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The Official Newsletter of the Caribbean Studies Association



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CSA CONFERENCE ANNOUNCEMENTS CSA Nassau 2017

Culture and Knowledge
Economies: The future of
Caribbean
Development?

Issue: November 2016

MESSAGE FROM THE EDITOR

US Politics, Recovery and Social Inclusion!

History reveals that the English-speaking Caribbean has been on the receiving end of a past which has involved colonialism, decolonisation, Independence for some and the status of being a Republic for a select few. The Franco-phone Caribbean reality sees much of the continuance of French history and culture as dominant in their spaces while the Spanish Caribbean has had a mixed bag of influences with Cuba on the one hand having been a victim of US embargo and economic exclusion as one reality juxtaposed to Puerto Rico with the lived experience of being incorporated within the American fold, albeit estranged at times. The islands of the Dutch Caribbean represent an amalgam of some territories having limited independence while some closely resemble the mores and lifestyles of the Netherlands in their everyday life. For the former Danish West Indies, American culture has already infiltrated their economies and societies given the renaming them of them as the U.S. Virgin Islands. As nations geographically located in the "backyard" of the United States, we are now poised to undertake "new" relations given the changing power dynamics of the US elections. Given the announcement of the President-Elect of the United States, Caribbean people as always will have to find ways of responding and interacting with the hegemonic stance of the United States. Like the rest of the world, we await the strategic manuscript from the new Trump administration and anticipate the impact and meaning for our region.



Meagan Sylvester

The contribution from the CSA President this month focuses on recovery efforts after Hurricane Matthew and points to the way forward for the region by questioning what should be the response to aid and assistance to Caribbean ravaged territories in the wake of natural disasters.

Our Language sub-editors speak to issues of culture and social inclusion in the segments while the graduate student representative challenges our graduate student membership to get involved in the work of the Newsletter by submitting articles and stories for consideration to be published.

Our academic in focus for this month is Dr. Lia T. Bascomb. She hails from the island of Barbados, migrated to the United States in her youth and has produced extensive work on the inter-disciplinary areas of Gender and Sexualities. Read all about her scholarship in our membership highlight segment.

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

As we plan towards our 2017 conference in the Bahamas, we invite you to join us by giving feedback and sharing your perspectives!

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

Nassau, The Bahamas
June 5th-10th 2017
The Call for Papers will be open in October 2017. Stay tuned to the [CSA web site](#) and follow us on [Facebook](#) and [Twitter](#) for updates.

CALL FOR PAPERS

- [Indian Diaspora World Convention 2017](#)
- [15th Annual Africana Studies Symposium](#)
- [Research Call in HAITI](#)
- [2nd CARISCC Postgraduate Conference on Caribbean In/securities and Creativity](#)
- [History of Consumption](#)
- [Beyond Homophobia: Centring LGBT Experiences in the Caribbean](#)

JOB ANNOUNCEMENTS

- [Tenure-Track Assistant Professor of International Studies](#)

On the aftermath of Hurricane Matthew

Just over a month ago, Hurricane Matthew swept through the Caribbean region leaving a trail of destruction as it moved north to the south eastern United States coastline. Haiti was particularly hard hit by the Category 4 storm which caused widespread flooding, displaced an estimated 1.4 million people and taking the lives of some 546 people. Haiti now faces its greatest humanitarian crisis since the devastating 2010 earthquake. While there was no loss of life in the Bahamas, several islands in the archipelago—particularly New Providence, Grand Bahama and Andros—were battered by hurricane force winds, heaving rain, and unprecedented storm surge levels. Bahamian Prime Minister the Right Honorable Perry Christie estimates the cost of recovery efforts to be somewhere in the region of \$600 million. And these figures are on top of the ongoing recovery efforts in the southern Bahamas after the passage of Hurricane Joaquin in October 2015.



Keithley Woolward

The aftermath and recovery efforts in the wake of Hurricane Matthew's passage have exposed a number of major deficiencies in the emergency disaster preparedness system, the viability of regional infrastructure and the ability to properly assess and then finance recovery efforts in the Caribbean. As a case in point, the critical infrastructure damaged 2010 earthquake in Haiti could do little against the onslaught of a Category 4 storm. And in the Bahamas, government officials stopped short of issuing a mandatory evacuation order for persons in either flood zones or who could potentially see storm surge for fear of causing panic. As tides and flood waters rose during the height of the storm Defense Force officers had to be mobilized to evacuate some 200 plus families from their homes. The Bahamas, among the most vulnerable countries in the Americas to the effects of climate change, got to see first what rising ocean levels can and will eventually do.

The most urgent matter facing Caribbean governments and citizens now is twofold: (1) how do we learn from and better prepare for hurricanes and (2) how do we foot the bill for reconstruction and recovery. In Haiti, the recovery effort has made very clear the deep distrust of International Aid Agencies from the United Nations to the International Red cross by the Haitian population. Examples abound of the misappropriation of supposed resources for recovery and the lack of direct engagement with local populations as to their actual needs. In the Bahamas, the government has turned to international funding agencies to borrow the money to finance the national recovery effort. Haiti and the Bahamas are already servicing crippling national debt. What impact then will the accruing of further debt have on these already fragile economies on the one hand, and their fiscal sustainability on the other? And this is to say nothing of the human scares and physical damage to local environments.

As we move forward with the planning of the CSA 2017 conference, I have challenged the Program Co-Chairs to make space for our membership to take up these questions as part of our theme. We intend to reserve a space and a time for some substantive discussions on viable options for disaster preparedness and recovery with local stakeholders in the Bahamas as a catalyst. As you lend your efforts to helping the reconstruction efforts in the places hardest hit by Hurricane Matthew, let us also not abandon the psychic work, and concrete implications of our Caribbean people and islands positioning in "hurricane alley."

Keithley P. Woolward
President, CSA 2016-2017

MESSAGE FROM THE PROGRAM CHAIRS



Guido Rojer, Jr.



Okama Ekpe Brook

We are about to embark on the journey to receive your proposals for review, and cannot contain our excitement any longer. The program co-chairs have been speaking to many of you out there in the field, to get a feeling of what is going on and what we can expect for next years conference in Nassau.

The issue of development is a key factor for the wider Caribbean as we have been always modelling development around the industrial revolution, which is now in decline. The technological and creative industries that have been delivering value have taken over and present an array of opportunities for the Caribbean. We often find that these industries thrive on cultural aspects, an element of our region that still has more opportunity for exposure to the world.

We've spoken extensively on these topics with a few of you, and have received so many insights.

We would like to take this time to thank you for your valued opinions, comments, suggestions and votes of thanks for the work of our predecessors. Our job is not an easy task, but we sure are committed to getting it done, and having a fantastic conference in 2017.

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

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Nouvèl (Martinican French Creole)

BIGUINE ÉPI SPOUGE: AN MENM DESTEN?

BIGUINE AND SPOUGE: SAME DESTINY?

Vil Sen Piè té ni an lo kazino épi kabarè. Vil tala té an vil ansyen ki té ka jwé an wòl esansyèl adan ékonomi épi kilti péyi-a. Avan katrastrof 1902, SenPiè fè bon Biguin. Mizik tal nèt an mitan ventyèm sièk-la. I té ni tanbou Bèlè, triyang épi an chantè. Sé chan-an té parèt asou fòm chantè épi réponsè. Biguin-lan koumansé chanjé. Mizik Biguin Salon té ni violon, piano épi violonsèl. Apwè 1902, Biguin-lan kontinué évolué mè yo baï an lòt non. Yo té ka kriyé Polka.



Hélène Zamor

Pandan ané 50 et 60, diféran styl dévlopé : Béka, Biguin Konbasse, Biguin-lypso épi Kalangé. Fòk di ki sé instruman muzikal té ka chanjé piske premyé Biguin-lan té ni tanbou Bèlè alò ki lé zòt la té ni klarinèt, batri, cow-bells, piano épi banjo. Biguin Béka sé an mizik a senk ou byen sèt tan. Kalangué-a té an mizik a kat tan. Missyé Albert Lirvat ki té an tronbonis gwadloupéyen kréé Biguin Wabap koté lanné 83. Malgré tout evolusyon tala, Biguin-la pèd popilarité-ï fin sé lanné 70 pou ba Zouk la plas-li. Zouk pwan rasin li adan Biguin-la é adan Kadans-lypso, Kadans, Konpa, Salsa épi Soca. Jòdi-a Biguin la pa popilè ankò mé i ka rété adan mémwa gwan moun.

Spouge Babadyen-an sé an mélanj di Ska jamayiken épi Kalypso é sé Missyé Jackie Opel an artis Babadyen ki té viv Jamayik ki vini épi mizik tala. Adan Spouge, nou pé tann cow-bell, sé kuiv-la, guita, saksonfon épi dòt instruman a perskusyon. Ni dé stil Spouge ki dévlopé. Yon yo ka kriyé Raw Spouge et lòt la sé Dragon Spouge. Lé Drayton II ban nou Raw Spouge alò ki Missyé Cassius fè Dragon Spouge-la. Ni dòt group épi dòt artis ki pwodui mizik Spouge. Té ni Wendy Alleyne, Blue Rhythm Combo, Sandpebbles etc... Mé malérèzman, mizik Spoug étènn koï fin sé lanné 70. Missyé Jackie Opel mò an mars 70. Nou ka tann bèl mizik tala sèlamn pou sélébrer aniversè Jackie Opel, fèt lindépandans an novanm épi Jounen éro.

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

Español

Garífunas, símbolo de resistencia e identidad en el Caribe

Garífunas, symbol of resistance and identity in the Caribbean

La historia garífuna se remonta unos tres siglos antes de la conquista europea de América, cuando los grupos caribes comenzaron a desplazarse desde la costa septentrional sudamericana y la cuenca del Orinoco hasta las Antillas pobladas por *arauacos*. De la fusión entre esos dos grupos surgió la sociedad *callinago* que pronto se vio arrinconada en las islas de San Vicente y Dominica ante la conquista y expansión de los Imperios en el Caribe. Es una historia viajera, una amalgama de elementos caribes, africanos y afro-americanos que evolucionaron hacia una cultura compleja y singular. En ella se destacan la lengua, la religión, la alimentación, la música y la danza. Con respecto a su lengua, esta es esencialmente amerindia y diferenciada del caribe-arahuaco por la aportación léxica europea, la fonética de influencia africana y su propia evolución interna.

Los garífunas son el grupo étnico resultante del mestizaje entre indígenas, caribes y africanos esclavizados fugitivos en las Pequeñas Antillas en el siglo XVI. El gentilicio garífuna (*garínagu* en plural), aparece a finales del siglo XVIII, es una derivación de *calinago* (comedores de yuca), que era como los habitantes de las Antillas se autodenominaban y que, luego, fueron llamados *caribes* por los europeos.

Las crónicas viajeras durante el siglo XVIII y XIX refieren que el verdadero nombre de los indígenas caribes era "callinago" (vocablo que proviene de la palabra "callína" o "karína"), nombre original de su lengua. Al producirse esta primera oleada migratoria, el vocablo derivó en "galibana", que se convirtió a "calípona" y luego "garífuna". Más correctamente, los garífunas desde entonces hasta hoy día se llaman a sí mismos en plural como "garínagu". Francesca Gargallo, quien ha elaborado el trabajo más reciente sobre los garífunas, admite que el término "garínagu" no solo se refiere al colectivo étnico o a la lengua, sino también al sentido mismo de "nacionalidad garífuna".

Hasta finales del siglo XVIII, los garífunas permanecieron y prosperaron en San Vicente, donde constituyeron uno de los pocos pueblos negros libres de la región. Desde estas islas los caribes atacaban las posiciones europeas en otros territorios al tiempo que daban refugio, en San Vicente, a esclavos africanos que huían de las plantaciones de las islas



Vilma Diaz Cabrera

vecinas o procedentes de naufragios y rebeliones de barcos negreros. Juan Bosch relata la cruenta guerra del pueblo garífuna en contra del colonialismo francés y británico entre 1763 y 1795. Por más de 30 años llevaron a cabo uno de los primeros ejemplos de resistencia anti-colonial y se registra como una de las primeras resistencias de un pueblo verdaderamente caribeño al colonialismo inglés y francés. Durante ese tiempo, aunque los franceses e ingleses intentaron apoderarse de la isla de San Vicente, estos dirigidos por su máximo héroe, Joseph Satuyé o Chatoayer, considerado un símbolo dentro de la cultura garífuna, resistieron por varios meses hasta que las potencias imperiales lograron trasladarlos por la fuerza a las costas centroamericanas.

Sin embargo, los garífunas deportados a la Isla de Roatán, en la costa caribeña hondureña, se establecieron desde abril de 1797. William Davidson calcula -citando fuentes documentales del periodo- que el número de garífunas arribados a Honduras en 1797 era de unas 2,500 personas entre hombres, mujeres y niños. Desde el nuevo territorio, el pueblo garífuna entró en contacto con otros procesos revolucionarios que se iniciaban en islas y territorios vecinos, por ejemplo, la Revolución Haitiana y la independencia latinoamericana. Sus líderes decretaron la abolición de la esclavitud en la costa centroamericana, bajo rebeldía política, en 1803 y varios miembros acogieron a patriotas haitianos en apoyo a la gesta liberadora de Haití.

A pesar de la invisibilidad a que ha estado sometido el pueblo garífuna, sus aportes culturales: lengua, pintura, artesanía, música, danza y otras manifestaciones, permanecen hoy en varios territorios insulares y continentales del Gran Caribe. La cultura garífuna constituye una de las expresiones culturales caribeñas de herencia africana mejor conservadas de la región. En el 2001, la Organización de las Naciones Unidas para la Ciencia y la Cultura (UNESCO), los declaró "Patrimonio Mundial de la Humanidad".

Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter

Français

BIGUINE ET SPOUGE: UN DESTIN SIMILAIRE?

BIGUINE AND SPOUGE: SAME DESTINY?

La ville de Saint-Pierre regorgeait de casinos et de cabarets, cette ancienne ville était non seulement le poumon économique de la Martinique mais aussi le berceau culturel du pays. Avant sa destruction en 1902 par la montagne Pelée, Saint-Pierre a produit les plus belles Biguines de l'époque.



La Biguine-Bèlè aurait fait son apparition vers la moitié du dix-neuvième siècle. Elle s'accompagnait du tambour Bèlè, d'un triangle et d'un chanteur. Les chants faisaient appel à l'alternance entre le soliste et les répondeurs. Au fil du temps, la Biguine a continué de se métamorphoser. Avant la disparition de Saint-Pierre, la Biguine des Salons s'est imposée. Ce type de musique s'interprétait au piano, violon et au violoncelle. Vingt ans après l'éruption de la Montagne Pelée, la Biguine tenue responsable pour le malheur de Saint-Pierre ressurgit à Fort-de-France où elle a pris le nom de Polka. L'accompagnement musical de la Biguine des années 20 et 30 ne se limitait plus au tambour Bèlè. Avec le jazz de la Nouvelle Orléans, le banjo, le violon, la batterie, la clarinette et le trombone ont fait également leur entrée dans la Biguine.

Pendant les années 60 et 70, la Biguine a fusionné avec d'autres genres musicaux qui étaient à la mode. De ces fusions sont nées la Biguine Konbasse, la Biguine-lypso, la Biguine Wabap et le Kalangué. C'était la mesure qui changeait le plus souvent. Par exemple, la Kalangué était en 4 temps. Pour créer la Biguine Wabap, le célèbre tromboniste guadeloupéen Albert Lirvat a emprunté éléments de Jazz. Au début des années quatre-vingts, Lirvat a inventé la Biguine Béka qui est une Biguine à 5 ou 7 temps. Malgré une telle évolution, la Biguine est tombée en désuétude pour céder la place à la Cadence-lypso, à la Cadence au Disco, au Konpa, à la Salsa puis au Zouk. La Biguine a contribué au développement du Zouk.

Cette musique à deux temps a non seulement pris ses racines dans la Biguine mais aussi dans la Cadence et le Konpa. Même si la Biguine n'est plus la musique nationale de la Martinique, elle reste encore gravée dans la mémoire des anciennes générations.

Vers les années soixante, un mélange de Ska jamaïcain et de Calypso a vu le jour en Jamaïque. À cette époque, Jackie Opel, un musicien barbadien résidant en Jamaïque, a créé son style. Le Spouge s'accompagnait de la basse, des cow-bell, du saxophone, des cuivres et d'une batterie et d'autres instruments à percussion. Deux types de Spouge étaient populaires pendant les années 70. Il s'agit alors du Raw Spouge et du Dragon Spouge. D'après Professor Curwen Best, les Drayton II étaient les pionniers du Raw Spouge alors que Cassius Clay a lancé le Dragon Spouge. D'autres artistes et groupes tels que les Troubadours, Wendy Alleyne, Blue Rhythm Combo, Sandpebbles ont produit du Spouge. À la fin des années 70, le Spouge s'est éteint après deux décennies de gloire. Aujourd'hui, on l'entend seulement pour rendre hommage au défunt Jackie Opel ou célébrer la journée des héros et l'Indépendance.

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

Dutch

Regels zijn regels?

Rules are rules?

Op 26 september, de verkiezingsdag van Sint Maarten, gaf de (interim) premier William Marlin een interview. Hij is ontevreden over het verloop van de verkiezingen: de partijen zouden, bij verordening van de minister van justitie, geen campagne meer voeren op de verkiezingsdag – en toch zag hij bij stembureaus grote groepen mensen in de kleuren van de partij. Dit, zo zei hij, kan mensen het gevoel geven op die partij te moeten stemmen omdat ze zich geïntimideerd voelen. De regels waren nu juist veranderd, zodat dit niet meer kon gebeuren. Alleen nu was er iets mis. Hij speelde zelf volgens de nieuwe regels maar anderen niet.



Jordi Halfman

De verkiezingen waren nodig omdat het kabinet een jaar eerder gevallen was vanwege *shipjumping*: parlementariërs verlieten de fractie -gingen een ander spel spelen- waardoor de coalitiemeerderheid van het kabinet wegviel. In die tijd speelde ik ook vaak spelletjes, meestal met mijn buurjongetje van 7, Billy. Bijvoorbeeld boter-kaas-en-eieren. We tekenden kruisjes en rondjes in netjes getekende veldjes, volgens regels die wij allebei kenden. Al snel bleek echter dat Billy volgens deze regels niet kon winnen. Hij tekende een extra hokje aan het speelveld zodat hij toch drie op een rij had. Even later zei hij: 'I can do two times now'. En hij won weer door twee kruisjes achter elkaar te tekenen.

Kwartetten kende Billy niet, dus ik legde hem de regels uit. Echter, toen ik spel na spel won, vond Billy dat ik hem de regels niet eerlijk had uitgelegd. En ik veranderde ze ook steeds. 'You cheat! We play something else!' Met een oud speelbord, aangevuld met afgekeurde casino munten en een dobbelsteen, maakten Billy en ik ons eigen spel. 'So, we start here?' voeg ik Billy. 'Met 1 of met 2 pionnen?' Voor elk rood vakje bedachten we een opdracht. 'Bij nummer 7 moet je een liedje zingen' bepaalt Billy. 'Of kukelen als een kip.

Het geluk is met Billy. Hij gaat veel sneller dan ik en hij moet hard lachen als ik weer 1 gooi. Hij is al bijna bij het eindpunt wanneer hij op vakje 44 komt: terug naar af. Hij telt de stapjes nog een keer. Ja, hij komt echt op 44. Billy vraagt me de regels nog een keer voor te lezen. Hij moet echt terug naar start. Billy kijkt naar mij, schuift zijn pion een paar plaatsen opzij en gooit de dobbelsteen opnieuw.

Zo leerde ik, van Billy en van politici, de belangrijkste regel van samen spelen en van samen leven op Sint Maarten: iedere regel kan op elk moment vervangen worden door een andere. Sinds 10-10-10 maakt de politieke elite op Sint Maarten een eigen spel, veelal met onderdelen die ze 'cadeau' kregen van het koloniaal verleden. Soms levert dat frustratie en onenigheid op. Maar, net als Billy, genieten veel spelers van het spel, vooral als ze winnen. En bij verlies kunnen zowel het speelveld als de toegestane bewegingen veranderen. Marlin sprak zich uit tegen 'vals spelen'. En toch ging hij direct met die oneerlijk spelende partij aan de slag toen hij met hen samen een meerderheid kon vormen. Want regels zijn ook maar regels en 'schuiven' is soms nodig om het einddoel te halen.

Jordi Halfman
Dutch Language Sub-editor
CSA Newsletter

Papiamento

Siman di investigacion y documentacion tocante Ingles Crioyo na Aruba hunto cu Prof Hubert Devonish y investigado Julian Hylton Chambers di Universidad di West Indies Jamaica

Research and documentation week about English Creole in Aruba together with Prof Hubert Devonish and researcher Julian Hylton Chambers of the University of the West Indies

Den luna di juli 2016 IPA (Instituto Pedagógico Arubano) y su Centro di Investigacion y Desaroyo di Enseñansa (CIDE) den colaboracion cu UNOCA a organisa un siman di investigacion tocante Ingles Crioyo na Aruba. Aruba, mescos cu e otro islanan di ABC (Caribe Hulandes), ta conoci pa su (nan) multilingualismo unda ta celebra e habilidad pa comunica den e idiomaan Papiamento, Hulandes, Ingles y Spaño. Hopi biaha no ta para keto na e hecho cu di e 8% di e poblacion (segun CBS) cu ta papia 'Ingles' na Aruba como idioma materno, en realidad ta papiado di locual investigado di linguistica ta yama 'Ingles Crioyo' (English based Creole). Den practica ta 'codeswitch' entre e variantenan (Ingles internacional/comun y Ingles Crioyo) continuamente. Hopi biaha no ta consciente di esaki.



Gregory Richardson

Durante e siman di documentacion Professor di linguistica Hubert Devonish di University of West Indies (UWI Jamaica) hunto cu investigado, Julian Chambers y miembronan di comunidad a colabora pa documenta parti di e historia, gramatica y vocabulario di e Ingles Crioyo unico di Aruba conoci den comunidad como *San Nicolas English/ Sani English/ We English/Village Talk/ Caribbean English* etc. Professor Devonish ta un di e exportonan grandi den e area aki y a publica varios articulo y buki tocante Jamaican Creole. E tambe ta e desaroyador y investigado principal di un programa bilingual den scolnan basico na Jamaica. Durante e siman a tene diferente encuentro y a combersa cu diferente persona y grupo clave den comunidad tocante e topico. A saca afo cu e comunidad ta haya e idioma aki un parti importante di e herencia inmaterial di Aruba y cu mester preserve door di documenta esaki y pa medio di su uzo. Basa riba e contribucion di comunidad sosteni pa literatura y documentacion audiovisual, a produci un publicacion inicial den forma di un E-Book titula THE ENGLISH CREOLE OF ARUBA: A COMMUNITY-BASED DESCRIPTION OF THE SAN NICOLAS VARIETY. Por download e documento aki via <https://www.academia.edu/>



Danish-American-Caribbean Perspective

Virgin Islands Historic Observances and Cultural Commemorations in November

In the Virgin Islands of the United States of America aka "USVI" or "VI", the month of November is host to multiple historic observances and cultural commemorations designated by legislative and executive branches of government oftentimes with support of civil society organizations. Most of these official designations, celebrations and commemorations integrate Caribbean, American, Danish, Eurasian, Afrakan and Indigenous culture, heritage, and social affairs that influence or are impacted by contemporary popular cultures within the VI with links to our global community.



Chenzira Davis Kahina

On shared lands and waters of the VI Government and the National Park Service, in Salt River Bay, St. Croix, VI, another historic heritage narrative is the historic *Cape of Arrows Encounter* and "landing" of Christophe Colon aka Columbus on November 14th, 1493. Annual observances, re-enactments and related cultural heritage education initiatives provide context to other November seasonal "holidays" impacting the VI, Danish, American, Afrakan and Indigenous legacies of this region.

Since 1999, the VI Legislative Act#6285 designates the annual recognition and commemoration of the *St. John Slave Revolt of 1733*. <http://legvi.org/vilegsearch/ShowPDF.aspx?num=6285&type=Act> . This act includes the observation of November 23rd as *Virgin Islands Freedom Fighters Day* in historic observance of that "rebellion" and revolutionary movement of enslaved Afrakans demanding freedom, liberation and their own nation in the Caribbean. The *Virgin Islands Caribbean Cultural Center* (VICCC) at the *University of the Virgin Islands* collaboratively partners with VI executive and legislative branch representatives for annual proclamations, educational programming, and proactive community engagement.

Since 1999, the United Nations' has designated November 25th annually as the *International Day for the Elimination of Violence Against Women*. This is in commemoration of the sacrifices of the infamous revolutionary *Mirabel Sisters* of the Dominican Republic executed by the Trujillo Administration in 1960. From 1981 to present female activists observe this day as a day against violence and women's solidarity. <http://www.un.org/en/events/endviolenceday/>

Since 2015, the VI Legislative Act #7771 annually designates November as David Hamilton Jackson Month in respect to this great labor leader, judge, journalist and native son of the Virgin Islands. <http://legvi.org/vilegsearch/ShowPDF.aspx?num=7771&type=Act> . On November 1st.1915, the Honorable D. Hamilton Jackson published the first free press newspaper in the Danish West Indies (former name of the VI). November 1st is the annual local VI holiday in observance of "Liberty Day" with commemorative activities throughout the VI especially on St. Croix—the island of D. Hamilton Jackson's birth.

March 31st, 2017 will mark 100 years since the historic purchase and transfer of the Danish West Indies by the United States of America from the Kingdom of Denmark. In 2010, the VI Legislative Act#7157 designated the creation of the Virgin Islands Transfer Centennial Commission (VITCC) to "commemorate and celebrate" this historic event. <http://legvi.org/vilegsearch/ShowPDF.aspx?num=7157&type=Act> Hence, several events are being organized by governmental and non-governmental civil society organizations to observe, commemorate and recognize the realities of this first centennial. <http://www.vitransfercentennial.org/> In 2016, the VI is a non-incorporated non self-governing territory of the USA. Simultaneously, as VI Centennial commemorative and celebratory events are being organized there are historic and empowering events focusing on the quest for self-determination, decolonization and reparatory justice. <http://aphj2sd.com/>

May these VI historic observances and cultural commemorations annually highlighted in November alongside their links throughout the Caribbean Americas contribute to the restoration of humanity, heritage education programming, and global unity.

Shared in Culture, Heritage, Education and Spirituality...HEAL365...CDK

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

GRADUATE STUDENT CORNER

The Importance of Intergenerational Learning

This month I wanted to share with you all a short excerpt of the conversation from the CSA Executive meeting this past September. As a long standing member of the CSA I believe that one of the greatest strengths of the organization is the space we create for interdisciplinary, cross cultural, transnational, and intergenerational learning. While there's a great pressure on academics and their institutions to 'professionalize' - including an increase in efficiency and production, but we all know that education takes time. And in that vein, I believe that the

intergenerational space and collaborative possibilities created by the Caribbean Studies Association is a unique and important outlet for the region in particular, and education in general.

We need to make sure that we respect the culture of the organization. We need to be mindful of our senior scholars and we need their knowledge to be guided in the way that the program is developed. It is important for those working on the CSA executive to always remain mindful of the culture of the organization. While CSA is a leading academic organization in the region, it also has the goals and values of a community organization. One of these values is respecting and centralizing the variety of knowledge our members bring. This includes making space for new and emerging scholars - be they undergraduate students, graduate students or establishing themselves as professors. But it also includes holding our longstanding members in great esteem, with a particular respect and value being placed on our older members. Many of these members have been with the CSA for the majority of its existence and have shaped the very core of the organization. It's important to hold space for the rich learning potential of intergenerational exchanges and for the executive, including the program chairs, to initiate the celebration of our longest standing membership.



Lauren Pragg

If any faculty, community members, artists or independent scholars wish to write a short piece for an upcoming column to offer guidance, questions or information to the graduate students of our association, please contact me at lpragg@yorku.ca - thank you.

Lauren Pragg
Graduate Student Representative
CSA 2015-2017

CSA MEMBER HIGHLIGHT



Lia T. Bascomb

Lia T. Bascomb is currently an Assistant Professor of African American Studies, and affiliated with the Institute for Women's, Gender, and Sexuality Studies and the Center for Latin American and Latino Studies at Georgia State University. She is trained as an interdisciplinary black studies scholar with emphases in diaspora theory, visual culture, performance studies, gender and sexuality, and literature. Born to Barbadian immigrants in the U.S., she moved throughout the States before beginning her studies at Yale University. There she concentrated in African Diaspora Studies with Hazel Carby as her advisor. She went on to the African Diaspora Ph.D. program at UC-Berkeley where she worked with Leigh Raiford, Brandi Catanese, Laura Pérez, and Nadia Ellis. Her scholarly interests focus on representations and performances of nation, gender, and sexuality across the African diaspora with an emphasis on the Anglophone Caribbean. She has published in journals such as *Meridians*, *Souls*, *Palimpsest*, and the *Black Scholar*. Her first book manuscript, tentatively titled *In Plenty and In Time of Need: Popular Culture and the Remapping of Barbadian Identity*, is currently under review with the Critical Caribbean Series at Rutgers University Press. She is currently working on her next book project, *Finding Home, Repeated Longings*.

NEW BOOKS

CARIBBEAN BOOK CORNER (WHAT YOU READING?)

Eric Walrond. *A Life in the Harlem Renaissance and the Transatlantic Caribbean*. James Davis.

New York: Columbia University Press, 2015. 411 pp.

This is a wonderfully readable book in eleven chapters, an introduction and a postscript which covers the length and breadth of Eric Walrond's biographical and literary life. The introduction appropriately titled "A Harlem Story, A Diaspora Story" sets the tone by indicating the Caribbean community which developed as a result of the "great migration." Part literary analysis, part historical recovery, part biography, this is a worthy addition to a growing library of materials on the transatlantic Caribbean. Davis reveals Walrond as a writer beyond *Tropic Death* (1926) with a wide range of essays, articles, short stories.



What is striking about Walrond is his multiple intra and outer Caribbean migrations: Born in Guyana 1898 of Barbadian parents, his family moves back to Barbados when he was eight and then to Panama where he spent his teenage years and then to Harlem as a young man in his twenties. Because the span of his life in Harlem (1918-1923) coincides with the arrival of Marcus Garvey, he was able to be a part of the developments of Garveyism, and even to write for the *Negro World*, though he ends up rejecting "race first" ideology. Walrond subsequently edited a special edition on the Caribbean of *Opportunity* magazine where he worked as a business manager. Significantly he is included in the classic Harlem Renaissance collection *The New Negro* (1925) with one of his famous Panama stories "The Palm Porch." Leaving Harlem in 1928, his travels take him through the Caribbean with time spent again in Panama, St. Thomas, Barbados, Dominican Republic and Haiti, before arriving in London. He hangs out in Paris for a year. Interestingly, though he was positioned to see the beginnings of and therefore be part of the major migration of Caribbeans to London, following the 1948 Windrush arrival, he is not indicated as participating significantly with the Caribbean community. Walrond lives an alienated life in self-imposed exile, in rural England.

With a life in England mired by the financial insecurities of writers who, before the Lamming generation, and in that difficult pre-World War II and its aftermath, tried to live from their writing, he dies as a “lonely Londoner” in 1966.

An interesting bit of information is that Walrond was the father of Lucille Mathurin-Mair one of the major figures in the development of Caribbean women’s history and Caribbean feminism and the author of *The Rebel Woman in the British West Indies during Slavery* (1995).

So time to read again about Eric Walrond who belongs to Caribbean discourse in several different ways.

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