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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 - December 2019 Edition

MESSAGE FROM THE EDITOR

December/End of Year Greetings!

The Caribbean Studies Association takes this opportunity to wish end of year greetings of peace, love and good tidings to all members of our Caribbean family, members, stakeholders and well-wishers! Happy holidays and best wishes for 2020!

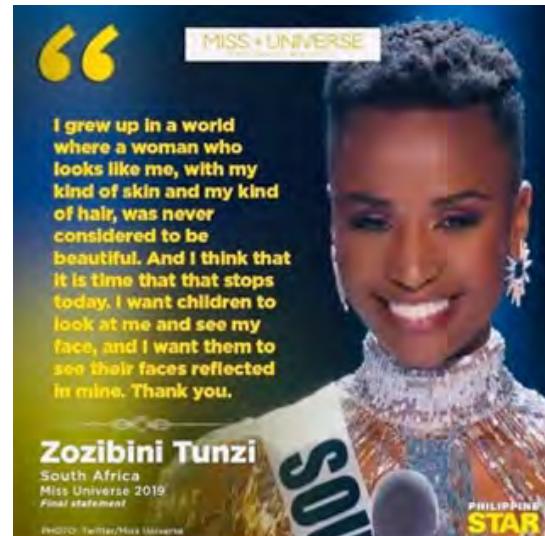


Meagan Sylvester

The Fetishization of the Black Skin

Following the win of the title - Miss Universe 2019 by Miss South Africa Zozibini Tunzi, CSA solicited two commentaries on the topic of the fetishization of black skin. The first commentary is penned by Jamaican scholar Dr. Lisa Tomlinson who shared her perspective on Lupita Nyong'o when she emerged as a popular Black face in the media. The second commentary was written by Mr. Adebawale A. Opadeyi, a male Nigerian, living in Trinidad and Tobago who opines on the recent reaction of the media to Miss South Africa 2019.

Check out their views in our Your Commentary sections!



Source: Twitter: Miss Universe

Source: thesource.com

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Web Site: CaribbeanStudiesAssociation.org

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MESSAGE FROM THE EDITOR cont'd

From the President

This month the President of CSA, Dr. Tavis Jules re-asserts his call for the CSA membership to become involved in our working groups. We currently have five working groups attached to CSA (see here <http://www.caribbeanstudiesassociation.org/working-groups>).



From the Program Chair

In this issue our program chair focuses on a few international commemorative days in November and December: November 25 was the International Day for the Elimination of Violence against Women and the international campaign of the 16 Days of Activism against Gender Violence began. This campaign ended on December 10, another significant day, International Human Rights Day. Although the visibility of the campaign against gender violence is remarkable, the activism against this type of violence (which mainly affects women and girls in the world) cannot be limited to 16 days.



Source: cdn.24.co.za



Source: www.michellehenry.fr

December 1 was World AIDS Day. There is no doubt that it is an important day and that we must fight against AIDS; we must educate the population of the region about the virus; and we must end discrimination against people living with the virus.

Read her contribution for more!



Source: livinghiv.com

CSA Communications - You can find us at:

Facebook: www.facebook.com/CaribbeanStudiesAssociation/

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Archived copies of our Newsletters at: www.caribbeanstudiesassociation.org/e-newsletter-archive/

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MESSAGE FROM THE PRESIDENT



Tavis D. Jules



work, artistic expressions, and scholarship, in today's boomeranging age of interconnectivity, it imperative that we find ways meet during the off-conference cycle to deepen our shared experiences. To this extent, I would like to work robustly in reviving the Working Group model that is provided for in our Constitution.

Article VIII of the CSA Constitution states that Working Groups

1. Members are encouraged to specify their interest in joining one or more disciplinary work groups, within discrete areas.

2. In order to form a working group, at least fifteen (15) CSA members should sign a request to the council, seeking such status. This request should include specific areas of interests, objectives, and activities to be undertaken.

3. Each working group should elect a coordinator for a two-year term by ballot, show of hands, or voice vote, during the annual conference of the CSA.

a. The coordinator shall facilitate continuous collaborative research and communication between working group members and contribute to the purposes of CSA, as described in Article II of the Constitution.

b. The coordinator shall also present annual activity reports to the council.

Call for the Creation of more CSA Working Groups

As the semester and year draw to a close, we should remember that a community that builds together strives together. To this extent, I want to express an open call to all of the members to begin to engage and re-engage in our multidisciplinary association deeply. The Executive Committee can only serve the needs of the society if our members are engaged and telling us their thoughts during the year. Although we physically meet once a year as a community to celebrate our

4. Working groups may only solicit funding from the treasurer, in the support of the group activities, in accordance with the established budget process.

5. Established working groups, which do not meet for two consecutive years, shall automatically be dissolved. For this purpose, a year shall be defined as the period between any two CSA annual conferences.

We currently have five working groups attached to CSA (see here <http://www.caribbeanstudiesassociation.org/working-groups>). In making a call for the creation of more Working Groups, which are also multilingual and have active participation in them, I am envisioning a space where our members can share ideas, receive critical feedback on their work, and celebrate each other. If this idea takes off, I will hope to give Working Groups a designated and highlighted space in future conference programs to make our yearly gatherings more robust and coherent. The aim is to use Working Groups as a multilingual forum to connect and collaborate with individuals drawn together by common disciplinary work interest. As such, I would like our Working Groups to be involved in the future development of the Association through the supporting new research, collaborative opportunities, having a more significant impact on policy and activism within the Caribbean region, and mentoring novice researchers and artists. I want to take this opportunity to encourage you to reach out to me in you are interested in picking up the challenge set forth above (president@caribbeanstudiesassociation.org).

In the spirit of conversation, discussion, and problematizing, we encourage you all to consider, at CSA 2020, the role working groups can play in strengthening our association as you respond to the conference theme of **Identity Politics, Industry, Ecology, and the Intelligent Economy in Caribbean Societies.**

Wishing you all a restful and relaxing holiday and looking forward to receiving your CSA2020 **Abstracts on or before December 31.**

Tavis Jules
President CSA 2019-2020

Español

Llamado a la creación de más grupos de trabajo CSA

A medida que el semestre y el año llegan a su fin, debemos recordar que una comunidad que se construye unida se esfuerza unida. En este sentido, quiero expresar un llamado abierto a todos los

MESSAGE FROM THE PRESIDENT cont'd

miembros para comenzar a participar y volver a participar en nuestra asociación multidisciplinaria profundamente. El Comité Ejecutivo solo puede atender las necesidades de la sociedad si nuestros miembros están comprometidos y nos cuentan sus pensamientos durante el año. Si bien nos reunimos físicamente una vez al año como comunidad para celebrar nuestro trabajo, nuestras expresiones artísticas y nuestros estudios, en la era actual de interconectividad, es imperativo que encontremos formas de encontrarnos durante el ciclo fuera de la conferencia para profundizar nuestras experiencias compartidas. En este sentido, me gustaría trabajar con firmeza para revivir el modelo del Grupo de Trabajo que está previsto en nuestra Constitución.

El artículo VIII de la Constitución de la CSA establece que *Grupos de trabajo*

1. Se alienta a los miembros a especificar su interés en unirse a uno o más grupos de trabajo disciplinarios, dentro de áreas discretas.

2. Para formar un grupo de trabajo, al menos quince (15) miembros de CSA deben firmar una solicitud al consejo, buscando tal estatus. Esta solicitud debe incluir áreas específicas de intereses, objetivos y actividades a realizar.

3. Cada grupo de trabajo debe elegir un coordinador por un período e dos años por votación, mano alzada o voto de voz, durante la conferencia anual de la CSA.

a. El coordinador facilitará la investigación y comunicación continua y colaborativa entre los miembros del grupo de trabajo y contribuirá a los propósitos de CSA, como se describe en el Artículo II de la Constitución.

si. El coordinador también presentará informes anuales de actividad al consejo.

4. Los grupos de trabajo solo pueden solicitar fondos del tesorero, en apoyo de las actividades del grupo, de acuerdo con el proceso presupuestario establecido.

5. Los grupos de trabajo establecidos, que no se reúnen durante dos años consecutivos, se disolverán automáticamente. Para este propósito, un año se definirá como el período entre dos conferencias anuales de CSA.

Actualmente tenemos cinco grupos de trabajo unidos a CSA (ver aquí <http://www.caribbeanstudiesassociation.org/working-groups>). Al hacer un llamado para la creación de más Grupos de Trabajo, que también son multilingües y tienen participación activa en ellos, estoy imaginando un espacio donde nuestros miembros puedan compartir ideas, recibir comentarios críticos sobre su trabajo y celebrar entre ellos. Si esta idea despegue, espero darles a los Grupos de Trabajo un espacio designado y destacado en futuros programas de conferencias para que nuestras reuniones anuales sean más sólidas y coherentes. El objetivo es utilizar los Grupos de trabajo como un foro multilingüe para conectarse y colaborar con personas unidas por intereses laborales disciplinarios comunes. Como tal, me gustaría que nuestros Grupos de Trabajo se involucren en el desarrollo futuro de la Asociación a través del apoyo a nuevas investigaciones, oportunidades de colaboración, que tengan un impacto más significativo en las políticas y el activismo dentro de la región del Caribe, y asesoren a investigadores y artistas novatos. Quiero aprovechar esta oportunidad para alentarlos a comunicarse conmigo si está interesado en responder al desafío establecido anteriormente (president@caribbeanstudiesassociation.org).

Con el espíritu de conversación, discusión y problematización, los alentamos a todos a considerar, en CSA 2020, el papel que los grupos de trabajo pueden desempeñar en el fortalecimiento de nuestra asociación a medida que responden al tema de la conferencia de Política de Identidad, Industria, Ecología e Inteligencia Economía en las sociedades caribeñas.

Les deseo a todos unas vacaciones relajantes y relajantes y esperamos recibir sus resúmenes CSA2020 antes del 31 de diciembre.

Tavis Jules
Presidente CSA 2019-2020

Français **Appel à la création de nouveaux groupes de travail de l'ASC**

Alors que le semestre et l'année se terminent, nous devons nous rappeler qu'une communauté qui construit ensemble s'efforce ensemble. Dans cette mesure, je veux lancer un appel ouvert à tous les membres pour qu'ils s'engagent et se réengagent profondément dans notre association multidisciplinaire. Le comité exécutif ne peut répondre aux besoins de la société que si nos membres sont engagés et nous font part de leurs réflexions au cours de l'année. Bien que nous nous réunissions physiquement une fois par an en

MESSAGE FROM THE PRESIDENT cont'd

tant que communauté pour célébrer notre travail, nos expressions artistiques et nos études, à l'ère actuelle de l'interconnectivité en plein essor, il est impératif que nous trouvions des moyens de nous rencontrer pendant le cycle hors conférence pour approfondir nos expériences partagées. Dans cette mesure, je voudrais travailler avec énergie pour faire revivre le modèle de groupe de travail prévu dans notre Constitution.

L'article VIII de la Constitution du CSA stipule que *Groupes de travail*

1. Les membres sont encouragés à préciser leur intérêt à se joindre à un ou plusieurs groupes de travail disciplinaires, dans des domaines distincts.

2. Afin de former un groupe de travail, au moins quinze (15) membres de l'ASC devraient signer une demande auprès du conseil, sollicitant ce statut. Cette demande doit inclure des domaines d'intérêt, des objectifs et des activités spécifiques à entreprendre.

3. Chaque groupe de travail devrait élire un coordinateur pour un mandat de deux ans par scrutin, à main levée ou par vote, lors de la conférence annuelle de l'ASC.

une. Le coordinateur doit faciliter la recherche et la communication en collaboration continue entre les membres du groupe de travail et contribuer aux objectifs de l'ASC, comme décrit à l'article II de la Constitution.

b. Le coordinateur présente également des rapports d'activité annuels au conseil.

4. Les groupes de travail ne peuvent solliciter des fonds que du trésorier, à l'appui des activités du groupe, conformément au processus budgétaire établi.

5. Les groupes de travail établis, qui ne se réunissent pas pendant deux années consécutives, sont automatiquement dissous. À cette fin, une année sera définie comme la période entre deux conférences annuelles de l'ASC.

Nous avons actuellement cinq groupes de travail attachés à l'ASC (voir ici <http://www.caribbeanstudiesassociation.org/working-groups>). En lançant un appel à la création de plusieurs groupes de travail, qui sont également multilingues et y participent activement, j'envisage un espace où nos membres peuvent partager des idées, recevoir des commentaires critiques sur leur travail et se célé-

brer les uns les autres. Si cette idée décolle, j'espère donner aux groupes de travail un espace désigné et mis en évidence dans les futurs programmes de conférence pour rendre nos rassemblements annuels plus robustes et cohérents. L'objectif est d'utiliser les groupes de travail comme un forum multilingue pour se connecter et collaborer avec des individus rassemblés par un intérêt commun pour le travail disciplinaire. À ce titre, j'aimerais que nos groupes de travail soient impliqués dans le développement futur de l'Association en soutenant de nouvelles recherches, des opportunités de collaboration, en ayant un impact plus significatif sur les politiques et l'activisme dans la région des Caraïbes, et en encadrant des chercheurs et des artistes novices. Je veux saisir cette occasion pour vous encourager à me contacter car vous êtes intéressé à relever le défi décrit ci-dessus (president@caribbeanstudiesassociation.org).

Dans un esprit de conversation, de discussion et de problématisation, nous vous encourageons tous à considérer, lors de la CSA 2020, le rôle que les groupes de travail peuvent jouer dans le renforcement de notre association en répondant au thème de la conférence Identity Politics, Industry, Ecology, and the Intelligent L'économie dans les sociétés des Caraïbes

Je vous souhaite à tous des vacances reposantes et relaxantes et j'ai hâte de recevoir vos résumés CSA2020 au plus tard le 31 décembre.

Tavis Jules
Président CSA 2019-2020

MESSAGE FROM THE PROGRAM CHAIR



Kristina Hinds

A few days of importance to close the year.

In the last weeks of the year 2019 we have marked some days of international significance. December 1 was World AIDS Day. There is no doubt that it is an important day and that we must fight against AIDS; we must educate the population of the region about the virus; and we must end discrimination against people living with the virus. But, I want to concentrate on other days, equally important but different, for this December reflection.

November 25 was the International Day for the Elimination of Violence against Women and the international campaign of the 16 Days of Activism against Gender Violence began. This campaign ended on December 10, another significant day, International Human Rights Day. Although the visibility of the campaign against gender violence is remarkable, the activism against this type of violence (which mainly affects women and girls in the world) cannot be limited to 16 days. In addition, the campaign is notable for the Caribbean, a region where this type of violence is very problematic. For example, the figures from one study in 2019 indicate that one in two women in Guyana has suffered or will suffer partner violence. Activism against domestic / couple violence is an important part of 16 Days of Activism against Gender Violence, but fighting these types of violence is only part of the struggle. This 16-day annual campaign demands that we mobilize against all forms of gender violence. Therefore, we must stop sexual, physical, psychological, verbal and financial violence. Fighting against gender violence demands that we mobilize against rape and sexual harassment, which were the focus areas of the 2019 campaign. Also, it cannot be forgotten that the violence that is connected to sexual identity is gender violence. . The culmination of the 16 days on Human Rights Day is very apt, because all of the gender violations are human rights violations.

In the Caribbean, our relations with human rights, women's rights and rights generally connected to gender are very complicated due to our colonial history that normalized violations. In addition, our societies continue to reproduce the attitudes and practices that support a culture of injustice. Unfortunately, politics in the region do not appear to consider these violations, nor the culture created by these violations, as priorities. Physical and visible violence are

presented as problems in the most "serious" instances, such as homicides that affect the international reputations of the states, or that affect the investment climate in industries such as tourism. In addition, power relations in commerce, politics and in many areas of the life of these small societies, can shield the perpetrators of violence and, by contrast, shame the victims. The issues of violence, gender, identity and its connections with industry, politics and social considerations are critical issues that I hope we can discuss during the CSA 2020 conference. At the end of the year I hope that we will reflect on these issues not only as academic research, but with the objective of trying to improve the region, and also the world.

Kristina Hinds
Program Chair 2019-2020

Español

Unos días de importancia para cerrar el año.

En las últimas semanas del año 2019 hemos marcado algunos días de importancia internacional. El 1 de diciembre fue el Día Mundial del SIDA. No hay duda de que es un día importante y que debemos luchar contra el SIDA; debemos educar a la población de la región sobre el virus; y debemos poner fin a la discriminación contra las personas que viven con el virus. Pero, quiero concentrarme en otros días, igualmente importantes pero diferentes, para esta reflexión de diciembre.

El 25 de noviembre fue el Día Internacional para la Eliminación de la Violencia contra la Mujer y comenzó la campaña internacional de los 16 Días de Activismo contra la Violencia de Género. Esta campaña finalizó el 10 de diciembre, otro día importante, el Día Internacional de los Derechos Humanos. Aunque la visibilidad de la campaña contra la violencia de género es notable, el activismo contra este tipo de violencia (que afecta principalmente a mujeres y niñas en el mundo) no puede limitarse a 16 días. Además, la campaña es notable para el Caribe, una región donde este tipo de violencia es muy problemático. Por ejemplo, las cifras de un estudio en 2019 indican que una de cada dos mujeres en Guyana ha sufrido o sufrirá violencia de pareja. El activismo contra la violencia doméstica / de pareja es una parte importante de 16 días de activismo contra la violencia de género, pero luchar contra este tipo de violencia es solo una parte de la lucha. Esta campaña anual de 16 días exige que nos movilicemos contra todas las formas de violencia de género. Por lo tanto, debemos detener la violencia sexual, física, psicológica, verbal y financiera. La lucha contra la violencia de género exige que nos movilicemos contra la violación y el acoso sexual, que fueron las áreas centrales de la campaña de 2019. Además, no se puede

MESSAGE FROM THE PROGRAM CHAIR

olvidar que la violencia relacionada con la identidad sexual es la violencia de género. . La culminación de los 16 días del Día de los Derechos Humanos es muy adecuada, porque todas las violaciones de género son violaciones de los derechos humanos.

En el Caribe, nuestras relaciones con los derechos humanos, los derechos de las mujeres y los derechos generalmente relacionados con el género son muy complicados debido a nuestra historia colonial que normalizó las violaciones. Además, nuestras sociedades continúan reproduciendo las actitudes y prácticas que apoyan una cultura de injusticia. Desafortunadamente, la política en la región no parece considerar estas violaciones, ni la cultura creada por estas violaciones, como prioridades. La violencia física y visible se presentan como problemas en los casos más "graves", como los homicidios que afectan la reputación internacional de los estados, o que afectan el clima de inversión en industrias como el turismo. Además, las relaciones de poder en el comercio, la política y en muchas áreas de la vida de estas pequeñas sociedades pueden proteger a los perpetradores de la violencia y, por el contrario, avergonzar a las víctimas. Los temas de violencia, género, identidad y sus conexiones con la industria, la política y las consideraciones sociales son temas críticos que espero podamos discutir durante la conferencia CSA 2020. Al final del año, espero que reflexionemos sobre estos temas no solo como investigación académica, sino con el objetivo de tratar de mejorar la región y también el mundo.

Kristina Hinds

Presidente del programa CSA 2019-2020

Français

Quelques jours d'importance pour clore l'année.

Au cours des dernières semaines de l'année 2019, nous avons marqué quelques jours d'importance internationale. Le 1er décembre était la Journée mondiale du sida. Il ne fait aucun doute que c'est un jour important et que nous devons lutter contre le sida; nous devons éduquer la population de la région sur le virus; et nous devons mettre fin à la discrimination contre les personnes vivant avec le virus. Mais, je veux me concentrer sur d'autres jours, tout aussi importants mais différents, pour cette réflexion de décembre.

Le 25 novembre était la Journée internationale pour l'élimination de la violence contre les femmes et la campagne internationale des 16 jours d'activisme contre la violence de genre a commencé. Cette campagne s'est terminée le 10 décembre, une autre journée importante, la Journée internationale des droits de l'homme. Bien que

la visibilité de la campagne contre la violence de genre soit remarquable, l'activisme contre ce type de violence (qui affecte principalement les femmes et les filles dans le monde) ne peut être limité à 16 jours. En outre, la campagne est remarquable pour les Caraïbes, une région où ce type de violence est très problématique. Par exemple, les chiffres d'une étude réalisée en 2019 indiquent qu'une femme sur deux au Guyana a subi ou subira des violences conjugales. L'activisme contre la violence domestique / conjugale est une partie importante de 16 jours d'activisme contre la violence de genre, mais la lutte contre ces types de violence n'est qu'une partie de la lutte. Cette campagne annuelle de 16 jours exige que nous nous mobilisions contre toutes les formes de violence de genre. Par conséquent, nous devons mettre fin à la violence sexuelle, physique, psychologique, verbale et financière. La lutte contre la violence de genre exige que nous nous mobilisions contre le viol et le harcèlement sexuel, qui ont été les axes de la campagne 2019. De plus, il ne faut pas oublier que la violence liée à l'identité sexuelle est une violence de genre.. Le point culminant des 16 jours de la Journée des droits de l'homme est très approprié, car toutes les violations de genre sont des violations des droits de l'homme.

Dans les Caraïbes, nos relations avec les droits humains, les droits des femmes et les droits généralement liés au genre sont très compliqués en raison de notre histoire coloniale qui a normalisé les violations. De plus, nos sociétés continuent de reproduire les attitudes et les pratiques qui soutiennent une culture d'injustice. Malheureusement, la politique de la région ne semble pas considérer ces violations, ni la culture créée par ces violations, comme des priorités. La violence physique et visible est présentée comme un problème dans les cas les plus «graves», tels que les homicides qui affectent la réputation internationale des États, ou qui affectent le climat d'investissement dans des industries comme le tourisme. En outre, les relations de pouvoir dans le commerce, la politique et dans de nombreux domaines de la vie de ces petites sociétés peuvent protéger les auteurs de violences et, au contraire, faire honte aux victimes. Les questions de violence, de genre, d'identité et ses liens avec l'industrie, la politique et les considérations sociales sont des questions cruciales que j'espère que nous pourrons discuter lors de la conférence CSA 2020. À la fin de l'année, j'espère que nous réfléchirons à ces questions non seulement en tant que recherche universitaire, mais dans le but d'essayer d'améliorer la région, mais aussi le monde.

Kristina Hinds

Présidente du programme CSA 2019-2020

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Jennifer Boum Make

Français

Face à face entre écrivain et universitaire: Repenser les termes de la relation écrivain-universitaire

Afin de préparer un entretien avec l'écrivain haïtien Louis-Philippe Dalembert lors d'une visite organisée à l'Université de Pittsburgh en 2017, je lui envoyais mes questions avant notre ren-

contre afin qu'il puisse se préparer au mieux à notre échange. Quand nous nous sommes rencontrés en personne quelques semaines plus tard, Dalembert n'a pas manqué de me faire remarquer la verbosité de mes questions, qui lui rappelait sans nul doute un style académique souvent dense et opaque. Il était néanmoins surpris de constater par la suite que notre conversation avait été pour le moins fluide et agréable. Cette anecdote révèle que la relation entre universitaire et écrivain dans les Humanités demeure parfois maladroite et pénible, et ce malgré que nous nous nourrissions, plutôt officieusement parfois, du travail de l'un et de l'autre. Alors, comment parvenir à réduire le fossé perçu ou ignoré entre les écrivains et les universitaires qui les étudient ? Comment réussir à engager une conversation soutenue les uns avec les autres ? Et enfin, quelles sont les pratiques de lecture que les textes de fiction aussi bien que les textes académiques peuvent susciter, et à quelles fins ?

C'est dans le but d'amorcer des réponses à ces questions que j'ai décidé de lancer une série d'événements intitulée « Face-à-Face », dont le rendez-vous inaugural sera organisé par le département de Français et d'Études Francophones de Georgetown à l'automne 2020. « Face-à-Face » sera l'occasion d'interroger les termes de la relation écrivain/universitaire ainsi que les rapprochements possibles entre production artistique et textes critiques résultant de l'exégèse de celle-ci. Les buts identifiés de l'événement sont les suivants : il s'agit tout d'abord d'explorer la manière dont les universitaires et écrivains peuvent mettre en contact leur travail de réflexion critique par la recherche d'une complémentarité méthodologique. Ensuite, il est question de développer les outils nécessaires à notre co-lecture. Et enfin, « Face-à-Face » laisse entrevoir la possibilité de former des relations entre écrivains et universitaires qui faciliteraient nos collaborations dans l'examen des réalités complexes du monde qui nous entoure.

À l'occasion de l'événement inaugural, Néhémy Pierre-Dahomey, un poète et romancier (*Rapatriés* 2017) haïtien, a accepté de me rejoindre pour un premier « face-à-face ». « Face-à-Face » sera structuré autour d'une session de questions-réponses pour examiner le statut de notre relation, interroger nos pratiques d'écriture respectives, et questionner les conditions d'une relation renouvelée. Un second événement sera l'occasion d'un séminaire (avec modérateur.trice et une liste de lectures qui aura circulé au préalable) pour les enseignants inscrits et Pierre-Dahomey pour réfléchir à la mise en pratique d'une convivialité entre écrivains et universitaires, ainsi que les formes que des échanges écrivain-artiste pourraient prendre à l'avenir. Il s'agit dès lors de concevoir « Face-à-Face » au-delà des frontières de Georgetown, et d'en faire une initiative voyageuse, au moins domestiquement. Les étapes préliminaires de l'organisation de l'événement suggèrent une participation directe de Néhémy Pierre-Dahomey : l'écrivain ne suit pas de directives ; plutôt il est celui qui prend, en partie, les rênes de ce qu'il appelle « un chantier ». Dans l'attente de pouvoir vous en dire plus dans la nouvelle année !

English

Face-to-Face Writer-Scholar: Rethinking the relationship between scholar and writer

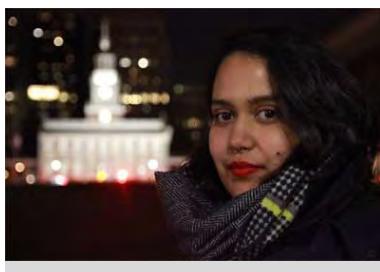
In preparation for an interview with Haitian writer Louis-Philippe Dalembert organized in the context of his visit to the University of Pittsburgh in 2017, I circulated the questions prior to our encounter so he could anticipate effectively the issues we would be addressing in the conversation. When we met in person a few weeks later, Dalembert was quick to notice that the wording of my questions was, for him, a clear reminder of a dense and opaque academic writing style. He was then surprised to observe that our conversation went smoothly and unhindered by an apparently unwelcoming interview style at first glance. This anecdote reveals how the relationship between artist and scholar in the Humanities, although they unofficially feed off each other's work and address similar questions in contrasting format and style, can sometimes appear clumsy and difficult. How, then, to bridge an either perceived or unacknowledged gap between the artists and scholars that study them? How to find a productive middle ground to maintain a shared conversation? How can we think together the writing of fiction and of scholarly texts? And finally, what are the joint reading practices fiction and academic texts can stimulate, and to what ends?

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

It is to productively address these questions that I have decided to launch the event series, "Face-to-Face," whose inaugural meeting will take be hosted by the department of French and Francophone Studies at Georgetown University in Fall 2020. "Face-to-Face" will highlight the stakes of a larger critical project aimed at interrogating the terms of scholar-artist relationships as well as the connections between artistic production and the critical texts that result from exegetical insights. The proposed goal of this event is three-fold: first, it suggests to explore how scholars and artists can work across different types of critical thinking by reflecting on the complementary aspects of artistic and scholarly research. Then it means to develop an awareness of the necessary tools to achieve mutual literacy. Finally, "Face-to-Face" intends to shape more obvious scholar-writer relationships by facilitating meaningful network building while reminding us of the importance of collaboration in addressing the complex realities of the world around us.

For the purpose of this event, Néhémy Pierre-Dahomey, a Haitian novelist (*Rapatriés* 2017) and poet, has accepted my invitation to join in a formal 'face-to-face'. "Face-to-Face" will feature a joint Q&A to examine the status of our relationship, question our respective writing practices, and interrogate the terms and relevance of a renewed collaboration. A second event will feature a seminar session (with a moderator and preliminary readings) for faculty in the Humanities enrolled to participate in the discussion beforehand and Pierre-Dahomey to think about the value of practices of conviviality between artists and scholars, as well as discuss the forms scholar-artist exchanges could take in the future. The idea is for this event series to not only continue at Georgetown, but also travel to other universities domestically. The preparatory steps of this event already reflect the direct involvement of guest Néhémy Pierre-Dahomey: he will not be asked to do things, rather he has agreed to participate in the conceptual phase of what he calls a 'construction site' ('chantier' in French). More soon in the new year, hopefully!

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Dana I. Muniz Pacheco

Español

Nuevo Año, Nuevas energías?

A medida que el 2019 llega a su fin, vale la pena resumir algunos de sus eventos más destacados en nuestra región, así como algunos de

los desafíos que trae el 2020. Como año electoral en muchos de nuestros países, 2020 podría traer un cambio en los gobiernos, acusados de lo que se ha estado desarrollando este año de protesta y disturbios civiles en respuesta a muchos casos de corrupción descubiertos y políticas públicas conservadoras aprobadas. Sin embargo, es especialmente digno de atención el clima político en Puerto Rico, con los interminables recortes de fondos públicos, la amenaza inminente para la Universidad de Puerto Rico de cerrar los campus y el clima general de desconfianza en el sistema político que se ha desestabilizado incluso más después de la expulsión del gobernador electo en julio pasado. El número de puertorriqueños que abandonan la isla continúa aumentando a medida que las perspectivas laborales son escasas, y los que permanecen, al menos de mi generación, están luchando una batalla diaria para acceder a la educación continua, encontrando empleos que paguen una vida digna en una vivienda cara. mercado e igualmente creciente costo de vida en la isla. Si una cosa que mi investigación con la población desnacionalizada en la República Dominicana ha mantenido a la vanguardia para mí es cuánto tiempo están siempre presentes los problemas de identidad, representación, acceso a los derechos humanos y colonialismo, y mientras sus manifestaciones cambian y evolucionan. Las décadas persisten. La raíz de la situación actual de Puerto Rico es su estatus colonial dentro de los Estados Unidos, y hasta que se aborde eso, continuaremos enfrentando desastres tras desastres; en forma de eventos naturales, gobiernos corruptos, juntas de supervisión, migración masiva y una larga lista de lavandería. Deje que el comienzo de esta nueva década traiga un refresco a nuestras energías para continuar luchando la importante batalla de analizar la situación, mantenernos comprometidos con la causa y seguir denunciando las atrocidades en nuestros países.

English

New Year, New Energy?

As 2019 comes to a close, it is worthwhile to round up some of its most salient events in our region, as well as some of the challenges that 2020 brings along. As an election year in many of our countries, 2020 could bring a change in governments, charged with what has been unfolding this year of protest and civil unrest in response to many corruption cases uncovered and conservative public policies being passed. Especially worthy of attention though, is the political climate in Puerto Rico, with the never-ending public funds cuts, the looming threat to the University of Puerto Rico of closing campuses, and the general climate of distrust in the political system that has destabilized even more after the ousting of the past-elected governor this past July. The number of Puerto Ricans leaving the island continues to increase as job prospects are scarce, and those who remain -from my generation, at least- are fighting an everyday battle to access continued education, finding jobs that pay a decent living in an overpriced housing market, and equally rising cost of living on the island. If one thing my research with the denationalized population in the Dominican Republic has kept in the forefront for me, is how long standing issues of identity, representation, access to human rights, and colonialism are ever-present and while their manifestations change and evolve over the decades, they persist. The root for Puerto Rico's current situation is its colonial status within the US, and until that is addressed, we will continue to face disaster after disaster; in the form of natural events, corrupt governments, overseeing boards, mass migration and a long laundry list. Let the start of this new decade bring a refresher to our energies to continue fighting the important fight of analyzing the situation, staying committed to the cause, and continue denouncing the atrocities in our countries.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Nicole Sanches

Dutch

Nog een Sinterklaas

In Nederland en de Caraïbische eilanden is december niet alleen een feestmaand, maar ook een tijd van strijd. Het meest omstreden is de feestdag Sinterklaas, omdat de viering een uitgebreide geschiedenis heeft van blackface in de vorm van Zwarte Piet.^[i] Protesten

tegen het blackface-personage vinden jaarlijks plaats door het hele koninkrijk en de vertoning ervan is inmiddels veroordeeld door de VN, Amnesty en mensen wereldwijd. Gewelddadige en racistische aanvallen op activisten zijn recent toegenomen. De zoektocht naar een inclusieve viering van Sinterklaas staat op de agenda van velen die een viering willen voor alle kinderen. Een nationaal feest met racistische kenmerken is immers geen feest voor iedereen.

Alternatieven zijn door de jaren heen geïntroduceerd als een suggestie om de identiteit van Zwarte Piet uit te wissen. Antiracistische narratieve worden ontwikkeld door auteurs, kunstenaars, wetenschappers en onderwijzers. Neem bijvoorbeeld kinderboeken-auteur Sjoerd Kuyper die Sinterklaas beschrijft als een Turkse man net roetveeg Pieten.^[ii] Of acteur Patrick Mathurin die optreedt als De Nieuwe Sint, bijgestaan door veel kleine Sint's in plaats van Pieten..^[iii] In mijn eigen studententijd vierde ik Emancipet: een anti-kapitalistische viering waar we de vrijheid van Piet vierden en kado's uitwisselden van black-owned bedrijven. Maar de opmerkelijkste verbeelding van Sinterklaas vond ik op Statia, als onderdeel van de jaarlijkse kerstviering: er waren geen Pieten, maar slechts een eenzame Sinterklaas tussen het gezelschap van een kerstman- en vrouw, een stel Disneyfiguren en tieners verkleed als waskrijtjes. Iedereen danste samen Zumba.



In essentie zijn alle bovenstaande voorbeelden niet zozeer een reparatie van wat ze verkeerd vinden, maar vooral het doen van iets anders. In de Verenigde Staten kennen we soortgelijke voorbeelden, zoals Kwanzaa als een afwijzing van Kerstmis, of Familyday als een verbeelding van Thanksgiving. Deze afwijzing is niet een responsieve maar een fugitieve en stemt overeen met wat auteurs Harney en Moten (2013:6) bepleitten: dat we niet repareren wat kapot is, of vragen om erkenning. Maar in plaats daarvan de boel uit elkaar halen, ontmantelen, de structuur afbreken die op dit moment ons beperkt om elkaar te vinden, om verder te kijken en toegang te krijgen tot de plaatsen waarvan we weten dat die buiten de grenzen liggen.^[iv] Het is dit doen van iets anders dat mij de hoopvolle vraag doet stellen: kunnen we het koninkrijk zo inrichten dat het ons helpt elkaar te vinden?

[i] For an explanation of the meaning behind Sinterklaas and Black Pete, read Becky Little's article: <https://www.nationalgeographic.com/news/2017/12/black-pete-christmas-zwarte-piet-dutch/>

[ii] <https://www.rubinstein.nl/actueel/eindelijk-een-gouden-boekje-over-ware-geschiedenis-van-sinterklaas/>

[iii] <https://www.denieuwesint.com>

[iv] Harney, S., & Moten, F. (2013:6). The undercommons: Fugitive planning and black study.

English

Another Sinterklaas

In the Netherlands and the Dutch Caribbean December is not only a time of celebration, but also a time of contestation. Mostly contested is the public holiday Sinterklaas as the celebration has an extensive history of blackface portrayal in the form of Sinterklaas' many servants named Black Pete.^[i] Protests against the blackface character annually happen across the kingdom and the continuation of blackface has been condemned by the UN, Amnesty and people worldwide. Violent and racist attacks towards activists across the kingdom have recently increased. The quest for an inclusive celebration of Sinterklaas is on the minds of many seeking to remake Sinterklaas into a celebration for all children. After all, a national celebration that is racist, is not a celebration for all.

Alternatives have been introduced over the years as a suggestion to disrupt or remove the identity of Black Pete. Anti-racist imagery and narratives are increasingly being developed by authors, artists, scholars and educators. Take for example children's book author

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Sjoerd Kuyper who reimagined Sinterklaas as a Turkish man without blackface helpers.^[ii] Or actor Patrick Mathurin who performs as The New Sinterklaas, assisted by many little Sint's instead of Pete's.

^[iii] In my college days I celebrated Emancipete: an anti-capitalist celebration where we claimed freedom of Pete as a servant and exchanged gifts from black-owned businesses. But a most notable imagination of Sinterklaas I found on Statia as part of the annual Xmas-celebration: there were no Pete's, but yet a lone Sinterklaas among a Santa and Mrs Claus, a bunch of Disney characters and teenagers dressed up as wax crayons. Everyone danced Zumba together.

Fundamentally, all the above re-makings are similar in the sense that they are not as much attempting to change what they deem wrong, as they are doing something else. In the United States similar examples of doing something else are known, such as Kwanzaa as a rejecting of Christmas, or Family Day as a re-imagination of Thanksgiving.

This rejection is more fugitive than responsive and aligns with what authors Harney and Moten call for when stating that what we should want is not to repair what has been broken, or ask for recognition: "[...] instead we want to take apart, dismantle, tear down the structure that, right now, limits our ability to find each other, to see beyond it and to access the places that we know lie outside its walls."^[iv] It is the doing of something else that leaves me with the hopeful question: might we have a kingdom one day that functions as a place where we can find each other?

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Papiamento/u

Distribushon di informashon selektá?

Papiando ku un amigu di mi mi a bin kai riba un aspekto interesante ku ta relatá na e distribushon di informashon político, histórico i kultural riba e isla di Kòrsou. E tipo di informashon ku ta eduká tokante pasado, ken nos ta i unda nos ta bai. Mi amigu ta duna dosente na Universidat di Kòrsou i ku regularidat e ta bishitá lektura, presentashon di buki i nochí di informashon. Na e evenementonan aki hopi informashon ta wòrdú kompartí tokante e idioma materno, música lokal, desaroyo lokal, imigrashon, afrikología etc. Bishitando e diferente evenementonan aki mi amigo a bin nota algun aspekto interesante. Na promé lugá ta parse ku na tur e evenementonan aki ta un grupo selektá so ta presente. Un grupo ku ta konsistí di solamente hende ku edukashon haltu i funshon tòp, òf hende ku di un òf otro manera ta forma parti di e grupo élite riba e isla. E hendenan aki pa gran parti ta direktor, minister, éskritor, funshonario, artista etc. Den algun kaso e grupo ta konsistí di mayoria hende blanku. Na di dos lugá mi amigu a ripará ku e evenetonan semper ta tuma luga na lokashon spesifiko, manera lanthùis, kasnan di arte i na universidat. Finalmente e evenementonan aki mayoria biaha ta na Ingles òf Hulandes i no den e idioma materno di e isla.

Tur e faktornan aki ta pone parse ku e evenementonan aki ta wòrdú organisá solamente pa e grupo chikitu di élite riba e isla. E echo ku e tipo di evenementonan aki ta wòrdú organisá na lokashon manera lanthùis i kasnan di arte ya kaba tin influensa riba e tipo di hende ku lo bini e evenemento. Hende ku ta bishitá tipo di lokashon asin'aki ku regularidat naturalmente ta sinti nan mes mas atrahe pa bai un evento asina. Pa hende ku no sa bishitá lokashon asina, esaki ta krea un distanshá. Pa sieró hende di klase sosial ekónomiko abou e distansha por literalmente tene nan for di un evento asin'aki, dor ku nan por ta no tin transporte pa por yega.

Un pregunta a lanta serka mi. Kua ta e hendenan ku ta keda invitá na evenementonan òf di kua manera ta promové e evenementonan aki? Ta un desihon konsiente di e organisadónan pa fokus solamente riba un grupo partikular òf ta un grupo partikular di hende so ta interesá den tipo di evenementonan asin'aki? Den e kaso di evenemento privá, ta un grupo di hende so ta keda invitá? Den kaso di evenemento público, unda e invitashonan ta keda publiká? Ta hasi por ehèmpel uso di korant lokal ku mayoria hende riba e isla ta lesa òf di korant ku ta mas élite i ku ta wòrdú lesa pa un grupo chikitu so?

E lastu evenemento ku mi amigo a bai tabata di un presentashon di un buki tokante refineria Isla i su influensa ku e tabata tin riba e

isla di Kòrsou relatá na immigrashon, klase di labor, klase sosial, segregashon di rasa i ekonomia. E infro-mashon ku a keda presentá ta relevante pa tur hende, di tur klase sosial riba e isla. Pero (manera semper) e evenemento a tuma lugá na un lanthùis i mesun grupo di hende tabata presente. Ta interesante pa nota ku un parti grandi den e buki ta bai tokante e e hendenan ku ta den e klase di labor, pero ku niun hende di e klase aki no tabata presente.



Melissa Koeiman

E tipo di informashon aki pues ta wòrdú mira como relevante solamente pa e grupo di élite ku mayoria biaha tin konosementu kaba riba e tipo di tópikonan aki? Òf ta e grupo aki ta e único grupo ku ta interesá den e tipo di tópikonan aki? Si esaki ta e kaso, dikon esaki ta asina? I mas importante ahinda, kiko e distribushon selektá di informashon aki ta nifiká pa e desaroyo di nos isla? Finalmente, kiko por hasi pa tur grupo riba e isla keda informá (òf haña interes) tokante e tópikonan relevante aki, relatá na ken nan ta, for unda nan ta bini i unda nan ta bai? Lo kontinuá.



Picture Title: How can we make information distribution more inclusive?

Source: [<https://leoscleung.wordpress.com/2012/10/03/information-sharing-by-wiki/>]

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

English

Selective information distribution?

While talking to a friend of mine, I got a very interesting insight on the distribution of political, historical and cultural information on the island of Curaçao. The kind of information that teaches about the past, who we are, where we are and where we are going to. My friend teaches at the university on the island and he regularly visits lectures, book presentations and information nights. At these events a lot of information is shared in regards to the local language, local music, local development, migration, africology etc. While visiting these different events for a period of time my friend noticed a few interesting things. Firstly, it seemed that at all these events a selective crowd was present. A crowd consisting of solely high educated people with top functions or that in one way or another formed part of the elite on the island. These people were for most part directors, ministers, writers, policy officers, artists etc. In some cases the crowd was also mainly white. Secondly he noticed that all the events took place in specific locations, such as country houses, art houses and universities. Finally the languages that are spoken during these events most of the time are only English and Dutch and not in the mother tongue.

All these factors make it seem that these type of events are only organized for a small elite group on the island. The fact that most of these information sessions are organized in places such as country houses and art houses already has influence on the type of crowd that the events attract. People who visit these type of places on a regular basis will naturally be more attracted to attend such an event. For people that are not used to visit such places a distance is created. Next to this for some people of lower social economic class, distance literally keeps them away from such an event, due to the fact that they do not have transport to get there.

One question that rises is which people are normally invited to such events or in what way are the events promoted? Is it a conscious choice from the organizers to only focus on a particular group or is it only this group who is interested in these type of presentations In the case of more private encounters is only this group of people invited? In the case of public events, where are the invitations placed? In local newspapers that are read by the majority or in the more elite newspapers only read by a small group?

The last event my friend went to was a book presentation regarding the big influence that the Shell refinery has had on the island regarding migration, working class, social class, race segregation and

the economy. That evening information was presented that is relevant for all people on the island from all social classes. But (as usual) the event took place at a country house and seemed like the same group of people were present. It is interesting to notice that the book is for a considerable part about the working class, but people from the working class were not present at the event. Is this information thus only considered relevant for the elite who most of the time already know a lot about these topics? Or is this elite group the only group that is interested in these kind of topics? If so, why is this the case? What does this selective information distribution mean for the development of the community on our island? Finally, how can all people on the island get informed about (or get interested in) relevant topics about who they are, where they came from and where they are going to? To be continued.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



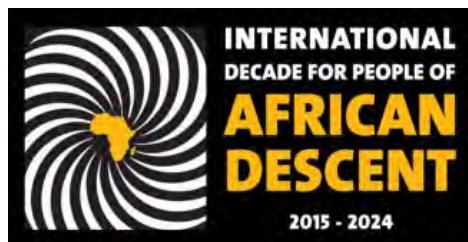
Chenzira Davis Kahina

Virgin Islander

IDPAD, Reparations, Self Determination & Creative Industries in New Caribbean Studies

Caribbean Studies are developing and demanding increased creative, innovative and technological integration in our global communities in 2020. December 2019 marks the closing and halfway point for the United Nations' designated *International Decade for People of African Descent* (IDPAD) with

the theme "Recognition- Justice- Development for People of African Descent." The diversity of perspectives, the challenges and recognition of self-definition of who are Virgin Islanders influence the focus on self-determination and reparations within Global African and Caribbean Studies. The intentional, strategic, institutionalized and systemic (ISIS) miseducation blended with misrepresentation on affairs of self-determination, decolonization and authentic liberation remain absent in most narratives, educational curricula and social creative industries in the Virgin Islands (VI-US) and elsewhere. Caribbean Studies programs are becoming more inclusive of accurate narratives that are expansive in research, teaching, exchanges, publications, productions and creative economic technologies.



Global civil society and non-governmental activists, educators, scholars and others within the Virgin Islands (US) remain proactive trailblazers that lead in organizing to eradicate violations of civil, human and universal rights.

The 4th International Caribbean Symposium organized by the *We Want Bonaire Back Foundation* (WWBBF) highlighted "*the political future, right of self-determination and reparations in the Caribbean*" in Bonaire –December 4th to 8th, 2019. WWBBF's objectives include: "...to be re-listed, re-inscribed on the list of Non-Self-Governing Territories that falls under the Committee on Decolonization with its only objective—the protection of these territories and their peoples according to article 73 of Chapter XI of the United Nations and guide, facilitate and help them realize their development, welfare and self-government and finally to eradicate colonialism in all its existing forms in the Caribbean... Governments, leaders, experts, scholars, human rights defenders from Aruba, Curacao, Sint Eustatius, Bonaire, Puerto Rico, San Andres, Old Providencia, Virgin Islands US and Cayenne-Guiana all with the same common objective for justice, development and welfare for their peoples has shown solidarity towards the Bonerian peoples. We all are in the same struggle to regain, restore and respect of our fundamental human rights." (Finies:2019) Special thanks extended to Br. James Finies, President of WWBBF; keynote speaker Dr. Carlisle Corbin, Global Dependencies Studies Project; Mrs. Davika Vicky Bissessar, We Dare To Care Foundation; international delegates and supporters.

As the international art world gathered for Art Basel Miami 2019, the Contemporary African Diaspora Arts International (CADA) hosted its 10th Annual CADA Art Basel on December 8th. Organized by Curator and CADA Founder, Ludlow E. Bailey, CADA Panel 2019 offered professional mastery in art history, cultural creative industries, art criticism,



10TH ANNUAL
**CADA ART BASEL
PANEL DISCUSSION**
CONTEMPORARY AFRICAN DIASPORA ART

SUNDAY DECEMBER 8TH, 2019
12PM - 3 PM
Museum of Contemporary Art
770 NE 125th St. North Miami

Panelists:
Dr. Moyo Okediji
Dr. Cheryl Finley
Dr. Chenzira Davis Kahina
Hannah O'Leary
Julie Walker
Sopó Aluko

Moderated by Ludlow Bailey



MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

economic sustainability and more from diverse and experienced panelists. CADA Panel 2019 "focused on the rise of contemporary black aesthetics and culture, the economics of black art, African spirituality in Contemporary African Diaspora Art, and the life of famed Nigerian curator, Okwui Enwenzor." Caribbean Studies embraces arts, culture, heritage, Afro-Futurist technologies and more! #CaribbeanStudiesMatter2

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Internal reference quote from 2001

<https://www.artbasel.com/miami-beach>

Español

IDPAD, reparaciones, autodeterminación e industrias creativas en nuevos estudios caribeños

Los estudios del Caribe están desarrollando y exigiendo una mayor integración creativa, innovadora y tecnológica en nuestras comunidades globales en 2020. Diciembre de 2019 marca el punto de cierre y la mitad del Decenio Internacional designado por las Naciones Unidas para las personas de ascendencia africana (IDPAD) con el tema " Reconocimiento, justicia, desarrollo para personas de ascendencia africana ". La diversidad de perspectivas, los desafíos y el reconocimiento de la autodefinición de quiénes son los isleños vírgenes influyen en el enfoque de la autodeterminación y las reparaciones dentro de los estudios mundiales de África y el Caribe. La mala educación intencional, estratégica, institucionalizada y sistemática (ISIS) combinada con una tergiversación sobre asuntos de autodeterminación, descolonización y liberación auténtica permanecen ausentes en la mayoría de las narrativas, los planes de estudio educativos y las industrias creativas sociales en las Islas Vírgenes (VI -EE. UU.) Y en otros lugares. Los programas de Estudios del Caribe se están volviendo más inclusivos de narraciones precisas que son expansivas en investigación, enseñanza, intercambios, publicaciones, producciones y tecnologías económicas creativas.

La sociedad civil mundial y los activistas no gubernamentales, educadores, académicos y otros dentro de las Islas Vírgenes (EE. UU.) Siguen siendo pioneros proactivos que lideran la organización para erradicar las violaciones de los derechos civiles, humanos y universales. El 4to Simposio Internacional del Caribe organizado por la Fundación We Want Bonaire Back (WWBBF) destacó "el futuro polí-

tico, el derecho a la autodeterminación y las reparaciones en el Caribe" en Bonaire, del 4 al 8 de diciembre de 2019. Los objetivos de WWBBF incluyen: "... a ser re-enlistado, re-inscrito en la lista de Territorios no autónomos que corresponde al Comité de Descolonización con su único objetivo: la protección de estos territorios y sus pueblos de acuerdo con el artículo 73 del Capítulo XI de las Naciones Unidas y guiarlos, facilitarlos y ayudarlos a realizar su desarrollo, bienestar y autogobierno y finalmente erradicar el colonialismo en todas sus formas existentes en el Caribe ... Gobiernos, líderes, expertos, académicos, defensores de los derechos humanos de Aruba, Curazao, San Eustaquio, Bonaire , Puerto Rico, San Andrés, Old Providencia, Islas Vírgenes de EE. UU. Y Cayena-Guayana, todos con el mismo objetivo común de justicia, desarrollo y bienestar para sus pueblos h como se muestra solidario hacia los pueblos bonerianos. Todos estamos en la misma lucha para recuperar, restaurar y respetar nuestros derechos humanos fundamentales. "(Finies: 2019) Un agradecimiento especial extendido a fr. James Finies, presidente de WWBBF; orador principal Dr. Carlisle Corbin, Proyecto de Estudios de Dependencias Globales; Sra. Davika Vicky Bissessar, Fundación We Dare To Care; delegados y simpatizantes internacionales.

A medida que el mundo del arte internacional se reunió para Art Basel Miami 2019, el Contemporary African Diaspora Arts International (CADA) organizó su décima edición anual de CADA Art Basel el 8 de diciembre. Organizado por el curador y fundador de CADA, Ludlow E. Bailey, CADA Panel 2019 ofreció dominio profesional en historia del arte, industrias creativas culturales, crítica de arte, sostenibilidad económica y más de panelistas diversos y experimentados. El Panel CADA 2019 "se centró en el surgimiento de la estética y cultura negras contemporáneas, la economía del arte negro, la espiritualidad africana en el arte contemporáneo de la diáspora africana y la vida del famoso curador nigeriano, Okwui Enwenzor". Caribbean Studies abarca las artes, la cultura, el patrimonio, ¡Tecnologías afro-futuristas y más! # CaribbeanStudiesMatter2

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MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Français

IDPAD, réparations, autodétermination et industries créatives dans les nouvelles études caribéennes

Les études caribéennes se développent et exigent une intégration créative, innovante et technologique accrue dans nos communautés mondiales en 2020. Décembre 2019 marque la clôture et la mi-parcours de la Décennie internationale désignée des Nations Unies pour les personnes d'ascendance africaine (IDPAD) sur le thème « Reconnaissance - Justice - Développement pour les personnes d'ascendance africaine. » La diversité des perspectives, les défis et la reconnaissance de l'autodéfinition de qui sont les îles Vierges influencent l'accent mis sur l'autodétermination et les réparations dans les études mondiales sur l'Afrique et les Caraïbes. La mauvaise éducation intentionnelle, stratégique, institutionnalisée et systémique (ISIS) mélangée à une fausse représentation sur les affaires d'autodétermination, de décolonisation et de libération authentique reste absente dans la plupart des récits, des programmes éducatifs et des industries créatives sociales dans les îles Vierges (VI-US) et ailleurs. Les programmes d'études des Caraïbes sont de plus en plus inclus de récits précis qui sont vastes dans la recherche, l'enseignement, les échanges, les publications, les productions et les technologies économiques créatives.

La société civile mondiale et les militants non gouvernementaux, les éducateurs, les universitaires et d'autres personnes des îles Vierges (États-Unis) restent des pionniers proactifs qui mènent à s'organiser pour éliminer les violations des droits civils, humains et universels. Le 4e Symposium international des Caraïbes organisé par la Fondation We Want Bonaire Back (WWBBF) a mis en lumière «l'avenir politique, le droit à l'autodétermination et les réparations dans les Caraïbes» à Bonaire - du 4 au 8 décembre 2019. Les objectifs du WWBBF sont: «... être réinscrite, réinscrite sur la liste des territoires non autonomes qui relève du Comité de la décolonisation avec son seul objectif - la protection de ces territoires et de leurs peuples conformément à l'article 73 du chapitre XI des Nations Unies et les guider, les faciliter et les aider à réaliser leur développement, leur bien-être et leur autonomie gouvernementale et enfin à éradiquer le colonialisme sous toutes ses formes dans les Caraïbes... Gouvernements, dirigeants, experts, universitaires, défenseurs des droits humains d'Aruba, Curaçao, Saint-Eustache, Bonaire , Porto Rico, San Andres, Old Providencia, îles Vierges américaines et Cayenne-Guyane, tous avec le même objectif commun pour la justice, le développement et le bien-être de leurs peuples h comme l'a montré la solidarité envers les peuples bonériens. Nous sommes tous dans la même lutte pour retrouver, restaurer et re-

specter nos droits humains fondamentaux. »(Finies: 2019) Remerciements particuliers au F. James Finies, président de WWBBF; conférencier d'honneur Dr. Carlisle Corbin, Projet d'études sur les dépendances mondiales; Mme Davika Vicky Bissessar, Fondation We Dare To Care; délégués et sympathisants internationaux.

Alors que le monde de l'art international se réunissait pour Art Basel Miami 2019, la Contemporary African Diaspora Arts International (CADA) a organisé sa 10e édition annuelle de la CADA Art Basel le 8 décembre. Organisé par le conservateur et fondateur de la CADA, Ludlow E. Bailey, le Panel CADA 2019 a offert une maîtrise professionnelle en histoire de l'art, industries créatives culturelles, critique d'art, durabilité économique et plus de panélistes divers et expérimentés. Le panel CADA 2019 «s'est concentré sur l'essor de l'esthétique et de la culture noires contemporaines, l'économie de l'art noir, la spiritualité africaine dans l'art contemporain de la diaspora africaine et la vie du célèbre conservateur nigérian Okwui Enwenzor.» Les études caribéennes embrassent les arts, la culture, le patrimoine, Technologies afro-futuristes et plus encore! # CaribbeanStudiesMatter2

Références / Ressources:

- <https://www.un.org/en/events/africandescentdecade/index.shtml>
 - <http://cada.us/>
 - <https://www.facebook.com/kierboneirubek.bek>
- Beckles, H. (2013). *Britain's black debt: Reparations for Caribbean slavery and native genocide*. Kingston, Jamaica: University Of West Indies Press.
Internal reference quote from 2001
- <https://www.artbasel.com/miami-beach>

GRADUATE STUDENT CORNER



Keisha Wiel

A Graduate Student's Perspective on Dr. Lorgia García Peña's Tenure Denial

Quick story: A couple of weeks ago on Twitter someone tweeted a question asking how many Black male teachers we had throughout our entire scholastic career. For the 28 years of my educational career, I've only had one Black male teacher/

professor. He taught me in 2016 while I was still taking courses in my PhD. It also got me thinking about how many teachers/professors of color I've had throughout my life. Through those 28 years, I've only had eleven teachers/professors of color. I can say that I'm somewhat lucky to have my count reach double digits, but the reality is that most of those teachers were from primary school. I had one teacher of color in secondary school. Throughout my Bachelor's, Master's and PhD, I can count how many professors of color I had on one hand. I cherished those professors because they helped to guide me through my academic journey. Which is why it is especially painful for us to hear and read about Dr. García Peña's tenure denial. I can't possibly pretend to even know why Harvard University denied García Peña tenure, but I can empathize with the huge loss this will mean for students of color at Harvard, the committees she is on for PhD candidates, and for the continual fight for Ethnic Studies at Harvard.

Dr. García Peña is a decorated scholar who has won numerous awards, written works that are at the forefront of the field and has been instrumental in establishing the foundation for Ethnic Studies and Latinx Studies at Harvard (including serving on the committee for new hires for Ethnic Studies). In addition to this, she has been a mentor for her students as well as a proponent for looking out for their wellbeing.

This is why this will be a huge loss for graduate students, not only at Harvard, but within Caribbean, Latinx, Ethnic, and African Diaspora Studies. One of the greatest aspects about coming to the Caribbean Studies Association conference was that for the first time I saw more than one junior and/or senior scholar who looked like me and who did work in the region where I did work. I didn't have to explain for ten minutes what my research site was and/or why it

mattered that we study the Caribbean. Harvard has had an ongoing problem of hiring diverse faculty as well as retaining diverse students in their graduate school. Denying tenure to the only Latinx professor (after at least three other faculty of color who specialized in race and religion were denied tenure or left) within that department creates an uncomfortable atmosphere for students who are looking for teachers like them. Of course, it's not just about race but also about the endearing fact that scholars of color have to perform twice as hard just to potentially get denied tenure. We as graduate students see the example and are learning.

If you would like to know more about the situation, I'm including the petition:

<https://docs.google.com/forms/d/e/1FAIpQLScxDWy2NLjAdH-lvuQrz9j-iWTwDHU6Zhs0Hcx01HErlzrAA/viewform>

Español

La perspectiva de un estudiante graduado sobre la negación de la tenencia de la Dra. Lorgia García Peña

Historia rápida: Hace un par de semanas en Twitter, alguien twitteó una pregunta preguntando cuántos maestros varones negros tuvimos a lo largo de toda nuestra carrera escolar. Durante los 28 años de mi carrera educativa, solo he tenido un profesor / profesor negro. Me enseñó en 2016 mientras todavía estaba tomando cursos en mi doctorado. También me hizo pensar en cuántos maestros / profesores de color he tenido a lo largo de mi vida. A través de esos 28 años, solo he tenido once maestros / profesores de color. Puedo decir que soy algo afortunado de que mi recuento alcance los dos dígitos, pero la realidad es que la mayoría de esos maestros eran de la escuela primaria. Tuve un maestro de color en la escuela secundaria. A lo largo de mi licenciatura, maestría y doctorado, puedo contar cuántos profesores de color tuve en una mano. Aprecié a esos profesores porque me ayudaron a guiarme en mi viaje académico. Por eso es especialmente doloroso para nosotros escuchar y leer sobre la negación de la tenencia del Dr. García Peña. No puedo fingir siquiera saber por qué la Universidad de Harvard negó la tenencia de García Peña, pero puedo empatizar con la gran pérdida que esto significará para los estudiantes de color en Harvard, los comités en los que está ella para candidatos de doctorado y para la lucha continua por Estudios étnicos en Harvard.

El Dr. García Peña es un erudito condecorado que ha ganado numerosos premios, trabajos escritos que están a la vanguardia del campo y ha sido fundamental para establecer la base de los Estudios Étnicos y Latinx en Harvard (incluido el servicio en el comité para

GRADUATE STUDENT CORNER cont'd

nuevos empleados para Estudios étnicos). Además de esto, ella ha sido una mentora para sus estudiantes y una defensora de su bienestar.

Es por esto que será una gran pérdida para los estudiantes de posgrado, no solo en Harvard, sino también en los estudios de la diáspora africana, latina, caribeña y latina. Uno de los aspectos más importantes acerca de venir a la conferencia de la Asociación de Estudios del Caribe fue que por primera vez vi a más de un estudiante junior y / o senior que se parecía a mí y que trabajaba en la región donde trabajaba. No tuve que explicar durante diez minutos cuál era mi sitio de investigación y / o por qué importaba que estudiáramos el Caribe. Harvard ha tenido un problema continuo de contratar profesores diversos y retener a diversos estudiantes en su escuela de posgrado. Negar la tenencia al único profesor de Latinx (después de que al menos otras tres facultades de color que se especializaron en raza y religión se les negó la tenencia o se fueron) dentro de ese departamento crea una atmósfera incómoda para los estudiantes que buscan maestros como ellos. Por supuesto, no se trata solo de raza, sino también del hecho entrañable de que los estudiosos del color tienen que rendir el doble para lograr que se les niegue la tenencia. Nosotros, como estudiantes de posgrado, vemos el ejemplo y estamos aprendiendo.

Si desea saber más sobre la situación, incluyo la petición: <https://docs.google.com/forms/d/e/1FAIpQLScxDWy2NLjAdH-lvuQrz9j-iWTwDHU6Zhs0HcxQ1HErlzrAA/viewform>

Français

Le point de vue d'un étudiant diplômé sur le refus de la tenure par le Dr Lorgia García Peña

Brève histoire: Il y a quelques semaines sur Twitter, quelqu'un a tweeté une question demandant combien d'enseignants noirs nous avions pendant toute notre carrière scolaire. Pendant les 28 années de ma carrière éducative, je n'ai eu qu'un seul enseignant / professeur noir. Il m'a enseigné en 2016 alors que je suivais encore des cours de doctorat. Cela m'a également fait réfléchir sur le nombre d'enseignants / professeurs de couleur que j'ai eu tout au long de ma vie. Au cours de ces 28 années, je n'ai eu que onze professeurs / professeurs de couleur. Je peux dire que j'ai un peu de chance que mon nombre atteigne deux chiffres, mais la réalité est que la plupart de ces enseignants venaient du primaire. J'avais un professeur de couleur au lycée. Tout au long de mon baccalauréat, de ma maîtrise et de mon doctorat, je peux compter le nombre de professeurs de couleur que j'avais d'une part. J'ai chéri ces professeurs parce

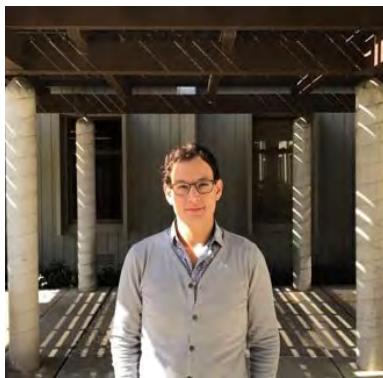
qu'ils m'ont aidé à me guider tout au long de mon parcours académique. C'est pourquoi il est particulièrement douloureux pour nous d'entendre et de lire au sujet du refus d'ancienneté du Dr García Peña. Je ne peux même pas prétendre savoir pourquoi l'Université de Harvard a refusé le mandat de García Peña, mais je peux comprendre la perte énorme que cela signifiera pour les étudiants de couleur à Harvard, les comités sur lesquels elle siège pour les candidats au doctorat et pour la lutte continue pour Études ethniques à Harvard.

Le Dr García Peña est un chercheur décoré qui a remporté de nombreux prix, des travaux écrits qui sont à la pointe du domaine et a joué un rôle déterminant dans l'établissement de la fondation des études ethniques et latino-américaines à Harvard (notamment en siégeant au comité des nouvelles embauches pour Études ethniques). En plus de cela, elle a été un mentor pour ses élèves ainsi qu'une partisane pour veiller à leur bien-être.

C'est pourquoi ce sera une perte énorme pour les étudiants diplômés, non seulement à Harvard, mais aussi dans les études des Caraïbes, du Latinx, des ethnies et de la diaspora africaine. L'un des plus grands aspects de ma participation à la conférence de la Caribbean Studies Association était que pour la première fois, j'ai vu plus d'un chercheur junior et / ou senior qui me ressemblait et qui travaillait dans la région où je travaillais. Je n'ai pas eu à expliquer pendant dix minutes quel était mon site de recherche et / ou pourquoi il importait d'étudier les Caraïbes. Harvard a toujours eu du mal à embaucher divers professeurs et à retenir divers étudiants dans leur école d'études supérieures. Refuser la permanence au seul professeur de Latinx (après au moins trois autres facultés de couleur spécialisées dans la race et la religion se sont vu refuser la permanence ou quitté) au sein de ce département crée une atmosphère inconfortable pour les étudiants qui recherchent des enseignants comme eux. Bien sûr, il ne s'agit pas seulement de race, mais aussi du fait attachant que les spécialistes de la couleur doivent faire deux fois plus d'efforts juste pour se voir refuser le mandat. En tant qu'étudiants diplômés, nous voyons l'exemple et apprenons.

Si vous souhaitez en savoir plus sur la situation, j'inclus la pétition: <https://docs.google.com/forms/d/e/1FAIpQLScxDWy2NLjAdH-lvuQrz9j-iWTwDHU6Zhs0HcxQ1HErlzrAA/viewform>

SCHOLARSHIP IN SEXUALITIES



David Tenorio

I am intrigued by Rosamond S. King's provoking questions: "Are more Caribbean people calling themselves lesbian, bisexual, gay, transgender, or queer? Or are Caribbean people embracing other terms? This information will help academics to follow the lead of those whose lives we examine" (2017: 253). King's enquiry forms part of a reflection published in the journal *Small Axe*, in which the author of *Island Bodies: Transgressive Sexualities in the Caribbean Imagination* (2014) weighs in the outcome and intended intervention of her book. At the core, this book is concerned about sexual dissidence, politics, and erotics, while the author insists on the various forms that Caribbean sexualities acquire in light of historical, social, cultural, and global processes. King's book also stems from a need to make visible the hybridity that shapes Caribbean sexualities, or rather the cultural representation of such sexually transgressive practices, and that influences yet challenges the very conception of a Caribbean identity.

I find King's questions provoking for various reasons. One of the most notorious one relates to issues of terminology and nomenclature: If Caribbean people are not resorting to the commonly accepted umbrella term of LGBT, then what other terms are people embracing and, most importantly, what goes behind the embracing of such categories? As engaged scholars, activists, and artists, we must push the question about visibility, agency, and sexual transgression in the Caribbean. To this matter, King coins the term "Caribglobal" not only to problematize essentialist versions of geographically bound Caribbean identity formations, but also to refer to the individual experiences, sensations, and circumstances taking place in a larger hemispherical and global constellation of Caribbeanness. The question about terminology is not a simply one, as

terms constitute technologies for entrapment yet allow for the attainment of visibility and, at times, of agency. King's provocation is really a historical reflection: we cannot deny the existence of transgressive practices of desire, pleasure and sexuality in the Caribbean. Whether as forms of exploitation, indenture, or sheer violence, Caribbean bodies have been there all along. What remains crucial is that, as engaged scholars, we must situate a praxis and an ethics of research that voices those contradictions often erased by the Western patriarchal archive and its logics of containment. Our research must spouse kindly a practiced-base epistemology, so that in the words of Saidiya Hartman, as in King's critical research, we found powerful ways to confabulate and fill in the silences of a not-so distant past.

Español

Me intrigan las provocaciones de Rosamond S. King: "¿Hay más personas en el Caribe que se autodenominan lesbianas, bisexuales, homosexuales, transgénero o queer? ¿O insisten en la adopción de otros términos? Esta información ayudará a los académicos a seguir el ejemplo de aquellos cuyas vidas examinamos" (2017: 253). La investigación de King forma parte de una reflexión publicada en la revista *Small Axe*, en la que la autora de *Island Bodies: Transgressive Sexualities in the Caribbean Imagination* (2014) sopesa el resultado de la intervención prevista en su libro. En el centro de este proyecto se encuentra una preocupación por la disidencia sexual, la política y el erotismo, mientras que la autora insiste en las diversas formas que adquiere la experiencia de la sexualidad en el Caribe frente a los procesos históricos, sociales, culturales y globales. El libro de King también surge de la necesidad de visibilizar la hibridación que da forma a la sexualidad en el Caribe, o mejor dicho en la representación cultural de tales prácticas transgresoras, y que influye, pero desafía la concepción misma de una identidad caribeña.

Encuentro las preguntas de King provocadoras por varias razones. Una de las más notorias se relaciona con cuestiones de terminología y nomenclatura: si los caribeños no están recurriendo al término comúnmente aceptado de LGBT, entonces, ¿qué otros términos han sido adoptados y, lo que resulta aún más importante, ¿qué hay detrás de la aceptación de tales categorías? Como académicos, activistas y artistas comprometidos, nos vemos a la tarea de confrontarnos con aspectos relacionados a la visibilidad, la agencia y la transgresión sexual en el Caribe. A este respecto, King acuña el término "Caribglobal" no solo para problematizar las versiones esencialistas de la identidad caribeñas vistas a través del prisma de la geografía, sino también para referirse a las experiencias, sensaciones y circunstancias individuales que se dan lugar dentro de una



Rosamond S. King

SCHOLARSHIP IN SEXUALITIES cont'd

constelación más hemisférica y global en torno al Caribe. La pregunta sobre la terminología no es simple, ya que los términos constituyen tecnologías para el encapsulamiento, pero permiten alcanzar visibilidad y, a veces, agencia. La provocación de King es realmente una reflexión histórica: no podemos negar la existencia de prácticas transgresoras de deseo, placer y sexualidad en el Caribe. Ya sea como formas de explotación, clasificación o pura violencia, los cuerpos caribeños han estado allí todo el tiempo. Lo que sigue siendo crucial es la manera en que, como académicos comprometidos, debemos situar una praxis y una ética de la investigación que expresen esas contradicciones a menudo borradas por las lógicas del archivo occidental del patriarcado. Nuestra investigación debe incluir amablemente una epistemología basada en la práctica, de modo que en palabras de Saidiya Hartman, así como en la investigación crítica de King, encontremos formas de confabular y llenar los silencios de un pasado no muy lejano.

Français

Les questions provocantes de Rosamond S. King 'intriguent: «Est-ce que davantage de Caraïbes se disent lesbiens, bisexuels, gays, transgenres ou queers? Ou est-ce que les Caraïbes utilisent d'autres termes? Cette information aidera les universitaires à suivre l'exemple de ceux dont nous examinons la vie »(2017: 253). L'enquête de King fait partie d'une réflexion publiée dans la revue Small Axe, dans laquelle l'auteur de Island Bodies: Sexualités transgressives dans les Caraïbes, Imagination (2014), pèse dans le résultat et l'intervention envisagée de son livre. À la base, ce livre s'intéresse à la dissidence sexuelle, à la politique et à l'érotisme, tandis que l'auteur insiste sur les différentes formes acquises par les sexualités des Caraïbes à la lumière des processus historiques, sociaux, culturels et mondiaux. Le livre de King découle également de la nécessité de rendre visible l'hybridité qui façonne les sexualités des Caraïbes, ou plutôt la représentation culturelle de telles pratiques sexuellement transgressives, et qui influence pourtant la conception même de l'identité des Caraïbes.

Je trouve les questions de King provocantes pour diverses raisons. L'un des plus notoires concerne les questions de terminologie et de nomenclature: si les Caraïbes ne recourent pas au terme générique de LGBT, communément accepté, quels autres termes sont-ils utilisés et, plus important encore, qu'est-ce qui se cache derrière ces catégories? En tant qu'érudits, activistes et artistes engagés, nous devons insister sur la question de la visibilité, du libre arbitre et de la transgression sexuelle dans les Caraïbes. À cet égard, King invente le terme «Caribglobal» non seulement pour problématiser les

valeurs essentialistes des formations identitaires caribéennes géographiquement liées, mais également pour faire référence aux expériences, sensations et circonstances individuelles se déroulant dans une constellation plus vaste, hémisphérique et globale des Caraïbes. La question de la terminologie n'est pas simplement une question, car les termes constituent des technologies permettant de rester piégés tout en permettant d'obtenir de la visibilité et, parfois, de l'agence. La provocación de King est vraiment une réflexion historique: nous ne pouvons pas nier l'existence de pratiques transgressives de désir, de plaisir et de sexualité dans les Caraïbes. Qu'il s'agisse de formes d'exploitation, d'actes sous contrat ou de violences flagrantes, les organismes des Caraïbes ont toujours existé. Ce qui reste crucial, c'est que, en tant que spécialistes engagés, nous devons situer une praxis et une éthique de la recherche qui expriment ces contradictions souvent gommées par les archives patriarcales occidentales et leurs logiques de confinement. Notre recherché doit épouser avec bonté une épistémologie fondée sur la pratique, de sorte que, selon les mots de Saidiya Hartman, comme dans la recherche critique de King, nous ayons trouvé de puissants moyens de combiner et de combler les silences d'un passé pas si lointain.

CSA MEMBER HIGHLIGHT

Andrea N. Baldwin completed her doctoral studies at the University of the West Indies Cave Hill campus Barbados in 2013 with a thesis entitled, *Investigating Power in the Anglophone Caribbean Middle Class: Ideologies and Love as Power – Barbados as a Case Study*. She is an attorney-at-law who also holds an MSc. in International trade policy and her research interests include Black and transnational feminist epistemology, theorizing pedagogy as a form of feminist activism, care in Black communities, and Caribbean cultural studies.

Dr. Baldwin is an assistant professor of Women's and Gender Studies and Africana studies in the Sociology Department at Virginia Tech. She has several publications including her most recent works published in 2018. These include "Troubling Our Intersections: A Caribbean Feminist Methodology as Resistance Approach published in *Practices of Resistance in the Caribbean: Narratives, Aesthetics and Politic*, Routledge; "Black Women's Co-Mentoring Relationships as Resistance to Marginalization at a PWI", published in *Black Women's Pedagogies & Praxes*, Palgrave MacMillan; and "Moving Forward and Looking Back: Transnational Feminist Spaces - Margins, Methods and Modalities" in *Outside In: Voices from the Margins of Academe*, edited by Barbara Baker and Joyce de Vries.



Dr. Baldwin has also written and narrated a short documentary film entitled *Self Care: A Radical Act* which was screened at the Belin Feminist Film Festival in March 2018. She is the recipient of several awards and was awarded an international fellowship at Brown University in 2010. She was also awarded the 2018 John S. King Excellence in Teaching Award from her former institution Connecticut College, where she also served as the Assistant Director of Africana Studies and the Associate Director for Praxis at the Center for the Critical Study of Race and Ethnicity. Dr. Baldwin was born and raised on the small Caribbean island state of Barbados and considers herself an all-around Caribbean woman and loves everything coconut and soca.

List of Books articles and awards

Monographs

Baldwin, Andrea N. (forthcoming 2021). *Black Feminism, Postcolonialism and American Higher Education: Gender, Race and the Body*. New York: Routledge.

Edited volumes

Baldwin, Andrea N., Reichelmann, Ashley V. and Harrison, Anthony Kwame. (2019). *Standpoints: Black Feminist Knowledges*. Blacksburg: Virginia Tech Publishing.

Articles

Baldwin, Andrea N. (forthcoming 2020). Lugones, Munóz and the Radical Potential of (Dis)identificatory Feminist Love for 'World' Making Beyond the Academe. *Frontiers: A Journal of Women Studies* special issue World-Making and World-Traveling with Decolonial Feminisms and Women of Color.

Baldwin, Andrea Natasha and Mortley, Natasha K. (2016). Reassessing Caribbean Migration: Love, Power and (Re)Building in the Diaspora. *Journal of International Women Studies*, 17(3): 164-176.

Baldwin, Andrea. (2013). Feminist Aliens, Memoirs from the Margins: A Caribbean 'Feminist's' Experience in Western Feminism. *Theoretical Practice*, no. 4(10): 17-40.

Awards

2019 Virginia Tech Center for Humanities Faculty Fellow

2019 Recipient of Virginia Tech Presidential Principles of Community Award (member of Virginia Dares team)

2018 Connecticut College Student Government Association John S. King Excellence in Teaching Award



The AfCFTA: An Opportunity for Deepening Africa-Caribbean Trade Relations

Although overall trade between countries of the Caribbean and those of the African continent remains quite small, Africa is one of the few trading partners with

which the Caribbean region, over all, enjoys a trade surplus. According to data from [ITC Trade Map](#), CARICOM countries exported US\$449 million worth in goods to Africa in 2017, representing 2.6% of CARICOM's total exports to the world. Whereas, the region imported US\$258 million worth of goods from the continent in that same year. Africa's exports to CARICOM only represented a mere 0.06% of its total world exports in 2017.

While Caribbean-Africa trade is negligible, there is potential for growth given increased interest by Caribbean and African leaders in deepening relations; Caribbean countries' export partner diversification efforts; Africa's economic rise; and increased Caribbean-African cultural awareness. Indeed, possible areas of deeper economic co-operation include, for example, the creative industries, services, renewable energy, education and medical services, *inter alia*.

One very promising development is the Africa Continental Free Trade Agreement (AfCFTA), a priority of Africa's Agenda 2063. The AfCFTA seeks to establish an ambitious continental market for the free movement of goods, services, capital and people. This article seeks to outline why the AfCFTA bodes well for deepening Africa-Caribbean trade relations.

What is the AfCFTA?

At a time when some major world powers are retreating to protectionism and isolationism, fifty-five African countries have formed a continental-wide single market - a step towards a continental customs union. The [AfCFTA](#) was signed in March 2018 and entered into force on May 30, 2019, thirty days after The Gambia became the 22nd country to sign. It represents the world's largest free trade agreement and common market, with a collective GDP of \$2.5 trillion and a population of 1.2 billion people. The AfCFTA will eliminate tariffs on 90% of goods trade within the countries party to it.

Once implemented, the AfCFTA is estimated to boost intra-African trade (which currently remains at [less than 20% of total African](#)

[trade](#) but is growing rapidly), promote economies of scale, industrialization, improve the competitiveness of African companies and lead to wider welfare and income gains. It is also expected to strengthen Africa's common voice and policy space in global trade negotiations.¹

While there is still much unfinished work to be done, as well as political, legal and regulatory hurdles to overcome for operationalisation, some of the potential benefits of the AfCFTA are apparent. Firstly, it aims to transform what is currently a disjointed and fragmented grouping of disparate regional markets and spaces, with a maze of regulatory and legal barriers, into one single continental market. This makes for a potentially more appealing and navigable market for investors. For example, a company which establishes in one African State would not have to navigate a perplexing labyrinth of complicated rules of origin, regulations and other non-tariff barriers in order to trade across the continent. Moreover, a Protocol on Investment is one of the deliverables for Phase II of the Agreement's operationalization.

Secondly, the vast African continent currently has several regional economic groupings based primarily on geographic region and with varying levels of integration. Though these groupings are not replaced by the AfCFTA, the AfCFTA means that CARICOM and other third parties seeking to secure a free trade agreement with Africa could negotiate with one grouping as opposed to several. On that note, it should be remembered that CARICOM currently has no trade agreement with Africa. Moreover, the Africa-CARICOM investment treaty framework is limited to a small number of bilateral investment treaties, most of which are not yet in force.

Thirdly, the AfCFTA and the [Protocol on the Free Movement of Persons](#) are potentially welcomed news for companies seeking to establish a business in Africa as it could make sourcing inputs and hiring staff from other parts of the continent easier and cheaper. In summary, the single African market contemplated by the AfCFTA is an exciting development. Though full operationalization of the AfCFTA is still in the distant future, the potential economic benefits are promising for fomenting a mutually beneficial trade and investment relationship between the Caribbean and Africa.

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¹<https://www.un.org/en/africa/osaa/pdf/au/agenda2063.pdf>

YOUR COMMENTARY #1



Lisa Tomlinson

Please Stop Fetishizing Lupita Nyong'o

Through the usual media gaze, even Lupita's traumatic true story of the self-hate she had for her dark skin has been rebranded as a Third World dark skin black girl narrative, overcoming the adversity of the mythical beauty norms of whiteness. While many black women share Lupita's story of struggling with colourism, it is important that we do not get trapped into universalizing it. Primarily,

we should acknowledge and appreciate that there are actually many black women who have been raised to embrace their dark skin without the social anxieties of being affirmed by mainstream gendered standards.

Dr. Lisa Tomlinson Cultural Critic and Language Specialist

It is understandable why black mothers often times seek out or enthusiastically welcome role models in the likeness of themselves for their young daughters. In a society that has held blackness as non-conventional, morally depraved and hideous and white skin, blond hair, and blue eyes as the standard of female beauty, I am not surprised at the overwhelming attention *12 Years A Slave* actor Lupita Nyong'o has been getting on social media and other news and entertainment outlets.

Indeed, Lupita Nyong'o is a beautiful, talented and well-spoken African woman who is rightfully deserving of the various film awards she has received. Based on the many comments I have read on social media in the past months, however, it is bewildering as to why so many Africans have been misled into embracing Lupita's intelligence and especially her beauty as rare characteristics for black women to possess. Lupita's beauty has somehow been perversely tied up into her dark skin -- in contrast to Beyoncé, Rihanna or Halle Berry, who are simply described as beautiful without any reference to their lighter complexion. I suspect some of those who have taken part in this media frenzy have also been the ones affirming Lupita as the ideal role model for little black girls.

I am aware of the fact that dark skinned black women and other racialized women are seldom given the opportunity to "grace"

mainstream media, let alone become Hollywood's symbol of beauty. But have we not seen beautiful, talented and intelligent black women emerging from many walks of life outside of Hollywood or have we unwittingly bought into the ideology that has devalued black features as anything but beautiful? Therefore, unconventional beauty images can only be defined and revered through a white supremacist, patriarchal and capitalist lens.

Similar to Dr. Yaba Blay author of *One Drop: Shifting the Lens on Race*, I'm skeptical of all the fanfare and the fetishism that has accompanied discourse around Lupita. As history has shown, mainstream media has systematically exoticized racialized women for white consumption. I cannot help being suspicious that Lupita Nyong'o's beauty and achievements are being packaged as a "token" commodity.

Through the usual media gaze, even Lupita's traumatic true story of the self-hate she had for her dark skin has been rebranded as a Third World dark skin black girl narrative, overcoming the adversity of the mythical beauty norms of whiteness. While many black women share Lupita's story of struggling with colourism, it is important that we do not get trapped into universalizing a dark skin black girl narrative. We must be equally aware of the multiple layers of oppression that exist within this story. Primarily, we should acknowledge and appreciate that there are actually many black women who have been raised to embrace their dark skin without the social anxieties of being affirmed by mainstream gendered standards.

Additionally, we should not overlook how for some dark skinned black women, especially those living in developing countries, issues of class politics and darker skin tone are of a greater struggle than having to challenge or attain white beauty norms. Therefore, for these women, it is not about internalized self-hate, but hate for the limited social and financial opportunities afforded to them. Any appeal to white aesthetical beauty standard in terms of bleaching the skin, processing of the hair and/or masking or veiling the face by way of cosmetic products is informed, in part, by [economic considerations or the material advantages](#) in (re)presenting the gendered self in this manner.

My final concern returns to the discussion that points to gendered expectations. Seemingly, in our search of role models for young girls, it always appears that beauty signifies the main criteria. Gabourey Sidibe, who played the character Precious in the film *Precious*, also emerged as a young, unknown, talented, confident dark skinned actor. However, she was not neatly constructed to fit

YOUR COMMENTARY #1 cont'd

into the fashion beauty box nor was she received as the ideal role model for young black girls. Clearly, Sidibe's oversized body did not afford her this iconic status because like dark skin, "beauty" and plus-sized are not consistent with being a fashion beauty icon.

In our efforts to find exemplary figures for our young daughters, let us be cautious in not reinforcing patriarchal norms. Further, we ought to actively refuse gendered and raced hierarchies that have been prescribed to us. Only then will our little girls be able to fully appreciate and embrace darker skin as normal rather than viewing it as a commodity or as a racialized exceptionalism.

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YOUR COMMENTARY #2



Adebowale A. Opadeyi

The Colour of Beauty

The recent crowning of Zozibini Tunzi as Miss Universe and the response around the world made me ask myself a question, what is the colour of beauty? Since the start of Miss Universe in 1952 till now in 2019, the pageant has only been won six times by a

black lady! That is approximately 9% black winners historically, does this mean you have a 91% chance of being considered beautiful if you are white or 9% if you are black? All six black Miss Universe happened within the last 30 years, that is a 20% black winners over this period. Each time a black person wins this pageant, Africans around the world are quick to remind themselves - Black is beautiful! We cheer, celebrate, encourage each other and brag about our skin colour. Subsequent to the crowning of Miss South Africa as Miss Universe, I have been asking myself the following questions

1. Do we as black people really believe our skin colour is beautiful?
2. Do we value our colour?
3. For how long do we or will we believe our skin colour is beautiful?

My answers to these questions were short lived as I celebrated Ms. Zozibini Tunzi's victory but I was encouraged to see the need to embrace myself the way God made me and envision what He sees as beautiful.

Zozibini said in her final statement "I grew up in a world where a woman who looks like me, with my kind of skin and my kind of hair, was never considered to be beautiful. And I think that that stops today. I want children to look at me and see my face, and I want them to see their faces reflected in mine. Thank you." I was baffled by the first statement made by Zozibini in this quote, and I asked myself why will she say such? I googled her name to ensure she grew up in her country, South Africa. Then I googled the past representatives of South Africa in Miss Universe, you ask why? My answer is to see how many black women have represented South Africa in this pageant over the years. I found out only eight black women out of forty-five have represented South Africa in Miss Universe. The eight black women represented their country within the

last 25 years, and none in the twenty years before that, despite South Africa being predominantly black. As an African from Nigeria I wondered if South Africa sees sending white women as a strategy of boosting the country's chance of winning Miss Universe in those years past.

What is beauty? Beauty is defined in the Merriam-Webster dictionary as the quality or aggregate of qualities in a person or thing that gives pleasure to the senses or pleasurable exalts the mind or spirit. This definition made me aware that beauty is not about the colour of my skin but more of qualities inside of me. So why will somebody look at me and decide because I am black, I don't deserve to be called a beauty? During my childhood days my friends and I never like to paint anything black or brown simply because we thought it wouldn't look good, even those things that are naturally black and brown in colour. As we get older, we realise that in art images need to be depicted in their natural colour to see their true beauty. My first drawing and painting of my friends using black for the hair and brown for the skin looked more realistic and beautiful (even though it looks nothing like them) than when I used other colours for the hair and yellow for the skin.

The truth is that brown skin has been considered to be of a lesser beauty (or no beauty by some) than the light skinned folks. Advertisement are preferred to be done with white skinned people



because they are considered more beautiful. We as brown skinned accept that narrative for a while until we are reminded of how black is beautiful again by a song, a movie or a pageant victory like Miss Universe. If we don't see and believe the beauty in us, we will let others tell us what beauty is not. It is important we help our children see the beauty is in them and our beauty is best known and appreciated by us through our confidence and brilliance.

Adebowale A. Opadeyi is a Nigerian, based in Trinidad and Tobago.

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