Edwidge Danticat
Photo Credit: Carl Juste

The Official Newsletter of the Caribbean Studies Association

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

» JOIN TODAY
» UPDATE MEMBER INFO.

Issue: January 2016

EDWIDGE DANTICAT CONFIRMED FOR CSA-HAITI 2016

Haitian artist-activist Edwidge Danticat is an honored author, editor, and screenwriter who is best known for her novels, children’s books, essays, and short-stories. Edwidge Danticat’s work is diverse and prolific. She narrates, in exceptionally beautiful prose, the lives, journeys, joys and difficulties of Haitians at home and abroad, the contexts of the migratory impetus; instances of history revisited; popular realities given corruption at the hands of Haitian, American, and Dominican political leaders; and practices of love and revolt throughout the diaspora. Her focus on Haitian people’s experiences, women’s voices and her desire to affect change through the use of her art and access has led to her being described as “Haiti’s Cherie[1].”

Edwidge Danticat is a prominent, internationally-recognized, contemporary black women writer whose work centers, humanizes, and evolves narratives of Haiti, her diaspora, and the larger African Diaspora. Danticat began publishing in 1994 with her breakthrough novel Breath, Eyes, Memory. Over the next twenty years, she authored eleven texts: Krik? Krak! (1996), The Farming of Bones (1998), Behind the Mountain (2002), After the Dance: A Walk through Carnival in Jacmel, Haiti (2002), The Dew Breaker (2004), Anacaona: Golden Flower, Haiti, 1490 (2005), Brother, I’m Dying (2007), Create Dangerously: The Immigrant Artist at Work (2010), and Claire of the Sea Light (2013). Additionally, during the past two decades, she edited three anthologies: The Butterfly’s Way (2001), Haiti Noir (2011), and Haiti Noir 2 (2014); published a number of short stories and essays; and both co-wrote and/or narrated screenplays for “Potomitan” (2009), “Woch nan Soley” (“Stones in the Sun”) (2012) and “Girl Rising” (2013). Danticat’s work has received numerous book awards and on the fifteenth anniversary of her first publication, she herself was honored as a MacArthur “Genius” Fellow.

Celebrating her 2015 publications Untwine and Mama’s Nightingale: A Story of Immigration and Separation, Edwidge Danticat’s corpus is an artful manifestation of the necessary danger that lay at the nexus of Black, Caribbean, and Haitian feminisms; immigration reform; rebel literature; and lyrical writing. It is an effective expression of the theme of the 41st Caribbean Studies Association Annual Conference, “Caribbean Global Movements: People, Ideas, Culture, Arts, and Economic
Sustainability” that she has been invited to grace our conference. Speaking on martyred artists, she dictates in Create Dangerously: An Immigrant Artist at Work that in “the face of both external and internal destruction, we are still trying to create as dangerously as they, as though each piece of art were a standin for a life, a soul, a future” (20). We are honored to have her attend the conference as we ourselves build toward our visions for the future of CSA, the African Diaspora, and the world at large.

Marsha Jean-Charles is a Ph.D. student at Cornell’s Africana Studies and Research Center, Cornell University and a conference assistant to Carole Boyce Davies, CSA President, reachable at: mpbj42@cornell.edu


MESSAGE FROM THE PRESIDENT

COUNTDOWN TO CSA-HAITI, JUNE 5-11, 2016

Suddenly it is a new year and our conference which seemed far away —CSA-Haiti, 2016 —is now only five months away. This comes to wish you our members and readers of this newsletter the full realization of all your dreams and wishes, plans and projects for 2016; and for CSA, a successful conference and above all a future of realized excellence.

Beginning this month, we will feature consistent updates about going to Haiti as the year progresses. We want to provide information about Haitian scholars and historical figures so that there is a wider knowledge pool about this aspect of Caribbean Studies, lost often in the constructions of Haiti always as problem or in deficit. In this regard, there is a nice short video clip, on our website, on the contribution of Haiti to African, Caribbean, Latin American and world freedom, by Caribbean Pan-Africanist Kwame Ture (Stokely Carmichael), well worth seeing.

Leading up to the conference, we will bring you updates about developments with regard to the conference itself and indicate what has been confirmed so far. The Program Chairs and I are planning a visit to Haiti this month to firm up some of these arrangements. So, you will be briefed on some of the logistics being put in place in Haiti for our conference in June as these are confirmed.

So, first of all, HOTEL ACCOMMODATIONS: make sure you go on line and start booking your hotel reservations at the Conference Hotel, the new Marriott in Port au Prince, through its efficient Sales Manager Krystel Alexandre, whose information and contact numbers are available in our side bar. If you are having any problems, contact Krystel directly as she has indicated she is available to help if there are glitches of any sort and is the conference point of contact. As these rooms will fill up pretty quickly, if you plan to be and want the convenience of being at the Conference hotel, then reserve your room right away. We were able to negotiate an excellent rate and since there is a great deal of interest in the conference these rooms will move pretty rapidly. Click Here for details.

Again, my wishes for a good year: Bonne Année, Gelukkig Nieuwjaar, Félix Año Nuevo, Bònane!

Carole Boyce-Davies, President

CALL FOR MEMBERSHIP PUBLICATIONS

Colleagues!

Starting from this issue we will be featuring the academic contributions of our membership! Send us your citations for your published articles, book chapters, book reviews, books and edited collections. Let us know how others can have access to your work and keep us in the loop about upcoming publications!

Spanish

Collegas!
Welcome to a brand New Year!

For The Caribbean Studies Association this is a critically important year in our history. This is the year that we embark on our historic journey to Haiti for our annual conference.

We are very excited to be spending time in Port Au Prince and attending the entire week of the conference (June 5–11th) as we are working through the reviews and with our committee. We are traveling to Haiti for the site visit and conference organising meetings with the LOC (Local Organising Committee) – January 11th – 14th.

Please be reminded that CSA offers partial and full travel grants to members who fall under the categories specified on the CSA travel grant guidelines. The travel grant committee is chaired by Cynthia Barrow-Giles and the submission deadline is January 22, 2016.

We would like to remind you that membership dues are due by January 22, 2016. We encourage you to make your reservations at the conference hotel as soon as possible. Remember that information about the conference hotel and travel arrangements are on the CSA website. And finally, as you begin to make your travel plans, we strongly encourage you to attend the entire week of the conference (June 5-11th) as we have an exciting program in the works for the full six days!

We are pleased to announce that there are some more slots available for the Author Celebration so the deadline for submission has been extended to January 20, 2015. (This is ONLY for the author celebration and for people who have published books during 2015 and 2016.) Please follow the guidelines for more information visit the Author Celebration page before submitting at the CSA Conference Portal.

We have been hard at work reviewing submissions, planning plenary sessions and special events for the conference, as well as organising our program committee and reviewers. With the new conference management software, we have changed the review process. This year it is being done online through the new system and a blind review process. Also, we have mobilized a large programme committee with reviewers from the CSA Executive Council, Committees, Working Groups, and Lifetime Members, as well as faculty from the State University of Haiti. We also have two program book editors to assist us with the preparation of the online and hard copy of the Program. For more information on your program committee click here.

We are committed to sending out the acceptance letters via email by the end of January in order to allow you to register early and also to apply for funding. We ask for your patience during this month of January as we are working through the reviews and with our committee. We are traveling to Haiti for the site visit and conference organising meetings with the LOC (Local Organising Committee) – January 11th – 14th.

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journey to Haiti for our annual conference.

We are truly excited about the 2016 conference and do hope that all our current and new members are taking advantage of the opportunity to visit our CSA website http://www.caribbeanstudiesassociation.org and to avail themselves of the updates about the conference. Our aim is to leave our mark on Haiti with our scholarship, social responsibility and warm brotherly and sisterly Caribbean vibrations! This goal of the Caribbean Studies Association fits right into the conference theme "Caribbean Global Movements: People, Ideas, Culture, Art and Economic Sustainability".

New Year’s Resolutions are very popular at this time of year. By definition, a New Year’s resolution is a tradition, most common in the Western Hemisphere but also found in the Eastern Hemisphere, in which a person makes a promise to do an act of self-improvement beginning from New Year’s Day. Whatever your perspective is on resolutions, we encourage you to live your best life in 2016!

Our usual feature to cover the news stories of the French, Spanish, Dutch and English Caribbean is ever present in this our first issue of 2016. We have contributions in French and Martinican Creole, Papiamentu and Spanish. Have a read!

Featuring the perspectives of graduate students is another milestone to which this Newsletter is committed to achieving. Check out our ongoing up, close and personal view of graduate student life! We encourage faculty to share with their students!

Feedback! Feedback! Feedback! We love hearing from you! Please feel free 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
Caribbean Studies Association

MESSAGE FROM THE LANGUAGE SUB-EDITORS

**Nouvèl** (Martinican French Creole)

**WONM MATINIK**


Hélène Zamar
French & Martinican Creole Language Sub-editor
CSA Newsletter

**Español**

**Haití, 1916-2016, balance de un siglo en medio de un proceso electoral**

10 de diciembre, la ciudadanía denuncia el fraude electoral. Tomado de: www.aceinto.com.do

La Oficina del Primer Ministro Haitiano, Evans Paul, informó que recibió de la Comisión Electoral de Haití el sábado 3 de enero de 2016, los resultados de la primera vuelta de las elecciones presidenciales y la segunda de los comicios legislativos, que se celebraron el 25 de octubre pasado. En un comunicado, la sede del jefe de Gobierno Haitiano confirmó el informe de los cinco miembros de la comisión, integrada por Jean Gedeon, Rosny Desroches, Euvonie Augustine, Amand Louis y Patrick Aris.

La actual situación política de Haití constituye un reto para la ciudadanía y el decursar histórico de esta nación. El balance así lo demuestra. En 1915, la Asamblea Nacional en convivencia con las fuerzas militares norteamericanas escogió como nuevo mandatario...
Hélène Zamor

haitiano a Sudre Dartiguenave, quien el 16 de septiembre firmó un tratado con Estados Unidos que legalizaba la ocupación y la entrega de las aduana, junto con otras importantes concesiones. Hace un siglo –exactamente– el presidente Dartigenave disolvió el Senado y la Convención Constituyente, por negarse los legisladores a aceptar las imposiciones estadounidenses a la constitución en preparación.

Manifestación en oposición de la intervención norteamericana en Haití, cortesía de: www.encaribe.org

Se inició de esta manera la fractura democrática y crisis de gobernabilidad presente en el siglo XX haitiano. Sin embargo, en aquellas difíciles circunstancias se allanó el camino para que surgieran movimientos populares y revolucionarios en Haití con la intención de resolver su propio destino. Aunque los marines lograron desarmar a todos los bandos políticos en pugna, los mal llamados cacos (campesinos) se negaron a desmovilizarse, por lo que fueron cruelmente combatidos por las fuerzas de ocupación, en particular en su baluarte de Cabo Haitiano. Uno de los últimos jefes en caer, Ismael Codio, murió en combate en Fond Parisien en 1916. Todo esto sirvió para fraguar el movimiento dirigido por Charlemagne Péraltot, héroe nacional y símbolo de la resistencia nacional.

Sirva esta pequeña nota para invitar a todos para que acompañemos a Haití el próximo 17 de enero, a celebrar la segunda ronda presidencial. El Senado –actualmente formado por diez senadores tras vencer en enero del 2015 el mandato de los otros 20 legisladores–, pidió al Presidente Martelly que suspendiera el actual proceso electoral ante el clima de crispación política y las denuncias de fraude expresadas por la oposición. Esta petición obligó a Martelly a crear la Comisión de Evaluación Electoral. Sin embargo, esa iniciativa recibió las críticas de los ocho candidatos opoalores de la primera vuelta presidencial denominados G8, que calificaron la acción como una “solución estética” al denunciar que al menos tres de sus cinco miembros están supuestamente vinculados al Gobierno.

Mientras la oposición alega que los resultados de los comicios del 25 de octubre de 2015 fueron manipulados a favor del candidato oficialista Jovenel Moïse, el informe de la comisión son considerados “viales” por sectores de la sociedad civil local, que temen el surgimiento de un “vacío político” si llegado el momento de la salida de Martelly, aún no se ha elegido un nuevo presidente. En Haití el período presidencial es de cinco años, sin la posibilidad de una reelección inmediata.

Esperemos que ante las lecciones del pasado, el pueblo haitiano asegure la democracia y la institucionalidad de una nación símbolo de resistencia y libertad para los pueblos en el Caribe.

Vilma Díaz
Spanish Language Sub-editor
CSA Newsletter

Français

LE RHUM DE LA MARTINIQUE

La canne à sucre encore appelée “Roseau Sucré” provient de l’Océanie. Au cours de son deuxième voyage dans la Caraïbe en 1493, Christophe Colomb en a introduit quelques plants dans l'île d'Hispaniola. Cette graminée s'est adaptée très vite au climat tropical des Antilles et les colons l'ont exploitée pour développer leur industrie sucrière. À compter du XVIIIème siècle, des habitations sucrières ont bourgeonné dans la plupart des îles de la Caraïbe. Les colons européens ayant vu les avantages économiques que présentait le “Roseau Sucré” ont eu recours à l’esclavage. De nombreux esclaves africains ont en effet été amenés dans notre région pour travailler dans les champs de canne. C’est au XVIIIème siècle que l’industrie sucrière a atteint son apogée et que les colonies exporté le sucre et le rhum vers l’Europe.

Après l’abolition de l’esclavage aux Antilles françaises en 1848, la crise sucrière s’est emparée des petites usines. En revanche, les grandes usines ont mieux résisti à la crise et se sont modernisées pendant la Révolution Industrielle. Malgré cette modernisation, la production sucrière essoufflée a entraîné la fermeture définitive de certaines usines entre les années 60 et 80. C’est notamment le cas de l’usine du Lareinty de la commune du Lamentin qui ne produisit plus rien depuis 1981. Il reste encore sept distilleries “fumantes” produisant du rhum de qualité. Les Martiniquais produisent le rhum “industriel” et “agricole”. Le “rhum
industriel" exists since the XVIIth century as the Martinique sold the melasse to the colonies north-american. But, the English ones were in fact the first producers of the "rhum industriel". This is because at the XIXth century when the first rhums industriels were produced, the colonies did not have the technology to make it. The "rhum industriel" was then used for alcohols and as a means of transportation for other commodities.

To survive, the small factories were regrouped near a usine which could dispose of machines of vapor. The "rhum industriel" was then produced as such. At the time, the canes were delivered by train to the factories. However, some inhabitants could not access the train network so they had to distill the canes in different places. After this step, the juice of cane was extracted and then turned into alcohol. This method led to the birth of "rhum agricole". However, it was only in the XIXth century that the first "industrial rhums" were produced because of the different exportation routes.

De nos jours, les sept distilleries martiniquaises produisent du "rhum agricole". Leur processus de fabrication est identique à celui du "rhum industriel". La récolte de la canne à sucre a lieu en février et juin car c'est durant cette période que l'on obtient des cannes de bonne qualité. Avant de commencer la fabrication du rhum, les cannes sont d'abord nettoyées puis broyées par une presse. Après cette étape, on extrait le jus de canne de ces dernières pour le faire fermenter dans des cuves. Le "vin de canne" obtenu est aussitôt transféré dans des colonnes de distillation.

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[1] Quelques noms de rhums agricoles: Bally, Clément, Depaz, HSE, La Mauny, Neisson, Trois Rivières, Saint-James

[2] Le rhum agricole est généralement une teneur d'alcool de 50%.

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

Papiamentu

Globalisashon: Un Enemigu Sosiolingwístiko

No ta un mistério ku Globalisashon a afektá nos mundu na varios manera. For di aksesu di komodidat, pa konketectividad global i komunikashon, biahanan ku invershonnan, globalisashon a desaróyá a me i manera ku nos ta interaktúa ku nos kontrapartidónan rönt mundu. Ounke humanidad a risibi hopi benefisio di i merkadonan internashonal ku ta forma parti di globalisashon, indudablemente, ta ekisti otro banda di e historia. Globalisashon ta un tema ku por kousa diferensha di opinionnan. Mashá hende ta na fabor di loke globalisashon ta primiti pero otro hendenan ta pensa ku e promesan na tahí. Mi posishon ta ku globalisashon a tórtà ku tórtà di tur dos banda; por tin algo posiblí pero també por tin su banda negativa. Aworaki, loke ta e resultado mas tristu di globalisashon ta e desparsishon di un gran parti di lenganan rönt mundu. Ta p'esi ku globalisashon ta un enemigu peligroso sosiolingwístiku mester ta analisí.

Segun e balornan ideológiko persibí ku e nivelnan di rentabilidat di kada lenga mundial, algun di nan ta foresta, of tu sufrí un proseso di dekadensia.

Pa nos por analísì e efektonan ku globalisashon tin na e lenganan mundial, ta nesesario komprondé e definishonnan di palabranan rekontere di e tema aki. Promé, ta sumamente importanti sabi ekstakamente loke ta nifiká globalisashon. E World Health Organization (WHO)[1] ta defini globalisashon di e siguiente manera, "e omento di e interkonectividad ku interdependencia di hende di paísnan, ku generalmente, ta inklui dos elemento, p.e., e habrimentu di fronteranan p'é omento di fluho lihé di komodidatnan, servisionan, finansanan, hendenan i su ideanan via di e fronteranan internashonal." Podisé ku e kambionan mas prevalente ku a pasa korm resultadonan direkto di globalisashon ta kambio polítiko, redistribushon di poder di statútan p'é organonan interstatútan, i kresememtum global di sosiedat sivil, i kambio sosial i kultural. E ta via e kambionan aki ku e lenganan of e dekadensia di lenganan ta tuma lugá. Segun "United Nations Educational, Scientific and Cultural Organization (UNESCO)[2], "lenganan ta keda menasá tantu pa forsanan eksterno korno forsa armá, forsanan ekonomiku, religioso, kultural of edukashonan, of ku kousa di forsanan interno korno aktitutnan negativo di un komunità ku pa ku mes lenga."

Ku mas di 7,100 lenganan ekistente na mundu, un gran parti di nan ta na peliger di ekstinshon. Ekspertonan a hasi estimadonan referente di e porserenteh de lenganan na peliger; nan a konkuli ku na aña 2115, ta posible ku te 50% di e lenganan mundial no ta di ekisti. Ekáki ta nifiká ku nos ta kore riesgo di pérerd riexis i diversidad lingwistikó kada dia mas. E nesesidat di por komuniká ku nos kontrapartidónan rönt mundu ta urgi nos síñia otro lenganan. Na época di globalisashon, e merkodonan ta dominá i lenganan europeo. Segun e ideologianan lingwistikó ku e papiadianan tin niba i lenga síñia, algun di nan ta disfrutá di un posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo. Por eheméples, mashá hende ta bisa ku ingles ta e 'lenga preferí' pa síñansa ku kómpyuter of ku 'tur informashon mester ta tradusí posishon mas halto na nos sosiedatnan respetivo.
un posishon ehemiplar kompará ku demas lenganan krioyo rönt mundu. E ta un lenga ku relativamente poko papiadónan i ku ta sigui ta krese apesar di e menasanan ku globalisashon ta trese kun’é. Papiamentu tin su variantenan papí na kada un di e Islanan ABC, sinembargo, e ta un lenga ku a wórdu rekonosi ofishalmente p’è gôbièrnu komo un ‘Language of Instruction (LOI)’[4], mientrastantu, otro lenganan ku su variantenan, por ehémpel, krioyo Kubuverdianu, aínda no a logra un statús asina. Desafortunadamente, mashá biha, mi a tende hendenan bisa ku krioyonan ta lenganan kibrá of ku krioyonan no tin gramáltika. Esaki ta eksaktamente e ideologíanan eróneo ku ta traña na huntu ku e forsanan di globalisashon pa destrukshon di lenganan mundial.

Kasi tur pais kaminda ta papia lenganan krioyo, tin otro lenga ku ta e lenga ofishal of por lo menos, rekonosi komo e lenga ku ta keda huzá na gôbièrnu. Fransés ta huzá na Haiti of Inglés ta huzá na Dominika, portugués ta huzá na Cabo Verde, i hulandés ta huzá na Islanan ABC. Loke talbes ta un diferésha grandi ora nos ta hasi komparashon ku e lenganan krioyo papiá na Hawai’i, Haití, Islanan Maurisio, Cabo Verde, i Guiné-Bisau ta ku su lenganan krioyo ta bin di lenga di su koleonadónan, sinembargo den kasó di Papiamentu ku Hulandés, Hulandés no ta e lenga ku ta forma su base leksikal. Ta p’esei ku papiamentu ta disfrútá di un statús differente di e otro lenganan krioyo rönt mundu. Papiadónan di e otro lenganan krioyo tabatin, of posibelmente aínda tin, e ideologia ku nan mester sa papia e lenganan kolonial pa nan logra tin un membresia na nivelnan haltu di sosiedat. Esaki ta un faktor sosiolingwístiko ku ta kontríbui na aktitutnan negativo di un komunidat pa ku su mes lenga i oonke esaki també a pasa na vário okashonnan na Islanan ABC, e grado di separashon entre e krioyo formá ku e lenga kolonial (hulandés) ta hopi bes mas grandi ku nan ku a formá na otro paisnan. Papiamentu, mashá aña después, a bira un lenga ku ta tipifiká e kultura Antiano di e kultura Hulandés; el a bira un markadó di identidat! Aworaki, Papiamentu tin e statús di un lenga ofishal i ta bira mas rekonosi na mundu apesar di e faktornan negativo di globalisashon. Kiko nos por siña di ehémpel aki? Kiko, realmente nos por hasi pa manté diversidat lingwístiko i kultura? Ofishalisashon di un lenga ta tarda pa logra pero tur kos ta posible si nos ta traña huntu pa hasi’è bira un realidat i no laga’è keda só un soño. Morto di lenganan no ta 100% inevitabel sinembargo, nos tur mester traña pa preservá e ríkesa di nos lenganan i loke ta di mas importante ta komprondé ku pa nos papia un lingua franca, esaki no ta nifiká ku mester bandoná nan di nos.
Addam Amauri Jones, a scholar and prospective Ph.D. student in Linguistics, has a background in Cultural Anthropology and Linguistics. His interests in Linguistics began at quite a tender age. Being that he has a very diverse ethnic background, it was commonplace to be surrounded by many languages and from this, stemmed his immense appreciation for linguistic diversity. As a native speaker of English, Spanish, Brazilian Portuguese, Cape Verdean Creole, Papiamentu, French, and Mauritian Creole, it became very apparent to him that he was afforded a rare life-opportunity that enabled him to view the world in a distinct light from that of his peers. Over the years, Jones's academic interests began to grow and he found himself becoming increasingly more inquisitive as to just how language works and the sociocultural implications that are intertwined in linguistics.

In general, his interests regarding linguistics include: Creole languages, sociolinguistics, endangered languages, bilingualism and multilingualism, and foreign language acquisition. To more precisely address some topics of interest and areas of which Jones has begun to conduct research and produce in-depth analyses, a few questions that he aims to answer are as follows: Which sociolinguistic factors played a role in the emergence of Papiamentu? Why do certain Creole languages gain the status of a Language of Instruction (LOI)? How can the success of other minority languages becoming LOIs serve as a model for promoting linguistic diversity and empowerment of peoples around the world? Despite the vast geographical locations where Creole languages are spoken, which elements add to/subtract from their mutual intelligibility? How can we better document endangered languages to encompass a comprehension of the way their speakers view the world?

Jones currently works with the U.S. Department of Homeland Security, U.S. Embassy of East Timor providing translations of laws to ensure ease of access to Timorese nationals (amongst other anthropologically driven projects), and teaches Portuguese and Spanish at a well-known language institute in New York City.

**GRADUATE STUDENT CORNER**

This month we have the fourth contribution in our inspiring feature series on graduate students and their work. If you’re a grad student who’d like to contribute please reach me at lrpragg@yorku.ca.

My name is Nikoli Attai, and I am a PhD candidate in Women & Gender Studies at the University of Toronto. While my national identity documents categorize me as Trinbagonian, I consider myself to be a son of the Caribbean. In 2007, I completed a Bachelor of Arts in Media and Communication at the Caribbean Institute of Media and Communication (CARIMAC) in Jamaica, and subsequently attained a Master of Philosophy (MPhil) in Cultural Studies at the University of the West Indies in Trinidad, in 2013. During those years, I was fortunate to work with many amazing people from various islands including Barbados and St. Lucia and was exposed to various types of Caribbean advocacy and activism.

These experiences have certainly played an important role in encouraging me to pursue higher education in a field that is relatively underrepresented by Caribbean men, and to engage in the uncomfortable conversations that Caribbean people confront cautiously- non-heteronormativity and gender non-conformity. Thanks to the brilliant minds at UWI’s Institute of Gender and Development Studies, I was introduced to the largely underexplored area of trans politics in Trinidad and Tobago when, as part of a team conducting ethnographic
research on a project titled “Building Responsive Policy: Gender, Sexual Culture and Implications for HIV/AIDS in the Caribbean”. I interacted with a wide cross-section of persons whose untold stories I recognized needed to be documented. These stories have stayed with me over the years, and inspire my work on non-heterosexual identities and the politics of sexual minority liberation in the Anglophone Caribbean.

My experience as a student at the University of Toronto has been nothing short of exceptional and I am indebted to my department, the Women & Gender Studies Institute, and its critical transnational pedagogy. Many people have also inspired me and continue to encourage me to work hard. While I cannot list exhaustively those who I’ve crossed paths with thus far, special mention must be made to Professors Rinaldo Walcott, Wesley Crichlow and Kamala Kempadoo for their constant encouragement and Drs. Gabrielle Hosein, Angelique Nixon and Rosamond King for believing that I have what it takes. Their feedback usually gives me an extra nudge to continue working hard.

Life as a PhD candidate has been a hectic, but fulfilling journey thus far and I am excited by the prospects of one day adding to a conversation that has been gaining increased currency over the years. It is important for graduate students to become part of an academic community, to share our work, and to learn from those who have paved the way for us. This can be a very demanding yet liberating experience. However whenever I get an opportunity to present my work around the world, or engage with that of those who inspire me, I always remember that, as M Jacqui Alexander encouraged us as students, to do what we could with what we have.

Outside of Academia, I try to remain connected to various communities in Toronto and the Caribbean. I currently volunteer with the Black Queer Youth Initiative at the Sherbourne Health Center in the city and maintain contact with various sexual minority groups in the region. I attended my first CSA conference in 2015, in New Orleans, and definitely plan to keep this conference as a staple annual event on my calendar. Not only will I share with brilliant minds, but I will have some good Caribbean fun with my colleagues from around the globe. This makes for a good balance between academia and leisure!

Lauren Pragg
Graduate Student Representative
CSA 2015-2017

FEATURED CSA MEMBER

DR. ANNE HICKLING-HUDSON: Advancing Caribbean Studies in Australia

Anne Hickling-Hudson is a Professor of Education in an adjunct capacity in the School of Cultural and Professional Learning at Queensland University of Technology (QUT) (Brisbane, Australia). During her 25 year career at QUT, Professor Hickling-Hudson has made a significant contribution to research on education in the Global South. She has been a pioneer in applying postcolonial theory to comparative and international education, using the method to analyse education for change in the Caribbean (particularly in Cuba, Jamaica and Grenada), Papua New Guinea and Australia. She has been published widely, and has won prestigious fellowships and grants to conduct her research, including a Rockefeller Fellowship and two Australian Research Council large grants. Her publications include analyses of education for development and decolonization, of race, class and gender challenges in schools and texts, and of intercultural and postcolonial pedagogy. Her research into Cuba’s unique internationalist role in education led to the 2012 book The Capacity to Share: A Study of Cuba’s International Cooperation in Education (eds. A. Hickling-Hudson, J. Corona Gonzalez and R. Preston, New York: Palgrave Macmillan, 20 chapters).

Born and raised in Jamaica, Professor Hickling-Hudson gained BA and MA degrees in History Honours and in Education from the University of the West Indies (Mona campus), a research Master’s in modern Chinese history from the University of Hong Kong, and a graduate Diploma in Media from the Australian Film, Television and Radio School (AFTRS), based in Sydney. Her PhD, from the University of Queensland in Australia, comparatively analysed adult education in the Grenada Revolution and afterwards, and in 1996 won two awards for the completion of the year – the Gail Kelly Award from the US-based Comparative and International Education Society (CIES), and the annual award from the Australian Association for Research in Education (AARE).

Her career as a teacher, teacher educator, researcher, education planner and community activist spans the Caribbean, the UK, the USA, Hong Kong and Australia. The foundation of her passionate commitment to help decolonize education stems from her years of working as a teacher in impoverished communities in Jamaica, and as a teacher educator in Jamaica and then in Grenada, where, in the 1980s, she had the opportunity to work with Brazilian educator Paulo Freire, as well as with notable Caribbean colleagues such as Dr. Didacus Jules, to prepare teachers for educational change. She was one of six educators profiled in the book ‘Six Jamaican Educators’ (Arawak Publications, 2009) edited by Professor Hyacinth Evans of the University of the West Indies, in a chapter entitled: ‘Breaking Barriers: Anne Hickling-Hudson Interviewed’, pages 193-234.

Subjects that she has designed and implemented during her teacher-education career at QUT include: The Global Teacher, Cultural Diversity and Education, Asian Cultures and Education (for undergraduates), and Globalization and Change in Education (for M.Ed. students), while she has co-designed and team-taught sociology of education subjects such as Education in Context and Teaching in New Times. In 1999, she led a team of QUT colleagues in winning a grant to prepare and pilot curriculum materials for a national teacher
education syllabus on 'Teaching the Studies of Asia', and to deliver a template for a 40 hour Studies of Asia program (accredited at M. Ed. level), which has been adopted by 11 Australian universities.

In her role as an editor of scholarly research, she is on the editorial board of leading international education journals including Compare, The International Journal of Educational Development, Policy Futures in Education, Critical Literacies: Theories and Practices, and a regional journal, the Caribbean Journal of Education. She co-edits the book series Postcolonial Studies in Education (Palgrave Macmillan) which has so far published twelve scholarly books, and the online journal Postcolonial Directions in Education: see links http://www.um.edu.mt/pde/index.php/pde1/issue/archive

Professor Hickling-Hudson is a founding member of the Australian Association for Caribbean Studies, which started in 1994 with its inaugural conference at the University of Queensland. Since then, she has been one of a small group of scholars who have shaped Caribbean Studies in Australia. She has held prestigious leadership positions, including the Presidency of the World Council of Comparative Education (2001-2004), of the British Association of International and Comparative Education (BAICE), of the Australia and New Zealand Comparative and International Education Society (ANZCIES), and of the Australian Association for Caribbean Studies (2009-2011), and has given numerous keynote speeches around the world on education for decolonization and radical change.

Link to online biography: http://staff.gut.edu.au/staff/hudsona/


Contributed by Karina Smith

CSA MEMBERS IN THE NEWS

MILESTONE — Professor Violet Eudine Barriteau was inducted as the fifth Principal of The University of the West Indies, Cave Hill Campus, by Chancellor of The UWI, Sir George Alleyne, on Dec 12, 2015. She is the first female principal of The UWI, Cave Hill Campus, the first Cave Hill alumni as well as the first graduate from the Faculty of Social Sciences to be elevated to the top post. A Professor of Gender and Public Policy, she has pledged to further advance The University and boost its contribution to the development of Barbados and the wider Caribbean, “Under my leadership The UWI Cave Hill Campus will go further into the Barbadian community even as we deepen our relevance in serving the wider Caribbean,” she said after being caped by former Cave Hill principal and current UWI Vice-Chancellor, Sir Hilary Beckles, and capped by Sir George. | Image Ref: Barbados Today

IN MEMORIAM

Professor Sidney Mintz – “Anthropologist in the Cane” – Passes

Professor Sidney Mintz, a great pioneer of Caribbean anthropology and Caribbean Studies passed away on December 27, 2015. Mintz was 93.

Beginning fieldwork in 1948 as a member of the “Puerto Rico Project” directed by Professor Julian Steward, Mintz conducted fieldwork across the Caribbean, including many years in Puerto Rico, Jamaica and Haiti.

His initial Puerto Rico fieldwork went on to become the 1960 ethnographic classic, Worker in the Cane: A Puerto Rican Life History. This work was part of a larger transformation in anthropology. In Worker in the Cane, anthropological analysis and ethnography became far more interested in interconnection between the local and the global. It broke with the discipline’s canon that explicitly stated the world was a place of isolated cultures divided from one another, empty of contact.

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