



CONTENTS

| | |
|---------------------------------------|----|
| Message from the Editor | 1 |
| Message from the President | 4 |
| Message from the Language Sub-Editors | 7 |
| French | 7 |
| Martinican Creole | 7 |
| Spanish | 9 |
| Dutch | 11 |
| Papiamento/u | 13 |
| Virgin Islander Sub-editor | 15 |
| CSA Member Highlight | 16 |
| New Books | 18 |
| Graduate Student Corner | 19 |
| Scholarship in Sexualities | 21 |
| Special Announcements | 22 |

The Official Newsletter of the Caribbean Studies Association

MESSAGE FROM THE EDITOR

Well folks this is it! We have arrived at the doorstep of our annual CSA conference. In our last issue before the conference we focus on final preparations. In the Cuba Unplugged segment below we present a guide book to Havana, Cuba which is the A – Z field guide that every tourist to Havana should have in their possession. From the novice to the seasoned traveller, this book is a must!

Ground Transportation is a key we should master in any unknown terrain. See below a link to details about navigation through the streets of Havana Cuba.

Cuba Unplugged A Beginner's Guide to Havana, Cuba



Meagan Sylvester

Retired Florida A&M University professor of Humanities and former CSA President (New Orleans, 2015), Janet DeCosmo, has written "A Beginner's Guide to Havana, Cuba" (2018). It contains useful information, from A to Z, about currency exchange; transportation in town and from the airport; where to find art, music & food (restaurant guide in the Vedado area where CSA will take place); tipping, safety; wifi and more. It is available on Amazon.com and will be available at the CSA conference at a special discount for conference attendees.

Ground Transportation in Cuba

Visit the following link for information on the ground transportation options available at the Havana Jose Marti International Airport (HAV) in Cuba: <http://havana.airportcuba.net/transportation.html>



Janet DeCosmo, Author

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MESSAGE FROM THE EDITOR cont'd

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Meagan Sylvester
Newsletter Editor
Caribbean Studies Association

Español

Bueno amigos esto es todo! Hemos llegado a la puerta de nuestra conferencia anual de CSA. En nuestro último número antes de la conferencia, nos centramos en los preparativos finales. En el segmento Cuba Unplugged a continuación, presentamos una guía para La Habana, Cuba, que es la guía de campo de A - Z que todo viajero a La Habana debe tener en su poder. ¡Desde el principiante hasta el viajero experimentado, este libro es obligatorio!

El transporte terrestre es una clave que debemos dominar en cualquier terreno desconocido. Vea a continuación un enlace a los detalles sobre la navegación a través de los streets de Havana Cuba.

Transporte terrestre en Cuba

Visite el siguiente enlace para obtener información sobre las opciones de transporte terrestre disponibles en el Aeropuerto Internacional Habana José Martí (HAV) en Cuba: <http://havana.airportcuba.net/transportation.html>

Cuba desenchufado

Una guía para principiantes a La Habana, Cuba

Profesor retirado de Humanidades de Florida A & M University y ex presidente de CSA (Nueva Orleans, 2015), Janet DeCosmo, ha escrito "Una guía para principiantes en La Habana, Cuba" (2018). Contiene información útil, de la A a la Z, sobre el cambio de divisas; transporte en la ciudad y desde el aeropuerto; dónde encontrar arte, música y comida (guía de restaurantes en el área del Vedado donde tendrá lugar CSA); propinas, seguridad; wifi y más. Está disponible en Amazon.com y estará disponible en la conferencia de CSA con un descuento especial para los asistentes a la conferencia.

Transporte terrestre en Cuba

Visite el siguiente enlace para obtener información sobre las opciones de transporte terrestre disponibles en el Aeropuerto Internacional Habana José Martí (HAV) en Cuba: <http://havana.airportcuba.net/transportation.html>

MESSAGE FROM THE EDITOR cont'd

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Français

Eh bien les gens c'est ça! Nous sommes arrivés à la porte de notre conférence annuelle de l'ASC. Dans notre dernier numéro avant la conférence, nous nous concentrons sur les derniers préparatifs. Dans le segment Cuba Unplugged ci-dessous, nous présentons un guide à La Havane, Cuba, qui est le guide de terrain de A à Z que chaque touriste à La Havane devrait avoir en sa possession. Du novice au voyageur chevronné, ce livre est un must!

Le transport terrestre est une clé que nous devrions maîtriser dans n'importe quel terrain inconnu. Voir ci-dessous un lien vers les détails sur la navigation dans les rues de La Havane Cuba.

Cuba débranché

Guide du débutant à La Havane, Cuba

Janet DeCosmo, professeure de sciences humaines à la retraite et ancienne présidente de la CSA à l'Université de la Nouvelle-Orléans (2015), a écrit «Guide du débutant à La Havane, Cuba» (2018). Il contient des informations utiles, de A à Z, sur l'échange de devises; le transport en ville et depuis l'aéroport; où trouver de l'art, de la musique et de la nourriture (guide du restaurant dans la région de Vedado où l'ASC aura lieu); basculement, sécurité; wifi et plus. Il est disponible sur Amazon.com et sera disponible à la conférence CSA à un prix spécial pour les participants à la conférence.

Transport terrestre à Cuba

Visitez le lien suivant pour plus d'informations sur les options de transport terrestre disponibles à l'aéroport international José Martí de La Havane (HAV) à Cuba: <http://havana.airportcuba.net/transportation.html>

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MESSAGE FROM THE PRESIDENT



Yolanda Wood

COURSE TO THE CSA-2018

Time has passed. I have in front of me the postcard with which the 43rd was presented. Conference in Nassau, Bahamas. It is like a carrier of messages about the months that will soon add up to a year when they go to Havana, the speakers and participants. That image continues with us, because now it will become the cover of the book-

program of 2018. A photograph of the artist Pepe Menéndez, a figure of the graphic in Cuba with great international recognition, currently director of the design department of the Casa de las Americas, and whose curriculum highlights his work as a teacher and creator of fundamental works of the national graphic universe, as well as his outstanding work in emblematic magazines and books of the country, especially the Editorial Fund of the House, as we familiarly call the institution.

The photographic image of Pepe was a courtesy of the artist, first for the postcard and now for the cover of the book. A beautiful gesture that the Association of Caribbean Studies appreciates, as it is also a work that, in all its color and spirituality, well, taken in Havana, could refer the vibrations of a sensitive range in any of the cities of the Caribbean region, where the popular imagination in the walls of urban dwellings, highlights the active creativity of its people. Thus the precarious environments are made symbolic, not only by the skillful hands that mixed the colors on the surface in an original way, in this case as painter palette in full mix of colors, but also by the way in which certain enigmatic visual signs emerge on the background and a network of electricity cables, telephone and water pipes that complement the visual qualities that are evocative of a place, of a place where spontaneity and shortcomings coexist in the superimpositions and simultaneities of the times in reality.

A whole poetry is discovered in the amalgam, what made the work of cover, a real challenge for the designer Norberto Molina, of the University Publisher, located between the peculiar image of Pepe and the respect to its artistic quality, between the necessary introduction of an extensive typography that documents the conference and the achievement of a balance that informs and at the same time respects the values of the photographic work. The result will

soon be appreciated when they receive at the time of accreditation, the book-program of the 43rd. Conference of the CSA, conducted in all its aspects of editing, composition and design with the courtesy of the publishing house of the University of Havana for which we also thank, as well as for all the translators who made possible the trilingual version of all texts.

To get here, in addition to the careful work done in the Newsletter by Meagan Sylvester, and its team of editors in several languages, who introduced a format change so that you could receive a result of higher quality and interactivity through the media digital. It was also necessary a systematic update and design of the website of the CSA under the direction of Kiah Graham, who with willingness and excellent attention, always showed her desire to collaborate with great professionalism. To all this team of diffusion of the CSA, the most sincere gratitude of the 43rd. Conference in Havana.

Now, in just one month, the banner that called them to CSA-2018 will change through the website. Those images that have been accompanying us all this year with their visual strength of Cuban identity, were a courtesy of another of the greats of contemporary photography in the country, Julio Larramendi, who made available to the Association a sample of his work so that Havana will be deployed throughout its extensive Malecón and for Cuba to appreciate its culture, its universe of beliefs, its traditions and, most importantly, its people ... Thanks to Julio for this image of cubanidad on the web ... and I'm finished, because soon, and by hundreds, the members of the CSA will come to Havana. We wait for you.

*Yolanda Wood
CSA President 2017-18*

MESSAGE FROM THE PRESIDENT cont'd

Español

RUMBO A LA CSA-2018

Ha pasado el tiempo. Tengo delante de mí la postal con la que se presentó la 43ra. Conferencia en Nassau, Bahamas. Es como una portadora de mensajes sobre los meses transcurridos que pronto sumarán un año cuando tomen rumbo a La Habana, los ponentes y participantes. Aquella imagen sigue con nosotros, pues ahora se convertirá en la carátula del libro-programa de 2018. Una fotografía del artista Pepe Menéndez, una figura de la gráfica en Cuba con gran reconocimiento internacional, director actualmente del departamento de diseño de la Casa de las Américas, y en cuyo currículum se destacan sus labores como maestro y creador de obras fundamentales del universo gráfico nacional, así como su también destacada labor en emblemáticas revistas y libros del país, especialmente del Fondo Editorial de la Casa, como familiarmente llamamos a la institución.

La imagen fotográfica de Pepe fue una cortesía del artista, primero para la postal y ahora para la carátula del libro. Un hermoso gesto que la Asociación de Estudios del Caribe agradece, por tratarse además de una obra que, en todo su colorido y espiritualidad, bien que, tomada en La Habana, podría referir las vibraciones de una gama sensible en cualquiera de las ciudades de la región caribe, donde la imaginación popular en los muros de viviendas urbanas, pone en evidencia la activa creatividad de su gente. Así los entornos precarios se hacen simbólicos, no solo por las manos hábiles que mezclaron los colores sobre la superficie de modo original, en este caso como paleta de pintor en plena mezcla de colores, sino por la manera también en que emergen ciertos enigmáticos signos visuales sobre el fondo y unos entramados de cables de electricidad, teléfono y tuberías de agua que complementan las cualidades visuales que resultan evocadoras de un lugar, de un sitio donde la espontaneidad y las carencias conviven en las superposiciones y simultaneidades de los tiempos en la propia realidad.

Toda una poesía se descubre en la amalgama, lo que hizo del trabajo de cubierta, un verdadero reto para el diseñador Norberto Molina, de la Editora Universitaria, situado entre la peculiar imagen de Pepe y el respeto a su calidad artística, entre la necesaria introducción de una tipografía extensa que documenta la conferencia y el logro de un equilibrio que informara y a la vez respetara los valores de la obra fotográfica. El resultado ya pronto lo podrán apreciar cuando reciban en su momento de acreditación, el libro-programa de la 43ra. Conferencia de la CSA, realizado en todos sus aspectos de edición, composición y diseño con la cortesía de la casa editorial

de la Universidad de La Habana para la que va también nuestro agradecimiento, así como para todos los traductores que hicieron posible la versión trilingüe de todos los textos.

Para llegar aquí, además del cuidadoso trabajo realizado en el boletín por Meagan Sylvester, y su equipo de editores en varios idiomas, quienes introdujeron un cambio de formato para que pueda recibir un resultado de mayor calidad e interactividad a través de los medios digitales. También fue necesaria una actualización y diseño sistemático del sitio web de la CSA bajo la dirección de Kiah Graham, quien con buena disposición y excelente atención, siempre mostró su deseo de colaborar con gran profesionalismo. A todo este equipo de difusión de la CSA, la más sincera gratitud de la 43^a. Conferencia en La Habana.

Ya, en solo un mes, cambiará el *banner* que los convocó a la CSA-2018 a través de la página web. Esas imágenes que han estado acompañándonos todo este año con su fuerza visual de identidad cubana, fueron una cortesía de otro de los grandes de la fotografía contemporánea en el país, Julio Larramendi, quien puso a disposición de la Asociación una muestra de su obra para que La Habana se desplegará en todo su extenso Malecón y para que Cuba se aprecie en su cultura, y en su universo de creencias, en sus tradiciones y, lo más importante, con su gente... Gracias a Julio por esta imagen de cubanidad en la web ... y ya termino, porque pronto, y por cientos, vendrán los miembros de la CSA rumbo a La Habana. Los esperamos.

Yolanda Wood
Presidente CSA 2017-18

MESSAGE FROM THE PRESIDENT cont'd

Français

COURS À LA CSA-2018

Le temps est passé. J'ai devant moi la carte postale avec laquelle le 43ème a été présenté. Conférence à Nassau, Bahamas. C'est comme un porteur de messages sur les mois qui s'ajouteront bientôt à une année quand ils iront à La Havane, les orateurs et les participants. Cette image continue avec nous, car maintenant elle deviendra la couverture du livre-programme de 2018. Une photographie de l'artiste Pepe Menéndez, une figure du graphisme à Cuba avec une grande reconnaissance internationale, actuellement directeur du département de design de la Casa de las Américas, et dont le programme met en évidence son travail en tant que professeur et créateur d'œuvres fondamentales de l'univers graphique national, ainsi que son travail exceptionnel dans les magazines emblématiques et les livres dans le pays, en particulier le Fonds éditorial de la maison.

L'image photographique de Pepe était une courtoisie de l'artiste, d'abord pour la carte postale et maintenant pour la couverture du livre. Un beau geste que l'Association des études caribéennes apprécie, car c'est aussi un travail qui, dans toute sa couleur et sa spiritualité, pris à La Havane, pourrait renvoyer les vibrations d'une gamme sensible dans n'importe laquelle des villes du monde. La région des Caraïbes, où l'imagination populaire dans les murs des habitations urbaines, met en évidence la créativité active de ses habitants. Ainsi les environnements précaires sont rendus symboliques, non seulement par les mains habiles qui mélangent les couleurs sur la surface de manière originale, en l'occurrence comme palette de peintre en plein mélange de couleurs, mais aussi par la façon dont certains signes visuels énigmatiques émergent sur le fond et un réseau de câbles électriques, de téléphone et de conduites d'eau qui complètent les qualités visuelles évocatrices d'un lieu, d'un lieu où la spontanéité et les insuffisances coexistent dans les superpositions et les simultanéités de l'époque dans la réalité.

Toute une poésie se découvre dans l'amalgame, ce qui fait le travail de la couverture, un véritable défi pour le designer Norberto Molina, de l'éditeur universitaire, situé entre l'image particulière de Pepe et le respect de sa qualité artistique, entre l'introduction nécessaire d'une typographie extensive qui documente la conférence et la réalisation d'un équilibre qui informe et respecte en même temps les valeurs du travail photographique. Le résultat sera bientôt apprécié quand ils recevront au moment de l'accréditation, le livre-programme du 43ème. Conférence de la CSA, menée dans tous ses aspects de montage, de composition et de design avec la

courtoisie de la maison d'édition de l'Université de La Havane pour laquelle nous remercions également, ainsi que pour tous les traducteurs qui ont rendu possible la version trilingue tous les textes.

Pour arriver ici, en plus du travail soigné fait dans la Newsletter par Meagan Sylvester, et son équipe de rédacteurs en plusieurs langues, qui ont introduit un changement de format pour que vous puissiez recevoir un résultat de meilleure qualité et interactivité à travers les médias numériques. Il fallait aussi une mise à jour et une conception systématiques du site Web de l'ASC sous la direction de Kiah Graham, qui, avec une bonne volonté et une excellente attention, a toujours manifesté son désir de collaborer avec un grand professionnalisme. A toute cette équipe de diffusion du CSA, la plus sincère gratitude du 43ème. Conférence à La Havane.

Maintenant, en un mois seulement, la bannière qui les a appelés à la norme CSA-2018 changera à travers le site Web. Ces images qui ont été qui nous accompagnent tout au long de cette année avec sa force visuelle de l'identité cubaine, ont été avec la permission d'une autre grande photographie contemporaine dans le pays, Julio Larramendi, qui mis à la disposition de l'Association un échantillon de son travail La Havane sera déployée tout au long de son vaste Malecón et pour que Cuba apprécie sa culture, son univers de croyances, ses traditions et, surtout, ses gens ... Merci à Julio pour cette image de cubanidad sur le web ... et j'ai fini, car bientôt, et par centaines, les membres du CSA viendront à La Havane. Nous les attendons.

Yolanda Wood
Président CSA 2017-18

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Français

LA COMMUNAUTÉ JUIVE DE LA BARBADE

Ayant fui l'inquisition et la persécution en Espagne et au Portugal au seizième siècle, les juifs sont venus en Hollande. A cette période, les Hollandais se trouvaient au Brésil où ils sont devenus les rivaux des Espagnols et des Portugais. Cependant, durant l'occupation hollandaise du nord-est du Brésil, de nombreux Juifs séfarades orientaux se sont installés à Recife et ont commencé la culture et le commerce du sucre.

Après l'expulsion des Hollandais du territoire brésilien, les Hollandais d'origine juive ont demandé au colonisateur anglais Oliver Cromwell la permission de s'installer à la Barbade. C'était en 1654 que plusieurs familles juives sont arrivées à la Barbade et se sont installées à Bridgetown. Ils ont acheté du terrain et construit la synagogue de Nidhe Israel. On dit que la synagogue de Nidhe était sous l'égide de la synagogue de Amsterdam. Néanmoins, la synagogue de Bévia à Londres a pris le relais. Ce qu'il faut noter c'est le rôle des Juifs dans le développement de l'industrie sucrière barbadienne. En 1655, Raphaël de Mercado s'est amené avec un plan d'un "type de moulin à sucre bien spécial" qu'il a conçu au moment où il demeurait au Brésil. Les Juifs sont venus avec leur expertise dans la technologie du moulin à vent et de la culture de la canne. Les planteurs barbadiens ont appris d'autres technologies telles que l'usage du fumier et de la bagasse comme combustible pour faire fonctionner l'usine. Ils ont également découvert comment exploiter la canne et éviter l'érosion.

Des rapports ont indiqué qu'il y avait près de 700 Juifs vivaient dans l'île au dix-huitième siècle. Selon l'historien barbadien Dr. Karl Watson, les familles juives résidaient essentiellement dans la rue de Swan que l'on appelait autrefois "la rue juive". En 1831, la synagogue a été détruite par un violent ouragan. Mais, elle a été reconstruite deux ans plus tard. La population juive a commencé à décliner progressivement à cause de l'effondrement de l'économie barbadienne. En 1871, il y avait seulement 71 Juifs qui vivaient dans l'île. Certains ont immigré vers les Etats-Unis alors que d'autres sont morts de choléra. Quelques-uns se sont convertis à l'Anglicanisme. Au milieu des années 20, Edmond Baeza était le seul Juif qui pratiquait encore sa religion. Pendant la Seconde Guerre Mondiale et la terrible période de l'Holocauste, de nombreuses familles juives se sont réfugiées un peu partout dans le monde. Elles sont même venues à la Barbade. En 1948, l'Etat d'Israël a été créé.

Quoique les Juifs soient en minorité à la Barbade, ils ont conservé leur synagogue Nidhe Israel. En 1987, ils l'ont restaurée et en ont

fait un lieu de recueillement pour la communauté juive de la Barbade et les touristes. En décembre 2004, des visiteurs du monde entier ont assisté aux cérémonies qui se sont tenues dans la synagogue dans le but de

commémorer le 350ème anniversaire de la communauté juive à la Barbade. Grâce aux historiens et à la communauté juive, Nidhe Israel est aussi un musée.



Hélène Zamor

Martinican Creole

KOMUNOTÉ JUIV LABABAD

Sé Juif-la chapé enkizisyon épi persékisyón an Espann épi Portugal koté sézièm sièk-la. Yo vini Laoland. Atan tala, sé Olandè-a té Brézil. Yo té rival sé Portuguè épi Espagnòl-la. Pandant otchipasyon holandèz norès Brézil, an lo Juif sérafad orionto vini Recife épi yo koumansé kilti sik-la.

Lé sé Olandè expilsé di téritwa Brézilyen-an, an lo Olandè ki ni antésédan Juif mandé kolonizatè Oliver Cromwel lapermisyón di vini viv Lababad. Sété an 1654 ki anpil fanmi juif rivé adan péyi-a. Yo alé mété kò yo Bridgetown. Yo achté téren épi konstwi synagog Nidhe Israel. Yo di ki sinagog-la té ka dépann di ta Bévia ki té Lond. Mè, nou pou rimatché ki sé Juif-la ni an wòl enpòtan adan endistri sikriyè Lababad. An 1655, Raphaël de Mercado rive épi plan "an moulen sik byen spésyal ki i kréyé lè i té Brézil. Sé Juif-la débatché épi konésans yo an moulen a van épi kilti kann a sik-la. Sé plantè barbadyen-la apran dòt teknoloji. Par egzanp, menyen fimyé épi bagas-la pou fè fièl-la pou izin fonksyoné. Yo jik apran kilti kann épi konbat érozyon.

Ni rapò ki montré ki té ni anviron 700 Juif té ka rété Lababad dizwityèm sièk-la. Daprè istoryen Dr. Karl Watson, fanmi Juif té ka rété surtou an lari Swan ki yo té ka kriyé "Larijuif". An 1831, an gwan syklòn détwi synagog-la. Yo viré konstwi-ï dézan pli ta. Popilasyon juif-la koumansé bésé a kòz di ekonomi-a ki ka pa té bon. An 1871, té ni 71 Juif ki té ka adan péyi-a. ni adan ki alé Lamérik alé ni ki mò di koléra. Ni adan ki vini Anglikan. Pendar mitan ané 20, Edmond Baeza té sèl Juif ki té ka pratiké relijyon-ï. Pandan Dézyenm Guerre Mondial-la épi mové perio olokost-la, anpil fanmi alé toupatou dan lemond. Yo vini Lababad. Koté 1948, éta Israel fini parèt.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Mèm si sé Juif-la an minorité Lababad, yo gadé synagog-yo Nidhe Israel. An 1987, yo restoré-ï épí fè di-ï an koté pou prédie pou komunoté juiv-la épí touris. An Désanm 2004, ni vizitè tout koté vini wè sérémoni ki fet adan synagog-la sétè pou sélébré 350ème anivèsè komunoté juiv Lababad. Sé gras istoryen épí komunoté juiv -la, Nidhe Israel vini an muzé.

English

THE JEWISH COMMUNITY IN BARBADOS

Fleeing inquisition and persecution in Spain and Portugal during the sixteenth century, the Jews came to Holland. At that time, the Dutch were present in Brazil where they became the rivals of both the Spanish and the Portuguese. In the ensuing years, Portuguese expelled the Dutch from the Brazilian territory. However, during the Dutch occupation of the northeastern part of Brazil, many Sephardic Jew immigrants settled in Recife and began to grow and trade sugar. After the expulsion of the Dutch, many Jews sought permission from English colonizer Oliver Cromwell to establish themselves in Barbados. It was in 1654 that several Jewish families came to Barbados and settled in Bridgetown. They purchased land and built the Nidhe Israel Synagogue¹. It was indicated that the Nidhe Israel synagogue was under the jurisdiction of the Amsterdam Synagogue². Nevertheless, the Bevia Synagogue in London took over. Worthy of note is the significant role of the Jews in the development of the Barbadian sugar cane industry. In 1655, Raphaël de Mercado brought with him the plan of a “specialized type of sugar mill” that he designed when he was in Brazil. The Jews came with them their expertise in windmill technology and the growing of the sugar cane. Barbadian planters were introduced to other technologies including manuring, using bagasse as fuel for the factory and cane holding to eliminate erosion.

Records showed that seven hundred Jews were living in the island during the eighteenth century. According to Barbadian historian Dr. Karl Watson, Jewish families were residing particularly in Swan Street in Bridgetown. Most of these immigrants were of Sephardic origins. Formerly, Swan Street was called Jew Street. Dr. Watson mentions that Jewish families had strong community values. In 1831, the synagogue was destroyed by a strong hurricane. But, it was rebuilt two years later. The Jewish population began to decline gradually due to the fall of the Barbadian sugar economy. In 1871, only 71 Jews were living in the island while some of them migrated to the United States, others died from cholera. A few of them converted to Anglicanism. By the mid-1920's, Edmund Baeza was said to be the only one observant Jew was left in Barbados³.

During the Second World War and the horrible Holocaust period, Jewish families traveled various parts of the world and came to Barbados. In 1948, the state of Israel was created and recognized. Although the Jews are in minority in Barbados, they restored their Nidhe Israel Synagogue in 1987. They made it a place for worship for the Jewish community but also for tourists. Thanks to the efforts of the historians and Jewish community, The Nidhe Israel Synagogue has also become a museum.

¹The Scattered of Israel

²See article entitled “Sephardic Jews of Barbados” in Ins and Outs of Barbados. <https://www.nytimes.com/1988/12/11/travel/a-barbados-synagogue-is-reborn.html>

³Ins & Out of Barbados. 2018 Edition. p.226-227

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Español

El primero de mayo, May Day, Día de los Trabajadorxs es celebrado internacionalmente conmemorando las luchas y victorias de la clase trabajadora. En Puerto Rico, como parte del estatus colonial de "Commonwealth", este día no está reconocido oficialmente y se celebra en cambio la versión estadounidense el primer lunes del mes de septiembre. Desde hace varios años, reappropriarse de este día desde el sector de organizaciones civiles y políticas ha sido una forma de insertarse en discusiones a nivel mundial sobre problemas sociales que aquejan la isla. Este primero de mayo, al igual que el año pasado, diversas organizaciones convocaron a un paro general del país. En el contexto de extensas medidas de austeridad que incluyen el cierre de 283 escuelas en los próximos ocho meses, un recorte de varios millones y un significativo aumento en la matrícula a la universidad pública, varios pueblos que continúan sin servicio de electricidad desde Septiembre, la implementación de una reforma laboral que empeora las condiciones de trabajo en general por menores paga, entre muchos otros reclamos; muchas personas se dieron cita en una protesta que paralizó varias de las principales avenidas en la capital del país. La protesta recorrió gran parte de la ruta hasta que fue detenida por el cuerpo policiaco en "La Milla de Oro" el distrito de negocios más importante de San Juan. No solamente fueron desviados y atacados con gases lacrimógenos, los protestantes fueron perseguidos de regreso a sus casas, y muchos arrestados. A pesar de que muchas de estas personas fueron liberadas la misma noche del lunes por no hallar causa para someter cargos, las repercusiones de estos arrestos durarán por muchos años.

En el 2011, en varios reportes a nivel internacional se ha denunciado y discutido la represión policial en Puerto Rico. El New York Times, ACLU y organizaciones de derechos humanos han publicado artículos categorizando la represión y violencia utilizada en contra del cuerpo estudiantil en la huelga de la Universidad de Puerto Rico de 2009 como uno de los usos mas inescrupulosos de violencia en que cientos de estudiantes resultaron heridos. Este pasado 1ero de Mayo, el estado desplegó el cuerpo policial frente a la crisis y la protesta, en la que nuevamente cientos de personas fueron heridas con gases lacrimógenos, macanazos, incluyendo niñxs que se insertaron en la protesta en contra del cierre de escuelas. Desde la diáspora, el 1ero de Mayo fue un día violento y de represión en protestas en diferentes partes del mundo que nos llegó a través de las redes sociales y "live streams" de compañerxs. Pero especialmente en Puerto Rico, en que tanto hemos hablado de la crisis y de las consecuencias del huracán, los eventos del primero de mayo ponen en perspectiva que el desastre estaba mucho antes de huracán, y que el esfuerzo de reconstrucción no vendrá del estado, ni de forma

activa ni con apoyo; contrario a su represión.

English

May First, or May Day is celebrated internationally as the Workers Day, commemorating the fights and accomplishments of the working class through history. However, in Puerto Rico, as part of a colonial "Commonwealth" of the United States, this day is not "officially" recognized and it's a regular work day, celebrating Labor Weekend over the first weekend of September, as the US tradition. Since a couple of years, many civil and political organizations have reclaimed this day as a way to insert discussions about social inequality and the economic crisis of the island to broader issues. This May Day, particularly, called for a shutdown of the commercial and social activities in the island, and for people to go out on the streets and protest. In the context of conservative and austerity measures by the government which include closing 283 schools over the next eight months, a cut in a few million dollars along with an increase in tuition at the University of Puerto Rico, and many towns that are still dealing with the ravaged aftermath of hurricane María that still has many places without electricity, and lastly, an impending labor reform that would worsen the already dire working conditions of many in the island. In this context, thousands of people took the streets, paralyzing traffic and the day in the capital city of San Juan. The protest, which included children, teenagers, college students, and many other sectors moved along the route until the business district, where the police force forced them to return and followed many back to their apartments and houses to arrest them. While most of the people who were arrested were released that night, the terror and the long-term consequences of these arrests will linger for many years.



Dana I. Muniz Pacheco

Back in 2011, many international reports have reported and denounced the forceful repression of the police force against protests in Puerto Rico. Articles from the New York Times, Mother Jones, ACLU and many other sources narrated accounts and reflections on how the police used force against student protesters during the student's strike at the University of Puerto Rico on 2009, in which many students were hurt over the span of the 62 days that the strike lasted. This May Day, the state, mandated by the Overseeing Board established by the US government, deployed police force and arrested key people who led these protests, hurting many on the process, including children who were protesting their schools being

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

closed. From the diaspora in the US, May Day was violent and full of repression in many countries for protests around the world, to which we had access through the many live streams and social media posts. But especially, looking at Puerto Rico, where many were arrested and abused for fighting for a decent life, it puts into perspective yet again that the disaster after the hurricane, was never natural, but had been there long before, and that to reclaim these spaces to rebuild won't come as a given.



Photo by: Ricardo Arduengo



Photo by: Eric Torres

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Dutch

Hulp! Kosmopolitanisme en interventies vanuit een Nederlands-Caribisch post-koloniaal perspectief

Ik kijk op mijn computer naar een aflevering van 'De wereld draait door'. Naast de reguliere gastheer Matthijs van Nieuwkerk is de Nederlands-Antilliaanse rapper Fresku te zien als gastheer. Op het scherm veroordeelt Fresku de passiviteit van de meeste Nederlandse politieke partijen op dat moment wat betreft de Rohingya- Myanmar crisis. Hij appelleert aan een gedeelde kosmopoliete houding en menselijke solidariteit. Volgens hem is het niet "een moslim ding. Als je het mij vraagt is dit iets voor iedereen en is het gewoon een menselijk dilemma eigenlijk". Hij stelt een boycot voor.

De crisis van Myanmar -inderdaad een humanitair dilemma- roept bij mij vragen op wat betreft connectie tussen mensen op verschillende plekken en verantwoordelijkheid ten opzichte van menselijk lijden. Kunnen en zouden Nederlanders stil moeten toekijken terwijl dit afgrijselijke drama zich voltrekt? Door zijn oproep aan de Nederlandse politieke partijen beantwoordt Fresku deze vraag met een duidelijk nee. Zijn opmerking positioneert hem als onderdeel van een grotere gemeenschap die etniciteit en religie overstijgt om solidariteit en connectie op een menselijk niveau te benadrukken. Vanuit dit gezichtspunt treft wat er in Myanmar gebeurt ons direct in de Nederlandse samenleving en Nederlandse politieke partijen zouden dus actie moeten ondernemen.

Deze onderwerpen van menselijke verbintenis en morele verplichting zijn bijzonder relevant met het oog op massa- en sociale media die het lijden van de 'verre' ander nog scherper in het oog brengen. Maar wat voor soorten solidariteit en gedeelde menselijkheid construeren wij als burgers en hoe verhouden deze constructies van gedeelde menselijkheid zich tot oude constructies van behoren (*belonging*) die zowel figuurlijk als letterlijk dichter bij huis geplaatst zijn, zoals de connecties ontstaan door het Nederlands koloniaal verleden?

Toen in 2017 het orkaan Irma met verwoestende gevolgen door het Caribisch gebied trok kreeg het eiland van St Maarten financiële hulp met bepaalde voorwaarden. In het politieke gekrakeel rondom de onderhandelingen sneuvelden de regering van het eiland. Het is niet mijn doel om een vergelijking te trekken tussen deze gebeurtenis en de eerder genoemd afgrijselijke Rohingya crisis, de politieke status van het eiland te bespreken of om in dit korte stuk enig oordeel te vellen over specifieke voorwaarden van hulp

binnen het Koninkrijk.

Mijn doel hier is het stellen dat rampen die 'ergens anders' plaatsvinden, vaak een reactie van morele verplichtingen en interventie oproepen bij burgers in westerse landen. Deze rol aannemen lijkt vanzelfsprekend op menselijk niveau. Het kan echter ook vragen oproepen wat betreft de manier waarop verbondenheid tussen mensen in een plek en de ander wordt geconstrueerd, de constructie van westerse moraliteit en vragen wat betreft het recht op (al dan niet economische) interventies 'ergens anders'. Zoals Paul Gilroy (2005) stelt, de machtsrelaties ingebed in zulke kosmopoliete uitgangspunten kunnen niet wederkerig zijn –zo is het ondenkbaar dat er op aandrang van de bevolking op St Maarten een soortgelijke interventie zou worden gepleegd in Nederland of een ander westerse land.

Het is in deze geglobaliseerde, de-koloniserende maar niet wederkerige context dat Fresku zijn kosmopoliete voorstel naar voren brengt. Zijn vraag naar actie kan zeker als gefundeerd worden gezien, maar vanuit mijn optiek moeten we ook niet aarzelen om in dergelijke gesprekken de geschiedenis van westerse hegemonie mee te nemen en om ook als burgers kritisch te blijven kijken naar ideeën over interventies.

English

Help! Cosmopolitanism and Intervention from a Dutch-Caribbean Postcolonial Perspective

I am on my computer, re-watching an episode of a Dutch talk show called 'De Wereld Draait Door' (The World Keeps on Turning or, The World is Flipping Out). Next to the regular host -white, Dutch-European Matthijs van Nieuwkerk- this particular episode features Afro-Dutch-Caribbean rapper Fresku as a co-host. On screen, Fresku condemns Dutch political parties' apparent lack of investment in the Rohingya- Myanmar crisis and makes an appeal to a Dutch sense of cosmopolitanism and human solidarity: "I think it's a pity that there is only one party asking questions about this, because this is not a 'Muslim thing'. If you ask me, this is something that pertains to everybody and it's actually just a human dilemma". He proposes a boycott.



Guiselle Starink - Martha

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

The Myanmar crisis itself, a humanitarian issue indeed, raises questions concerning a connection to others and a sense of responsibility towards other human beings' suffering. Can (and should) the Dutch simply stand by in the face of human suffering? Through his rebuke of the Dutch political parties, the rapper Fresku expresses a resounding no to these questions. He positions himself as part of a broader human community that supersedes ethnicity and religion to stress on solidarity and a connection on a human level. From this cosmopolitan viewpoint what happens to others in Myanmar is directly linked to an 'us' set in the here and now of Dutch society. Therefore, Dutch political parties should take action within the Dutch House of Representatives.

The issue of human connection and moral obligation to intervene mentioned above is especially relevant at this time in history in which mass communication and social media allow us more than ever to bear witness on an up-close and personal level to atrocities endured by 'others elsewhere'. However, what type of connection and solidarity do we construct with others elsewhere? How do these constructions of a shared human community relate to other, old constructions of belonging and otherness set both physically and figuratively 'closer to home', such as the connections wrought by Dutch colonialism?

When in 2017 hurricane Irma hit the Caribbean, virtually destroying the island of St Maarten, financial help from the Netherlands was subjected to specific governance conditions. The political turmoil around these conditions eventually culminated with the fall of the island's government. To provide some context, in the 21st century Dutch Caribbean islands' status within the Dutch Kingdom is still a source of tension and contention. The process of decolonization that started with the adoption of the statute of the Dutch Kingdom midway 20th century was furthered along with the disbandment of the Dutch Antilles in 2010. However, relations between the ex-colonies and the former colonizer are constantly being tested and power imbalances remain a reality. This became even clearer in the aftermath of hurricane Irma.

It is of course not my intention to attempt a comparison between the scopes of these two crises. Nor do I aim in this short piece to pass judgment on the specific governmental conditions enforced by the Dutch government. My aim here is simply to emphasize that faced with crises 'elsewhere', such as the humanitarian crisis in Myanmar or with consequences of natural disasters such as those of hurricane Irma in the Caribbean, people living in 'the West' have often taken on the moral obligations associated with a cosmopoli-

tan point of view. Taking on this role seems obvious on a humane level. However, it can also bring forth questions concerning the way these human connections with others 'elsewhere' function: how do we as citizens re-construct Western morality and the right to- and manner of intervention 'elsewhere'? As Paul Gilroy (2005) astutely states, the power relations embedded within this type of cosmopolitanism are such that these interventions cannot be reciprocal -it is unthinkable that St Maarten would intervene on Dutch soil or in another Western country.

It is within this globalized, decolonizing, but nonreciprocal context that Fresku makes his passionate, cosmopolitan proposition and includes in it the idea of his and 'our' belonging as human beings to a greater global community. His call for action from the Dutch House may well be justified, but when debating these issues we should not hesitate to also take into account the impact of Western hegemony and the disparity when it comes to western-nonwestern relations. We as citizens in the West should also raise questions such as: Where does intervention start and where does it end? How will these interventions affect (historic) power relations and the agency and sovereignty of others?

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Papiamento/u

For di un otro bista

Un di e faktornan mas fasinante pa ami ora mi bishitá un otro pais ta ku mi ta mira tur kos for di un otro bista. Mi ta paga tinu riba e dinamismonan i patronchinan grandi, pero tambe riba esunan di mas chikí. Mi ta purba komprondé e struktura nobo aki i relaté na mi eksperensiá i konosementu. Mi ta mira similitut i diferensia ku loke mi tin kaba den mi hardín di informashon. Mi ta analisá tur aspekto hopi konsiente i pa un tempu mi ta sintimi ekspektadór den e ambiente nobo aki. Mi ta kana ku wowo hanchu habri, mi ta papia i atende ku hende konsiente. Mi ta analisá.

Pa mi investigashon ya mi tin un tempu kaba na Boneiru. Mi mes a nase na Kòrsou i ta bibando na Hulanda. Mi a yega di bai Boneiru tempu mi tabata mas chikí, pero mi no ta kòrda masha di e eksperensiá aki. Ora mi a baha for di avion e biaha aki, promé kos ku mi a nota ta kon chikí a aeropuerto ta. Den e mes un bista mi a nota, kon trankil e esfera ta. Mi a nota ku e hendenan ta amabel. Tambe mi a nota ku nan ta kombersá ku mes un smack ku yu di Kòrsou.

Loke a kohe mi bista ta ku e habitantenan lokal ta hende trahadó. Pa mi bisa esaki mas 'suave', e hendenan ku ami a topa ku ta parse habitante lokal semper ta trahando òf ta den moveshon. Tambe mi a nota ku tin hopi Hulandes bibando na Boneiru. Tin di nan mi a mira trahando, pero un parti tòg nan moveshon ta mas trankil. Bebiendo algu riba un teras òf landando ku nan yunan den siman.

Un otro punto ku mi a opservá ta ku e supermerkádonan akinan ta sumamente karo. Mi a papia ku algun hende lokal i nan a splikami ku nan ta eksperiensiá esaki como "un habuzu". Den nan mes palabra "e pueblo ta sufri". Nan ta splika ku for di tempu ku a introdusí dolar e preisnan a bira 'sky high'.

Mi a nota tambe naturalmente, ku e habitantenan ta papia Papiamentu ku un aksènt diferente for di aksènt di Kòrsou. Mi tabata konosé e aksento aki kaba, pero ta interesante i agradabel pa tendé kompletamente rondó di bo.

Adishonalmente mi a nota ku e awa nan na Boneiru ta sumamente bunita blou i ku e trankilidat ku ta brota na e país ta lagami disfrutá di nan di un forma único. Mi ta sintimi un persona 'nobo'.

Pues, den korto tempu mi a nota: trankilidat, inigualdat, hende trahadó, naturalesa unikó, historia i kultura. Pero pa ami como hende, loke ta mas balioso, ta ku mi a ekspandé mi konosementu i atrobe haña un mihó komprehension di mundu i humanidad. Tal bes mi ta den mi emoshon i ta mira sierito asuntu muchu suphetivo. Tal

bes mi no a opservá largu suficiente. Pero eseí ta e tragedio. E perspektiva nobo akí no ta keda largu. Na e momentu ku bo kuminsá kompronde e dinamismo di e país nobo aki pokó mas mihó, na momentu ku bo a opservá mas largu, ya bo a kuminsá bira parti di e realidat. Ya bo no tin bista pa detayenan chikí mas manera promé.



Melissa Koeiman

Ami ta purba di gara e momentunan na komienso aki mas mihó posibel. Paso via di e momentu nan aki bo ta kontekstualisá un luga nobo, pero tambe, kompronde bo mes, realidat i bo posishón den mundu mihó. Un desaroyo personal ku no tin Preis. I e bonus ta ku si pa kasualidat bo ta un científiko òf un analisadó, for di e momentu nan aki bo por haña inspirashon pa hasi investigashon sosial ku nos sigur tin mester di dje i ku nunka mundu tin suficiente na dje.

English

From another viewpoint

One of the most fascinating factors to me when visiting another country is that I see everything from another point of view. I pay attention, not only to the big dynamics and patterns taking place around me, but also to the smallest ones. I try to understand this new structure and I try to relate it to my experience and knowledge. I see differences and similarities with what I already have in my information system. I walk around with my eyes wide open. I talk and interact with people consciously. For a while I feel like a spectator in this new environment. I analyze.

I've been visiting Bonaire for a while now for research purposes. I was born on the island of Curaçao and I am currently living in the Netherlands. I have been to Bonaire when I was younger, but I don't remember much of these experiences. This time around when I arrived in Bonaire the first thing I noticed was how small the airport is. At the same moment I noticed how calm the atmosphere is, how friendly the people are, and that they have conversations with the same 'flavour' as the Curaçao people.

What caught my eye was that the local people are working people, or to say this more 'softly': the people that I encountered that

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

seemed like local residents are always working or on the move. I also noted that a lot of Dutch people are living on the island. Some of them I have seen working, but a part of them, their motion are more calm. Casualy drinking something at a terrace or swimming with their kids during the week.

Another point that I have observed was that the grocery stores here are very expensive. I have talked to some local people and they told me that they experience this "as an abuse". In their own words "the people are suffering". They explain that from the time the dollar was introduced the prices turned sky high.

I noticed of course, that the residents speak Papiamentu with a different accent than that of Curaçao. I was already familiar with this accent, but it is amusing to hear it all around you.

Additionaly, I've noticed that the blue color of the sea in Bonaire is spectacular and that calmness of the island lets me enjoy this sea in a very unique way. An unique way that makes me feel 'new'.

Thus, in just little time, I noticed: tranquility, inequality, working people, unique nature, history and culture. But for me as a person what is more valuable is that again I gained knowledge and a better understanding of the world and humanity. Maybe I am in my feelings and see some issues too subjectively. Maybe I have not observed long enough. But this is the tragedy. This new perspective does not stay for long. At the moment you start to understand the dynamic of the new country, at the moment you start to observe for too long, you start becoming one with this reality. And at this moment you do not have eye for the little details anymore like before.

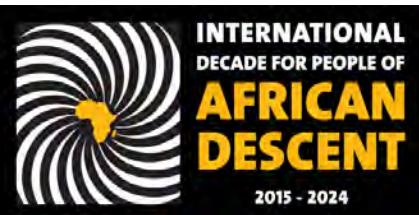
I try to hold on to these moments at the beginning of my visit to a country as good as possible. Because it is through these moments that one contextualizes a new place. It is through these moments, that one gets a better understanding of one's self, reality and one's position in the world. A personal development that has no price. And the bonus is that if you happen to be a scientist or an analyst, from these moments you can get inspiration to do social research that we are truly in need of and that the world will never have enough of.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Virgin Islander Sub-editor

IDPAD, ALD, People's Summit and More in Our VI Caribbean Americas

"The restoration of ancestral memory of positive traditions, quests for freedom, and dignified heritage of Africa and the African Diaspora are shared within the historic journeys of the people and experiences of the Virgin Islands Caribbean Americas. In respect to patriotic ties with and to the historical narrative of the United States of America being highlighted ... from Danish to American rule, this is a time for commemorative and celebratory events honoring, re-educating, empowering, nurturing and remembering African experiences of self-determination, resilience, respect and institutionalization of the exceptional contributions to global civilization, history, developments and multicultural legacies by African ascended people of the Virgin Islands and wider Caribbean Americas...Enacted through Act 5473 of 1989 pursuant to Title 1, Chapter 11, Section 192, General Provisions of the Virgin Islands Code, Virgin Islands African Heritage Week and African Liberation Day are to be annually commemorated during the third week of May and on May 25th respectively."



(VI-US Executive Proclamation 2016) VI-US cultural heritage and sociopolitical observances from 1958-2018 being celebrated during

this year's 60th Anniversary of African Freedom/Liberation Day gives respectful historic tribute to trailblazers of Pan Africanism inclusive of yet not limited to Virgin Islanders Rev. Dr. Edward Wilmot Blyden, Hubert Harrison, Dr. Lezmore Emanuel, Professor Gene K. Emanuel, and others too numerous yet worthy of mention. These

commemorations complement the United Nations' designated International Decade for People of African Descent (IDPAD- January 2015 to December 2024) that promotes "Recognition, Justice and Development."

Academic gatherings, conferences, and related sociopolitical summits are being orga-

nized complementary to African Liberation Day and VI African Heritage Week commemorative observances, within the wider Caribbean region and globally. Movements are supported by "such Pan-Caribbean organizations as the Caribbean Chapter of the International Network In Defense of Humanity (CCINIDH), and the Caribbean Peace Movement...The end result that we envisage is a CARICOM that is suffused with a philosophy and mechanisms of people participation and a CARICOM with a concrete agenda that goes way beyond issues of trade, and that is consciously designed to reconnect with our people's historical struggle to emancipate themselves and to construct a higher reality of cultural, psychological, political, economic, national, regional SOVEREIGNTY and SELF DETERMINATION." (David Comissiong, Clement Payne Movement of Barbados and CCINIDH)



Chenzira Davis Kahina

VI-US African Heritage Week annually commemorates, memorializes, observes and celebrates the origin and humanitarian intentions of African Liberation Day (ALD). ALD has its' roots in the First Conference of Independent African States convened by eight (8) African sovereign nations in 1958 on April 15th as "African Freedom Day." Led by Dr. Kwame Nkrumah (1st President of Ghana), by 1963 32 African Sovereign Nations convened to form the Organization of African Unity (OAU) and designated May 25th as African Liberation Day annually. With Pan African support, Dr. Nkrumah established the All African People's Revolutionary Party (AAPRP) in 1968 which continues to organize. 21st century Pan Africanism, ALD and "African World Community" (Clarke:1994) are the realities of smart growth, smart futures and the Culture of Innovation for the restoration of our shared humanity.

- <https://jamaicapeacecouncil.wordpress.com/2018/04/28/calling-activist-and-civil-society-organisations-to-a-caricom-peoples-summit-concurrent-with-the-caricom-heads-of-governments-summit-in-montego-bay-july-4-6-2018/>
- <https://stcroixsource.com/2016/05/23/senators-observe-african-liberation-week/>
- <https://www.uvi.edu/news/articles/2013/viccc-african-heritage-week.aspx>



CSA MEMBER HIGHLIGHT

Opal Palmer Adisa, Ph. D., multi-genre, gender specialist, cultural activist, is sustained by the oceanic breeze of the Caribbean. Writer of both poetry and prose, playwright/director, professor, Adisa has lectured and read her work throughout the United States, South Africa, Ghana, Nigeria, Kenya, Germany, Spain, France, England and Prague, and has performed in Italy and Bosnia. An award-winning poet and prose writer, Adisa has twenty-two titles to her credit, including the novel, *It Begins With Tears* (1997), that Rick Ayers proclaimed as one of the most motivational works for young adults.

She has been a resident artist in internationally acclaimed residencies such as Arte Studio Ginestrelle (Assis, Italy), El Gouna (Egypt), Sacatar Institute (Brazil) and McColl Center, (North Carolina) and Headlines Center for the Arts (California, USA). Opal Palmer Adisa's work has been reviewed by Ishmael Reed, Al Young, and Alice Walker (*Color Purple*), who described her work as "solid, visceral, important stories written with integrity and love."

Following in the tradition of the African "griot" Opal Palmer Adisa, an accomplished storyteller, commands the mastery and extraordinary talent of storytelling, exemplary of her predecessors. Through her imaginative characterizations of people, places and things, she is able to transport her listeners to the very wonderlands she creates.

Curator and photographer, her photographs have been published and exhibited in the US, Egypt, North Carolina, Brazil and St Croix, USVI.

A gifted diversity/gender trainer, literary critic, and proud mother of three accomplished children, Opal is the former parenting editor and host of KPFA Radio Parenting show in Berkley, California. Columnist for The Graduate Parent for the "Healthy You," website and wrote a bi-monthly poetry column for *The Daily News*, St. Thomas. Adisa has published hundreds of articles on different aspects of parenting, writing and poetry and is currently completing a book on effective parenting.

Now the **University Director of the Institute for Gender and Development Studies, at the University of the West Indies, Mona**, Adisa is the former Distinguished professor of creative writing/literature in the MFA program and the Diversity Studies program at California College of the Arts, where she taught for twenty three years. She has been a visiting professor at several universities including, Stanford University, University of California, Berkeley and University of the Virgin Islands. Her poetry, stories, essays and articles on a wide range of subjects have been collected in over 400 journals, anthologies and other publications, including **Essence Magazine**. She has also conducted workshops in elementary through high school, museums, churches and community centers, as well as in prison and juvenile centers on a range of issues that link creativity with healing, self-esteem building and gender awareness.

Opal Palmer Adisa is a vivacious, motivational speaker who will enthrall and mesmerize you with her words.

PUBLISHED WORKS:

Dance Quadrille, Play Quelbe, children's (forthcoming) 2018

Love's Promise, stories, Plumeria, 2017

Look! A Moko Jumbie, children's, Plumeria, 2016

4-Headed Woman, poetry, Tia Chucha Press, 2013

Incantations & Rites (with devorah major) poetry, 2013

Painting Away Regrets, novel, Peepal Tree Press, 2011

Caribbean Erotic, anthology (co-edited with Donna Aza Weir-Soley), 2010

What a Woman Is, poetry with paintings by Shyam Kamel, 2010

Amour Verdinia, poetry, chapbook, The Literary Leaf/Deconstructed Artichoke Press, 2009



CSA MEMBER HIGHLIGHT cont'd

Conscious Living, poem, chapbook, The Literary Leaf/Deconstructed Artichoke Press, 2009

I Name Me Name (poetry collection), Peepal Tree Press, 2008

Playing Is Our Work, children's, WWWAC Press, 2008

Until Judgment Comes (short story collection), 2006

Eros Muse (poetry and essays), Africa World Press, 2006

Caribbean Passion (poetry collection) Peepal Tree Press, 2004

The Tongue Is a Drum (poetry/jazz CD with devorah major), 2002

Leaf-of-Life (poetry collection) Jukebox Press, 2000

It Begins With Tears (fiction novel) Heinemann, 1997

Tamarind and Mango Women (poetry collection) 1992

Fierce Love (poetry/jazz recording with devorah major), 1992.

Traveling Women (poems with devorah major), 1989

Bake-Face and Other Guava Stories (short story collection), 1986

Pina, The Many-Eyed Fruit (children's book) 1985

Editor:

Interviewing the Caribbean: "Caribbean Life + Olympian Feats, Volume 3 part 2" An online journal, 156 pages, March 2018

Interviewing the Caribbean: "Caribbean Life + Olympian Feats, Volume 3 part 1" An online journal, 156 pages, Winter 2017

Interviewing the Caribbean: "Violence in the Caribbean, Volume 2" an online journal, 169 pages, Spring 2017

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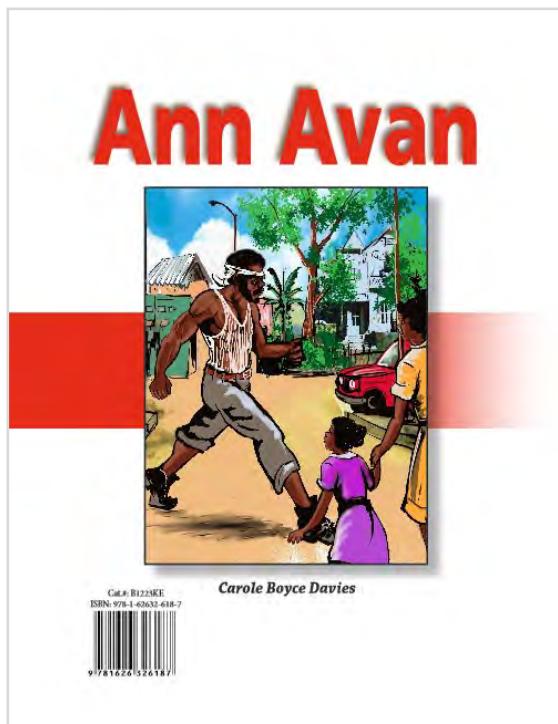
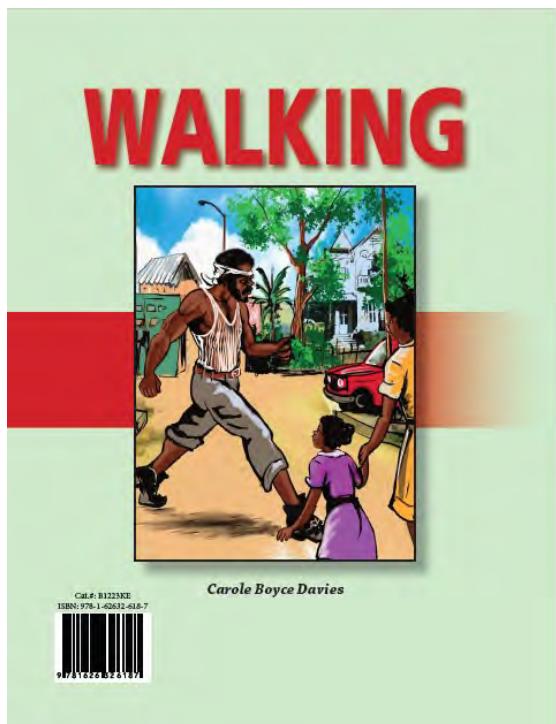
ProudFlesh, Riding The Waves of Caribbean Women, poetry, prose, essays and art, 220 pages, Issue 8, 2013.

The Caribbean Writer: Ayiti/Haiti, Volume 25, journal of poetry, prose, personal narrative, interview and book reviews; translated into French 640 pages, 2011.

The Caribbean Writer, Volume 24, journal of poetry, prose and essays, 420 pages, 2010.

Children's poem anthologies in many collections.

NEW BOOKS



Synopsis

In this sweet coming-of-age tale, Carole Boyce Davies captures the legend of a man on a secret mission to speed walk around his majestic Caribbean island. But is this rapid moving rebel a madman or are we the crazy ones for standing still while life passes by? Is our speed walker a man ahead of his time? Get ready, get set to go on a high speed tour of your favorite Caribbean island, seen through the eyes of a Caribbean girl.

Dalia Flanagan



About the Author

Carole Boyce-Davies is the author of *Caribbean Spaces, Escape Routes from Twilight Zones* (2013) and several other books on African, Caribbean and African Diaspora subjects. Currently a professor at Cornell University, she was born in Trinidad and Tobago and has studied, taught or lectured in the United States, Africa, Brazil, the Caribbean, Europe, Canada, and Asia.

GRADUATE STUDENT CORNER



Keisha Wiel

As I was thinking about what to write for this month's submission, I was initially thinking of writing about the end of the semester blues and what ways we could maybe combat the usually stressful situation. But while I was purposefully enjoying the beautifully warm day here in Philly, I decided to procrastinate

and check the social media feeds. For those who haven't caught up (and hopefully you have by the time of this publication), Junot Díaz has been accused of sexual misconduct by several women. So far this prominently has come from brown and black women who have met him at various events. This includes women who were graduate students, women who were just starting their literary careers, women who were already engrossed in their literary careers but do not have the same notoriety or platform as him, as well as others.

The first one to publicly acknowledge her interaction with Díaz, Zinzi Clemons, detailed her harrowing and highly terrifying experience as a grad student. More stories started to pore out about his troubling pattern of abuse. Not only sexual abuse but also verbal abuse any time a woman dared to challenge him, especially about the rampant misogyny in his works. This does not even include his own personal relationships, in which he alluded to be a result of his own abuse. It was painful to read stories on twitter, Facebook, and various online publications.

For me, the most troubling part is not necessarily that a beloved literary giant is suddenly added to the #MeToo movement or that he used his Dominicaness, his Caribbeanness, to excuse his behavior, but that it is an all too common occurrence amongst women of color, especially for many of us in graduate school who are susceptible to the behavior because we don't want to risk a potential connection for advancement within our respective fields. I may have first heard about this on Twitter but by the afternoon my Facebook timeline was flooded with people who experienced something similar or who knew someone who had similar experiences with Diaz. How many of us have gone to an event on campus or to a conference and have had a professor, or professional in our field, make advances that left us uncomfortable, or in extreme cases, completely traumatized? The fact that we have to go through that, the fact that we have contemplated whether we should speak up

because there are so few of us* is something that we shouldn't have to deal with. It shouldn't just be relegated to gossip amongst graduate students about who did what and who to avoid at conference gatherings or events it should be openly talked about and these people should be held accountable. I guess my final thought is where do we go from here? How do we, as graduate students, many of us of color, combat this behavior. How do we speak up about this without fear? How do we make sure we have a voice?

Español

Mientras pensaba en qué escribir para la presentación de este mes, inicialmente estaba pensando en escribir sobre el final del blues semestral y de qué manera podríamos quizás combatir la situación generalmente estresante. Pero mientras disfrutaba a propósito el hermoso y cálido día aquí en Filadelfia, decidí posponer las cosas y comprobar los medios sociales. Para aquellos que no se han puesto al día (y es de esperar que usted tenga al momento de esta publicación), Junot Díaz ha sido acusado de conducta sexual inapropiada por varias mujeres. Hasta ahora, este lugar ha sido prominentemente de mujeres marrones y negras que lo han conocido en diversos eventos. Esto incluye a mujeres que fueron estudiantes de posgrado, mujeres que apenas comenzaban sus carreras literarias, mujeres que ya estaban absortas en sus carreras literarias pero que no tienen la misma notoriedad o plataforma que él, así como otras.

El primero en reconocer públicamente su interacción con Díaz, Zinzi Clemons, detalló su experiencia angustiosa y aterradora como estudiante de posgrado. Empezaron a surgir más historias sobre su problemático patrón de abuso. No solo abuso sexual, sino también abuso verbal cada vez que una mujer se atrevió a desafiarlo, especialmente sobre la desenfrenada misoginia en sus obras. Esto ni siquiera incluye sus propias relaciones personales, en las cuales aludió como resultado de su propio abuso. Fue doloroso leer historias en Twitter, Facebook y varias publicaciones en línea.

Para mí, la parte más problemática no es necesariamente que un amado gigante literario se agregue repentinamente al movimiento #MeToo o que usó su dominicanidad, su caribeña, para disculpar su comportamiento, pero que es una ocurrencia demasiado común entre las mujeres de color, especialmente para muchos en la escuela de posgrado que son susceptibles al comportamiento porque no queremos arriesgar una conexión potencial para el avance dentro de nuestros respectivos campos. Puede que haya escuchado sobre esto por primera vez en Twitter, pero por la tarde mi línea de tiempo de Facebook se vio inundada de personas que experimentaron algo similar o que conocieron a alguien que tuvo experiencias

GRADUATE STUDENT CORNER cont'd

simplemente ser relegado a los chismes entre los estudiantes de posgrado acerca de quién hizo qué y a quién evitar en las reuniones o eventos de la conferencia, de lo que debería hablarse abiertamente y estas personas deberían rendir cuentas. Supongo que mi último pensamiento es hacia dónde vamos desde aquí? ¿Cómo podemos, como estudiantes graduados, muchos de nosotros de color, combatir este comportamiento? ¿Cómo hablamos de esto sin miedo? ¿Cómo nos aseguramos de que tengamos una voz?

Français

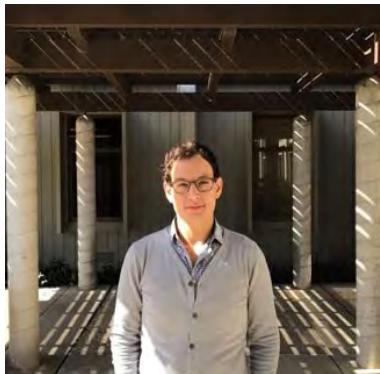
Alors que je réfléchissais à ce qu'il fallait écrire pour la soumission de ce mois-ci, je pensais d'abord à écrire sur la fin du blues semestriel et comment nous pourrions peut-être combattre la situation habituellement stressante. Mais alors que je profitais de la journée magnifiquement chaude ici à Philly, j'ai décidé de remettre à plus tard et vérifier les flux de médias sociaux. Pour ceux qui n'ont pas rattrapé (et j'espère que vous avez au moment de cette publication), Junot Diaz a été accusé d'inconduite sexuelle par plusieurs femmes. Jusqu'à présent, cela a été le cas de femmes brunes et noires qui l'ont rencontré lors de divers événements. Cela inclut les femmes qui étaient des étudiants diplômés, les femmes qui commençaient juste leur carrière littéraire, les femmes qui étaient déjà absorbées dans leur carrière littéraire mais n'ont pas la même notoriété ou plate-forme que lui, ainsi que d'autres.

La première à reconnaître publiquement son interaction avec Diaz, Zinzi Clemmons, a détaillé son expérience poignante et très terrifiante en tant qu'étudiante. Plus d'histoires ont commencé à s'énerver sur son modèle troublant d'abus. Non seulement la violence sexuelle mais aussi la violence verbale chaque fois qu'une femme osait le défier, en particulier à propos de la misogynie rampante dans ses œuvres. Cela n'inclut même pas ses propres relations personnelles, dans lesquelles il a fait allusion à être le résultat de ses propres abus. C'était douloureux de lire des histoires sur Twitter, Facebook et diverses publications en ligne.

Pour moi, la partie la plus troublante n'est pas nécessairement qu'un géant littéraire bien-aimé soit soudainement ajouté au mouvement #MeToo ou qu'il utilise sa Dominicanness, sa caribéité, pour excuser son comportement, mais que c'est un phénomène bien trop courant chez les femmes de la couleur, en particulier pour beaucoup d'étudiants aux cycles supérieurs qui sont sensibles au comportement parce que nous ne voulons pas risquer une connexion potentielle pour l'avancement dans nos domaines respectifs. J'en ai peut-être entendu parler pour la première fois sur Twitter, mais dans l'après-midi, mon calendrier Facebook a été inondé de

gens qui ont vécu quelque chose de similaire ou qui connaissaient quelqu'un qui avait des expériences similaires avec Diaz. Combien d'entre nous sont allés à un événement sur le campus ou à une conférence et ont eu un professeur, ou professionnel dans notre domaine, faire des progrès qui nous ont mis mal à l'aise, ou dans les cas extrêmes, complètement traumatisés? Le fait que nous ayons à passer par là, le fait que nous ayons envisagé de prendre la parole parce que nous sommes si peu nombreux * est une chose à laquelle nous ne devrions pas avoir à faire face. Il ne devrait pas seulement être relégué aux ragots parmi les étudiants des cycles supérieurs au sujet de qui a fait quoi et qui éviter dans les assemblées ou les événements de conférence dont on devrait parler ouvertement et ces gens devraient être tenus responsables. Je suppose que ma dernière pensée est où allons-nous d'ici? Comment pouvons-nous, en tant qu'étudiants diplômés, beaucoup d'entre nous de couleur, combattre ce comportement. Comment pouvons-nous parler de cela sans crainte? Comment pouvons-nous nous assurer que nous avons une voix?

SCHOLARSHIP IN SEXUALITIES



David Tenorio

This new section features topics, themes, and debates related to the scholarship, performance, and critique of sexualities across the Caribbean region. In this section, scholarship is understood in its broader sense, that is, a critical reflection of the ways through sexuality, gender, pleasure and desire impact everyday life. These manifestations of sexuality might, as anthropologist Jafari S. Allen has noted in *!Venceremos? The Erotics of Black Self-making in Cuba* (2011), "reflect our common history of slavery, colonialism, continued racism, and heterosexism" (142). Currently, the status of gay marriage across the Caribbean basin is diverse. The term "buggery," referring to sodomy, remains a criminal punishment in the former British West Indies, including Jamaica, Dominica, Barbados, Saint Lucia, Antigua & Barbuda, among others. Cuba and the Dominican Republic only recognize marriage between opposite-sex couples while for the Caribbean Netherlands and French Antilles same-sex marriage is legal. How to approach such disparities within the legal frameworks of Caribbean countries? More importantly, what does sexuality offer when articulating a critique of current sociocultural scenarios? In other words, what are the intersections between politics, sexualities, bodies, and social formations in the Caribbean? It is paramount to note that a legal framework for sexual citizenship, that is, "notions of positive rights secured by states within an international human rights context" (Allen 118), does not serve as any warranty to ensure the security and welfare of LGBT collectives in such countries.

Within the entanglements of global sociocultural networks, the Caribbean continues to occupy a complex and convoluted place in Western cartographies of desire. For one, the Caribbean has served to propel the wildest imaginations as it has served as a mirror of transference and projection for colonial powers. In that spirit, it is apt to ponder to what extend desire carries a colonial drive in structuring intimacy and affectivity within LGBT collectives, and within the Caribbean as an extension of the Global South. How can we begin to decolonize our beds, our intimate gestures, our affects, and sexual desires in order to articulate more expansive notions of belonging, as modes of an unrehearsed citizenship? Afro-Cuban cultural critic, Alberto Abreu Arcia, in one of his blog entries examines the homophobic sentiment that has accompanied anticolonial

thinking. In particular, Abreu Arcia examines Frantz Fanon's psychoanalytical reading of the absence of Oedipus in the Antilleans. According to Abreu Arcia, Fanon negates same-sex eroticism in the absence of a patriarchal figure. But, the Cuban critic finds in the theater of Maryse Condé a mnemonic archive of homosexual desire that concocts an antidote for what Abreu Arcia calls the "double solitude of Black homosexuals". Similarly, Omise'eke Natasha Tinsley in *Thiefing Sugar* (2010), a monograph of erotic relations between women in the Caribbean, unearths the erotic charges that help build networks of affect while theorizing about sexualities from the Caribbean archive. Going back to my previous question about the decolonization of our affective relations, it is then paramount to stop, wonder and get lost in the queer archives of loss, love and desire, for the stories contained within it, which account for our shared histories of oppression, unlock the possibilities of restructuring our everyday life.

¹ <https://afromodernidades.wordpress.com/2015/10/>

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Cuba
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