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Please join CSA if you are not a member or if you have not paid your dues for 2015. You may also make a donation to CSA - all donations go directly to our programs.

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CSA Statement on the Denaturalization and Deportation of Dominicans of Haitian Descent

The Caribbean Studies Association unequivocally condemns the denaturalization and deportation of Dominicans of Haitian Descent from the Dominican Republic. We regard this as a distinct violation of their human rights, a dis-regard for human dignity and an absolute travesty against the history and meaning of Caribbean community. We ask all international institutions to intervene to pre-empt this tragedy in the making.

As the executive council of the CSA,

Issue: July 2015

MESSAGE FROM THE PRESIDENT

NECESSARY CONNECTIONS IN "CARIBBEAN GLOBAL MOVEMENTS"

We are in a period in which our 2016 conference theme "Caribbean Global Movements" attains additional meaning and importance. While our sub-theme, is "People, Ideas, Culture, Arts for Economic Sustainability," we are well aware that global movements and connections are not only social and cultural, but generated by what Stuart Hall referred to as the negative underside of diaspora – enslavement and



Carole Boyce-Davies

terror for example. The racial terrorism of the killing of nine black people in the historic Mother Emanuel AME Church in Charleston, South Carolina is one of those clear historical landmarks that gives us renewed reality checks even as we advance into more advanced modes of human interaction. Denmark Vesey was without a doubt influenced by the Haitian Revolution (1791-1804) as he organized a major revolt to liberate enslaved Africans and sail to the first Black Republic, Haiti, where he obviously knew that all formerly enslaved peoples who entered its shores would be free. Indeed while, we understand the iconic meaning of the North as a destination for those seeking refuge from enslavement, Haiti also had that significance further south – the Caribbean this time.

Thus it is an amazingly tragic turn of events that the Dominican Republic's decision to execute orders of deportation, denaturalization and denationalization of Haitians living in the DR occupied a similar time and space as the Charleston Massacre has ushered in a new wave of violence against Haitians in the DR. The necessary connections must be made continuously. CSA held its last conference in New Orleans a city which still resonates with the history, culture and experience of the Caribbean, from Black Indian, Skull and Bones, and Baby Doll maskerade costumes in street parades, to architecture and a history of French creole and African infusions in carnival all whilst being a U.S. state. The Louisiana Purchase was made possible because of the defeat of Napoleon in the Haitian Revolution. And additionally, waves of migrations of African peoples between Louisiana and Haiti have taken place over the decades, again underlining one aspect of our theme of "Caribbean Global Movements." A visit to Cap Haitien reveals architecture that one sees in New Orleans.

Last week I visited the village of Lopinot in the

which is the primary association for scholars and practitioners working on the Caribbean Region, we represent over 1100 members. As a body, we stand firmly against the human rights violations against persons of Haitian Descent in the DR. We denounce the Dominican Republic's Constitutional Tribunal Ruling 168-13 and the change of citizenship policy in September 2013, which stripped the citizenship rights of Dominicans born to Haitian immigrants as far back as 1929, as well as Law 169-14 that passed in May 2014, which established requirements and rules for naturalization of people born in the DR to undocumented migrants.

» [CLICK HERE to read more](#)

CSA Retrospective – 40 Years in the Making

I attended my first Caribbean Studies Association (CSA) conference in Castries, St. Lucia in January 1976. The occasion was memorable for the lack of seriousness and poor attendance at



panels: there were more people in the water at the beach hotel than were in attendance at panels. I remember the late Jan Carew's inimitable sardonic style with its GQ Magazine flair more than anything else about CSA 1976. I did not intend to participate in future CSA conferences until I was convinced by a Howard University colleague to present a paper at his panel on Caribbean international migration at CSA 1979 in Fort de France, Martinique. Fort de France was my first visit to a French-speaking Caribbean country. CSA 1979 was a significant qualitative improvement over CSA 1976 with reference to organization, professionalism and academic seriousness of conferees.

In my eighth year as an active member I was encouraged to stand for election to the CSA Executive Council. I was elected to the Executive Council on my second try in 1987-88. I ran for vice president in 1992-93 and won with Jacqueline Braveboy-Wagner as president. I served as CSA president in 1993-94, when we took the Nineteenth Annual CSA Conference to Merida, Yucatan, Mexico.

» [CLICK HERE to read more](#)

Graduate and Undergraduate Activities at the 40th Annual Conference of the Caribbean Studies Association, Hilton Riverside Hotel, New Orleans, 25-29th May 2015

The Caribbean Studies Association is renowned for its Graduate Student Mentoring program. The 2015 Annual Conference held in New Orleans, LA once again included a full program, this year opening up activities to formally include undergraduate students, following a pilot scheme during the 2014 Conference held in Merida, Mexico.

» [CLICK HERE to read more](#)

The 2015 Black Press

Northern Range in Trinidad for a "Pan in the Country" event. In the village, which one gets through a circuitous road journey up to a clearing in the mountains, one can still visit historical landmarks indicating how the village got its name. Count Lopinot had lived in Haiti but fled following the Haitian Revolution, taking 100 of his "loyal slaves" with him to New Orleans and then was given over 400 acres of land by the British for agricultural cultivation in a village that still carries his name: Lopinot. On the grounds of what was his residence still stands a jail in which "not-so-loyal" Africans were incarcerated.

Brittany Newsome, known as the young woman who climbed a flag pole and took down the Confederate Flag at the Charleston State Capitol on Sunday June 28th, 2016, made the connections in her first statement after her heroic action: "I removed the flag not only in defiance of those who enslaved my ancestors in the southern United States, but also in defiance of the oppression that continues against black people globally in 2015, including the ongoing ethnic cleansing in the Dominican Republic."

The CSA Executive Council has created its own statement on the deportation and denaturalization of Haitians in the Dominican Republic. We are pleased to stand on the side of justice. Indeed we could not plan to host a conference in Haiti next year and not make it clear that we condemn this ongoing injustice against the Haitian People in what is essentially their island home...the entire island named by the indigenous peoples as Ayiti – Land of High Mountains.

Carole Boyce-Davies
President, CSA-2015-2016

MESSAGE FROM THE VICE PRESIDENT

"Public Policy and Activism"

In response to the human right crisis unfolding on the island shared by Haiti and the Dominican Republic, the Executive Council of the CSA issued a statement which "unequivocally condemns the denaturalization of Dominicans of Haitian

Descent from the Dominican Republic." The CSA, along with many other regional and international organizations, have raised concern and expressed alarm at the "distinct violation of human rights" and the obvious "dis-regard for [the] dignity" of these Dominican citizens. The Organization of American States (OAS) has indicated that it will send a delegation to monitor the situation on the ground including the verification of reports of forced expulsions at the Haitian-Dominican border.

Meanwhile CARICOM and its Guyana based Secretariat have been accused of being slow in their response to the impending humanitarian crisis: while the Secretariat issued a statement after June 15th the sitting Chair of CARICOM Prime Minister of the Bahamas Perry Christie did not. Indeed, of the 15 member CARICOM heads of state only Prime Minister Roosevelt Skerit of Dominica—incoming CARICOM Chair and current Chair of the Organization of Eastern Caribbean States(OECS)—and St. Kitts-Nevis Prime Minister Dr. Timothy Harris condemned the Dominican Republic's decision to deport persons of Haitian descent.

The current crisis requires action and leadership to



Keithley Woolward

Columnist McClaurin gets Front page

Dr. Irma McClaurin received the Insight News First Place, National Column Writing Award given by the National Newspaper Publishers Association on behalf of its members and the Black Press of America.

» [CLICK HERE to read a sample article](#)

plot the way forward and the Caribbean Studies Association should be a key stakeholder in these debates. And while it is true that the tepid regional response can be read as a failure of Caribbean political leadership and governance there is an opportunity for the articulation of deep, thoughtful and substantive policy changes around issues of Caribbean migration, anti-immigration sentiment and laws, citizenship rights.

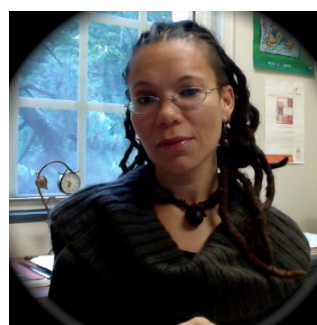
In recent years there has been a movement among our membership to see the organization have a greater impact on policy and activism within the Caribbean region. Article VIII of the CSA Constitution provides for the creation of Working Groups from the general membership around “specific areas on interest, objectives and activities.” I want to take this opportunity to encourage you to indicate your interest in the formation of a Public Policy and Advocacy Working Group (vice.president@caribbeanstudiesassociation.org). It is time for the CSA to leverage the intellectual capital of the organization to not just study the Caribbean but to effect meaningful and substantive change.

Keithley Woolward
Vice President, CSA-2015-2016

MESSAGE FROM THE PROGRAM CHAIRS



Marie-Jose Nzengou-Tayo



Angelique V. Nixon

CSA 2016 Program Chairs Report

We are very pleased to report that the planning for the 41st Annual CSA Conference, 5-11 June 2016, in Port-au-Prince, Haiti, is going very well! We are working closely with the President Carole Boyce Davies to bring you the very best conference and program. And we are working with the established Local Organizing Committee Chair persons, who are all very committed and connected in Haiti (through the State University of Haiti and community-based organization FOKAL). We have completed the Call for Papers and Submissions, which is in the process of getting translated into Spanish, French, and Haitian Kreyòl. Please note that the call will be distributed by the end of July via email to members and also circulated through the website and other networks. Finally, we are also working very hard on updating and improving the submission process for proposals. More on this will be announced soon.

As we said in the previous newsletter, the conference will be an occasion to have much needed dialogue about the vital contributions of Haiti to the region particularly in terms of the arts and knowledge production. The theme of the 2016 conference – *Caribbean Global Movements: People, Ideas, Culture, Arts and Economic Sustainability* – offers a focus on the various movements that have given rise to the region and our place globally, while also repositioning questions of knowledge and sustainability. We are planning for a dynamic and exciting program, which will include daily morning plenary sessions that will engage different aspects of

the conference theme and will also offer space for us to think through the centrality of Haiti in the global movements and how we can build towards a stronger and sustainable future.

We remind CSA members to plan for *interdisciplinary and multilingual panels* in order to foster an inter-Caribbean dialogue beyond geographical borders and linguistic barriers. And please remember that proposals will be due much earlier than in previous years – 15th October 2015 – as part of our work with CSA executive council to make improvements to the program structure, as well as the procedures for submission, membership, and registration.

We ask CSA members for your patience and support as we work on changes, especially as we prepare for the conference in Haiti. We are open to your ideas and welcome your participation.

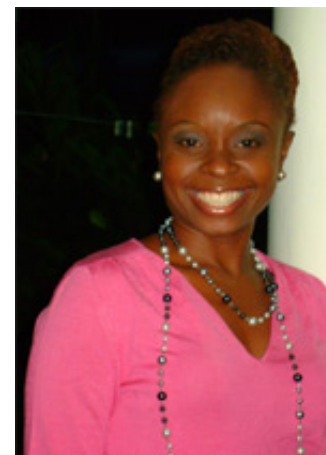
For all program-related inquiries or suggestions, please contact us directly at:
program.chair@caribbeanstudiesassociation.org.

Marie-Jose Nzengou-Tayo & Angelique V. Nixon
CSA Program Co-Chairs 2015 -2016

MESSAGE FROM THE EDITOR

The Caribbean Studies has had to take a public stand while being largely a private institution. The Haiti/DR situation and its attendant atrocities behoved the organisation to issue a statement which in sum “unequivocally condemns the denaturalization of Dominicans of Haitian Descent from the Dominican Republic.”

As an academic institution speaking to issues associated with and related to the Caribbean, we pledge to take ivory tower posturing of academia out of the classrooms and beyond lofty university walls, towards activism that has resonance with our Caribbean community. As we charge forward to Haiti in 2016, we intend to interrogate issues affecting the Caribbean without hesitation.



Meagan Sylvester

In this issue we ask you to celebrate with us our Lifetime Achievement Awardee, Professor Emeritus, Hilbourne Watson. Check out his 40 year retrospective on the organisation’s past, present and future!

We have added a new feature in this issue entitled “Membership News”. Our first celebrant is long standing CSA member, Dr. Irma McClaurin who has been awarded Insight News First Place, National Column Writing Award given by the National Newspaper Publishers Association on behalf of its members, the Black Press of America. Join us in offering our sincerest congratulations to her on her achievement!

As we move ahead in our forty-first year, we want to be more in contact with you. In that regard, we encourage you to email the Newsletter Editor directly at newseditor@caribbeanstudiesassociation.org to share your views, comments and the good news of your academic success with us.

Meagan Sylvester
Newsletter Editor, CSA

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Nouvèl (Martiniquan French Creole)

RELASYON DIFISIL ANT AYITI EPI LAREPIBLIK DOMINIJENN

I LISTWA

Sé mové relasyon ant Ayiti épi Larépublik dominitjenn-la ka rimonté a byen lwen. Ayisyen koumansé imigré Larépublik dominitjenn- la lè Améritjen débatjé adan il Ispaniola-a an 1915. Pou rivé a objèktif-li, gouvelman améritjen-an désidé di mète an plas an politk ékonomik ki i kriyé « Trèt Vèt ». Sé konsa ke politik ékonomik ta-la fè an lo lisin sik miltiplié Larépublik dominitjenn épi anpil Ayisyen-an té pou pati koupé kann laba-a. Mé, envestisman améritjen Larépublik dominitjenn monté a 70 milyon dola mè alò ki a Ayiti sé envestisman-an té a 9 milyon dola



Hélène Zamor

sèlman.

Lè sé Améritjen-an pati an 1934, a lo pwoblèm ant Ayiti épi Larépublik dominitjenn-la koumansé. An 1937, pwéziidan Larépublik dominitjenn Misié Trujillo fè tchoué 10 mil Ayisyen ki té ka viv koté vil Dajabon-an, bò an flèv ki ka séparé sé péyi-a. Yo ka jik kriyé flèv-la «Masak ». Malgré an lo Ayisyen pèd lavi yo adan masak-tala, yo kontinié vini travay Larépublik dominitjenn a kòz di la « Trèt Vèt ki viré ripwan.

Asi paré ki nonb Ayisyen ògmanté apwè Dézyèm Ladjè mondial-la. 20.000 moun pati koupé kann Larépublik dominitjenn. Ant 1970 épi 1980, 400.000 Ayisyen té ka travay adan chan kann, kako épi kafé. Yo té minm adan chan ri.

II SITIYASYON KOURAN

Fòk di ki òrganizasyon Dwa Delòm toujou kritiké kondisyon travay di sé Ayisyen-an dépi yo rivé Larépublik dominitjenn. Jòdi, ni anpil tansyon ant sé dé péyi-a. Jik 2010, tout ti-manmay ki désandan Ayisyen mè ki nèt asou térétiwa Larépublik Dominitjenn. Mè jig lakou konstitisyonèl-a pwan désizyon di viré ripran sitwayènté sé moun-tala. Tout désandan ayisyen ki nèt apwè 1929 épi sé moun-an ki ka trouvé kò yo adan an sitiyaasyon ki pa régularizé kè ni pou rantré Ayiti. Ayiti, sé éta Karikòm-la épi òrganizasyon Nasyon Zini pa kontan di sa ka pasé. Mwa novanm dènyé, sé otorité Larépublik dominitjenn pwopozé sé Ayisyen ki yo lé voyé alé di régularizé sitiyaasyon yo dapwé cèten kondisyon. Sitiyaasyon-la kè pli grav piske Ayiti ja ni pwoblèm ékonomik. I pé ké pé pwan tou sa moun ki Larépublik dominitjenn pa lé ankò. Asi paré ki sé péyi Karikòm-la lé ralanti procésus adésion di Larépublik dominitjenn adan asosyasyon-yo. Ayisyen ki ka viv Kanada alé manifesté douvan konsila Larépublik dominitjenn.

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

Español

COROLARIO DEL CONFLICTO MIGRATORIO DOMINICO-HATIANO EN LOS PRIMEROS AÑOS DEL SIGLO XXI

El debate de la migración haitiana en República Dominicana es de larga data. El mismo tiene lugar en diferentes espacios: medios de comunicación escritos, discursos académicos, procesos políticos, modelos económicos, etc. En los mismos se construye formas de abordar la migración haitiana y lo haitiano en República Dominicana según el imaginario con el que se escribe. Pero debemos puntualizar un aspecto común, la identidad como símbolo: “soy dominicano en tanto no soy haitiano” legitima la construcción nacional del pueblo dominicano en su aspecto histórico desde los orígenes hasta la actualidad.



Vilma Diaz



La multidimensionalidad del tema nos limita abordarlo en pocas páginas, sin embargo, el interés actual en función de los últimos acontecimientos nos invita a reflexionar y mostrar algunos sucesos en lo referente a la política migratoria del Estado dominicano, la cual ha sido diseñada enfocándose – fundamentalmente- en la población migrante haitiana desde 1929 a la actualidad.

Para Wilfredo Lozano, este debate, por lo general, se produce en una coyuntura política, sobre todo electoral, en la que “se presentan propuestas de reformas a leyes, se producen deportaciones y se publican artículos en los periódicos que señalan la gravedad del peligro haitiano” (Lozano, 2008). Es decir, esta discusión no responde a un plan de acción del Estado en esta temática sino a coyunturas de actos de violencia entre inmigrantes haitianos y dominicanos, en la búsqueda de adeptos en los momentos eleccionarios. Desde la década de los noventa, según comenta Lozano en el libro La paradoja de las migraciones (2008), el debate sobre la inmigración haitiana en República Dominicana se centró en tres elementos básicos:

- Prejuicio de la población dominicana hacia la población haitiana residente en República Dominicana
- El Estado y las legislaciones migratorias
- Las repatriaciones

Estos son los aspectos fundamentales presentes hoy en la realidad de este conflicto migratorio que involucra a dos pueblos caribeños víctimas de políticas

discriminatorias, de intereses externos manipuladores del proceso en función de intereses económicos y gobiernos que no siempre generan modelos de desarrollo que ayuden a detener estos hechos.

» [Reer Más...](#)

Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter



Français

DES RELATIONS DIPLOMATIQUES DE PLUS EN PLUS DIFFICILES ENTRE HAÏTI ET LA RÉPUBLIQUE DOMINICAINE



Hélène Zamor

I CONTEXTE HISTORIQUE

Les mauvaises relations entre Haïti et la République dominicaine remontent à bien loin. Les Haïtiens ont commencé à émigrer vers la République dominicaine dès le débarquement des Américains dans l'île d'Hispaniola en 1915. Afin d'atteindre ses objectifs, le gouvernement américain a mis en place une politique économique qu'il a appelée « Traite Verte ». Cette nouvelle stratégie s'est concentrée essentiellement sur la production importante de la canne à sucre dans les deux îles. C'est ainsi que les usines sucrières se sont multipliées en République dominicaine et que de nombreux Haïtiens ont été contraints de laisser leur pays pour aller couper la canne à sucre de leur pays voisin. Il est nécessaire d'ajouter que les investissements américains étaient de 70 millions de dollars pour la République Dominicaine. Ce n'était pas le cas en Haïti où ces mêmes investissements s'élevaient à 9 millions de dollars seulement.

Après le retrait des troupes américaines en 1934, les conflits entre Haïti et la République dominicaine se sont mis à bourgeonner. En 1937, le président Trujillo a ordonné le massacre de plus de 10.000 Haïtiens qui résidaient non loin de la ville de Dajabon, près du fleuve frontalier encore appelé Massacre. En dépit de la terrible tuerie qui a secoué Haïti, le nombre d'immigrés originaires de ce pays a augmenté au fil du temps puisque la « traite verte » a été relancée au lendemain de la Seconde Guerre mondiale. Selon certaines sources, 20.000 Haïtiens se seraient installés dans l'île vers les années 60. Entre 1970 et 1980, le flux migratoire se serait intensifié. Au total, 400.000 travailleurs seraient venus en République dominicaine durant cette période-là. La plupart d'entre eux travaillaient dans les champs de canne à sucre, de cacao, de café et de riz.

II SITUATION ACTUELLE

Il convient de préciser que les organisations des Droits de l'Homme ont toujours critiqué les conditions de travail inhumaines auxquelles les Haïtiens sont assujettis depuis leur arrivée en République dominicaine. Aujourd'hui, les relations diplomatiques entre Haïti et la République dominicaine sont marquées par de fortes tensions. Jusqu'à 2010, les enfants de souche haïtienne qui sont nés en République dominicaine devenaient automatiquement Dominicains. Mais, le 23 septembre 2014, le juge de la Cour constitutionnelle a décidé de leur retirer la citoyenneté. Cette nouvelle loi n'épargne même pas ceux qui sont nés en République dominicaine après 1929. Les clandestins, quant à eux, sont aussi menacés d'expulsion. Bien entendu, Haïti, les Etats de la Caricom et l'Organisation des Nations Unies (ONU) ont manifesté leur mécontentement. Il semblerait même que la Caricom aurait interrompu le processus d'adhésion de la République dominicaine à son organisation.

Au mois de novembre dernier, les autorités ont proposé de régulariser le statut des immigrants sous certaines conditions. La situation s'aggraverait d'autant plus que ces personnes qui ont perdu leur citoyenneté deviendront apatrides. Selon l'ONU, Haïti ne serait pas en mesure d'accueillir tous les apatrides vu sa fragilité économique. Quelques Haïtiens résidant au Canada ont protesté devant le consulat de la République dominicaine.

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

1 Communauté haïtienne en République dominicaine-Wikipedia. http://www/fr.wikipedia.org/wiki/Communaut%C3%A9_ha%C3%Aftienne_en_R%C3%A9pu...

2 "CARICOM urged to speak out of Haitians facing deportation in Dominican Republic". The Barbados

GRADUATE STUDENT CORNER

“Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare.”
--Audre Lorde

SELF-CARE AND ASKING FOR HELP

We all know that graduate school, and institutionalized learning in general, can be a very overwhelming and competitive pursuit. Oftentimes students feel isolated and deficient - especially intellectually or in terms of ‘productivity’. While it can feel alien to many of us to take the time to stop and check in with ourselves, there is much medical, sociological, and ancestral evidence that overwork/stress causes illness and can also impact the quality of what you do.



Lauren Pragg

It's hard in societies and competitive environments, such as academia, that focus on and reward productivity to really feel your own value when you need or choose to slow down. But hopefully through working intellectually and otherwise to envision a different world, it's not that hard to see why taking care of yourself is a critical act of resistance and a great contribution to collective efforts of transformation.

Here I've included a list of basic tips and reminders to help you remember the importance of self-care, and how it can take a very small act to help you feel the ground under your feet.

1. Take breaks

It's important to take breaks when you're working, especially work that requires you to remain in one position for long periods of time. There's a popular method of working called the Pomodoro Technique (https://en.wikipedia.org/wiki/Pomodoro_Technique) that might work well for you, but it's best to try different things out and find your work (and rest) rhythm.

2. Eat well

Feeling short on time can often lead to eating habits that don't give your body the nourishment, nutrients and comfort that it requires. Be sure to leave time in your day to enjoy energizing food as regularly as your body needs it.

3. Breathe deep

When those moments of anxiety and stress inevitably creep up, remember that the best way to slow things down is to breathe. Yoga or conscious breathing exercises (https://en.wikipedia.org/wiki/Ujjayi_breath) can offer just the trick!

4. Have other interests

Oftentimes what helps us to best understand an issue, concept or sentence is to take a step back from it. Having interests outside of school, the term paper you're working on, or that final chapter can really strengthen the whole endeavour. It can also really help to interact with people outside of academia and to embody the bigger picture that your work will contribute to.

5. Ask for help

Sometimes this one can be the hardest one. It's not always encouraged to be vulnerable, and certainly not in school. But asking for a classmate to read over an assignment, or for a professor you really connected with to advise you on your journey in school can be exactly the kind of support system that will make academia bearable and human.

Good luck, and take good care of yourself!

Lauren Pragg
CSA Graduate Student Representative 2015- 2016

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