was meant to benefit him directly.

On February 20, 2017, the CCJ rendered its judgment, denying the application for special leave. The Court held that the Applicant had failed to prove a breach of rights intended to benefit him directly on each of the grounds.

The Court held that Article 7 could not be relied upon by the Applicant because not only does it not confer an inherent substantive right, but it is intended to apply where one Contracting Party discriminates against a person of another Contracting Party based on the nationality of that person. Naturally, therefore, this would not have been applicable to the Applicant as a national of the Respondent.

The Court dismissed the Applicant's submission that the Respondent's denial of entry to Mr. Russell and his entourage imposed 'discriminatory restrictions' on them as "service suppliers" in breach of Article 37. With regard to the Applicant's claim under Article 36, the Court held that the applicant was not a supplier of entertainment services within the meaning of that Article and as "a middle man" in the contractual arrangements was not the direct beneficiary to any of the Revised Treaty rights.

The Court also disagreed with the Applicant's argument that he was directly affected by Mr. Russell's denial of entry under Article 45, rightly noting that Article 45 was aspirational and that the dispositive rights were in Article 46. Moreover, the Court noted that these Articles and the *2007 Conference Decision* related to freedom of movement of nationals for non-economic purposes and, therefore, did not apply to Mr. Russell and his team who were seeking to provide services in the Respondent state.

In summary, the Court's dismissal of Mr. Douglas' application for special leave to bring original jurisdiction proceedings against Dominica was the only logical conclusion. None of the rights cited by the Applicant could have applied to him directly under these circumstances. He, therefore, could not have met his burden under Article 222(a) and (b).

However, it is understandable why the Applicant, as a person who signed a contract with Mr. Russell (a Community national) for him to provide a service in his territory (Dominica), would want to know whether he had any recourse under the Revised Treaty in an instance where his State denies entry to that service provider, thereby frustrating the contract. To this effect, the main takeaway from the 18-page judgment is reiteration that a possible breach of another person's rights under the Revised Treaty does not give an applicant grounds to access the Court's Original Jurisdiction.

The CCJ did not make any pronouncement on the Respondent's argument that the proper forum for this dispute was their national courts. However, the applicant's failure to meet the conditions of Article 222(a) and (b) of the Revised Treaty reaffirms, to my mind, that the proper forum for the Applicant in this present dispute would have been the national courts of Dominica.

The State of Jamaica, Mr. Russell, and or members of his entourage, would be the more appropriate claimants in any original jurisdiction proceedings against Dominica in the present matter.

The *Myrie v Barbados* case provided significant clarification of the law on movement of Community Nationals in general. However, further judicial guidance on the movement of Community nationals to provide services, and the extent to which a Contracting Party can rely on the Article 226 exceptions to deny entry of a service supplier of another Contracting Party, would be interesting from a jurisprudential standpoint. It would also provide some level of reassurance to Community persons who provide cross-border services in other CARICOM territories, on the extent to which their entry for provision of a service can be denied, and what recourse they have for protecting their economic interests under the Revised Treaty. This applies not just to performers who have questionable lyrics, but what about a Community National with an alternative lifestyle who wishes to provide a service in another CARICOM territory? Can they be denied entry justifiably on the ground of protecting public morals?

However, it appears unlikely that we will have a chance for any such judicial clarification anytime soon. Media reports suggest that the case brought by Mr. Russell against Dominica might be on the road to being settled, as opposed to being eventually litigated before the CCJ.

Lastly, the Applicant had argued that the Respondent's actions had caused him financial costs and he sought US \$3 million in damages. However, in regards to the Applicant's failure to provide particulars of the calculation of the amount of damages claimed and of how the damages were linked to the Respondent's alleged breach, the Court made reference to its dictum in *Hummingbird Rice Mills Ltd v Suriname and the Caribbean Community* that provision of these particulars is "best practice and of great importance" in proposed Originating Applications.

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