



The Official Newsletter of the Caribbean Studies Association



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Join/Renew Membership

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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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
Photo Credit: Carl Juste

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), "Wòch 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

CSA CONFERENCE ANNOUNCEMENTS

CSA-Haiti 2016 Conference Hotel is the brand new Marriott, Port au Prince.

Conferees can begin to book their rooms.

[CLICK HERE](#) for further details.



CALL FOR PAPERS

- [Caribbean Literature and Culture](#)
- [Decolonial and Postcolonial Approaches: A Conversation](#)

RECENT NEWS

- [Caribbean Voices Pt. 1 - BBC Podcast](#)

JOB OPPORTUNITIES

- [Senior Lecturer/Lecturer in Caribbean Literature and Popular Culture](#)
- [Senior Lecturer/Lecturer in Drama And Film Studies](#)
- [Senior Lecturer/Lecturer in American/African Diaspora Literary and Cultural Studies](#)
- [New Faculty Fellow Position at NYU](#)

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

Colegas!

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.



Carole Boyce-Davies

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 ACCOMODATIONS: 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

MESSAGE FROM THE PROGRAM CHAIRS

A partir de esta edición estaremos presentando las contribuciones académicas de nuestros miembros ! Envíenos sus citas para sus artículos publicados , capítulos de libros , reseñas de libros , libros y colecciones editadas. Háganos saber cómo otros pueden tener acceso a su trabajo y mantenernos en el bucle de las próximas publicaciones !

French

Collègues!

A partir de ce numéro, nous présenterons les contributions académiques de nos membres ! Envoyez-nous vos citations pour vos articles publiés , chapitres de livres , critiques de livres, des livres et des collections éditées . Faites-nous savoir comment les autres peuvent avoir accès à votre travail et nous garder dans la boucle sur les publications à venir !

Dutch

Collega's!

Vanaf dit punt zullen we met de wetenschappelijke bijdragen van onze leden ! Stuur ons uw citaten voor uw gepubliceerde artikelen, hoofdstukken uit boeken, boekbesprekingen , boeken en bewerkte collecties. Laat ons weten hoe anderen toegang kunnen krijgen tot uw werk en houden ons op de hoogte over de komende publicaties !

Portuguese

Colegas !

A partir desta edição, será apresentando as contribuições acadêmicas dos membros de nossa ! Envie-nos as suas citações de seus artigos publicados , capítulos de livros , resenhas de livros , livros e coleções editadas. Deixe-nos saber como os outros podem ter acesso ao seu trabalho e manter -nos informados sobre as próximas publicações ! Please send us the full bibliographic reference for your publications each month and we will carry them in our newsletter and website. Send to: newseditor@caribbeanstudiesassociation.org

HAITIAN HISTORY FACT

Source: Schomburg Center for Research in Black Culture, New York Public Library

On January 1, 1804, Jean-Jacques Dessalines - who had assumed leadership of the revolution after Toussaint L'ouverture's 1802 capture by the French army-declared Saint-Domingue's independence.

[CLICK HERE to read more](#)



Marie-Jose Nzengou-Tayo



Angelique V. Nixon

Report from CSA 2016 Program Co-Chairs

Wishing you a happy, fulfilling and prosperous New Year!

January starts the countdown to the CSA Conference in June! 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.

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 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 would like to remind you that membership dues are due by January 15th, and the conference registration fees are due by March 1, 2016. We encourage you to make your reservations at the conference hotel as soon as possible. Remember that 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 will share more specific information about logistics and travel insights after our site visit to Haiti and meetings with the LOC. We are very excited to be spending time in Port Au Prince this week, and we look forward to sharing updates with you next month! In the forthcoming months, we will keep you abreast with the preparations and highlights of our programme. We look forward to seeing you in Haiti!

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

Marie-José Nzengou-Tayo
Angelique V. Nixon
Program Chairs, CSA 2015-2016

MESSAGE FROM THE EDITOR

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 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".



Meagan Sylvester

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

«Rozo Sikré», sé an lòt nonm yo ka ba kann sik-la. Plant tala ka vini di Oséani. Lè Misié Christophe Colomb viré adan Karayib-la koté 1493, i pòté pliziè plan ki planté adan il Hispaniola. Sa sé an graminé ki adapté vit épi klima twopikal-la é sé kons ki sé kolon-an pwan pou koumansé indistri sik yo-a. An lo abitasyon kouman miltiplié adan an lo péyi Karayib-la. Fòk di ki «Rozo Sikré » té ni ti brin avantaj économik pou sé kolon-an é sé pou sa ki yo koumansé esklavaj-la. An lo esclav afrik vini la kay nou pou travay adan chan kan. Indistri sik-la té prospè pandan dizuityèm sièk-la. Sé koloni fwansé expôté sik épi wonm yo an Erop-la.



Hélène Zamor

Apré esklavaj-la aboli an 1848, kriz sik-la pwan sé piti lisin-la alò ki sé gwan lisin-la té pli fò. Yo té pli modenn tou épi Révolusyon Indistrièl-la. Sé ti lisin-lan té a regroupé ko yo bò lisin central-la pou krazé sé kann-lan. Mé té ni bon ti lisin ki pa té pé ni kann yo krazé pa lisin central-la paske yo té a koz di sitiayson géografik yo. Sé lokomotiv-la pa té ka rivé pwan sé kann-lan. Alò, sé ti lisin tala désidé fè wonm yo épi ji kann la. Malgré sa, kriz la té fò é an lo lisin fenmen pandan périod 60-80. Sé sa ki rivé lisin Lamentin ki yo ka kriyé « Le Lareinty » ki fini tounen an 1981. Jòdi-a, ni sèt distileri ka fè bon wonm. Ni dé kalité wonm yo ka fè Matinik. «Wonm indistrièl » fèt épi mélás é lòt la sé «wonm agrikòl-la. Tala fèt épi ji kann ki yo ka kriyé «Vizou ». Fòk lavé sé kann-lan avan yo sèvi é an fwa yo lavé yo krazé adan an près pou pwan ji-a. Yo ka mété ji kann tala adan kuv pou i fèmanté. Ji-a ka divini an sòt di alkol. Lè ji-a fini fèmanté, yo ka mété adan kolon distilasyon-la. Ji fèmanté-a ni an nonm sé vin kann.

Helene Zamor
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.acento.com.do



Vilma Diaz

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 Auguste, 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 connivencia con las fuerzas militares norteamericanas escogió como nuevo mandatario



haitiano a Sudre Dartiguenave, quien el 16 de septiembre firmó un tratado con Estados Unidos que legalizaba la ocupación y la entrega de las aduanas, 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 Fonds Parisien en 1916. Todo esto sirvió para fraguar el movimiento dirigido por Charlemagne Peralte, 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 opositores 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 Moise, 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.

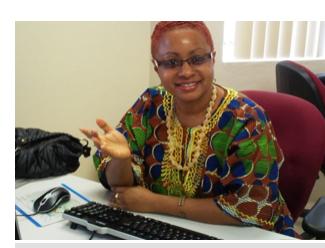
Vilma Diaz
Spanish Language Sub-editor
CSA Newsletter

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 XVII^e 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 XVIII^e 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 résisté 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 produit plus rien depuis 1981. Il reste encore sept distilleries “fumantes” produisant du rhum de qualité. Les Martiniquais produisent le rhum “industriel” et “agricole”. Le “rum



Hélène Zamor

industriel” existe depuis le XVIIème siècle car la Martinique vendait les mélasses aux colonies nord-américaines. Mais, les Anglais seraient en fait les premiers producteurs du “rum industriel”. Ce n'est qu'à partir du XIXème siècle que les premiers «rhums industriels » ont fait leur apparition aux Antilles françaises.

Pour survivre, les petites usines se sont regroupées autour d'une usine centrale qui disposait de machines à vapeur. Le «rum industriel» était alors produit de cette façon. A l'époque, les cannes étaient acheminées par un réseau ferroviaire pour qu'elles soient broyées. Cependant, certaines habitations ne pouvaient pas accéder au transport ferroviaire étant donné leur situation géographique. Afin de pallier à ce problème, elles ont préféré distiller le jus de canne (vesou) pour le transformer en alcool. Cette méthode a donné naissance au “rum agricole”. Autrefois, ce rhum s'appelait « Rhum Z'habitants ».

De nos jours, les sept distilleries martiniquaises produisent du «rum agricole». Son processus de fabrication est identique à celui du “rum industriel”. La récolte de la canne à sucre a lieu entre 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^[2].

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

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

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

Papiamentu

Globalisashon: Un Enemigu Sosiolingwístico

No ta un mistério ku Globalisashon a afektá nos mundu na varios manera. For di akseso di komodidatnan, pa konektividat global i komunikashon, biahanan ku invershonnán, globalisashon a desaroyá e manera ku nos ta interaktuá ku nos kontrapartidonan rònt mundu. Ounke humanidat a risibí hopi benefision di e merkadonan internashonal ku ta forma parti di globalisashon, indudablemente, ta eksistí otro banda di e historia. Globalisashon ta un tema ku por kousa diferensha di opinionnan. Mashá hende ta na fabor di loke globalisashon ta primintí pero otro hendenan ta pensa ku e promesanan ta bashí. Mi posishon ta ku globalisashon ta kòrta di tur dos banda; por tin algo positivo pero també por tin su banda negativo. Aworakí, loke ta e resultado mas tristu di globalisashon ta e desaparishon di un gran parti di lenganan rònt mundu. Ta p'esei ku globalisashon ta un enemigu peligroso sosiolingwístico ku mester ta analisá. Segun e balornan ideológiiko persibí ku e nivelnan di rentabilidadat di kada lenga mundial, algun di nan ta floresé, òf ta sufri un proseso di dekadensia.

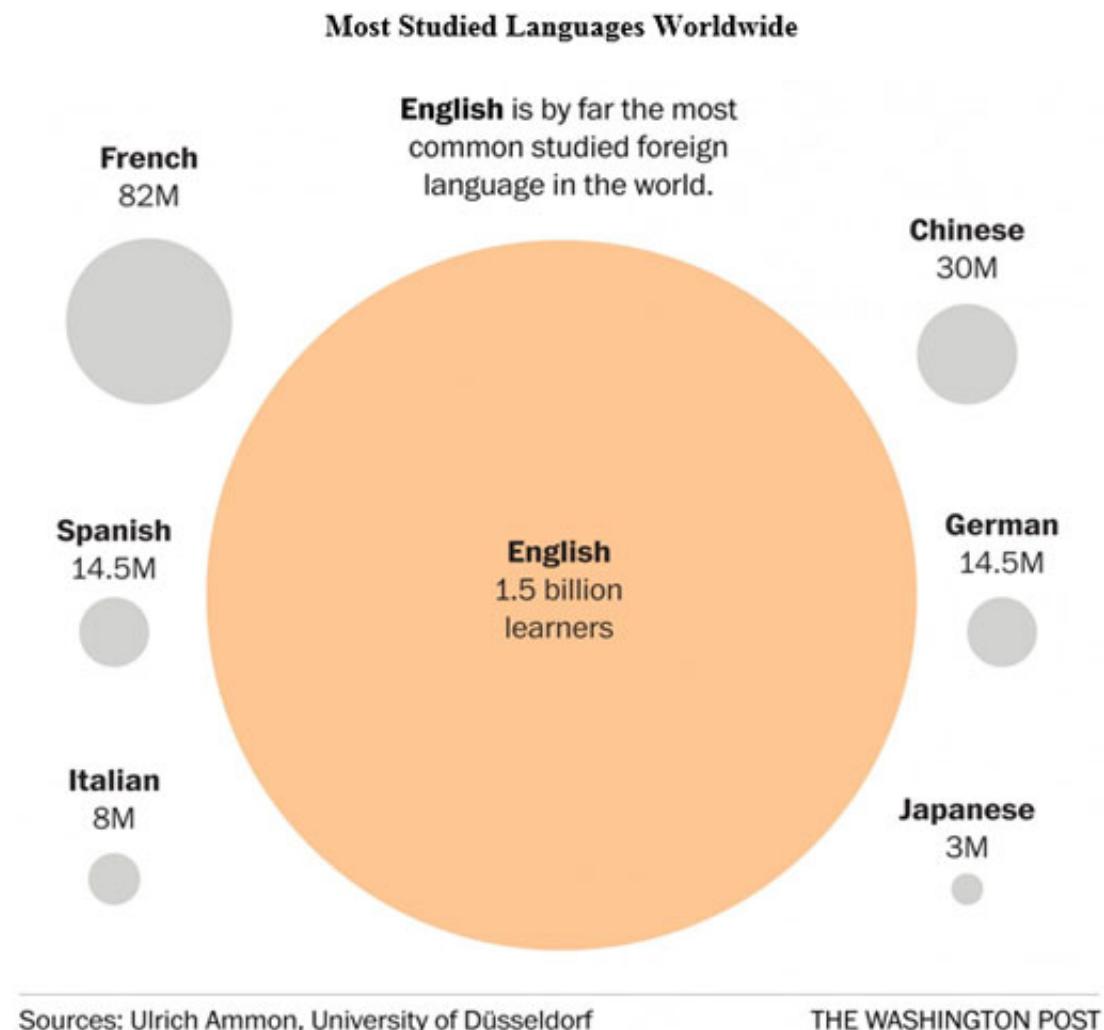
Pa nos por analisá e efektonan ku globalisashon tin na e lenganan mundial, ta nesesario komprondé e definishonnan di palabranan rekorente di e tema aki. Promé, ta sumamente importante sabi eksaktamente loke ta nifiká globalisashon. E 'World Health Organization (WHO)'^[1] ta definí *globalisashon* di e siguiente manera, “e ouemento di e interkonektividat ku interdependensia di hende di paísnan, ku generalmente, ta inkluí dos elemento, p.e., e habrimentu di fronteranan p'é ouemento 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 como resultadonan direkto di globalisashon ta kambio polítiiko, redistribushon di poder di statütnan p'é órganonan interstatütal, e kresementu global di sosiedat sivil, i kambio sosial i kultural. E ta via e kambionan aki ku e floresemantu òf 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 como forsa armá, forsanan ekónomiku, religioso, kultural òf edukashonal, òf di kousa di forsanan interno como aktitudnan negativo di un komunitat pa ku su mes lenga.”

Ku mas di 7,100 lenganan eksistente na mundu, un gran parti di nan ta na peliger di ekstínshon. Ekspertonan a hasi estimadonan referente di e porsentahe di lenganan na peliger; nan a konkluí ku na año 2115, ta posibel ku te 50% di e lenganan mundial no ta di eksistí. Esaki ta nifiká ku nos ta kore riesgo di pèrdè rikesa i diversitat lingwístico kada dia mas. E nesesidat di por komuniká ku nos kontrapartidonan rònt mundu ta urgí nos siña otro lenganan. Na époka di globalisashon, e merkadonan ta dominá di lenganan europeo. Segun e ideologianan lingwístico ku e papiadónan tin riba e lenga siñá, algun di nan ta disfrutá di un posishon mas haltu na nos sosiedatnan respektivo. Por ehèmpel, mashá hende ta bisa ku ingles ta e ‘lenga preferí’ pa siñansa di ko'i kòmputer òf ku ‘tur informashon mester ta tradusí na ingles’, etcetera. Definitivamente, siña inglés òf kualke otro *lingua franca*^[3] por trese benifisio p'é papiadónan. Ta p'esei ku no ta sorprendente ku inglés ta un di e lenganan mas studiá na henter mundu (Mira Figura - Most Studied Languages Worldwide). Por konkluí pues ku lingua francas ta kontribuí p'é morto di lenganan mundial na vários maneran, sinembargo, loke ta e faktor mas determinante ta e ideologianan di e papiadónan di e lenganan ku no ta yega asina haltu na eskala di rentabilidadat manera otro lenganan.

E lenganan ku ta sufri mas di e diferente efektonan di globalisashon ta lenganan krioyo, indígeno, i lenganan ku tiki'i papiadó. Un grand mayoria di nan tin rekonolementu ekstraofishal só, òf si nan a logra tin rekonolementu ofishal, tábata un kaminda largu pa yega na e posishon ei. Algun di e lenganan krioyo papiá na Karibe ta disfrutá di rekonolementu ofishal manera krioyo Haitiano i Papiamentu. Papiamentu, en partikular, tin

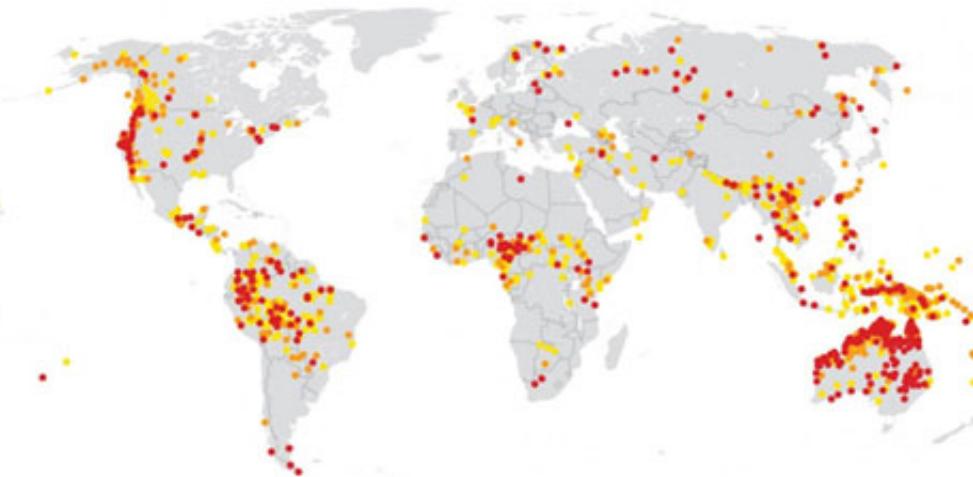
un posishon ehemplar kompará ku demas lenganan krioyo rònt mundu. E ta un lenga ku relativamente poco papiadónan i ku ta sigui ta krese apesar di e menásanan ku globalisashon ta trese kun'é. Papiamentu tin su variantenan papiá na kada un di e Islanan ABC, sinembargo, e ta un lenga ku a wòrdú rekonosí ofishalmente p'é gobièrnu como un 'Language of Instruction (LOI)'^[4], mientrastantu, otro lenganan ku su variantenan, por ehèmpel, krioyo Kabuverdianu, aínda no a logra un statùs asina. Desafortunadamente, mashà biaha, mi a tende hendenan bisa ku kriyonan ta lenganan kibrá òf ku kriyonan no tin gramátika. Esaki ta eksaktamente e ideologianan eróneo ku ta traha na huntu ku e forsana di globalisashon pa destrukshon di lenganan mundial.

Kasi tur pais kaminda ta papia lenganan krioyo, tin otro lenga ku ta e lenga ofishal òf por lo menos, rekonosí como e lenga ku ta keda huzá na gobièrnu. Fransés ta huzá na Haití òf Inglés ta huzá na Dominika, portugués ta huzá na Cabo Verde, i hulandés ta huzá na Islanan ABC. Loke talbes ta un diferasha grandi ora nos ta hasi komparashon ku e lenganan krioyo papiá na Hawai'i, Haití, Islanan Maurísio, Cabo Verde, i Guiné-Bisau ta ku su lenganan krioyo ta bin di lenga di su kolonisadónan, sinembargo den kasu di Papiamentu ku Hulandés, Hulandés no ta e lenga ku ta forma su base leksikal. Ta p'esei ku papiamentu ta disfrutá di un statùs diferente di e otro lenganan krioyo rònt mundu. Papiadónan di e otro lenganan krioyo tabatin, òf posibelmente aínda tin, e ideología ku nan mester sa papia e lenganan kolonial pa nan logra tin un membresia na nivelnan haltu di sosiedat. Esaki ta un faktor sosiolingwístico ku ta kontribuí na aktitudnan negativo di un komunitat pa ku su mes lenga iounke esaki també a pasa na vários 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 paísnan. Papiamentu, mashá aña después, a bira un lenga ku ta tipifiká e cultura Antiano di e cultura Hulandés; el a bira un markadó di identidad! Aworakí, Papiamentu tin e statùs di un lenga ofishal i ta bira mas rekonosí na mundu apesar di e faktornan negativo di globalisashon. Kiko nos por siña dje ehèmpel aki? Kiko, realmente nos por hasi pa mantené diversidad lingwístico i kultural? Ofishalisashon di un lenga ta tarda pa logra pero tur kos ta posibel si nos ta traha huntu pa hasié bira un realidat i no laga'é keda só un soño. Morto di lenganan no ta 100% inevitabel sinembargo, nos tur mester traha pa preservá e rikesa 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.



At-risk languages

● Critically endangered ● Seriously endangered ● Endangered



Sources: Alliance for Linguistic Diversity, UNESCO
GENE THORP AND KEVIN SCHAUL/THE WASHINGTON POST

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- [1] Organisashon di Salú Mundial (OSM)
 - [2] Organisashon Edukashonal, Sientífiko i Kultural di e Nashonnan Uní (OESKNU)
 - [3] Lingua franca ta nifiká un lenga komun utilisá di papiadónan di lenganan distintu
 - [4] Language of Instruction (LOI) ta nifiká Lenga di Instrukshon Edukashonal

Contributed by: Addam Amauri Jones

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.



Lauren Pragg

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).



Dr. Anne Hickling-Hudson

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 thesis 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.qut.edu.au/staff/hudsona/>

Publications: http://eprints.qut.edu.au/view/person/Hickling-Hudson,_Anne.html

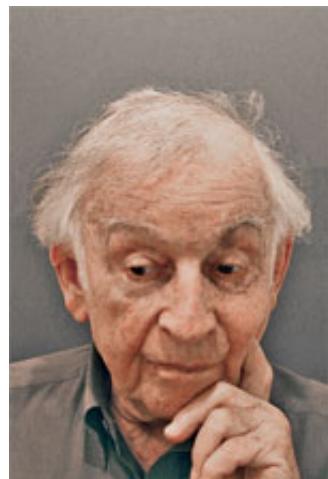
Contributed by Karina Smith

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 alumna 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 region. *"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 capped 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.

[CLICK HERE to read more](#)