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CSA 2020

Identity Politics, Industry, Ecology and the Intelligent Economy in Caribbean Societies



June 1 to 5, 2020 | The Pegasus Hotel
Georgetown, Guyana

The Official Newsletter of the Caribbean Studies Association - June 2019 Edition

MESSAGE FROM THE EDITOR

Caribbean scholarship, publication, book signing, book launch, conference and gender seminar

After a successful annual conference in Santa Marta, Colombia we continue with our commitment to celebrating Caribbean scholarship. This month our focus is on new publications, a book signing by a Jamaican ethnomusicologist, a call for papers for an inaugural labour conference in Trinidad and Tobago, a book launch by a Jamaican poet and a report on an abortion seminar out of the University of the West Indies.



Meagan Sylvester

Beca, publicación, firma de libros, presentación de libros, conferencia y seminario sobre género en el Caribe

Después de una exitosa conferencia anual en Santa Marta, Colombia, continuamos con nuestro compromiso de celebrar la beca del Caribe. Este mes nos centramos en nuevas publicaciones, la firma de un libro por parte de un etnomusicólogo jamaicano, una convocatoria de ponencias para una conferencia laboral inaugural en Trinidad y Tobago, el lanzamiento de un libro por un poeta jamaicano y un informe sobre un seminario sobre el aborto en la Universidad de Las Indias Occidentales.

Bourse, publication, dédicace de livre, lancement de livre, conférence et séminaire sur le genre dans les Caraïbes

Après une conférence annuelle réussie à Santa Marta, en Colombie, nous poursuivons notre engagement de célébrer le savoir universitaire dans les Caraïbes. Ce mois-ci, nous nous concentrons sur les nouvelles publications, la signature d'un livre par un ethnomusicologue jamaïcain, un appel à contributions pour la conférence inaugurale sur le travail à Trinité-et-Tobago, le lancement du livre par un poète jamaïcain et le compte rendu d'un séminaire sur l'avortement organisé à l'Université de les Antilles.

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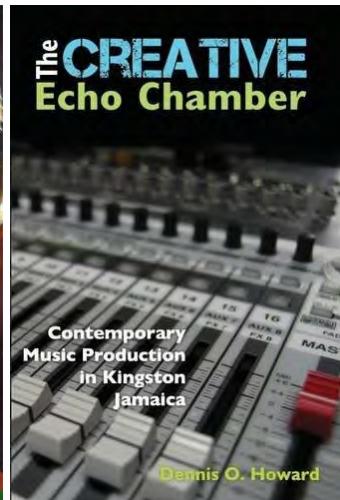
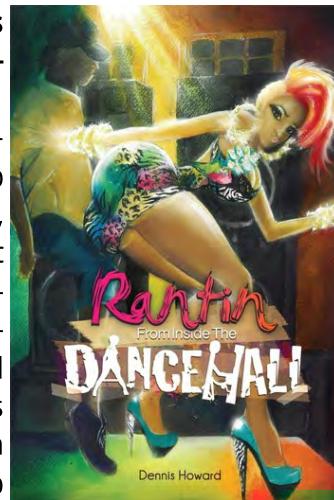
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MESSAGE FROM THE EDITOR cont'd

Book Signing - Dr. Dennis Howard - CSA Member Highlight

Dennis Howard is a former entertainment journalist, radio presenter, television producer, and record producer. The music historian has over 35 years experience in the creative industries, during which he has held several positions at various media houses in Jamaica in addition to completing radio stints at JBC Radio One, KLAS

FM 85, News Talk 93FM and XM satellite radio in the United States. He is the author of two books (see below) Dr. Howard recently held a book signing of his book 'Rantin' From Inside the Dancehall' in New York, USA.



Interviewing the Caribbean – Book Launch



Caribbean Femininity + Masculinity = Gender Justice

Perhaps it is serendipitous that someone from the past, having read one of my teen-age poems in The Gleaner, forty-two years ago, should contact me to say she wants to perform my poem, "Metamorphosis," at a forthcoming reunion.

Women aren't women anymore Women aren't strong anymore

*Women no longer sustain their men
They have become diluted with liberation And have defeminized themselves*

MESSAGE FROM THE EDITOR cont'd

I include the second stanzas of the poem as an acknowledgement of my journey into a deeper understanding of femininity and masculinity, as it is clear that I was at a different phase at the time. I am not sure what I was thinking or why the didactic refrain carries the poem. What does it mean that women aren't women anymore? What did I perceive to have caused the shift?

I am a feminist and have considered myself such since I was 19 years old, and like I have always said, my brand of feminism was developed from observing my mother and market women throughout Jamaica. The Women's Movement gave me a language and a culture of women who were working to dismantle patriarchy, but my understanding and assurance of my right as a woman were modelled after my very independent mother, and other women in my Jamaican landscape whom I saw as equally fierce and aware.

Often, the question is asked, "What is the Caribbean brand of feminism?" Eudine Barriteau—interviewed in this issue—argues that Caribbean feminism concerns the lived reality of Caribbean women and the struggles and joys we experience. Many believe that feminists are separatists and lesbians, whatever the claim, as women we have all been impaired by the injustices of patriarchy that has also negatively impacted men. As a result, masculinity is in limbo as men work to unlearn certain behaviours and get in touch with their emotional landscape. They have to learn to see women as their allies and partners and not as subservient or as sexual preys.

This second issue, continues to explore, through letters and the visual arts, the multiple lenses through which we are growing into a fuller understanding of the vast diversity of Caribbean femininity and masculinity and how our expanding recognition of our commonality might lead to Gender Justice.

In the spirit of unity, Walk good,

Opal Palmer Adisa, Founder/Editor
Director, The Institute for Gender and Development Studies The UWI, Mona, Jamaica

Caribbean Conference – Inaugural Biennial Caribbean Workers' Forum

This Forum was conceptualized out of our recognition that the international forces at work in the process of globalization present severe threats to working people and their representative organizations. We are deeply concerned about the negative effects on employment, social justice, equity, income distribution, and increased marginalization of working people among other issues. In this regard we are attempting to start a conversation to orient the work-

ers and their representatives. Such a conversation should contribute to development of robust solutions to empower working people.

The Forum takes place from 8th to 12th August 2019. All activities will be hosted at the CCLCS, Churchill Roosevelt Highway, Valsayn Trinidad and Tobago.



Game Changer Initiative

The Institute for Gender and Development Studies, Regional Co-ordinate Office (IGDS-RCO) in observance of Women's Month, hosted a Seminar on March 28 under the theme "**Balance for Better: Abortion and life choices for women in Jamaica.**" The seminar's panelists included Jamaican activist Joan French, the President of the Board for Jamaica Family Planning Association Shakira Maxwell, Stacy-Ann Gavin (founder of Girls to Women Development Foundation) and Shenoweth Holmes (Partnership for Women's Health and Wellbeing).

The event was organized and moderated by Natasha Kay Mortley (Lecturer/ Research Specialist at the IGDS-RCO).



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MESSAGE FROM THE PRESIDENT



Tavis D. Jules



CSA is delighted to hold its 45 Annual Conference in the beautiful Georgetown, Guyana at the Pegasus Hotel from June 1-5, 2020 under the themes of "Identity Politics, Industry, Ecology and the Intelligent Economy in Caribbean Societies."

The Co-operative Republic of Guyana is known colloquially to the native Amerindian peoples, as 'The Land of Many Waters' because of the several bodies of water, from tumbling rivers to lively creeks and streams, that flow throughout its length and across its breath. 2020 is a big year for Guyana, and we are happy to share its achievements.

Apart from hosting CSA, one of the biggest conferences that the country will have, 2020 is also the 50th anniversary of Guyana as a republic as well as the first year for its first barrel of oil.

Steeped in rich culture, Guyana is the home to six ethnic groups, nine indigenous peoples, and several religions. Guyana is also recognized as having the world's longest single-drop waterfall, Kaieteur Waterfalls, and it is covered in exceptional natural beauty. Guyana has managed to maintain its pristine rainforests like a tropical carpet, mainly untouched by human exploitation, and booming with incredible wildlife. Making up nearly three-quarters of Guyana, the ancient soils of the forests inhabit highly diverse species of animals and plants.

The discoveries of Guyana's abundance of oil reserves are likely to have enormous ramifications for the Caribbean region. With the possibility of turning the geopolitical dimensions of the country, becoming one of the world's largest oil reserves, Guyana is poised to develop substantive and robust changes to its economic status. Coupled with the knowledge and expertise shared by CSA, Guyana is ready to avail its full potential to the world.

We are delighted to take CSA to Guyana at this momentous time as it stands on the precipice of moving from a frontier economy to an emerging market brimming with extraordinary potential. From the Amazon Shield to the Majestic Kaieteur falls to the tropical rainforests, CSA welcomes you to join us in experiencing Guyana's flora and fauna during our 2020 conference, June 1-5.

Tavis Jules
President CSA 2019-2020

Español

CSA se complace en celebrar su 45 Conferencia Anual en Georgetown, Guyana, en el Hotel Pegasus del 1 al 5 de junio de 2020, bajo los temas "Política de la identidad, industria, ecología y economía inteligente en las sociedades del Caribe".

La República Cooperativa de Guyana es conocida coloquialmente por los pueblos nativos amerindios, como 'La tierra de muchas aguas' debido a los diversos cuerpos de agua, desde ríos que caen hasta arroyos y arroyos vivos, que fluyen a lo largo y ancho de la respiración. . 2020 es un gran año para Guyana, y nos complace compartir sus logros. Además de ser sede de CSA, una de las conferencias más grandes que tendrá el país, 2020 es también el 50 aniversario de Guyana como república y el primer año para su primer barril de petróleo.

Empapada en una rica cultura, Guyana es el hogar de seis grupos étnicos, nueve pueblos indígenas y varias religiones. Guyana también es reconocida por tener la cascada de una sola gota más larga del mundo, las Cataratas Kaieteur, y está cubierta de una belleza natural excepcional. Guyana ha logrado mantener sus prístinas selvas tropicales como una alfombra tropical, principalmente al margen de la explotación humana, y en pleno auge de la increíble vida salvaje. Con sus tres cuartas partes de Guyana, los antiguos suelos de los bosques habitan especies de animales y plantas muy diversas.

Es probable que los descubrimientos de la abundancia de reservas de petróleo en Guyana tengan enormes ramificaciones para la región del Caribe. Con la posibilidad de convertir las dimensiones geopolíticas del país y convertirse en una de las reservas de petróleo más grandes del mundo, Guyana está preparada para desarrollar cambios sustanciales y sustanciales en su situación económica. Junto con el conocimiento y la experiencia compartida por CSA, Guyana está lista para aprovechar todo su potencial para el mundo.

MESSAGE FROM THE PRESIDENT cont'd

Estamos encantados de llevar CSA a Guyana en este momento trascendental, ya que se encuentra en el precipicio de pasar de una economía de frontera a un mercado emergente lleno de un potencial extraordinario. Desde el Escudo Amazónico hasta el Majestic Kaieteur y las selvas tropicales, CSA lo invita a unirse a nosotros para experimentar la flora y fauna de Guyana durante nuestra conferencia de 2020, del 1 al 5 de junio.

Tavis Jules
Presidente CSA 2019-2020

Français

Le CSA est ravi de tenir sa 45e conférence annuelle dans la magnifique ville de Georgetown, en Guyane, à l'hôtel Pegasus du 1er au 5 juin 2020 sur le thème «Politique d'identité, industrie, écologie et économie intelligente dans les sociétés des Caraïbes».

La République coopérative de Guyana est connue familièrement des peuples amérindiens autochtones, en tant que «terre de nombreuses eaux» en raison des nombreux plans d'eau, des rivières tumultueuses aux ruisseaux et ruisseaux animés, qui coulent sur toute sa longueur et sur son souffle. 2020 est une grande année pour le Guyana et nous sommes heureux de partager ses réalisations. En plus d'accueillir la CSA, l'une des plus grandes conférences du pays, 2020 marque également le 50e anniversaire de la république du Guyana, ainsi que la première année de son premier baril de pétrole.

La Guyana, riche en culture, abrite six groupes ethniques, neuf peuples autochtones et plusieurs religions. La Guyane est également reconnue pour la plus longue chute d'eau au monde, les cascades de Kaieteur, et sa beauté naturelle exceptionnelle. La Guyana est parvenue à conserver ses forêts tropicales immaculées comme un tapis tropical, en grande partie épargnée par l'exploitation humaine, et en plein essor avec une faune incroyable. Les anciens sols forestiers, qui constituent près des trois quarts de la Guyane, abritent des espèces d'animaux et de plantes très diverses.

Les découvertes de l'abondance des réserves de pétrole du Guyana auront probablement d'énormes conséquences pour la région des Caraïbes. Avec la possibilité de transformer les dimensions géopolitiques du pays et de devenir l'une des plus grandes réserves de pétrole du monde, le Guyana est sur le point de modifier radicalement son statut économique. Associé aux connaissances et à l'expertise partagées par le CSA, le Guyana est prêt à exploiter pleinement son potentiel.

Nous sommes ravis de mener CSA en Guyane en cette période mémorable, car elle est sur le point de passer d'une économie frontalière à un marché émergent au potentiel extraordinaire. Du bouclier amazonien au majestueux Kaieteur, en passant par les forêts tropicales ombrophiles, le CSA vous invite à faire connaissance avec la faune et la flore guyanaise lors de notre conférence à 2020, du 1 au 5 juin.

Tavis Jules
Président CSA 2019-2020

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Français

Depuis le Collège de France à Paris: Vue d'ensemble sur la littérature haïtienne par l'écrivaine Yanick Lahens

En juillet 2018, le Collège de France à Paris a annoncé la création de la chaire Mondes Francophones, en collaboration avec l'Agence Universitaire de la Francophonie. La chaire, créée pour une période initiale de trois ans, recevra chaque année un.e nominé.e venant d'un pays francophone. L'écrivaine haïtienne Yanick Lahens a été quant à elle conviée à inaugurer la chaire pour l'année académique 2018-2019. Les interventions de Lahens se déclinent sous trois formes: une lecture inaugurale, "Urgence(s) d'écrire, rêve(s) d'habiter," qui a eu lieu le 21 mars 2019, une série de cours rassemblés sous le thème "Haiti autrement," et un séminaire de clôture qui aura lieu le 20 juin 2019.

Pendant un séjour de recherche à Paris, j'ai eu la possibilité d'assister à un des cours de Lahens (le 13 mai 2019). Ce jour-là, l'écrivaine donnait un cours sur la littérature haïtienne de la diaspora, insistant sur les rapports de continuité et de discontinuité entre les différentes générations d'écrivain.e.s. Alors que Lahens suggère que les écrivain.e.s de la diaspora haïtienne sont tous.tes des voyageur.se.s en perpétuel mouvement, elle veille également à distinguer ceux.celles qui ont vécu du temps du régime des Duvalier, et ceux.celles qui composent actuellement la scène littéraire haïtienne. Parmi la génération d'écrivain.e.s des années 60-90, Lahens cite comme exemples Gérard Etienne qui depuis le Québec, où il a été contraint de s'exiler en 1964 après une détention prolongée dans les prisons politiques des Duvalier, déplore qu'il n'y ait pas, selon lui, de littérature haïtienne à proprement parler. Elle cite également Jean-Claude Charles, qui a passé la plupart de sa vie entre la France et les États-Unis et évoquait quant à lui une forme d'obscurantisme dans les arts, dont souffrait notamment la littérature en Haïti. Lorsqu'elle évoque cette génération d'écrivain.e.s, Lahens leur attribue une certaine aigreur revêche propre à leur position d'artistes de la diaspora contraints à l'exil.

À l'inverse, Lahens observe aujourd'hui ce qu'elle nomme "un dynamisme littéraire" en Haïti au vu d'un pays qui "reçoit" et "irradie" une grande variété de genres littéraires (notamment de la poésie). L'écrivaine observe également que la littérature haïtienne développe des plurilinguismes, voyant des artistes s'exprimant en créole, français, espagnol, et anglais. Lahens conclut donc son étude de la littérature haïtienne par une touche d'optimisme en célébrant l'avènement d'une génération d'auteur.e.s qui, voyageant aussi bien dans Haïti que depuis celle-ci, diffusent leurs imaginaires tout en se dissociant de la répression culturelle qui avait cours pendant l'ère Duvalier. En bref, c'est au travers de cette leçon

au Collège de France que Lahens a pu provoquer une rencontre indirecte avec une littérature contemporaine haïtienne en plein essor, qui prend de nombreuses formes, circule largement, et aura, espérons, su susciter l'attention du public ce jour-là et bien plus encore.

English

From the Collège de France in Paris: A survey of Haitian literature by writer Yanick Lahens

In July 2018, the Collège de France in Paris announced the creation of a Francophone Worlds (*Mondes Francophones*) endowed chair, in collaboration with Francophonie University Association (*Agence Universitaire de la Francophonie*). The chair, initially created for three years, will host every year a nominee from a French-speaking country. Haitian writer Yanick Lahens was invited to inaugurate this chair for the academic year 2018-2019. Lahens's addresses are structured around an inaugural address, "Writing Emergency(ies), Dreaming about Home" ("Urgence(s) d'écrire, rêve(s) d'habiter"), delivered on March 21, 2019; a series of classes under the overarching theme "Thinking Haiti differently" ("Haïti autrement"); and a closing seminar presentation, "Haiti: literature and history" ("Haïti: Littérature et civilisation") to be delivered on June 20, 2019.

During a research stay in Paris, I was able to attend one of Lahens's lessons (on May 13, 2019). That day, she delivered a lecture on Haitian literature in the diaspora insisting on the continuities and discontinuities between several generations of writers. While Lahens understands writers of the Haitian diaspora to be travelers marked by repeated movement into new displacements, she clearly distinguishes the ones who lived through the Duvalier regime, and those that shape the contemporary Haitian literary scene. Referring to a previous generation of Haitian writers mostly active in the 60-90s, Lahens mentions, for example, Gérard Etienne, who was forced to go into exile to Québec in 1964 after a prolonged detention and lamented that there was no Haitian literature. Another example is Jean-Claude Charles: he lived between France and the US for most of his life, and spoke of some form of obscurantism in the arts, especially literature in Haiti. In discussing this older generation of Haitian writers, Lahens goes as far as identifying the solidified resentment they might have experienced from their position as



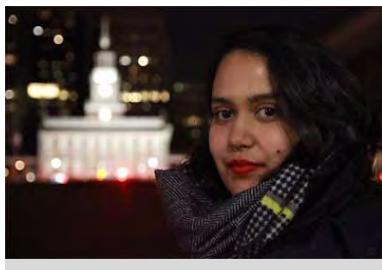
Jennifer Boum Make

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

diasporic writers having been forced out of their country.

Differently, Lahens observes today what she calls a “literary dynamism” in Haiti in light of a country that both “receives” and “radiates” different literary genres (with a particular focus on poetry). She suggests that Haitian literature is thriving in plurilingual forms, juggling four languages: Creole, French, Spanish and English. Lahens thus ends her survey of Haitian literature on an optimistic note as she celebrates a new generation of writers that travel both within and outside Haiti propagating their imaginaries while doing away with the cultural repression, among other forms, of the Duvalier era. Overall, through this lesson at Collège de France, Lahens has facilitated an indirect encounter with a thriving contemporary Haitian literature that takes on many forms and circulates widely, hopefully arousing the audience’s attention and more.

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Dana I. Muniz Pacheco

Español

Ciudadanía Desgastada

En las columnas de los últimos meses, he presentado diferentes discusiones con respecto a los procesos institucionales para acceder a la ciudadanía y los obstáculos

los probatorios que las personas, específicamente dominicanos de ascendencia haitiana, enfrentan en sus intentos de volver a acceder a sus documentos después de 2013. En 2015 este tema atrajo la atención de los medios internacionales, sin embargo, en los últimos dos años ha sido "neutralizado" por los discursos de los medios que han presentado los desafíos que aún existen como barreras procesales y burocráticas de la implementación del PNRE y la Ley de Migración. Ciertamente, varios miles de personas que fueron afectadas por la Sentencia del Tribunal Constitucional 168-13 obtuvieron sus documentos transcritos y reincorporados, y cerca de ocho mil personas que no tenían ninguna documentación fueron registradas bajo la Ley Especial 169-14 que las colocó en una camino a la naturalización y ciudadanía dominicana; por lo tanto, miles de personas que se beneficiaron del PNRE y obtuvieron algún tipo de documentación. El problema radica en qué tipo de documentos obtuvieron.

El PNRE proporcionó tarjetas de identificación de residentes a las personas que cumplieron con todos los requisitos y se suscribieron al procedimiento a tiempo. Las tarjetas de residencia se emitieron con una validez de uno o dos años, un período después del cual las personas debían renovarlas y solicitar un proceso diferente de cambio de estado migratorio y, posteriormente, naturalización. Hasta este punto, el proceso generalmente se describe, pero los procedimientos específicos para los diferentes perfiles de las personas que se beneficiaron del PNRE aún no están detallados, mientras que la fecha de vencimiento de todas las residencias está a la vuelta de la esquina.

Si bien existen desafíos financieros e institucionales que las personas enfrentan al intentar iniciar su proceso de naturalización, una dificultad adicional es que todo se realiza en diferentes oficinas en Santo Domingo, lo que supone una carga de transporte para quienes tienen que viajar desde áreas rurales y tienen poca orientación o asistencia en cuanto a cómo realizar el proceso. Esto es relevante en la medida en que el tema de los dominicanos de ascendencia haitiana enfrenta una fatiga social y mediática en

diferentes niveles, desde donantes internacionales hasta organizaciones de la sociedad civil, hasta las personas que aún no han resuelto su documentación o se encuentran en uno de las etapas de hacerlo. Los medios locales han mezclado constantemente el tema de la migración y los dominicanos de ascendencia haitiana en el país, nublando las diferencias entre los grupos, lo que ha funcionado en el retrato de "todo está resuelto" siempre que *muchas* personas hayan resuelto *parte* de su documentación *por ahora*. A nivel internacional y de la sociedad civil, esto se refleja en la escasez de recursos, tanto financieros como humanos, que abundaron entre 2013 y 2015 cuando muchos investigadores visitaron el país, donantes internacionales organizaron proyectos para ayudar a las personas a registrarse en el PNRE y otros tipos de asistencia: las personas que aún se encuentran en la segunda y tercera etapa del proceso de documentos lo están haciendo con poca o ninguna ayuda de las ONG y con recursos financieros limitados. Además, es bien sabido que la inmigración es un tema candente en torno a la política, en cualquier país que comparte frontera con otro. Queda por verse cómo las próximas elecciones y el posible cambio de gobierno afectarán a las personas cuyas tarjetas de residencia expirarán apenas unos meses después de las elecciones y aún no tienen un camino claro para obtener documentos permanentes, o están atrapadas en las lagunas que La Ley de Migración y los reglamentos y leyes subsiguientes los han dejado en relación con su estado de ciudadanía, tema que debe ser explorado más a fondo.

English

Citizenship Worn Out

In the columns from the past few months, I have brought different discussions regarding the institutional processes to access citizenship and the evidentiary hurdles people, Dominicans of Haitian descent specifically, face in their attempts to re-access their documents after 2013. While back in 2015 this topic drew international media attention, in the past two years it has been "neutralized" by media discourses that have portrayed the challenges that are still in place as procedural and bureaucratic barriers of the implementation of the PNRE and the Migration Law. Rightfully so, several thousands of people who were affected by Constitutional Court Ruling 168-13 got their documents *transcribed* and reinstated, and about eight thousand people who didn't have any documentation were registered under the Special Law 169-14 that put them in a path to naturalization and Dominican citizenship; therefore, thousands of people who benefited from the PNRE and did obtain *some* sort of documentation. The issue lies in what *type* of documents they obtained.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

The PNRE provided resident identification cards to people who met all the requirements and subscribed to the procedure in time. Residency cards were issued with validity for either one or two years, a period after which people had to renew them and apply for a different process of change of migration status, and subsequently, for a naturalization. Up to this point, the process is generally outlined, but the specific procedures for the different profiles of people who benefited from the PNRE are not yet detailed, while the expiration date of all residencies is just around the corner.

While there are financial and institutional challenges people face in their attempt to start their naturalization process, an added difficulty is that it is all done at different offices in Santo Domingo putting a geographical burden on people who have to travel from rural areas and have little guidance or assistance as to how the process is done. This is relevant to the extent that the whole topics of Dominicans of Haitian descent is facing a social and media fatigue on different levels, from international donors, to civil society organizations, to the people who have yet to solve their documentation or are in one of the stages of doing so. Local media has consistently conflated the topic of migration and Dominicans of Haitian descent in the country, clouding the differences between the groups, which has worked in the portrayal of "everything is solved" as long as *many* people have solved *some* of their documentation for *now*. At the international and civil society level, this reflects into the scarcity of resources, both financial and human, that were put back between 2013 and 2015 when many researchers visited the country, international donors put together projects to help people go through the PNRE and other types of assistance: the people who are still in the second and third stage of the documents process are doing it with little or no assistance from NGOs and limited financial resources. Furthermore, it is well known that immigration is a hot topic around politics, in any country that shares a border with another one. It remains to be seen how the upcoming elections and possible change of government will affect the people whose residency cards will expire just a few months after elections and still don't have a clear path to obtain permanent documents, or are trapped in the loopholes that the Migration Law and the subsequent reglaments and laws have left them in regarding their citizenship status, which ought to be explored further.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Dutch

In het kader van de CSA-jaarconferentie zal ik hier reflecteren op de Dutch Caribbean "in tijden van storm. Constitutionele veranderingen in 2010 hebben onmiskenbaar geleid tot spanningen aan beide zijdes van de Atlantische Oceaan in het Koninkrijk der Nederlanden.



Nicole Sanches

Verschillende interpretaties van wetgeving door diverse overheidsofficieren hebben hieraan ook een bijdrage geleverd. Hoewel sommigen dit verklaren als een kwestie van onsterfelijk kolonialistisch beleid ten aanzien van de Nederlandse overheid, is het nuttig om de bestuurlijke gronden voor de betwiste relatie tussen de eilanden en Den Haag nader te bekijken.

Een specifiek element van verwarring lijkt te zijn geworteld in het Statuut voor het Koninkrijk der Nederlanden: een overeenkomst tussen de landen van het Koninkrijk der Nederlanden in de vorm van een juridisch document dat in 1954 tot uiting kwam, oorspronkelijk om het dekolonisatieproces voor de Caribische gebieden te initiëren. Aanvankelijk verwees het statuut naar de relatie tussen de Nederlandse staat, Suriname en de Nederlandse Antillen (toen gecomponeerd als één staat die Curacao, Aruba, Bonaire, Sint Maarten, Saba en Sint Eustatius combineerde). Toen de Nederlandse Antillen in 2010 ophief en Sint Maarten en Curaçao autonomie kregen, werd het statuut vernieuwd. De samenstelling van de landen binnen het koninkrijk was dus veranderd, maar de inhoud van het statuut bleef in grote lijnen hetzelfde: alle lidstaten gelijkwaardige posities binnen het Koninkrijk toe kennen (zie noot i) Er is veel discussie geweest over de doeltreffendheid van dit vernieuwingsproces en de strategieën die sinds 2010 zijn toegepast. Er is met name onenigheid over de kwestie van de autonomie van de verschillende eilanden.

De aansprakelijkheid van het statuut is juridisch superieur aan die van de grondwetten van zijn lidstaten. Het document beschrijft legislatuur van het Koninkrijksgebied en heeft het doel alle staten binnen het Koninkrijk der Nederlanden te bereiken. Het statuut is echter grotendeels gebaseerd op de Nederlandse grondwet. Het verwijst naar dezelfde overheidsofficieren voor het management van Nederland als voor Koninkrijksaangelegenheden. Zo beschouwd het statuut de Nederlandse staat als de enige onafhankelijke entiteit en het enige lid dat optreedt in de hoedanigheid van het Koninkrijk der Nederlanden. Terwijl de

autonome eilanden worden beschouwd als afzonderlijke naties binnen de constellatie van het Koninkrijk heeft de Nederlandse staat, als het primaire kantoor dat het Koninkrijk vertegenwoordigt via het ministerie van Binnenlandse Zaken en Koninkrijksrelaties (afgekort als BZK), de uiteindelijke autoriteit over de eilandgebieden en kan het de eilanden onder financieel, juridisch of administratief toezicht plaatsen (zie noot ii). Het statuut kan daarmee worden opgevat kunnen worden als een aangepaste versie van de Nederlandse grondwet, maar dan expliciet aangebracht om de overzeese gebieden binnen het Koninkrijk te adresseren. In de praktijk zijn alle eilandbesturen dus onderworpen aan de autoriteit van de BZK, aldaar de verwarring en frustratie van velen. In theorie geldt hetzelfde voor overheidsofficieren aan de Nederlandse kant. De vraag is echter in hoeverre worden alle lidstaten aan vergelijkbare normen gehouden? En in hoeverre is die norm mogelijk? In de komende maanden zal ik deze vraag verder onderzoeken.

English

In light of the CSA annual conference, thinking about the Dutch Caribbean "in times of the tempest" will be the focus of my reflections here. Constitutional changes of 2010 have undeniably caused tensions on both ends of the Atlantic within the Kingdom of the Netherlands. Varying interpretations among different secretaries of legal boundaries and the lack thereof have also contributed. Although some would explain this as a matter of undying colonialist policies on the Dutch government, it is useful to have a closer look at the administrative grounds for the contested relationship between the islands and the Hague.

A particular element of confusion appears to be rooted in the Statute for the Kingdom of the Netherlands: an agreement between the countries of the Kingdom of the Netherlands, a legal document manifested in 1954, originally to initiate the decolonization process for the Dutch Caribbean territories. Initially the statute referred to the relationship between the Dutch state, Suriname and the Dutch Antilles (then composed as one state combining Curacao, Aruba, Bonaire, Sint Maarten, Saba and Sint Eustatius). When the Dutch Antilles dismantled in 2010 and Sint Maarten and Curacao gained status aparte, the statute was renewed. The composition of the countries within the kingdom had thus changed, but the content of the statute overall remained and its function remains the same: to grant all member countries equivalent positions within the kingdomⁱ. There has been much debate on the efficacy of this renewal process and the strategies that have been applied since 2010. There is recurring disagreement regarding the question of autonomy of the different islands.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

The statute's liability is legally superior to that of the varying constitutions of its member countries. The document refers to legislature of the Kingdom territories and aims to address all states within the kingdom of the Netherlands. However, the statute is largely based on and refers to the Dutch Constitution. In effect pointing to similar government institutions for the management of the Netherlands, as well general Kingdom affairs. For example, in the context of the statute, the Dutch state is the only independent entity and its only member to act in the capacity of the Kingdom of the Netherlands. While the autonomous islands are considered separate nations within the Kingdom constellation, the Dutch state, as the primary office representing the Kingdom through the Ministry of Interior Affairs and Kingdom Relation (abbreviated as BZK), has final authority over the island territories and can place them under financial, legal or administrative supervision when deemed necessaryⁱⁱ. Consequently, the statute might be understood as an adapted version of the Dutch Constitution, explicitly affixed to address the overseas territories within the Kingdom. In practice, the island governments are thus subjected to the authority of BZK secretaries, hence the confusions and frustration on different ends. In theory the same accounts for governmental institutions on the Dutch side. However, the question remains to what extent are they held to similar standards? And to what extent would that standard be possible for all territories? In the coming months I will further explore this question.

ⁱ<https://www.rijksoverheid.nl/onderwerpen/grondwet-en-statuut/statuut-koninkrijk>

Source tba: BZK4, BZK5

ⁱⁱSource tba: BZK7 (statuut)

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Papiamento/u

For di un enseñansa ful na Hulandes pa un enseñansa bilingwal

Despues ku e lenga strañoer Hulandes a keda esclusivamente introducí den enseñansa na año 1918 riba e islanan di ABC (kaminda Papiamentu/o ta e idioma materno), algun aktitut negativo a kuminsa lanta den direkshon di e idioma strañoer aki como idioma di instrukshon (Eckkrammer, 1999). Primeramente dor di strañoeran Hulandes i Spaño, pero despues tambe dor di habitantenan lokal. E aktitutnan negativo aki a sigui pa diskushon fuerte entre hende ku ta kontra i hende ku ta pro e Hulandes como idioma di instrukshon. Dor di esaki tambe diferente investigashon científiko a kondusi riba e tópico aki (Kibbelaar, 2012; Narain, 1995; Severing, 1997; Prins-Winkel, 1973).

Tur investigashón a mustra ku risibí edukashon den bo idioma materno tin diferente benefisio (Narain, 1995; Severing, 1997; Prins-Winkel, 1973). Ora un mucha ta dominá su idioma materno, e por siña un idioma strañoer mihó. Risibí edukashon den bo idioma materno ta sòru tambe pa un nivel mas haltu di konosementu i di abilidat. Finalmente, risibí edukashon den bo idioma materno tin influensa positivo riba e desaroyo sosial-emoshonal di un mucha. Despues di hopi año di diskushón i despues ku diferente investigashón a demostra benefisio di e idioma materno den edukashon, na año 2002 Papiamentu a keda introducí como idioma di instrukshón den enseñansa primario na Kòrsou. Den e promé kuater añanan e edukashon tabata ful na Papiamentu. Banda di esaki e muchanan tabata familiarisá ku e idioma Hulandes via di algun lès. For di grupo sinku te ku ocho e muchanan tabata haña mayoria lès na Papiamentu i tabata haña e materia di Hulandes.

Pero e transishon aki pa Papiamentu a bini ku algun defisiensia. E proceso di implementashon no a sosodé mes konsistente i integral manera a plania. Por ehèmpel, dos año despues di e implementashon ahinda no tabatin material pa lesa i skibi na Papiamentu. Esaki a pone ku e studiantenan tabata kana atras ku lesamentu den tur dos idioma. Tambe riba e area di vokabulario e studiantenan tabata tin un retraso grandi (Inspection of education of Curaçao, 2005). Dor di e problemanan aki den e proceso di siña i mirando e ròl grandi ku e Hulandes ta hunga den enseñansa sekundario i tersario, na 2006 un di e direktivanan di skol mas grandi riba e isla a introducí enseñansa bilingwal. E edukashon bilingwal aki ta konsistí di dos modelo di idioma. Number 1 kaminda e mucha ta siña lesa i skibi promé na Hulandes kaba e ta bai over na siña lesa i skibi na Papiamentu. I e otro number 2 kaminda e mucha ta siña lesa i skibi promé na Papiamentu kaba e ta bai over na siña lesa i skibi na Hu-

landes. Pues den tur dos modelo tur dos idioma ta hunga un ròl importante, pero e promé modelo ta lèn mas na e banda di e sistema di antes. Interesante ta ku mayoria di e skolnan a skohe pa e modelo number un, kaminda e Papiamentu ta bini na e di dos lugá.

Pues pa 82 año Hulandes tabata esclusivamente e idioma di instrukshon riba Kòrsou. Na 2002 Papiamentu a hasi su entrada den e sistema edukashonal na Kòrsou. I diestres año pasá, debí na falta di material i struktura, mayoria skol primario a kambia pa enseñansa bilingwal, kaminda ta siña e mucha Papiamentu i Hulandes banda di otro. I finalmente mayoria skol, konsiderando e situashon lokal tòg ta skohe pa alfabetisá na Hulandes promé. Pa loke ta trata Aruba, e isla tin algun tempu kaba dos skol piloto, kaminda nan ta kuminsá ku alfabetisashon na Papiamento. Mientras Boneiru tin solamente un skol kaminda ta kuminsa lesa na Papiamentu.



Melissa Koeiman

English

From an education solely in Dutch to a bilingual education

After the foreign language of Dutch was solely introduced as instruction language in the schools on the ABC islands in 1918 (where the mother tongue is Papiamentu/o), some negative attitudes regarding this ‘foreign’ language as instruction language started to arise (Eckkrammer, 1999). First by Dutch and Spanish foreigners but later on also by the local inhabitants. These negative attitudes were followed by high discussions between proponents and opponents of the Dutch language in education and also by different scientific research (Kibbelaar, 2012; Narain, 1995; Severing, 1997; Prins-Winkel, 1973).

All the research pointed out that receiving education in one's own mother tongue has different benefits (Narain, 1995; Severing, 1997; Prins-Winkel, 1973). When a child dominates his mother tongue, he can learn a foreign language better. Receiving education in one's own mother tongue also provides a higher level of knowledge and skills. Lastly, receiving education in one's mother tongue has different positive influence on the social-emotional development of a child.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

After years of discussion and following the different research that pointed out the benefits of the use of mother tongue in education, in 2002 Papiamentu was introduced as instruction language in the primary education on Curaçao. In the first four years of primary school the education was fully in Papiamentu. Next to this, the children would get lessons where they familiarized with the Dutch. From grade five to eight the children got the majority of the lessons in Papiamentu and received Dutch lessons through a Dutch course. But this transition to Papiamentu in the education system came with a few shortcomings. The implementation process did not go as consistent and integral as planned. For example, two years into the implementation still there was no material for reading and writing in Papiamentu. This caused for the students to have delay in reading in both languages. Also in the area of vocabulary the children had a strong backlog (Inspection of education of Curaçao, 2005).

Because of these problems in the learning process and because of the big role that Dutch played in the secondary and tertiary education, one of the biggest schoolboards on the island made a first introduction of bilingual education in 2006. This bilingual education consisted of two language models. One where the children first learn to read and write in Dutch and then go on to learn to read and write in Papiamentu. The other one where the children first learn to read and write in Papiamentu and then go on to learn to read and write in Dutch. Thus in both models both languages play an important role, but the first model leans more in to the direction of the earlier years. And interesting enough most schools chose model one, where the Papiamentu comes in second.

Thus for 82 years Dutch was solely the education language on the island of Curaçao. In 2002 Papiamentu made a big entrance to the education system. And since thirteen years ago, due to a lack of material and structure, most of the primary schools are practicing bilingual education where Papiamentu and Dutch are taught next to each other. And in this bilingual education most schools, considering the local situation, still choose first to alphabetize in Dutch. Finally, Regarding Aruba and Bonaire, on Aruba, since a few years there are two pilot schools that start alphabetizing in Papiamento. And on Bonaire there is just one school that starts reading in Papiamentu.

Eckkramer, E. (1999). The Standardisation of Papiamentu: New Trends, Problems and Perspectives. *Bulletin suisse de linguistique appliquée*, 69(1), 59-74.

Kibbelaar, J. (2012). 'De rol van taal in het Curaçaose Onderwijs: een verkenning van kansen en knelpunten'. Doctoraal Tweede Graads Nederlands: Universiteit van Amsterdam.

Narain, G. (1995). 'Taaltalent in ontwikkeling: een studie naar het Papiamentu en het Nederlands in de kleuterperiode op Curaçao en in Nederland'. Tilburg: Tilburg University Press.

Severing, R.E. (1997). 'Geletterdheid en onderwijsuccessen op Curaçao: een longitudinaal onderzoek naar verwerving van Papiamentu en Nederlands'. Tilburg: Tilburg University Press.

Prins-Winkel, A. (1973). 'Kabes duru? Een onderzoek naar de onderwijs-situatie op de Benedenwindse Eilanden van de Nederlandse Antillen, in verband met het probleem van de vreemde voertaal bij het onderwijs'. Assen: Van Gorcum & Comp.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Virgin Islander

#CSACelebrates45th

#CaribbeanAmericanHeritageMonth2019

June 2019 marks the vibrant and historic celebration of the 45th Annual Conference of the Caribbean Studies Association being hosted in the diverse and transcultural spaces of Santa Marta, Columbia. The transcultural theme of "The Caribbean in Times of Tempest: Ethnicities, Territorial Resistances and Epistemic Poetics" is exceptionally suited in alignment with our Caribbean Americas continuing to remain in revolutionary positions that require steadfastness, endurance and resilience to the tempests, storms and challenges of environmental climate changes, sociopolitical unrest, disaster recovery and preparedness strategic engagements, infringements on sovereignty and ethnic authenticities and other socioeconomic transformations impacting our lives.

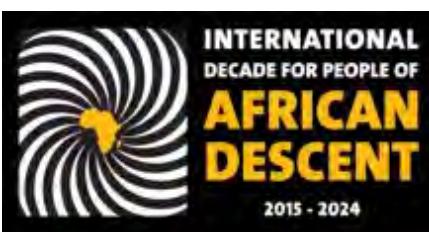


Annually, June is designated as Caribbean American Heritage Month for more than a decade which has respectfully expanded throughout the western hemisphere.

<https://www.caribbeanamericanmonth.org/> In our beloved Virgin Islands of the United States (VI-US), June 26th to July 3rd are annually designated by Virgin Islands legal code as Virgin Islands Freedom Week <http://legvi.org:82/ShowPDF.aspx?num=8002&type=Act> in recognition and celebration of the history,



culture, resilience, tradition and strength for freedom, self-determination and beyond by people of African ancestry from enslavement, colonialism,



marronage and emancipation. June 2019 is the midway point of the 5th year of the United Nations designated International Decade for People of African

Descent (2015-2024) promoting the theme of "recognition, justice and development" for people of African descent/ancestry amongst our shared humanity.

Within our Virgin Islands there are many intentional and guided conversations and discourses addressing best practices for institutional community-centered actions being collaboratively crafted with select outcomes to minimize dysfunctional impositions on liberating actions for self-determination, human rights, decolonization and principled social governance and sustainably-sound protocols in the Virgin Islands exempt from the colonial

and dependency-focused 102-year post-colonial Danish and non-self-governing unincorporated United States status currently in effect. www.aphj2sd.com Academic, public and private sector stakeholders, non-profit and civil society organizations and cultural heritage education and traditional griot continue to share perspectives in action for positive transformational methods for addressing these experiences impacting our VIUS and wider Caribbean Americas.

In June 2019, another Virgin Islands highlight is the announcement by The Johannes Family, a multi-generational and well-respected ancestral AfRaKan Indigenous family of the Virgin Islands, that the New York City Council has approved, supported and passed into law a resolution to co-name 125th Street North East Corner and Adam Clayton Powell Boulevard to Dr. Yosef ben-Jochannan Way with official ceremonies scheduled for Friday, June 14.2019 in Harlem, New York. https://www1.nyc.gov/html/mancb10/downloads/pdf/dr_yosef_johannes_ben_jochannan.pdf

Invitations from The Johannes Group to CSA members and remarks from the Virgin Islands Caribbean Cultural Center at the University of the Virgin Islands are scheduled for inclusion in harmony with the enactment of Virgin Islands Legislative Resolution #1789 ceremoniously awarded to Exceptional Ancestral AfRaKan Virgin Islander Dr. ben-Jochannan in 2012 before his ancestral transition in 2015. This historic and honorable recognition is based on Dr. Yosef ben-Jochannan's "*contributions to the world through his leadership, teachings, publications, and life-long examples he established, instituted and maintained*" (Johannes: 2019) as an AfRakan



Chenzira Davis Kahina

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Renaissance Man of our shared Virgin Islands Caribbean, Americas, AfRaKa and globally. June annually marks national and international observances in reflection of International Day of Remembrance ceremonies, Juneteenth post-emancipation, and other respectful commemorations honoring AfRaKan ancestors and those who are teaching, researching, transforming, contributing, living within this trod and working for the greater good of AfRaKan legacies, sovereignty, reparatory justice, people, nations, civilizations, healing and beyond- unapologetically and restoratively- across our diverse humanity.

During this time on the eve of the seasonal transformations and changes from spring during the annual summer solstice, the navigation and integration of creativity, innovation and development amongst academic circles influencing policies, programs, institutions, socioeconomic governance and more are featured annual in June prosthablishing increasing standards of excellence among our shared humanity- beyond the limiting shackles of dependencies that challenge many positive outcomes among our shared humanity. *"In the midst of complex tapestries of economic crises, natural disasters, delayed recovery efforts, residential repopulation, multi-faceted migrations, and pseudo-autonomous independence juxtaposed with recolonization interferences, the Virgin Islands of the United States and other parts of the Caribbean Americas remain on a navigation quest for the restoration of our shared humanity, authentic societal freedom, sovereign power and principled unity."* (Davis Kahina:2018)

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Español

#CSACelebrates45th

#CaribbeanAmericanHeritageMonth2019

Junio de 2019 marca la celebración vibrante e histórica de la 45^a Conferencia Anual de la Asociación de Estudios del Caribe que se celebra en los diversos y trans culturales espacios de Santa Marta, Colombia. El tema trans cultural de "El Caribe en tiempos de tempestad: etnias, resistencias territoriales y poética epistémica" es excepcionalmente adecuado para que nuestro Caribe América continúe en posiciones revolucionarias que requieren constancia, resistencia y resistencia a las tempestades, tormentas y desafíos Cambios climáticos ambientales, disturbios sociopolíticos, recuperación ante desastres y compromisos estratégicos de preparación, infrac-

ciones a la soberanía y autenticidades étnicas y otras transformaciones socioeconómicas que impactan nuestras vidas.

Anualmente, junio es designado como el Mes de la Herencia del Caribe Americano por más de una década, que se ha expandido respetuosamente en todo el hemisferio occidental. <https://www.caribbeanamericanmonth.org/> En nuestras amadas Islas Vírgenes de los Estados Unidos (VI-EE. UU.), del 26 de junio al 3 de julio se designa anualmente por el código legal de las Islas Vírgenes como Semana de la Libertad de las Islas Vírgenes <http://legvi.org:82>ShowPDF.aspx?num=8002&type=Act> Úa en reconocimiento y celebración de la historia, cultura, resiliencia, tradición y fortaleza para la libertad, la autodeterminación y más allá por parte de personas de ascendencia africana, desde la esclavitud, el colonialismo, el matronaje y la emancipación. Junio de 2019 es el punto medio del quinto año del Decenio Internacional para las Personas de Ascendencia Africana (2015-2024) designado por las Naciones Unidas que promueve el tema del "reconocimiento, justicia y desarrollo" para las personas de ascendencia / ascendencia africana entre nuestra humanidad compartida.

Dentro de nuestras Islas Vírgenes, hay muchas conversaciones y discursos dirigidos e intencionados que abordan las mejores prácticas para acciones centradas en la comunidad institucional y se elaboran en colaboración con resultados selectos para minimizar las imposiciones disfuncionales en acciones liberadoras para la autodeterminación, los derechos humanos, la descolonización y la gobernanza social basada en principios y de manera sostenible. Los protocolos de sonido en las Islas Vírgenes están exentos del estado de los Estados Unidos no coloniales no incorporados de 102 años post coloniales centrados en la dependencia y dependientes de la dependencia actualmente en vigor. www.aphj2sd.com Las partes interesadas de los sectores académico, público y privado, organizaciones sin fines de lucro y de la sociedad civil, así como la educación sobre patrimonio cultural y el griot tradicional continúan compartiendo perspectivas en acción para lograr métodos de transformación positivos para abordar estas experiencias que afectan a nuestro VIUS y al resto del Caribe Americano.

En junio de 2019, otro punto destacado de las Islas Vírgenes es el anuncio por parte de la Familia Johannes, una familia indígena AfRaKan ancestral multigeneracional y muy respetada de las Islas Vírgenes, que el Consejo de la Ciudad de Nueva York aprobó, respaldó y aprobó una resolución para co-nombre 125th Street North East Corner y Adam Clayton Powell Boulevard al Dr. Yosef ben-Jochannan Way con ceremonias oficiales programadas para el

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

viernes 14 de junio de 1919 en Harlem, Nueva York. https://www1.nyc.gov/html/mancb10/downloads/pdf/dr_yosef_johannes_ben_jochannan.pdf

Las invitaciones de The Johannes Group a los miembros de CSA y los comentarios del Centro Cultural del Caribe de las Islas Vírgenes en la Universidad de las Islas Vírgenes están programados para su inclusión en armonía con la promulgación de la Resolución Legislativa de las Islas Vírgenes # 1789 ceremonialmente otorgada a Excepcional Ancestral AfRaKan Virgin Islander Dr. ben-Jochannan en 2012 antes de su transición ancestral en 2015. Este reconocimiento histórico y honorable se basa en las "contribuciones al mundo del Dr. Yosef ben-Jochannan a través de su liderazgo, enseñanzas, publicaciones y ejemplos de por vida que estableció, instituyó y mantuvo." (Johannes: 2019) como un hombre renacentista afranés de nuestras Islas Vírgenes, el Caribe, las Américas, AfraKa y en todo el mundo. Junio anualmente celebra observancias nacionales e internacionales como reflejo de las ceremonias del Día Internacional del Recuerdo, Juneteenth posterior a la emancipación y otras conmemoraciones respetuosas que honran a los antepasados AfRaKan y aquellos que están enseñando, investigando, transformando, contribuyendo, viviendo dentro de esta pisada y trabajando por el bien mayor. de los legados, la soberanía, la justicia reparadora, los pueblos, las naciones, las civilizaciones, las curaciones y más allá de AfraKan, sin disculpas ni de manera restaurativa, en nuestra humanidad diversa.

Durante este tiempo, en vísperas de las transformaciones estacionales y los cambios que se producen desde la primavera durante el solsticio de verano anual, la navegación y la integración de la creatividad, la innovación y el desarrollo entre los círculos académicos que influyen en las políticas, los programas, las instituciones, la gobernanza socioeconómica y más se presentan anualmente en junio. el aumento de los estándares de excelencia entre nuestra humanidad compartida, más allá de las restricciones limitantes de las dependencias que desafían muchos resultados positivos entre nuestra humanidad compartida. "En medio de complejos tapices de crisis económicas, desastres naturales, retrasos en los esfuerzos de recuperación, repoblación residencial, migraciones multifacéticas e independencia pseudo-autónoma yuxtapuestas con interferencias de recolonización, las Islas Vírgenes de los Estados Unidos y otras partes del Caribe americano. permanecer en una búsqueda de navegación para la restauración de nuestra humanidad compartida, la auténtica libertad social, el poder soberano y la unidad de principios ". (Davis Kahina: 2018)

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Français

#CSACelebrates45th

#CaribbeanAmericanHeritageMonth2019

Juin 2019 marque la célébration vibrante et historique de la 45ème conférence annuelle de la Caribbean Studies Association qui se tient dans les espaces divers et transculturels de Santa Marta, en Colombie. Le thème transculturel de «Les Caraïbes en période de tempête: ethnies, résistances territoriales et poétiques épistémiques» convient parfaitement pour s'aligner sur nos Amériques caribéennes, et il continue à occuper des positions révolutionnaires qui exigent persévérance, endurance et résilience face aux tempêtes, tempêtes et défis de changements climatiques environnementaux, troubles socio-politiques, engagements stratégiques en matière de préparation et de préparation aux catastrophes, violations du droit souverain et d'authenticité ethnique et autres transformations socio-économiques ayant une incidence sur nos vies.

Chaque année, juin est désigné comme le Mois du patrimoine des Caraïbes américaines pendant plus d'une décennie, qui s'est respectueusement étendu dans tout l'hémisphère occidental. <https://www.caribbeanamericanmonth.org/> Dans nos îles Vierges des États-Unis (VI-US), notre bien-aimée, du 26 juin au 3 juillet, chaque année est désignée par le code juridique des îles Vierges comme étant la Semaine de la liberté des îles Vierges <http://legvi.org:82>ShowPDF.aspx?num=8002&type=Act> en reconnaissance et en célébration de l'histoire, de la culture, de la résilience, de la tradition et de la force pour la liberté, l'autodétermination et au-delà par les personnes d'ascendance africaine issues de l'esclavage, du colonialisme, du marronage et de l'émancipation. Juin 2019 marque le point médian de la cinquième année de la Décennie internationale des personnes d'ascendance africaine (2015-2024) promue par les Nations Unies et promeut le thème «reconnaissance, justice et développement» des personnes d'ascendance africaine parmi notre humanité commune.

Dans nos îles Vierges, de nombreuses conversations et discours intentionnels et guidés abordent les meilleures pratiques pour des actions institutionnelles centrées sur la communauté, élaborées en collaboration avec des résultats sélectionnés, afin de minimiser les impositions dysfonctionnelles sur les actions libératrices pour l'autodétermination, les droits de l'homme, la décolonisation et la

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

gouvernance sociale fondée sur des principes et de manière durable. Les protocoles sonores des îles Vierges sont exemptés du statut de 102 ans post-colonial danois et non autonome créé par les États-Unis, qui est centré sur la dépendance et la dépendance. www.aphj2sd.com Les acteurs académiques, publics et privés, les organisations à but non lucratif et de la société civile, l'éducation au patrimoine culturel et le griot traditionnel continuent à partager leurs points de vue sur des méthodes de transformation positives pour faire face à ces expériences ayant un impact sur notre VIUS et le vaste continent des Caraïbes.

En juin 2019, un autre fait saillant des îles Vierges est l'annonce par The Johannes Family, une famille ancestrale AfRaKan des peuples autochtones respectée et respectée des îles Vierges, que le conseil municipal de la ville de New York a approuvé, soutenu et légiférée une résolution visant à: Co-nommer 125th Street North East Corner et Adam Clayton Powell Boulevard au Dr. Yosef Ben-Jochannan Way avec des cérémonies officielles prévues le vendredi 14 juin 1919 à Harlem, New York. https://www1.nyc.gov/html/mancb10/downloads/pdf/dr_yosef_johannes_ben_jochannan.pdf

Les invitations du groupe Johannes aux membres du CSA et les remarques du Centre culturel des îles Vierges à l'Université des îles Vierges doivent être inclus en harmonie avec la promulgation de la résolution législative n ° 1789 des îles Vierges, attribuée cérémonieusement à Dr. Dr. Virgin Islander, un professeur exceptionnel. ben-Jochannan en 2012 avant sa transition ancestrale en 2015. Cette reconnaissance historique et honorable se fonde sur les contributions du Dr. Yosef ben-Jochannan à travers son leadership, ses enseignements, ses publications et ses exemples de la vie qu'il a établis, institués et maintenus. "(Johannes: 2019) en tant qu'homme de la Renaissance AfRakan dans les îles Vierges que nous partageons: Caraïbes, Amériques, AfRaKa et le monde entier. Le mois de juin marque chaque année des célébrations nationales et internationales à la lumière des cérémonies de la Journée internationale du souvenir, de la post-émancipation du mois de juin et d'autres commémorations respectueuses rendant hommage aux ancêtres d'AfRaKan et à ceux qui enseignent, font des recherches, transforment, contribuent, vivent vivant dans cette voie et travaillent pour le bien de tous de l'héritage d'AfRaKan, de la souveraineté, de la justice réparatrice, des peuples, des nations, des civilisations, de la guérison et au-delà - de manière apologétique et réparatrice - dans notre humanité diverse.

Au cours de cette période à la veille des transformations saisonnières et des changements intervenus depuis le printemps pendant

le solstice d'été, la navigation et l'intégration de la créativité, de l'innovation et du développement parmi les cercles universitaires influençant les politiques, les programmes, les institutions, la gouvernance socio-économique et plus encore sont présentés chaque année en juin. normes d'excellence croissantes au sein de notre humanité commune - au-delà des chaînes de dépendance limitantes qui remettent en cause de nombreux résultats positifs pour notre humanité commune. «Au milieu de tapisseries complexes de crises économiques, de catastrophes naturelles, de retards dans les efforts de relance, de repeuplement résidentiel, de migrations à facettes multiples et d'une indépendance pseudo-autonome juxtaposée à des interférences de recolonisation, les îles Vierges des États-Unis et d'autres parties des Amériques Caraïbes restons en quête de la restauration de notre humanité commune, de notre liberté sociale authentique, de notre souveraineté et de notre unité fondée sur des principes. »(Davis Kahina: 2018)

Pour partager des commentaires, des publications, des présentations, des interviews en direct, des mises à jour ou des informations supplémentaires, veuillez envoyer un courrier électronique à viccc@live.uvi.edu et visiter <http://viccc.uvi.edu>.

GRADUATE STUDENT CORNER



Keisha Wiel

Moving Forward: What would You Like to see from your Graduate Student Representative

As this year's conference is underway, I am thinking of the ways that graduate students and junior scholars have benefited from the conference and the organization so far. As an organization,

we want to make sure that the next generation of scholars are benefitting in way that is helpful and helps propel us into the job market and to make us better scholars in Caribbean Studies. So far, we have continued the graduate student breakfast and more recently, reinstated a panel on how to graduate with your PhD and Master's and find a position within academia and outside of academia.

Last year, during the graduate student breakfast in Havana, Cuba we were able to have over a hundred students and junior scholars attend the breakfast and be in dialogue with each other. This was a poignant moment for graduate students to meet with each other and discuss their experiences with graduate school and share information with each other. This year, we will be including senior scholars to harken back to the original way that the graduate student breakfast was set up. We want to make sure that graduate students are able to get a fulfilling experience during the conference.

This year we also reconstitute an old panel that will focus on finishing your PhD and getting into the job market. This panel will primarily be for graduate students to connect with those who were recently in their position and to get an idea of what to expect. Also, this will help graduate students to get tips and tricks about researching positions, whether they are tenure track positions within academia or a position that is outside of the job market.

Through the year, we were also able to expand the graduate students and junior scholars Facebook group to over hundred scholars and students and we are continuing to grow. This group was started by a former graduate student who wanted to find a way to keep in contact with other graduate students after the conference finished for the year. This group is intended to be a space for graduate students to not only keep in contact but to be in a space that is a

safe haven for graduate students discuss whatever issues are on their mind. If you have not joined the group yet, it's called "CSA Graduate Students and Junior Scholars on Facebook."

Going forward, I would like to know what other events and or panels that you would be interested in doing. This can be anything from panels on presenting at conferences or events (even if they are just social gatherings outside of the conference that are not technically associated with the conference) that are aimed at graduate students and junior scholars. You can write suggestions on the Facebook page or email at gradstudentrep@caribbeanstudiesassociation.org.

Español

Avanzando: ¿Qué le gustaría ver de su Representante de Estudiantes Graduados?

A medida que la conferencia de este año está en marcha, estoy pensando en las formas en que los estudiantes graduados y los académicos junior se han beneficiado de la conferencia y la organización hasta el momento. Como organización, queremos asegurarnos de que la próxima generación de académicos se esté beneficiando de una manera que sea útil y que nos ayude a impulsar el mercado laboral y que seamos mejores académicos en Estudios del Caribe. Hasta ahora, hemos continuado con el desayuno de los estudiantes graduados y, más recientemente, hemos restablecido un panel sobre cómo graduarse con su doctorado y maestría y encontrar un puesto dentro de la academia y fuera de la academia.

El año pasado, durante el desayuno de estudiantes graduados en La Habana, Cuba, pudimos tener más de cien estudiantes y académicos subalternos que asistieron al desayuno y dialogaron entre ellos. Este fue un momento conmovedor para que los estudiantes de posgrado se reunieran y discutieran sus experiencias con la escuela de posgrado y compartieran información entre ellos. Este año, incluiremos académicos de alto nivel para recordar la forma original en que se preparó el desayuno de los estudiantes graduados. Queremos asegurarnos de que los estudiantes de posgrado puedan obtener una experiencia satisfactoria durante la conferencia.

Este año también reconstituimos un panel antiguo que se centrará en finalizar su doctorado y en ingresar al mercado laboral. Este panel será principalmente para que los estudiantes de posgrado se conecten con aquellos que se encontraban recientemente en su puesto y se hagan una idea de qué esperar. Además, esto ayudará a los estudiantes de posgrado a obtener consejos y trucos sobre la

GRADUATE STUDENT CORNER cont'd

investigación de posiciones, ya sean posiciones de seguimiento de la tenencia dentro de la academia o una posición que está fuera del mercado laboral.

A lo largo del año, también pudimos expandir el grupo de Facebook de estudiantes graduados y académicos junior a más de cien estudiantes y académicos y seguimos creciendo. Este grupo fue iniciado por un ex estudiante graduado que quería encontrar una manera de mantenerse en contacto con otros estudiantes graduados después de que la conferencia terminó para el año. El objetivo de este grupo es ser un espacio para que los estudiantes graduados no solo se mantengan en contacto, sino que estén en un espacio que sea un refugio seguro para que los estudiantes graduados discutan cualquier tema que tengan en mente. Si aún no te has unido al grupo, se llama "CSA Graduate Students y Junior Scholars en Facebook".

En el futuro, me gustaría saber qué otros eventos y / o paneles le interesarán hacer. Esto puede ser cualquier cosa, desde paneles hasta presentaciones en conferencias o eventos (incluso si solo son reuniones sociales fuera de la conferencia que no están técnicamente asociadas con la conferencia) que están dirigidas a estudiantes de posgrado y académicos junior. Puede escribir sugerencias en la página de Facebook o enviar un correo electrónico a gradstudentrep@caribbeanstudiesassociation.org.

Français

Aller de l'avant: Qu'aimeriez-vous voir de votre représentant des étudiants diplômés?

Alors que la conférence de cette année est en cours, je réfléchis à la façon dont les étudiants des cycles supérieurs et les jeunes universitaires ont profité de la conférence et de l'organisation jusqu'à présent. En tant qu'organisation, nous voulons nous assurer que la prochaine génération d'érudits bénéficie d'une manière utile et contribue à nous propulser sur le marché du travail et à faire de nous de meilleurs érudits en études caribéennes. Jusqu'ici, nous avons poursuivi le petit-déjeuner des étudiants diplômés et, plus récemment, nous avons rétabli un panel sur la manière d'obtenir un diplôme avec votre doctorat et votre master et de trouver un poste dans les milieux universitaires et en dehors de ceux-ci.

L'année dernière, lors du petit-déjeuner des étudiants diplômés à La Havane, à Cuba, nous avons pu inviter plus d'une centaine d'étudiants et de jeunes universitaires à participer au petit-déjeuner et à dialoguer entre eux. Ce fut un moment émouvant

pour les étudiants des cycles supérieurs de se rencontrer, d'échanger sur leurs expériences avec les universités et d'échanger des informations. Cette année, nous inclurons des chercheurs chevronnés afin de revenir à la manière originale dont le déjeuner des étudiants diplômés a été organisé. Nous voulons nous assurer que les étudiants diplômés sont en mesure d'acquérir une expérience enrichissante au cours de la conférence.

Cette année, nous avons également reconstitué un ancien panel qui se concentrera sur l'achèvement de votre doctorat et l'entrée sur le marché du travail. Ce panel sera principalement destiné aux étudiants diplômés afin de se connecter avec ceux qui occupaient récemment leur poste et de se faire une idée de ce à quoi s'attendre. De plus, cela aidera les étudiants diplômés à obtenir des conseils et astuces sur la recherche de postes, qu'il s'agisse de postes menant à la permanence dans le monde universitaire ou en dehors du marché du travail.

Au cours de l'année, nous avons également élargi le groupe Facebook des étudiants des cycles supérieurs et des jeunes universitaires à plus de cent universitaires et étudiants, et nous continuons à nous développer. Ce groupe a été créé par un ancien étudiant diplômé qui souhaitait trouver un moyen de rester en contact avec d'autres étudiants diplômés après la fin de la conférence pour l'année. Ce groupe est destiné à être un espace pour les étudiants diplômés non seulement pour rester en contact, mais également pour être dans un espace sûr où les étudiants diplômés peuvent discuter des problèmes qui les préoccupent. Si vous n'avez pas encore rejoint le groupe, il s'appelle «Étudiants de troisième cycle et boursiers subalternes sur Facebook».

À l'avenir, j'aimerais savoir quels autres événements et / ou quels groupes vous intéresseriez. Cela peut être n'importe quoi, qu'il s'agisse de groupes de discussion lors de conférences ou d'événements (même s'il ne s'agit que de réunions sociales en dehors de la conférence qui ne sont pas techniquement associées à la conférence) et qui sont destinés aux étudiants des cycles supérieurs et aux jeunes universitaires. Vous pouvez écrire des suggestions sur la page Facebook ou envoyer un courrier électronique à gradstudentrep@caribbeanstudiesassociation.org.

CSA MEMBER HIGHLIGHT



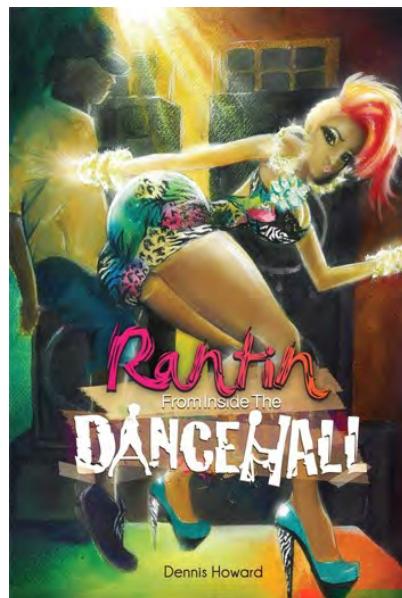
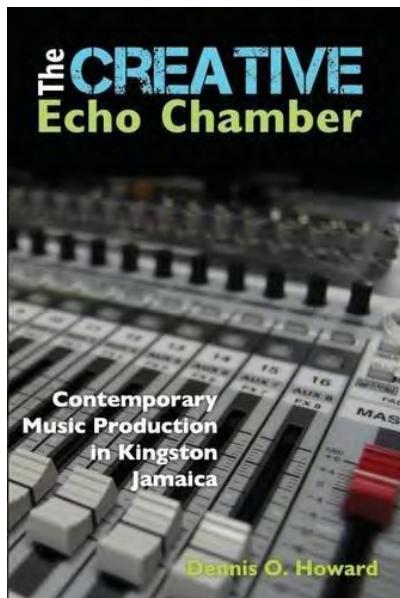
Dennis Howard is a former entertainment journalist, radio presenter, television producer, and record producer. The music historian has over 35 years experience in the creative industries, during which he has held several positions at various media houses in Jamaica. He completed radio stints at JBC Radio One, KLAS FM 85, News Talk 93FM and XM satellite radio in the United States.

As a columnist at the Jamaica Observer, Howard developed a reputation as one of the leading authorities in the entertainment industry and the history of the Jamaican popular music. During the same period, he developed and produced the popular TV show **Man Talk** on Television Jamaica (TVJ). He is also the founding programme manager and producer/ presenter at Irie FM and spearheaded its rise to the number one station in Jamaica.

In the entertainment industry, he has managed several reggae and dancehall artists. These include Tanya Stevens, Mr. G, Live Wya and Peter Lloyd. He was also served publicist for Morgan Heritage, Tony Rebel, Cobra, Shinehead, Bobby Konders and the Massive B Crew among others. He has done show promotion and production management for major entertainment events including Sting, Curefest, Prime Minister's Gala, Bob Marley One Love 60 anniversary concert, Portmore Salute and the Shock Attack series.

The Grammy nominated music producer, with several hit songs in Jamaica and the United Kingdom, Howard holds a Ph.D. in Cultural Studies specialising in the creative industries and ethnomusicology from the University of the West Indies and have served as adjunct lecturer at the Vocational Training Development Institute (VTDI), the University of the West Indies, the University of Technology and the University of the Commonwealth Caribbean. Howard has an immeasurable passion for the cultural industry of Jamaica, one he has shared on all levels, presenting research in relation to areas of his expertise at global conferences in nations such as Brazil, the United Kingdom, South Africa, Japan and several Caribbean islands. He is the author of two books *Rantin From Inside the Dancehall* and *The Creative Echo Chamber: Contemporary Music Production in Kingston Jamaica*. The later has been lauded for its ground-breaking analysis of Jamaican culture and recording industry.

He served as a senior advisor in the Ministry of Youth and Culture and is a former chairman of the Jamaica Cultural Development Commission (JCDC) and sits on several public and private boards. Dr. Howard recently severed as General Manager, Radio Services for the RJR GLEANER Communications Group. With five radio stations under his portfolio, he successfully restructured the division. He rebranded all five station which led to increases in listenership and a revitalization of the 5 brands through the expansion of their digital footprint. Currently he's the managing director of the Institute of Cultural Policy and Innovation, (ICPI), a research consultancy that specializes in cultural enterprise consulting services. ICPI also offers training in event planning, music business management, creative entrepreneurship and intellectual property.



CARIBBEAN SCHOLARSHIP



Rafael Ocasio is Charles A. Dana Professor of Spanish, at Agnes Scott College, in Decatur, Georgia. A Latin Americanist and a specialist in revolutionary and counterrevolutionary Cuban literatures, he is the author of two books on the Cuban dissident writer Reinaldo Arenas. *Cuba's Political and Sexual Outlaw* (University Press of Florida, 2003) and *The Making of a Gay Activist* (University Press of Florida, 2007).

His book *Afro-Cuban Costumbrismo: From Plantations to the Slums* (University Press of Florida, 2012) examines the Costumbrista documentation of African and Black religious and musical folklore as part of the development of a national identity in Cuba. Costumbrismo, a nineteenth-century literary movement associated with the recording of traditions, offers the earliest incorporation of Black themes, related to the booming sugarcane production in Cuba and to rich African traditions in major Cuban cities.

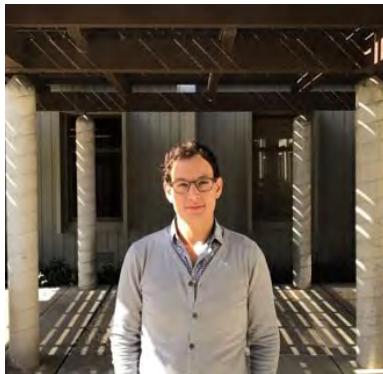
Two book manuscripts are forthcoming: "Franz Boas in Puerto Rico: Retention and Reinvention of Puerto Rican Folklore," which includes an edited, critical anthology of oral folklore documented by that reputable anthropologist in Puerto Rico in 1915 (Rutgers University Press), and "A Trans-Atlantic Bristol-Cuba Slavery Connection: George Howe's Diary," which examines the active slave trade between Cuba and Rhode Island throughout the early part of the nineteenth century (Rowman & Littlefield Publishers).

Other areas of his published research are Afro-Cuban and revolutionary Cuban children's literatures, and critical essays on Santería, the Afro-Cuban religious belief system, as it appears in mainstream revolutionary Cuban literature and film productions. He has also done extensive research and publications on the late Latinx novelist, short story writer and poet Judith Ortiz Cofer. Forthcoming with the University of Georgia Press is his edited collection of Ortiz Cofer's translations of Puerto Rican folk tales, a project in collaboration with Lorraine López (Creative Writing and Latina Studies at Vanderbilt University) and Elena Olazagasti-Segovia (Emerita Spanish Department at Vanderbilt University).

Ocasio is currently working on a book manuscript that traces the influence of Hispanic cultures and literatures on films from Latin America.

He currently serves as the faculty fellow at the Gay Johnson McDougall Center for Global Diversity and Inclusion where he develops Safe Zone trainings and advises LGBTQIA student groups. He teaches upper-level courses on Latin American literatures, cultures and film and Spanish-language courses.

SCHOLARSHIP IN SEXUALITIES



David Tenorio

In Times of Tempest: Transcorporeality and Bodily Resistance in the Caribbean

As the membership of the Caribbean Studies Association convenes from June 3 to 7, I would like to reflect on the ways in which the themes of this year's conference relate to gender and

sexuality studies. In one of my 2018 submissions for this section, I referred to the force of nature, specifically to the tempest, or hurricane. The tempest in the Caribbean is hyperbolic: it not only appears as a force of mother nature, but also as a metaphor that primes Caribbean everyday life and imaginary. Tempests mark bodies, human or otherwise, reconfiguring the spaces they occupy and, at the same time, symbolize a source of renewal. In literature, *The Tempest* is the title of William Shakespeare's 1610 play in which Caliban appears as a grotesque being. In 1983, Roberto Fernández Retamar would publish *Calibán*, a philosophical treaty that problematizes the role of the Third World in the construction of knowledge within Western ontology. In both texts, Caliban appears as a being in formation, and as a queer notion to denote the misalignment with the discourses of progress and modernity. In this sense, the tempest also comes up as a temporality that marks the rhythm of the Caribbean. It is less about hearing the beats of modernity, or capitalist expansion, than about staying in tune with the sounds of nature, of a ravenous hurricane, or a calming breeze, that evokes a body politics in the Caribbean.

In examining religions from the Black Atlantic, Roberto Strongman, in *Queering Black Atlantic Religions* (2019), proposes the term "transcorporeality" as a concept that elaborates on knowledge production, connecting the body, the divine, and the material: "The philosophies of African peoples conceive of the body as an open vessel that can be occupied temporarily by a variety of hosts. During the height of the slave trade, the real act of imperialism was not so much to label Africans soulless as to close off their philosophical corporeal openness while at the same time legislatively prohibiting precisely those religious rituals of trance possession that render black bodies inhabited or soulful" (4). When seen under the sign of transcorporeality, the image of *Calibán* remerges as a formless being in search of a Western ontology to feel complete. I read Fernández Retamar's *Calibán* as metaphor for the search for belonging, for

a place in which to feel, think, and be affected. Strongman's understanding of trance within African religiosity presents us with a mode of relationality beyond the Cartesian subject: to be soulful is to remain open to infinite possibilities of inhabiting several worlds, of establishing a sense of multiple belonging. As the conference takes place, I invite all members to think beyond a cartesian model of model production and reflect on the ways through which we inhabit transcorporeality in times of tempest.

Español

En el ojo del huracán: transcorporealidad y resistencia en el Caribe

Del 3 al 7 de junio se llevará a cabo la conferencia anual de la Asociación de Estudios del Caribe en Santa Marta, Colombia. Para este mes, me gustaría reflexionar sobre las formas en que los temas que nos competen este año se relacionan con los estudios de género y sexualidad. En una de mis entradas del 2018, aludía a la fuerza de la naturaleza, específicamente a la tempestad, o al huracán y a su capacidad generadora. La tempestad en el Caribe es hiperbólica: no solo aparece como una fuerza natural, sino también como una metáfora que marca el ritmo tanto de la vida diaria como del imaginario caribeño. El paso de la tempestad marca cuerpos, humanos o no, reconfigurando los espacios que ocupan y, al mismo tiempo, simbolizando una fuente de renovación. En la literatura, *La tempestad* corresponde al título de la obra de William Shakespeare de 1610 en la que Calibán aparece como un ser grotesco. En 1983, Roberto Fernández Retamar publicaría *Calibán*, un tratado filosófico que problematiza el papel del Tercer Mundo en la construcción de conocimiento dentro de la ontología occidental. En ambos textos, Calibán aparece como un ser en formación, como la desalineación con los discursos del progreso y la modernidad. En este sentido, la tempestad también surge como una temporalidad que marca el ritmo del Caribe. Se trata menos de escuchar los ritmos de la modernidad, o la expansión capitalista, que, de mantenerse en sintonía con los sonidos de la naturaleza, de un huracán voraz, o de una brisa calmante a la hora de aproximarse hacia una corporalidad del Caribe.

En su estudio, *Queering Black Atlantic Religions* (2019), sobre las religiones africanas del Atlántico, Roberto Strongman propone el término "transcorporealidad" como un concepto que imbrica la producción de conocimiento con el cuerpo negro, la espiritualidad africana y lo material: "Las filosofías de los pueblos africanos conciben el cuerpo como un recipiente abierto que puede ser ocupado temporalmente por una variedad de entes. Durante el apogeo de la trata de esclavos, la consecuencia real del imperialismo no consistía

SCHOLARSHIP IN SEXUALITIES cont'd

tanto en pensar que los africanos no tuvieran alma, sino en eclipsar su apertura corporal-filosófica al tiempo que se prohibían legislativamente dichos rituales de posesión, los cuales generaban un estado de trance y que permitían precisamente que los cuerpos fueran habitados o conmovidos" (4 –*traducción mía*). Bajo el signo de la transcorporeidad, la imagen de Calibán emerge como un ser sin forma en busca de un espacio propio dentro de la ontología occidental. Leo aquí el Calibán de Fernández Retamar como una metáfora de la búsqueda de pertenencia, de un lugar para sentir, pensar y afectarse. La interpretación que Strongman realiza sobre el trance, como elemento de la religiosidad africana, va más allá de la epistemología cartesianas: ser conmovido o habitado es permanecer abierto a infinitas posibilidades de vivir el mundo, de establecer un sentido múltiple de pertenencia. A lo largo de la conferencia, invito a todxs a pensar más allá de un modelo cartesiano de producción de conocimiento y a reflexionar sobre las formas en que habitamos la transcorporeidad en el ojo del huracán.

Français

As the membership of the Caribbean Studies Association convenes from June 3 to 7, I would like to reflect on the ways in which the themes of this year's conference relate to gender and sexuality studies. In one of my 2018 submissions for this section, I referred to the force of nature, specifically to the tempest, or hurricane. The tempest in the Caribbean is hyperbolic: it not only appears as a force of mother nature, but also as a metaphor that primes Caribbean everyday life and imaginary. Tempests mark bodies, human or otherwise, reconfiguring the spaces they occupy and, at the same time, symbolize a source of renewal. In literature, *The Tempest* is the title of William Shakespeare's 1610 play in which Caliban appears as a grotesque being. In 1983, Roberto Fernández Retamar would publish *Calibán*, a philosophical treaty that problematizes the role of the Third World in the construction of knowledge within Western ontology. In both texts, Caliban appears as a being in formation, and as a queer notion to denote the misalignment with the discourses of progress and modernity. In this sense, the tempest also comes up as a temporality that marks the rhythm of the Caribbean. It is less about hearing the beats of modernity, or capitalist expansion, than about staying in tune with the sounds of nature, of a ravenous hurricane, or a calming breeze, that evokes a body politics in the Caribbean.

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philosophies of African peoples conceive of the body as an open vessel that can be occupied temporarily by a variety of hosts. During the height of the slave trade, the real act of imperialism was not so much to label Africans soulless as to close off their philosophical corporeal openness while at the same time legislatively prohibiting precisely those religious rituals of trance possession that render black bodies inhabited or soulful" (4). When seen under the sign of transcorporeality, the image of *Calibán* remerges as a formless being in search of a Western ontology to feel complete. I read Fernández Retamar's *Calibán* as metaphor for the search for belonging, for a place in which to feel, think, and be affected. Strongman's understanding of trance within African religiosity presents us with a mode of relationality beyond the Cartesian subject: to be soulful is to remain open to infinite possibilities of inhabiting several worlds, of establishing a sense of multiple belonging. As the conference takes place, I invite all members to think beyond a cartesian model of model production and reflect on the ways through which we inhabit transcorporeality in times of tempest.

GAME CHANGER INITIATIVE

Balance for better: Abortion and life choices for women in Jamaica

By Natasha Kay Mortley, PhD

The Institute for Gender and Development Studies, Regional Coordinate Office (IGDS-RCO) in observance of Women's Month, hosted a Seminar on March 28 under the theme "**Balance for Better: Abortion and life choices for women in Jamaica.**" The seminar's panelists included Jamaican activist Joan French, the President of the Board for Jamaica Family Planning Association Shakira Maxwell, Stacy-Ann Gavin (founder of Girls to Women Development Foundation) and Shenoweth Holmes (Partnership for Women's Health and Wellbeing). The event was organized and moderated by Natasha Kay Mortley (Lecturer/Research Specialist at the IGDS-RCO).



Seminars at the IGDS-RCO usually touch on current and topical gender issues, but this seminar sparked much interest amidst Parliamentary debates and pockets of protest actions on the abortion issue in Jamaica. Decades after the 1864 Offences Against the Person Act, Jamaica still has archaic abortion laws and still struggles to take a position that respects the fundamental and legal rights of its women and girls. The panelists attempted to put it all into perspective, with a mix of presentations covering the evolution of the abortion debate, current legal/political framework, and grassroots and personal experiences.

Maxwell, got the discussions off the ground with an eye opening presentation with data on abortion rates in Jamaica and offering a historical perspective on various forms of resistance exercised by women during slavery. She explained how abortion was used as a means by enslaved women to prevent their children from becoming enslaved. French then added her feminist lens to the discussion arguing that patriarchy could be blamed for lack of progress towards women's reproductive rights today. "Our state machinery is patriarchal; it is run not just by men as sexual males, but by men who are committed to a vision of their own power as it relates to the control of women," she said. The next two presentations from Gavin and Holmes brought a hush over the audience as they recounted their own personal experiences and life choices that they had to make. According to Gavin, "persons on pro-life and pro-choice all have their struggles have to deal with, and so ultimately what we have to consider is not having any stipulations on the sexual and reproductive health of women."



The seminar revealed without doubt that abortion remains a complicated and emotional issue, which can be debated from perspectives of religion, science, health, gender and the law. Mortley concluded, "the seminar and conversation centered around scholarship and personal narratives and so in many ways it was both eye opening and authentic. One thing that stuck with me is the whole point of stigma being present on both sides, whether a woman chooses to have an abortion or chooses to have her child at a young age, there is stigma attached to both. We have to be open to both sides of the argument."

SPECIAL ANNOUNCEMENTS

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