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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 - January 2020 Edition

## MESSAGE FROM THE EDITOR

**Due to continued demand, the call for submissions is extended until January 31, 2020. Submissions are especially welcomed for poster presentations and author celebrations. Submissions for the Literary Salon and Film, Visual Arts and Performance Track are also encouraged.**

» [CLICK HERE to Submit an Abstract \(Deadline: Jan. 31, 2020\)](#)



### Vision 2020!

In the first six months of 2020, the CSA Newsletter will be focusing on a combination of academic and non-academic accomplishments and contributions of scholars across the diaspora.



Meagan Sylvester

## SALISES, The UWI Cavehill Campus, Barbados in the spotlight!

In our January Member Highlight segment, we feature Dr. Don Marshall, Director and Senior Research Fellow of the Sir Arthur Lewis Institute of Social and Economic Studies, The University of the West Indies, Cave Hill Campus. Dr. Marshall sits on the editorial boards of key international journals such as The University of Helsinki's 'Globalisations', The University of London's 'Progress in Development Studies' and The University of the West Indies' 'Journal of Eastern Caribbean Studies'. See more inside!



## Carnival Corner! The Trinidad and Tobago Carnival

New Feature! For the next three months, we will be focusing on various aspects of Carnival culture in Trinidad and Tobago. Currently "the greatest show on the Earth" which is the affectionate name given for Trinidad and Tobago Carnival, is in full gear. In this first segment we place emphasis on the Calypso Tent. The Trinbago Unified Calypsonians' Organisation (TUCO) represents over 600 practicing Calypsonians who perform across several Calypso tents in the Trinidad and Tobago Entertainment Industry. See further details inside!

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## MESSAGE FROM THE EDITOR cont'd



### Health and Wellness!

Highlighting the scholarship of Dr. Tralonda Triplett, Wellness Consultant, who has earned a Master of Public Health and Doctorate of Epidemiology. Her slogan is "Heal the people, heal the world". Read more about her initiative as she has spent the last 24 years addressing individual- and group-level risks while simultaneously promoting lifelong health.



### New Book – Jamaican/Caribbean perspective

*Chicken Back Gravy and Such Delights* is an attractive and highly inspiring, motivational book written from a Jamaican-Caribbean perspective by well-known academic and author, Professor Donna P. Hope. Speaking with the voice of a poor, black woman from Jamaica's rural working classes *Chicken Back Gravy* uses a series of autobiographical stories that span her multi-faceted life from early childhood to adulthood. See testimonial below. Make sure to read more on the inside!



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# MESSAGE FROM THE PRESIDENT



Tavis D. Jules



## Let's do better in the new decade ahead

All the best for the New Year and may it be filled with joy, health and happiness. As we reflect on 2019, what a year it has been with so many good things happening and new challenges confronting the region. We are being told that we are in the first stages of the so-called fourth industrial revolution that blends the physical and cyberphysical together. This year will be shaped by greater advances in Big Data, artificial intelligence, and machine learning. The gig economy will continue to impact the type of 21st-

century skills and workforce development that is produced across the region. Coupled with this, the region will face the continued challenges of climate change, crime and security, refugees and fluctuating oil prices. As 2020 was ushered in, we came to the brink of war between Iran and the USA. If attacks continue, it has the potential of impacting the regions' oil-producing countries. The fluctuation of oil prices is only damaging the Venezuelan and other oil-producing Caribbean economy and causing adjustments to PetroCarib. This, in turn, is creating a refugee crisis for countries such as Guyana, Trinidad and Colombia.

As we look forward to 2020, we should look ahead to a changing region that is adapting to a different global environment; that may no longer be dominated by American hegemony. We need to be wary of the rise of China across the region and the trade deals that governments are entering. We need to think through the consequences of Brexit and preferentialism on the region. We need to fight for the rights of our LGBTQ brothers and sisters. We need to pay attention to communicable and non-communicable diseases across the region. We need to closely examine the rise of Islamophobia and terrorism in the region. These are just a few macro challenges that the region will face along with many other structural challenges. It is thus our role as academics and artists to challenge the status quo and fight for perceived injustices where we see

them growing and festering across the region. Let us make 2020 the beginning of a decade where we will use the research and studies done within and through CSA to give voice to the voiceless and uplift those less fortunate than us. Let us use our research to change the region and make our policymakers listen to us. Let us strive to build a strong association of scholars and practitioners who can go forth and set the region on fire. Let us be stalwarts of the type of the region that we want to create.

I wish you all a warm, blessed and productive beginning to 2020 and may you be successful and transformative in your work. I look forward to meeting all of you at CSA 2020 in Georgetown Guyana under the conference theme of **Identity Politics, Industry, Ecology, and the Intelligent Economy in Caribbean Societies.**

Tavis Jules  
President CSA 2019-2020

## Español

### Hagámoslo mejor en la nueva década que viene

Todo lo mejor para el Año Nuevo y que esté lleno de alegría, salud y felicidad. Como reflexionamos sobre 2019, qué año ha sido con tantas cosas buenas sucediendo y los nuevos desafíos que enfrenta la región. Se nos dice que estamos en las primeras etapas de la llamada cuarta revolución industrial que combina lo físico y lo ciberfísico. Este año estará marcado por mayores avances en Big Data, inteligencia artificial y aprendizaje automático. La economía del concierto continuará impactando el tipo de habilidades del siglo XXI y el desarrollo de la fuerza laboral que se produce en toda la región. Junto con esto, la región enfrentará los continuos desafíos del cambio climático, el crimen y la seguridad, los refugiados y los fluctuantes precios del petróleo. Cuando se introdujo el 2020, llegamos al borde de la guerra entre Irán y Estados Unidos. Si los ataques continúan, tiene el potencial de impactar a los países productores de petróleo de las regiones. La fluctuación de los precios del petróleo solo está dañando la economía caribeña venezolana y de otros productores de petróleo y está causando ajustes en PetroCarib. Esto, a su vez, está creando una crisis de refugiados para países como Guyana, Trinidad y Colombia.

A medida que esperamos 2020, debemos mirar hacia una región cambiante que se está adaptando a un entorno global diferente; eso ya no puede estar dominado por la hegemonía estadounidense. Tenemos que tener cuidado con el auge de China en toda la región y los acuerdos comerciales que los gobiernos están celebrando.

## MESSAGE FROM THE PRESIDENT cont'd

Necesitamos pensar en las consecuencias del Brexit y el preferencialismo en la región. Necesitamos luchar por los derechos de nuestros hermanos y hermanas LGBTQ. Necesitamos prestar atención a las enfermedades transmisibles y no transmisibles en toda la región. Necesitamos examinar de cerca el auge de la islamofobia y el terrorismo en la región. Estos son solo algunos desafíos macro que la región enfrentará junto con muchos otros desafíos estructurales. Por lo tanto, nuestro papel como académicos y artistas es desafiar el statu quo y luchar por las injusticias percibidas donde los vemos crecer y enconarse en toda la región.

Hagamos de 2020 el comienzo de una década en la que utilizaremos la investigación y los estudios realizados dentro y a través de CSA para dar voz a los que no tienen voz y elevar a los menos afortunados que nosotros. Usemos nuestra investigación para cambiar la región y hacer que nuestros responsables políticos nos escuchen. Esforcémonos por construir una fuerte asociación de académicos y practicantes que puedan avanzar y prender fuego a la región. Seamos incondicionales del tipo de región que queremos crear.

Les deseo a todos un comienzo cálido, bendecido y productivo para 2020 y que sean exitosos y transformadores en su trabajo. Espero reunirme con todos ustedes en CSA 2020 en Georgetown Guyana bajo el tema de la conferencia [Política de identidad, industria, ecología y economía inteligente en las sociedades del Caribe.](#)

Tavis Jules  
Presidente CSA 2019-2020

### **Français** **Faisons mieux dans la nouvelle décennie à venir**

Meilleurs voeux pour la nouvelle année et qu'elle soit remplie de joie, de santé et de bonheur. Alors que nous réfléchissons à 2019, quelle année cela a été avec tant de bonnes choses et de nouveaux défis auxquels la région est confrontée. On nous dit que nous sommes aux premiers stades de la soi-disant quatrième révolution industrielle qui mélange le physique et la cyberphysique. Cette année sera marquée par de plus grandes avancées dans le Big Data, l'intelligence artificielle et l'apprentissage automatique. L'économie des concerts continuera d'avoir un impact sur le type de développement des compétences et de la main-d'œuvre du 21e siècle qui est produit dans la région. Parallèlement à cela, la région sera confrontée aux défis persistants du changement climatique, de la criminalité et de la sécurité, des réfugiés et des fluctuations des prix du pétrole. Alors que 2020 était inaugurée, nous sommes arrivés au bord de la guerre entre l'Iran et les États-Unis. Si les attaques continuent,

elles pourraient avoir un impact sur les pays producteurs de pétrole des régions. La fluctuation des prix du pétrole ne fait que nuire à l'économie vénézuélienne et aux autres Caraïbes productrices de pétrole et entraîner des ajustements à PetroCarib. Ceci, à son tour, crée une crise de réfugiés pour des pays comme le Guyana, Trinidad et la Colombie.

Dans la perspective de 2020, nous devrions envisager une région en mutation qui s'adapte à un environnement mondial différent; qui ne peut plus être dominé par l'hégémonie américaine. Nous devons nous méfier de l'essor de la Chine dans la région et des accords commerciaux que les gouvernements concluent. Nous devons réfléchir aux conséquences du Brexit et du préférentialisme sur la région. Nous devons nous battre pour les droits de nos frères et sœurs LGBTQ. Nous devons prêter attention aux maladies transmissibles et non transmissibles dans la région. Nous devons examiner de près la montée de l'islamophobie et du terrorisme dans la région. Ce ne sont que quelques défis macro auxquels la région sera confrontée ainsi que de nombreux autres défis structurels. C'est donc notre rôle d'universitaires et d'artistes de remettre en question le statu quo et de lutter contre les injustices perçues là où nous les voyons grandir et sévir à travers la région. Faisons de 2020 le début d'une décennie où nous utiliserons les recherches et les études effectuées au sein de l'ASC et par son intermédiaire pour donner la parole aux sans-voix et élever les moins fortunés que nous. Utilisons nos recherches pour changer la région et faire en sorte que nos décideurs nous écoutent. Efforçons-nous de construire une solide association d'érudits et de praticiens qui peuvent aller de l'avant et mettre le feu à la région. Soyons les piliers du type de région que nous voulons créer.

Je vous souhaite à tous un début chaleureux, bénit et productif jusqu'en 2020 et que vous réussissiez et transformiez votre travail. J'ai hâte de vous rencontrer tous au CSA 2020 à Georgetown en Guyane sous le thème de la conférence [Identity Politics, Industry, Ecology, and the Intelligent Economy in Caribbean Societies.](#)

Tavis Jules  
Président CSA 2019-2020

# MESSAGE FROM THE PROGRAM CHAIR



Kristina Hinds

## Welcoming 2020

Let me take this opportunity to extend warmest wishes to you all for 2020. The start of a new decade may cause us to reflect on the one that has passed and may cause us to ponder and maybe even make predictions for this next ten years. Even though 2020 can be considered as just another year, it also can be viewed as a landmark in time,

depending on one's point of view.

This new decade has got off to a tumultuous start in the region with earthquakes shaking Puerto Rico. I wish to extend well wishes to our Puerto Rican family during yet another difficult time. Further afield, fires are devastating parts of Australia and the US-Iran relationship can potentially affect us all depending on its handling. Of course, there are other concerns in this world that have been given less media attention including continued inequality, famine, starvation, poverty and all manner of difficulties across the planet. None of this provides much hope for the new year or the new decade. As researchers, writers, teachers, students and Caribbeanists in all forms, we seek to understand, to cope and to find solutions and hope for ourselves, for the Caribbean and (hopefully) for the people of the world. The CSA 2020 Conference, "Identity Politics, Industry, Ecology and the Intelligent Economy in Caribbean Societies" provides opportunities for us to consider elements of such matters from Caribbean vistas and while center-ing the region.

I hope you have submitted abstracts for the upcoming conference. Even if you haven't done so, we hope that you will consider joining us in Georgetown in June 2020. Feel free to contact me with your queries about the programme for the conference which we are in process of building. Once again, best wishes for 2020!

Kristina Hinds  
Program Chair 2019-2020

## Español Bienvenida 2020

Permítanme aprovechar esta oportunidad para darles los más cálidos deseos para 2020. El comienzo de una nueva década puede

hacernos reflexionar sobre lo que ha pasado y puede hacernos reflexionar y tal vez incluso hacer predicciones para los próximos diez años. A pesar de que 2020 puede considerarse un año más, también puede verse como un hito en el tiempo, según el punto de vista de cada uno.

Esta nueva década ha tenido un comienzo tumultuoso en la región con terremotos que sacuden a Puerto Rico. Deseo extender buenos deseos a nuestra familia puertorriqueña durante otro momento difícil. Más lejos, los incendios son partes devastadoras de Australia y la relación entre Estados Unidos e Irán puede afectarnos a todos dependiendo de su manejo. Por supuesto, hay otras preocupaciones en este mundo a las que se les ha prestado menos atención mediática, incluida la desigualdad continua, el hambre, el hambre, la pobreza y todo tipo de dificultades en todo el planeta. Nada de esto ofrece mucha esperanza para el nuevo año o la nueva década. Como investigadores, escritores, maestros, estudiantes y caribeños en todas sus formas, buscamos comprender, hacer frente y encontrar soluciones y esperanza para nosotros mismos, para el Caribe y (con suerte) para los pueblos del mundo. La Conferencia CSA 2020, "Política de identidad, industria, ecología y economía inteligente en las sociedades caribeñas" nos brinda la oportunidad de considerar elementos de tales asuntos desde las perspectivas caribeñas y al centrar la región.

Espero que haya enviado resúmenes para la próxima conferencia. Incluso si aún no lo ha hecho, esperamos que considere unirse a nosotros en Georgetown en junio de 2020. No dude en ponerse en contacto conmigo con sus consultas sobre el programa para la conferencia que estamos en proceso de construcción. Una vez más, ¡mis mejores deseos para 2020!

Kristina Hinds  
*Presidente del programa CSA 2019-2020*

## Français Bienvenue 2020

Permettez-moi de saisir cette occasion pour vous adresser à tous mes vœux les plus chaleureux pour 2020. Le début d'une nouvelle décennie pourrait nous amener à réfléchir sur celle qui s'est écoulée et nous amener à réfléchir et peut-être même à faire des prévisions pour les dix prochaines années. Même si 2020 peut être considérée comme une seule autre année, elle peut également être considérée comme un point de repère dans le temps, selon le point de vue de chacun.

## MESSAGE FROM THE PROGRAM CHAIR

Cette nouvelle décennie a connu un début tumultueux dans la région avec des tremblements de terre secouant Porto Rico. Je souhaite adresser mes meilleurs vœux à notre famille portoricaine pendant une autre période difficile. Plus loin, les incendies dévastent des parties de l'Australie et la relation américano-iranienne peut potentiellement nous affecter tous en fonction de sa gestion. Bien sûr, il existe d'autres préoccupations dans ce monde qui ont reçu moins d'attention des médias, notamment l'inégalité continue, la famine, la famine, la pauvreté et toutes sortes de difficultés à travers la planète. Rien de tout cela n'apporte beaucoup d'espoir pour la nouvelle année ou la nouvelle décennie. En tant que chercheurs, écrivains, enseignants, étudiants et caribéens sous toutes leurs formes, nous cherchons à comprendre, à faire face et à trouver des solutions et d'espérer pour nous-mêmes, pour les Caraïbes et (espérons-le) pour les peuples du monde. La conférence CSA 2020, «Politique identitaire, industrie, écologie et économie intelligente dans les sociétés caribéennes» nous offre l'opportunité d'examiner des éléments de ces questions dans des perspectives caribéennes et tout en centrant la région.

J'espère que vous avez soumis des résumés pour la prochaine conférence. Même si vous ne l'avez pas encore fait, nous espérons que vous envisagerez de nous rejoindre à Georgetown en juin 2020. N'hésitez pas à me contacter pour vos questions sur le programme de la conférence que nous sommes en train de construire. Encore une fois, meilleurs voeux pour 2020!

Kristina Hinds

*Présidente du programme CSA 2019-2020*

# CARNIVAL CORNER - THE TRINIDAD AND TOBAGO CALYPSO TENT



## Carnival Corner! The Trinidad and Tobago Calypso Tent

The Trinbago Unified Calypsonians' Organisation (TUCO) represents over 600 practicing Calypsonians who perform across several Calypso tents in the Trinidad and Tobago Entertainment Industry.

Meagan Sylvester  
Music Sociologist



Source: Trinbago Unified Calypsonians' Organisation TUCO

## The History of the Calypso Tent!

The first vocal recording of a calypso was made in 1914 when Julian Whiterose recorded "Iron Duke in the Land." Prior to this, the first recording of calypso music was an instrumental by a band called Lovey's Orchestra in 1912. In the early days of calypso, calypsonians (singers of calypsoes) formed groups and performed at various locations around Trinidad during the months leading up to Carnival. Since these locations were temporary and ceased to exist after Carnival, they were called "tents." Calypsonians took on individual nicknames and the tents were also named. The first calypso tent in Trinidad was the Railway Douglas Tent which opened its doors for business in Port-of-Spain in 1921. Among the other tents that opened in Port-of-Spain during the 1920s was the Redhead Sailor Tent. Some of the popular calypsonians from the 1920s through the 1930s were: Attila the Hun; Lord Beginner; Lord Caresser; Lord Executor; Mighty Growler; Wilmoth Houdini; Lord Invader; Roaring Lion; King Radio; Growling Tiger; Duke of Iron; Macbeth the Great; Mighty Destroyer; Chieftain Douglas; and Gorilla.

In 1935, the first female calypsonian to sing in a tent, Lady Trinidad, made her debut at the Crystal Palace Tent on Nelson Street in Port-of-Spain. Her success paved the way for two more female ca-

lypsonians to follow in her footsteps in 1936: Lady Baldwin (Mavis Baldwin); and Lady MacDonald (Doris MacDonald). In 1937, Lady Trinidad made history when she became the first female calypsonian to make a record.

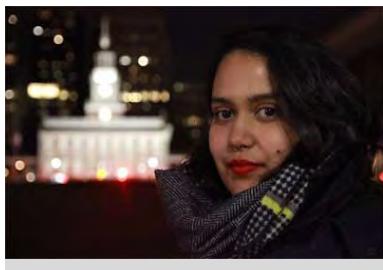


One of the larger and more popular tents in the early 1940s was the *Victory Calypso Tent* which functioned at 95 Edward Street in Port-of-Spain; however, the most popular tent was *The Original Old Brigade* which also operated on Edward Street (see 1941 photo above). Another tent in operation was the *Maginot Line Calypso Tent* which was located at 47 Nelson Street in Port-of-Spain. The name of the *World's Fair Calypso Tent* was changed in 1943 to the *Commando Tent* and featured Growling Tiger, Lord Beginner, Lord Caresser, and King Iere. Calypsonians who did not join a tent banded together and performed in cinemas around the country. One such traveling group that functioned in 1942 was the *Roving Brigade*.

Although Carnival was suspended from 1942 to 1945 during World War II, the calypso tents were kept open. By 1947, the 24-year old Lord Kitchener had gained enough popularity to open a new tent called *The Young Brigade* which featured young calypsonians such as: Lord Melody; Lord Ziegfield; Mighty Killer; Mighty Spoiler; and Mighty Viking. Kitchener's tent was later changed to *The Original Young Brigade*. *The Old Brigade* and *The Original Young Brigade* were the two most popular tents throughout the remainder of the 1940s. In addition to the early calypsonians, some of the popular singers of the 1940s were: Lord Pretender; Small Island Pride; Sir Galba; Gibraltar; Lord Viper; Lord Kitchener, Mighty Terror, and Lord Wonder.

Source: <http://www.bestoftrinidad.com/calypso40s.html>

## MESSAGE FROM THE LANGUAGE SUB-EDITORS



Dana I. Muniz Pacheco

### Español

#### **El terremoto en Puerto Rico y el desgaste de nuestra resiliencia**

En Guánica, Puerto Rico, el 2019 terminó y el 2020 comenzó con la tierra temblando. Se reportaron al-

rededor de 71 temblores entre el 28 de diciembre y el terremoto que sacudió a toda la isla el 7 de enero de 2020. La isla se apagó inmediatamente y tres días después, ni los temblores han parado ni sabemos el alcance total de los daños causados por ellos. Mientras tanto, el gobierno ha enfatizado la necesidad de que la gente "esté preparada". Los ciudadanos deben tener una mochila de emergencia y tener un plan familiar para "estar a salvo", lo que ha repetido ad-nauseam la gobernadora Wanda González, después de admitir que ni siquiera hay un borrador de un plan de emergencia por parte del gobierno. Luego de sus comentarios, Carlos Acevedo, comisionado de Manejo de Emergencias y Desastres Naturales restableció la necesidad de que la ciudadanía tenga su propio plan para estar y mantenerse a salvo durante estos eventos porque, después de todo, estos temblores "no se pueden predecir", en un intento de justificar la respuesta tardía y mediocre del gobierno a los eventos catastróficos.

Tres días después del terremoto de 6.4, aproximadamente 400 personas son "refugiados" después de que sus casas fueron destruidas, y muchas más están durmiendo en sus automóviles y en las calles porque los temblores no han cesado y temen que sus casas cedan con ellos adentro. "Refugiados" entre comillas, porque de nuevo, están durmiendo en las calles del país, ya que ninguna estructura es segura. Aunque hasta ahora solo se han reportado dos muertes, las condiciones actuales reflejan la fragilidad del país, tanto a nivel estructural como administrativo. En las imágenes a continuación, el edificio azul que se derrumbó como un sándwich, era una escuela secundaria en Guánica, que fue registrada como refugio en situaciones de emergencia. Durante el año escolar, esta instalación sirve a más de mil estudiantes durante el día, además de los maestros y otro personal que trabaja allí. Después de que se publicaron estas imágenes, una ola de ingenieros y expertos en sismología tomaron las redes sociales para hablar sobre cómo sabían que casi el 95% de las escuelas de la isla no están construidas dentro de los estándares de seguridad en caso de un terremoto. Para un país que se jacta de su eslogan "nuestros niños primero", pero que tiene el 95% de las escuelas como zonas peligrosas, es irónico, absurdo e

hipócrita, y no existe una "mochila de seguridad" que pueda proteger a estos niños frente a estas irresponsabilidades que reflejan la corrupción. Los mismos políticos que firmaron y aprobaron la construcción de estas escuelas, están haciendo campaña para la reelección en este período, y han sido rápidos para tomar fotografías con docenas de niños y ancianos que duermen en las calles o en estacionamientos públicos, ya sea porque perdieron sus hogares o tienen demasiado miedo de volver a entrar en ellos.

A los dos años del huracán María, y solo unas semanas después de que se informó que todavía hay aproximadamente 347 "techos azules" o lonas para techos, el terremoto del 6 de enero muestra el caos y la precariedad a los que las personas están sujetas en la isla. El gobierno de los Estados Unidos no hizo una declaración hasta después de 48 horas, y dejó en claro que muchas personas que perdieron sus hogares no son elegibles para recibir "ayuda del gobierno" porque sus casas no estaban aseguradas o construidas bajo los estándares federales (pero eso es todo otra columna). La principal fuente de información y monitoreo de los temblores se encuentra en la Universidad de Puerto Rico en Mayagüez, la misma que ha enfrentado recortes presupuestarios significativos de millones en los últimos años. El énfasis del gobierno en la "preparación" y la "solidaridad" y "esta maldita resiliencia", como Yarimar Bonilla lo pone muy bien en su columna, pone a nuestros conciudadanos puertorriqueños la carga de la supervivencia mientras se lava las manos del gobierno sobre su responsabilidad con La gente de nuestro país.

### English

#### **Earthquake in Puerto Rico and the Failing Resilience of Our People**

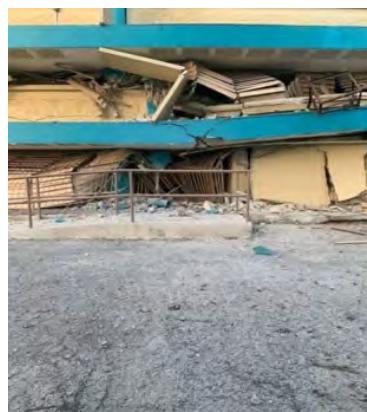
In Guánica, Puerto Rico, 2019 ended and 2020 started with the rattling of the earth. About 71 tremors were reported between December 28 and the earthquake that shook the entire island on January 7th 2020. The island went on a blackout immediately and three days after, nor the tremors have stopped or we know the full extent of the damages caused by them. Meanwhile, the government has emphasized the need for the people "to be prepared". Citizens need to have an emergency backpack and have a family plan to "be safe", which has repeated ad-nauseam by governor Wanda González herself, after admitting that there is not even a draft of an emergency plan by the government. Following her remarks, Carlos Acevedo, commissioner for Emergency and Disaster Management reinstated the need for the citizenry to have their own plan to be and remain safe during these events because, after

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

all, these tremors can't be predicted, justifying the belated response of the government to the catastrophic events.

Three days after the 6.4 earthquake, approximately 400 people are "refugees" after their homes were destroyed, and many more are sleeping in their cars and on the streets because the tremors haven't stopped and they're afraid that their houses will give in with them inside. Although only two fatalities have been reported so far, the current conditions reflect the frailty of the country, both at the structural and administrative level. In the pictures below, the blue building that collapsed into a sandwich, was a middle school in Guánica, which was registered as a refuge in emergency situations. During the school year, this facility has over a thousand students during the day plus the teachers and other personnel that work there. After these pictures were published, a wave of engineers and seismology experts have taken over social media to talk about how they knew almost 95% of the schools in the island are not built within the safety standards in the case of an earthquake. For a country that praises their "our children first" slogan, yet has 95% of schools as dangerous zones, it is ironic, absurd, and hypocritical, and there is no "safety backpack" that can protect these children to these corruption irresponsibilities. The same politicians who signed off the construction of these schools, are campaigning for re-election in this term, and have been prompt to take pictures with dozens of children and elderly who are sleeping on the streets or in public parking lots, either because they lost their homes or are too afraid to go back into them.

At two years of Hurricane María, and just weeks after it's been reported that there are approximately still 347 "blue roofs" or tarps for roofs, the earthquake of January 6th showcases the chaos and precarity that people being subject to on the island. The US government didn't make a statement until after 48 hours, and made clear that many people who lost their homes are not eligible for "government help" because their houses were not insured, or built under the federal standards (but that's a whole other column). The main source of information and monitoring of the tremors is located at the University of Puerto Rico in Mayagüez, the same that has faced significant budget cuts of millions in the past years. The government's emphasis on "preparedness" and "solidarity" and "this damn resilience", as Yarimar Bonilla very well puts it in her column, puts on our fellow Puerto Ricans the burden of survival while washing the hands of the government over their responsibility with the people in our country.



## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Nicole Sanches

### Dutch

#### **De Munt keren of het Verhaal Draaien: een Caribisch verhaal in Nederlandse Musea**

Hoewel het gebruikelijker is dat de Nederlandse Caraïbische eilanden worden beschouwd als onderdeel van een Nederlands verhaal, is het de moeite waard om

dat concept eens om te draaien en Nederland te beschouwen als onderdeel van een Caribisch verhaal. De munt keren of het verhaal draaien: het gaat er niet om wie de hoofdrolspeler in dit verhaal is, of wie wat heeft beïnvloed. Het levert andere perspectieven op. Veel Caraïbische dichters hebben dit al lang begrepen en vermengen hun geschriften met dit idee. Dit gedachtegoed is aanwezig in teksten van dichters Glissant en Walcott. Misschien is het zelfs een universeel begrip onder dichters van alle tijden en plaatsen. Van degenen die poëtisch denken en doen. En van hen schrijven er maar een aantal daadwerkelijk in woorden, als je de andere kunsten ook beschouwt.

Dit poëtische denken en doen, is een van de centrale ambities van het etnografische onderzoek dat ik doe, in Nederland en het Caraïbische eiland Sint Eustatius. En het is iets dat ik, wanneer ik het zoek, in allerlei soorten werken vind. Ik vind dit soort ritmische bewegingen vooral interessant als ik aan het museum denk. Veel bekende musea over de hele wereld zijn onderworpen aan dekolonisatie-inspanningen en Nederland is geen uitzondering. Vooral met betrekking tot, maar niet beperkt tot voormalige koloniale instituten, vindt er een opmerkelijke verschuiving plaats. Terwijl deze instituten traditioneel bekend staan om het weergeven van historische verhalen in een vaste setting (denk bijvoorbeeld aan de culturele artefacten van een inheemse gemeenschap in de tropen), zien we nu een beweging in de richting van een niet-gefixeerde, instabiele vorm van tentoonstelling, weg van voorgeschreven genres. Cultuur wordt tentoongesteld op een manier die soms een gevoel van anarchie oproept, want het verhaal en narratief zijn niet altijd the onderscheiden. Deze verhalen worden verteld door jonge makers en die bezitten een culturele diversiteit waarover wijlen dichters van het Caraïbisch gebied destijds schreven.

Niet lang geleden werd een nieuw museum geopend in de Nederlandse hoofdstad Amsterdam. De wijk die bekend staat om zijn

grote populatie migranten en in sommige delen economische armoede, de Bijlmer, werd de thuisbasis van OSCAM (Open Space Contemporary Art Museum). Het eerste museum in het stadseel, het eerste museum dat werd opgericht en geleid door tweede generatie migranten met tentakels in het Caraïbisch gebied. Het werk dat hier wordt getoond, is zo divers als de kunstdiscipline kan zijn, maar een zekere rode draad is dat geen enkel verhaal op zichzelf staat, elke uitdrukking is meervoudig in essentie.

OSCAM wordt heropend op een nieuwe locatie op 16 januari 2020 op Bijlmerplein 110, Amsterdam.

<https://www.oscam.nl>

Wereldmuseum Rotterdam wordt gerenoveerd en heropent op 17 januari 2020 met een tentoonstelling over hedendaagse Caraïbische perspectieven. Aan de Willemsekade 25 in Rotterdam.

<https://www.wereldmuseum.nl>

Tropenmuseum presenteert momenteel een interactieve expositie voor jeugd, over de wereldwijde verbindingen van Suriname. Aan de Linnaeusstraat 2 in Amsterdam.

<https://www.tropenmuseum.nl>

### English

#### **Flipping the Coin or Spinning the Story: the Caribbean in Dutch museums**

Although it is more common for the Dutch Caribbean islands to be considered part of what is a Dutch story, it is worth turning that conception around and seeing the Netherlands as part of a Caribbean story. Flipping the coin or, spinning the story: it is not a question of who gets to be the leading character in the story or, who influenced what. But it brings the gift of a different perspective. Many Caribbean poets have long understood this and commingled their writings with this notion. It is present in texts of poets such as Glissant and Walcott. Perhaps it is even a universal understanding among poets of all times and places. Of those who think and do poetically. And of them, only a few actually write in words, if you consider those whose language is dance, music, or the visual.

This thinking and doing poetically, is one of the central ambitions of the ethnographic research I conduct, in the Netherlands and the Caribbean island Sint Eustatius. And it is something that as I look for it around me, I seem to find in all kinds work. I find these kinds of rhythmic movements specifically interesting in when thinking of the museum. Many well known museums around the world have

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

become subject to decolonizing efforts and the Netherlands is no exception. Especially with regards, but not restricted to former colonial institutes a notable shift is taking place. Whereas these institutes are traditionally known for exhibiting historical accounts in a fixed setting (think for example of the cultural artifacts of an indigenous community in the tropics), we can now see a movement towards an unfixed, unstable form of exhibition, away from prescribed genres. Culture is exhibited in a way that sometimes has a sense of anarchy, when the story and the narrative are indiscernible. As is, these stories are told by young creators and they possess a cultural diversity that the late poets of the Caribbean wrote about.

Not long ago, a new museum was opened in the Dutch capital, Amsterdam. The neighborhood that is known for its high population of migrants and impoverished areas, the Bijlmer, became home to OSCAM (Open Space Contemporary Art Museum). The first museum in the borough, the first museum to be founded and directed by second-generation migrants with tentacles in the Carib-

bean. The work showcased in their space is as diverse as the art discipline can be, but a certain common thread is that no story is singular, every single expression is plural in its essence.

OSCAM re-opens at a new location on January 16<sup>th</sup> 2020 at Bijlmerplein 110, Amsterdam.

<https://www.oscam.nl>

Wereldmuseum Rotterdam is being renovated and re-opens January 17<sup>th</sup> 2020 with an exhibition on contemporary Caribbean perspectives. At Willemeskade 25 in Rotterdam.

<https://www.wereldmuseum.nl>

Tropenmuseum is currently showcasing an interactive kids-tour on Suriname's global connections. At Linneausstraat 2 in Amsterdam.

<https://www.tropenmuseum.nl>



## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

### Papiamento/u

#### Bula bai kas pa pasa Pasku

Mil sinkushen euro, 2.000 euro, 2.500 euro i 2.800 euro. Esaki ta aproksimadamente e preisnan ekstremo ku un grupo grandi di mayor (òf studiante) di e islana Karibe Hulandes ta paga pa nan yu bula for di Hulanda pa kas den temporada di Pasku. Un grupo grandi di studiante ta bai kasi tur desèmber algun siman bèk nan isla den e temporada ku nan ta studia. E tempu mínimo ku un studiante ta dura riba su estudio ta tres pa kuater aña. Si bo multipliká e kantidat di añanan aki ku e preisnan ariba menshoná, bo lo konkluí ku e islana Karibe Hulandes tin algu hopi speshal (kual sigur ta e kaso) I ku e mayornan aki (òf studiante) ta despuesto di paga e kantidat di sèn aki (sèn ku no semper nan tin).

Temporada di Pasku ta mi parti di aña faborito. Mi ta konvensí ku un grupo grandi di hende ta parti e mesun sintimentu aki ku ami. E lusnan, e palunan di Pasku, e kuminda i e spiritu di pas. Pero mas importante ku tur kos, e tempu ku ta pasa ku famia. Si mi wak e preisnan redíkuло ku tur aña ta wòrdú pagá pa un simpel pasashi di Hulanda pa Kòrsou, mi por konkluí ku pasa tempu ku famia ta un di e motornan tras di e desishon aki. Naturalmente mi ta kere tambe ku banda di pasa tempu ku famia e studentenan Karibe Hulandes aki ta stima ta na kas den temporada di Pasku pa kome tur e kumindanan tradisional, bai tur e fiestanan ku ta keda organisá i pasa tempu ku amigu.

Un otro rason, kual mi ta pensa ku ta hunga un ròl den e asuntu aki, ta ku e studentenan tin e nesesidat grandi di ta un ratu den un ambiente konosí. Tur aña un grupo grandi di studiante ta bula bai Hulanda ora nan kaba nan enseñansa sekundario pa bai studia. E rason pa esaki ta ku universidat i estudionan riba e islana Karibe Hulandes ta limitá. Maske e transhishón aki ta tumando lugá pa largu tempu kaba, bin for di un isla chikí i bai studia na Hulanda no ta fásil. Despues di biba aproksimadamente diesocho aña riba un isla chikitu den Karibe, hopi hóben ta antusiasmá pa ekspandé nan horizonte i bai studia Hulanda. Biba riba nan mes den un pais mas grandi i moderno 'un soño ku ta bira realidat'. Pero no largu tempu despues ku nan yega Hulanda e antusiasmó aki ta baha. E wer friu i shinishi no por tuma lugá di e solo kayente ku outomáticamente ta hasi tur hende kontentu. Biba den un kamber chikitu i regla tur kos bo mes ta mas duru ku e tabata parse. E hendenan no ta mesun kalaroso ku esunan riba e islana i kustumá ku e kultura no ta e kos di mas fásil. E materia ta mas difísil ku na skol sekundario i pa algun forma amistat nobo no ta bai masha dje lihé ei. Kemen ora ku kuminsa bira friu i solo kuminsa mustra su kara pa algun ora so den

dia, esaki por bira di mas pa algun. Pues e Preis di pasashi eksaherá ta wòrdú pagá, maleta ta wòrdú drechá i pa algun siman nan ta bai bèk na e kalor ku nan konosé. Paso e hóbennan aki sa ku despues di e di-anan aki nan tin ku bai 'back to reality'. Nan tin ku bai bèk pa kaba loke nan a kuminsa kun'é, paso esaki ta e meta prinsipal. Pero pa djis un ratu nan ke sinti e kalor. E kalor di ta na kas bèk, i kada aña, pa un grupo grandi, e mesun siklo aki ta ripití.



*Melissa Koeiman*

### English

#### Going home for Christmas

One thousand and five hundred euros, 2.000 euros, 2.500 euros and 2.800 euros. These are approximately the bizarre prices that a large group of parents (or students) of the Dutch Caribbean islands pay for their children to fly from The Netherlands to the islands during the Christmas season. A grand majority of the students go almost every December to the islands during their college years. The minimum time that students spend on their study is around three to four years. If you multiply these numbers with the ticket prices mentioned above, you will soon conclude that there has to be something very special about the islands (which is surely the case) and that these parents (or students) have good money to spend (this is not always the case).

Christmas season is my favorite season of the year. I am convinced that a large group of people share this same sentiment. The lights, the Christmas trees, the food and the Christmas spirit. But most important of all, spending time with loved ones. If I look at ridiculous prices that are payed every year for a single flight from the Netherlands to the Dutch Caribbean islands I can conclude that spending time with family is one of the engines behind this decision. Of course next to spending time with families I believe that the Caribbean students also love be back home, where they can eat all the traditional holiday food, attend all the parties and spend time with friends.

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Another reason, which I think, plays a role is that these students feel a huge need to be back in their familiar environment. Every year a large group of students, after finishing their secondary education, move to the Netherlands to go to college. The reason for this is that on the islands the colleges and choice of studies are limited. Although this transition has been taking place for a long time already, coming from the islands and studying in the Netherlands, is not easy for most students. After living around eighteen years on a sunny Caribbean island, most youngster are excited to expand their horizon and go study in the Netherlands. Living on their own in a more developed society: the 'ultimate dream'. But pretty soon after arriving this excitement drops. The cold and grey weather cannot take the place of the warm sun that automatically makes everyone happy. Living in a small room and having to arrange everything

yourself is way harder than it seemed. The people are not as warm as the ones on the island and getting a grip on the culture is not that easy. College is also more difficult than high school was and making new friends is for some not the easiest task. So when it starts to get colder and the sunlight only shows its face for some hours during the day, it can become too much for some. So an exaggerate ticket price is payed, the bags get packed and just for a few weeks they go back to the warmth that comforts them. These youngsters know that after these days its back to 'reality', because they have to pull through to get that degree, that is namely the whole reason of this journey. But for just a while, they want to feel the warmth. The warmth of being back home, and every year, for a big group, this cycle repeats.



**Picture Title:** Chasing the sun

**Source:** <https://double-barrelledtravel.com/five-survival-tips-for-moving-to-london/>

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



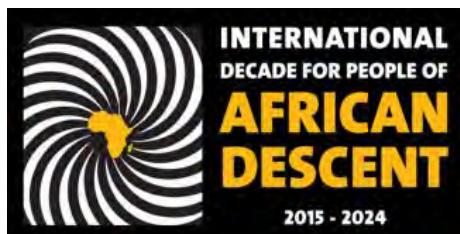
Chenzira Davis Kahina

### Virgin Islander Refresh, Renew and Rec- ognize 2020 VIision

This is a time our VI Caribbean communities gather to "Refresh, Renew, and Recognize 2020 VIision" for cultural creatives with resilient energies. January 2020 has been showered with celebrations, protests, accolades, deaths, births, natural disasters influenced by climate change, acts of global terrorism manipulating our VI Caribbean Americas and

global communities in apocalyptic measures. Nevertheless, our delicate Caribbean archipelagos continue to support work strengthening our shared humanity to survive while aiming to thrive in peace irrespective of manifesting challenges. January 2020 marks the opening of the sixth year of the United Nations' designated *International Decade for People of African Descent* (IDPAD) empowering actions with the theme "Recognition- Justice- Development for People of African Descent" from January 2015 to December 2024. Realities impacting minerals, animals, lands, environment and humans in our shared Caribbean spaces continue to be extremely challenging as domestic and international terrorism reigns globally

on the eve of multiple wars absent of actions fostering reconciliation, reparatory justice or healing for peace and restoration of our shared humanity.



New Year 2020 peaked with St. Croix Christmas Festival's annual seasonal activities that remained cele-



Figure 1 Quadrille Dancers at St. Croix Christmas Festival Village-Jan2020

bratory, safe and economically vibrant with leaders in tourism and cultural creative industries highlighting competitive pageantry, phenomenal musical concerts, flamboyant parades, cultural food fair delicacies, island-wide J'ouvert/tramp events, heritage art exhibitions and more. The entertainment, community fellowship and culinary arts in

the "Stanleyville Village" named after master musician and cultural ambassador Dr. Stanley Jacobs of the world-renowned Stanley and The Ten Sleepless Knights complemented diverse Crucian and VI Caribbean community cultural heritage exchanges for natives, residents and visitors. The Virgin Islands of the United States (VI-US) remains in a delicate space as a non-incorporated, non-self-governing territory aka colony of the United States in 2020. Virgin Islanders, especially free-thinking activists who respect humanity, Caribbean culture, heritage, arts, sciences and technologies, proac-

Figure 2 Dr. Stanley Jacobs (left with flute) & The Ten Sleepless Knights- Jan2020



tively share voices of solidarity in action for global peace, justice, and equity inclusive of restorative community cultural awareness, self-determination, reparations and holistic survival.

Annually, January marks community service and peace celebrations in honor of the late Dr. Martin L. King, Jr. who said:

"It is midnight within the social order. On the international horizon nations are engaged in a colossal and bitter contest for supremacy... Moral principles



Figure 4 Jan2020 Full Moon Before Storms on UVI St. Croix Campus

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

have lost their distinctiveness. For modern man, absolute right and wrong are a matter of what the majority is doing. Right and wrong are relative to likes and dislikes and the customs of a particular community...The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its' tool." (King:1963)



Figure 5 Graduate Scholar & Artist Verna Corbin Tours VICCC@UVI Collections

2020 has opened with reminders of the importance of unity in our Caribbean community. Global traumas from earthquakes in Puerto Rico that are impacting the region, drought and bushfires in Australia, Brazil and parts of AfRaKa, acts of domestic and international terrorism creating not rumors but active wars virtually everywhere, ancestral treason against Hawaii's Mauna Kea by scientists and institutions, environmental disasters

strengthened by climate change, institutional racism, sexism and classism, disaster capitalism and more, challenge sustainable survival of Caribbean paradise in the Virgin Islands. Appreciation to all who support the work of the VI Caribbean Cultural Center at the University of the Virgin Islands helping our institutions and communities as we gather, teach, collaborate, research and thrive with resilience, respect and awareness of our power together in our dynamic Caribbean and world.

<https://www.uvi.edu/academics/lib-arts-and-sciences/research-and-outreach/viccc/default.aspx>  
<https://www.facebook.com/VICCC365/>

### Español

#### Actualizar, renovar y reconocer Visión 2020

Este es un momento en que nuestras comunidades del Caribe VI se reúnen para "Actualizar, Renovar y Reconocer la Visión 2020" para creativos culturales con energías resilientes. Enero de 2020 ha sido regado con celebraciones, protestas, elogios, muertes, nacimientos, desastres naturales influenciados por el cambio climático, actos de terrorismo global que manipulan a nuestras VI Caribe Américas y comunidades globales en medidas apocalípticas. Sin embargo, nuestros delicados archipiélagos caribeños continúan apoyando el trabajo que fortalece nuestra humanidad compartida para sobrevivir mientras aspiramos a prosperar en paz independientemente de los desafíos que se presenten. Enero de 2020 marca la apertura del sexto año del Decenio Internacional designado por las Naciones Unidas para las personas de ascendencia africana (IDPAD) que potencia las acciones con el tema "Reconocimiento, justicia, desarrollo para las personas de ascendencia africana" desde enero de 2015 hasta diciembre de 2024. Realidades El impacto en minerales, animales, tierras, el medio ambiente y los humanos en nuestros espacios compartidos del Caribe sigue siendo extremadamente desafiante a medida que el terrorismo nacional e internacional reina globalmente en vísperas de múltiples guerras sin acciones que fomenten la reconciliación, la justicia reparadora o la curación de la paz y la restauración de nuestra comunidad compartida. humanidad.

El Año Nuevo 2020 alcanzó su punto máximo con las actividades anuales de temporada del Festival de Navidad de St. Croix que se mantuvieron festivas, seguras y económicamente vibrantes con líderes en el turismo y las industrias creativas culturales que destacan el espectáculo competitivo, los conciertos musicales fenomenales, los desfiles extravagantes, las exquisiteces culturales de la feria de alimentos, J 'en toda la isla. Eventos abiertos / vagabundos, exposiciones de arte patrimonial y más. El entretenimiento, el compañerismo comunitario y las artes culinarias en el "Stanleyville Village", llamado así por el maestro músico y embajador cultural Dr. Stanley Jacobs de los mundialmente famosos Stanley y The Ten Sleepless Knights, complementaron diversos intercambios de patrimonio cultural de la comunidad cruciana y caribeña para nativos y residentes. y visitantes. Las Islas Vírgenes de los Estados Unidos (VI-US) permanecen en un espacio delicado como



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<https://kinginstitute.stanford.edu/king-papers/documents/knock-midnight>  
<https://www.globalgiving.org/projects/heal-viccc-recovery-project/>  
<https://blackhistorystudies.com/event/african-holocaust-maangamizi-the-history-legacy-of-african-enslavement/>  
<https://www.un.org/en/events/africandescendentdecade/>  
<http://aphj2sd.com/>

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

un territorio no incorporado, no autónomo, también conocido como colonia de los Estados Unidos en 2020. Islas Vírgenes, especialmente activistas de libre pensamiento que respetan a la humanidad, La cultura, el patrimonio, las artes, las ciencias y las tecnologías del Caribe, comparten de manera proactiva voces de solidaridad en acción por la paz, la justicia y la equidad globales, incluida la conciencia cultural restaurativa de la comunidad, la autodeterminación, las reparaciones y la supervivencia holística.

Anualmente, Enero marca el servicio comunitario y las celebraciones de paz en honor del fallecido Dr. Martin L. King, Jr. quien dijo:

"Es medianoche dentro del orden social. En el horizonte internacional, las naciones participan en un concurso colosal y amargo por la supremacía ... Los principios morales han perdido su carácter distintivo. Para el hombre moderno, lo correcto e incorrecto absoluto es una cuestión de lo que está haciendo la mayoría. Lo correcto y lo incorrecto son relativos a los gustos y disgustos y las costumbres de una comunidad en particular ... Se debe recordar a la iglesia que no es el amo ni el servidor del estado, sino la conciencia del estado. Debe ser la guía y el crítico del estado, y nunca su "herramienta". (King:1963)

2020 ha abierto con recordatorios de la importancia de la unidad en nuestra comunidad caribeña. Traumas globales de terremotos en Puerto Rico que están impactando la región, la sequía y los incendios forestales en Australia, Brasil y partes de AfRaKa, actos de terrorismo doméstico e internacional que no crean rumores, sino guerras activas en casi todas partes, traición ancestral contra Mauna Kea de Hawái por parte de científicos e instituciones., los desastres ambientales fortalecidos por el cambio climático, el racismo institucional, el sexismoy el clasismo, el capitalismo de desastres y más, defienden la supervivencia sostenible del paraíso caribeño en las Islas Vírgenes. Apreciación a todos los que apoyan el trabajo del VI Centro Cultural del Caribe en la Universidad de las Islas Vírgenes ayudando a nuestras instituciones y comunidades a medida que nos reunimos, enseñamos, colaboramos, investigamos y prosperamos con resiliencia, respeto y conciencia de nuestro poder juntos en nuestro dinámico Caribe y mundo.

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<https://kinginstitute.stanford.edu/king-papers/documents/knock-midnight>

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<https://www.uvi.edu/academics/lib-arts-and-sciences/research-and-outreach/viccc/default.aspx>

<https://www.facebook.com/VICCC365/>

### Français

#### Rafraîchir, renouveler et reconnaître la version 2020

C'est le moment où nos communautés des Caraïbes VI se réunissent pour «Actualiser, renouveler et reconnaître la Vision 2020» pour les créateurs culturels aux énergies résilientes. Janvier 2020 a été inondé de célébrations, de protestations, de distinctions, de décès, de naissances, de catastrophes naturelles influencées par le changement climatique, d'actes de terrorisme mondial manipulant nos VI Amériques des Caraïbes et les communautés mondiales dans des mesures apocalyptiques. Néanmoins, nos délicats archipels des Caraïbes continuent de soutenir les travaux visant à renforcer notre humanité commune pour survivre tout en visant à prospérer en paix, indépendamment des défis manifestes. Janvier 2020 marque l'ouverture de la sixième année de la Décennie internationale désignée des Nations Unies pour les personnes d'ascendance africaine (IDPAD), habilitant des actions sur le thème «Reconnaissance - Justice - Développement pour les personnes d'ascendance africaine» de janvier 2015 à décembre 2024. Réalités impactant les minéraux, les animaux, les terres, l'environnement et les humains dans nos espaces communs des Caraïbes continue d'être extrêmement difficile alors que le terrorisme national et international règne à l'échelle mondiale à la veille de plusieurs guerres en l'absence d'actions favorisant la réconciliation, la justice réparatrice ou la guérison pour la paix et la restauration de notre partage humanité.

Le Nouvel An 2020 a culminé avec les activités saisonnières annuelles du Festival de Noël de Sainte-Croix qui sont restées festives, sûres et dynamiques sur le plan économique avec des chefs de file du tourisme et des industries de la création culturelle mettant en avant l'apparat compétitif, des concerts musicaux phénoménaux, des défilés flamboyants, des délices des foires alimentaires culturelles, l'île J ouvert / tramp events, expositions d'art patrimonial et plus encore. Le divertissement, la communauté communautaire et les arts culinaires dans le «Village de Stanleyville» du nom du maître musicien et ambassadeur culturel Dr. Stanley Jacobs des

## MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Stanley et The Ten Sleepless Knights de renommée mondiale ont complété divers échanges de patrimoine culturel de la communauté Crucian et VI Caribbean pour les autochtones, les résidents et les visiteurs. Les îles Vierges des États-Unis (VI-US) restent dans un espace délicat en tant que territoire non incorporé et non autonome aka colonie des États-Unis en 2020. Les îles Vierges, en particulier les militants libres qui respectent l'humanité, La culture, le patrimoine, les arts, les sciences et les technologies des Caraïbes partagent de manière proactive des voix de solidarité dans l'action pour la paix, la justice et l'équité dans le monde, y compris la sensibilisation culturelle communautaire réparatrice, l'autodétermination, les réparations et la survie holistique.

Annuellement, Janvier marque le service communautaire et les célébrations de la paix en l'honneur de feu le Dr Martin L. King, Jr., qui a déclaré:

«Il est minuit au sein de l'ordre social. À l'horizon international, les nations sont engagées dans une lutte colossale et amère pour la suprématie... Les principes moraux ont perdu leur caractère distinctif. Pour l'homme moderne, le bien et le mal absolus dépendent de ce que fait la majorité. Le bien et le mal sont relatifs aux goûts et aux aversions et aux coutumes d'une communauté particulière... Il faut rappeler à l'Église qu'elle n'est pas le maître ou le serviteur de l'État, mais plutôt la conscience de l'État. Il doit être le guide et le critique de l'Etat, et jamais son «outil». (King:1963)

2020 s'est ouvert par des rappels de l'importance de l'unité dans notre communauté des Caraïbes. Traumatismes mondiaux des tremblements de terre à Porto Rico qui affectent la région, sécheresse et feux de brousse en Australie, au Brésil et dans certaines parties de l'AfRaKa, actes de terrorisme national et international créant non pas des rumeurs mais des guerres actives pratiquement partout, trahison ancestrale contre le Mauna Kea d'Hawaï par des scientifiques et des institutions , les catastrophes environnementales renforcées par le changement climatique, le racisme institutionnel, le sexism et le classisme, le capitalisme en cas de catastrophe et plus encore, remettent en question la survie durable du paradis des Caraïbes dans les îles Vierges. Appréciation à tous ceux qui soutiennent le travail du VI Centre culturel des Caraïbes à l'Université des îles Vierges, aidant nos institutions et nos communautés à rassembler, enseigner, collaborer, rechercher et prospérer avec résilience, respect et conscience de notre pouvoir ensemble dans notre dynamique Caraïbes et le monde.

#SupportInvestPromote  
#2020Vision

#CaribbeanStudiesMatters

#RemainInspired

<https://kinginstitute.stanford.edu/king-papers/documents/knock-midnight>

<https://www.globalgiving.org/projects/heal-viccc-recovery-project/>

<https://blackhistorystudies.com/event/african-holocaust-maangamizi-the-history-legacy-of-african-enslavement/>

<https://www.un.org/en/events/africandescentdecade/>

<http://aphj2sd.com/>

<https://www.uvi.edu/academics/lib-arts-and-sciences/research-and-outreach/viccc/default.aspx>

<https://www.facebook.com/VICCC365/>

## GRADUATE STUDENT CORNER



Keisha Wiel

### Digital Texts versus Printed Texts: Which do You Prefer?

A conversation happened earlier this week on Twitter discussing the preference between digital texts versus printed texts. While everyone has their own personal preferences on which ones they prefer, there has been considerable discussion amongst graduate students

about the benefits of each one. Both types of texts allow you access to the information that you need for your research and/or work. But each one has a specific purpose and benefit to your personal life. For some, the smell of the books and being able to hold something concrete and tangible in your hands is vital. For others, the notion of being able to get accessibility to certain texts whenever and wherever is key to a successful academic career anywhere in the world.

There is no doubt that physical texts have always been somewhat expensive. And even with minimal funds that graduate students receive (whether through a teaching assistance or a side job), even the most reasonably priced text can seem pricey. For those of us preparing for our comprehensive exams or compiling a list of texts (including journal articles), having access to digitized versions sometimes could be a huge benefit.

For me, digital texts literally saved my career. I had already been in the field doing predissertation fieldwork while I was preparing for my comprehensive exams. Because I had left to be in the field (also my parents' home base) for an indefinite amount of time, I did not want to carry a luggage full of books. I had other things that I had to bring down for my research as well as my personal things. Also, anyone that has ever carried a suitcase full of books knows how TSA can become a little "suspicious" of you. I carried the few books that I really needed and looked for the digitized versions. As I continued expanding my list, being able to find digitized versions of articles and ethnographic texts through my university's library has been a godsend. I did not have to order books via Amazon or some other company and wait for months until someone could send it to me. I could also annotate and highlight these digital copies and would easily be able to reference back to them whenever I needed it

(which came in handy during my comps). For me, digital copies were cheaper, more readily accessible, and easier for me to work with.

For some teachers, digital texts could also be beneficial for their students. In an opinion article on Medium.com, one professor noted that it was easier for her to assign digitized articles and books so that every student could have equal access to the material. It's cost effective for the students since most could usually download the texts from their library's database as well as ensuring that every student has the opportunity to get the material in due time. While there is something nostalgic about holding a physical book, having free and easy access to digital materials will undoubtedly help our research.

<https://medium.com/advice-and-help-in-authoring-a-phd-or-non-fiction/all-academic-books-must-go-digital-c81b2a8312c>

### Español

### Textos digitales versus textos impresos: ¿cuál prefiere?

A principios de esta semana tuvo lugar una conversación en Twitter sobre la preferencia entre textos digitales y textos impresos. Si bien todos tienen sus propias preferencias personales sobre cuáles prefieren, ha habido una discusión considerable entre los estudiantes graduados sobre los beneficios de cada uno. Ambos tipos de textos le permiten acceder a la información que necesita para su investigación y / o trabajo. Pero cada uno tiene un propósito específico y un beneficio para su vida personal. Para algunos, el olor de los libros y poder sostener algo concreto y tangible en sus manos es vital. Para otros, la noción de poder acceder a ciertos textos cuando y donde sea es clave para una carrera académica exitosa en cualquier parte del mundo.

No hay duda de que los textos físicos siempre han sido algo caros. E incluso con fondos mínimos que reciben los estudiantes de posgrado (ya sea a través de una asistencia docente o un trabajo secundario), incluso el texto con un precio más razonable puede parecer costoso. Para aquellos de nosotros que nos preparamos para nuestros exámenes completos o compilamos una lista de textos (incluidos artículos de revistas), tener acceso a versiones digitalizadas a veces podría ser un gran beneficio. Para mí, los textos digitales literalmente salvaron mi carrera. Ya había estado en el campo haciendo trabajo de campo previo a la disertación mientras me preparaba para mis exámenes integrales. Debido a que había dejado estar en el campo (también la base de operaciones de mis

## GRADUATE STUDENT CORNER cont'd

padres) por un tiempo indefinido, no quería llevar un equipaje lleno de libros. Tenía otras cosas que tuve que derribar para mi investigación, así como mis cosas personales. Además, cualquiera que haya llevado una maleta llena de libros sabe cómo TSA puede volverse un poco "sospechoso" de usted. Llevé los pocos libros que realmente necesitaba y busqué las versiones digitalizadas. Mientras continuaba ampliando mi lista, poder encontrar versiones digitalizadas de artículos y textos etnográficos a través de la biblioteca de mi universidad ha sido una bendición. No tuve que pedir libros a través de Amazon o alguna otra empresa y esperar meses hasta que alguien me lo pudiera enviar. También podría hacer anotaciones y resaltar estas copias digitales y podría fácilmente hacer referencia a ellas cuando lo necesitara (lo cual fue útil durante mis compilaciones). Para mí, las copias digitales eran más baratas, más accesibles y más fáciles de trabajar.

Para algunos maestros, los textos digitales también podrían ser beneficiosos para sus alumnos. En un artículo de opinión en Medium.com, una profesora señaló que le resultaba más fácil asignar artículos y libros digitalizados para que todos los estudiantes pudieran tener el mismo acceso al material. Es rentable para los estudiantes, ya que la mayoría generalmente puede descargar los textos de la base de datos de su biblioteca, además de garantizar que cada estudiante tenga la oportunidad de obtener el material a su debido tiempo. Si bien hay algo nostálgico en tener un libro físico, tener acceso gratuito y fácil a los materiales digitales sin duda ayudará a nuestra investigación.

### Français

#### **Textes numériques et textes imprimés: lequel préférez-vous?**

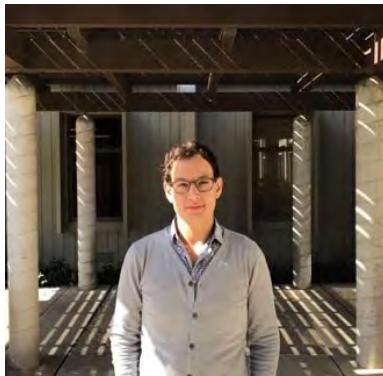
Une conversation a eu lieu plus tôt cette semaine sur Twitter pour discuter de la préférence entre les textes numériques et les textes imprimés. Bien que chacun ait ses préférences personnelles sur lesquelles il préfère, les étudiants diplômés ont longuement discuté des avantages de chacun. Les deux types de textes vous permettent d'accéder aux informations dont vous avez besoin pour vos recherches et / ou travaux. Mais chacun a un but spécifique et bénéficie à votre vie personnelle. Pour certains, l'odeur des livres et le fait de pouvoir tenir quelque chose de concret et de tangible dans vos mains est vital. Pour d'autres, la notion de pouvoir accéder à certains textes n'importe quand et n'importe où est la clé d'une carrière universitaire réussie partout dans le monde.

Il ne fait aucun doute que les textes physiques ont toujours été quelque peu chers. Et même avec des fonds minimes que les étudiants diplômés reçoivent (que ce soit par le biais d'une aide à l'enseignement ou d'un travail d'appoint), même le texte le plus abordable peut sembler coûteux. Pour ceux d'entre nous qui se préparent à nos examens complets ou qui établissent une liste de textes (y compris des articles de revues), avoir parfois accès à des versions numérisées pourrait être un énorme avantage.

Pour moi, les textes numériques ont littéralement sauvé ma carrière. J'avais déjà été sur le terrain en train de faire des travaux sur le terrain avant de préparer mon examen complet. Parce que j'étais parti pour être sur le terrain (également le port d'attache de mes parents) pour une durée indéterminée, je ne voulais pas porter un bagage plein de livres. J'avais d'autres choses que je devais apporter pour mes recherches ainsi que mes affaires personnelles. De plus, quiconque a déjà porté une valise pleine de livres sait comment la TSA peut devenir un peu «méfiante» envers vous. J'ai emporté les quelques livres dont j'avais vraiment besoin et j'ai cherché les versions numérisées. Alors que je continuais à élargir ma liste, être en mesure de trouver des versions numérisées d'articles et de textes ethnographiques dans la bibliothèque de mon université était une aubaine. Je n'ai pas eu à commander de livres via Amazon ou une autre société et attendre des mois jusqu'à ce que quelqu'un puisse me l'envoyer. Je pouvais également annoter et mettre en évidence ces copies numériques et je pourrais facilement y faire référence chaque fois que j'en aurais besoin (ce qui m'a été utile lors de mes comps). Pour moi, les copies numériques étaient moins chères, plus facilement accessibles et plus faciles à utiliser.

Pour certains enseignants, les textes numériques pourraient également être bénéfiques pour leurs élèves. Dans un article d'opinion sur Medium.com, un professeur a noté qu'il lui était plus facile d'attribuer des articles et des livres numérisés afin que chaque élève puisse avoir un accès égal au matériel. Il est rentable pour les étudiants, car la plupart peuvent généralement télécharger les textes de la base de données de leur bibliothèque et garantir à chaque étudiant la possibilité d'obtenir le matériel en temps voulu. Bien qu'il y ait quelque chose de nostalgique à tenir un livre physique, avoir un accès gratuit et facile aux documents numériques aidera sans aucun doute nos recherches.

# SCHOLARSHIP IN SEXUALITIES



David Tenorio

Happy 2020! As we enter into the second decade of the 21st century, I would like to reflect on the relationship between bodies, dance, and sexuality in the Caribbean, paying particular attention to whether our methodologies of understanding the body have engendered alternative forms of knowledge production that forgo textual scholarship. Dance in Caribbean culture is ubiquitous, from religious rituals to block parties and even reggaeton, musical movement and rhythms are part of our way of life.

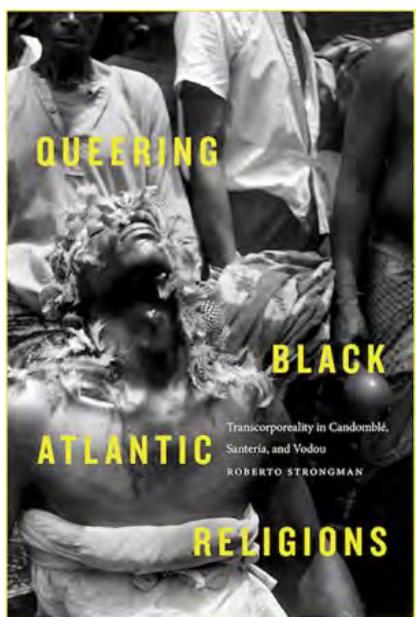
Experimental music composer Tareke Ortiz believes that music is a chant for liberty; movement as a way of liberating the body from the disciplinary constraints of thinking, writing, conforming to norms of a failed modernity. In this sense, I would like to provoke our readers to reflect on what alternative forms of building knowledge through dance could look like: what can dance tell us about our relationships with other bodies and with the world we inhabit? what affects, sensations, and imaginings are enable by the swirling of our bodies? The issue of dance and sexuality is of particular interest to me this month, as we close yet another decade, after a season of celebration, festivities, and intimacy. Across the globe, the impending emergence of totalitarianism has shown that animosity toward different forms of being in the world continues to exist. That is, our macrostructures of ideology have certainly mutated and with its transformation, other sophisticated technology for biopolitics and body control will also continue to emerge in order to defend an enshrined subjectivity.

In *Queering Black Atlantic Religions* (2019), Robert Strongman compellingly argues that transcorporeality is a force of religious representation that emerges from the body, temporarily evacuating a subject's ego (45-46). Strongman finds in African religions a way of transcending the logocentric force of thinking about the body. Likewise, my argument for this month's entry is that, if for one moment, we were to reflect on those moments of bliss that are activated when our bodies come together with the sound of music, what would that interaction tell us about our own desires? In what ways the concept of sexuality continues to be approached within a paradigm based on domination, modern subjectivity, and constraint? What modalities of feeling and knowing can dance activate? What would these rhythmic interactions tell us about the

body politic? The only way to find this out would be to let it out by dancing. Happy dancing!

## Español

¡Feliz año 2020! Entrando en la segunda década del siglo XXI, me gustaría reflexionar sobre la relación entre el cuerpo, la danza y la sexualidad en el Caribe, prestando especial atención a si nuestras metodologías para comprender el cuerpo han engendrado formas alternativas de producción de conocimiento que renunciar a la tiranía del texto. La danza en la cultura caribeña es omnipresente, desde los rituales religiosos hasta las fiestas populares e incluso el reggaeton, el movimiento musical y sus ritmos son parte de nuestra forma de vida. El compositor de música experimental Tareke Ortiz cree que la música es un canto por la libertad; una forma de liberar el cuerpo de las restricciones disciplinarias del pensamiento, la escritura y las normas de una modernidad fallida. En este sentido, me gustaría provocar a nuestros lectores a reflexionar sobre las formas alternativas de construir conocimiento a través de la danza: ¿qué puede decirnos la danza sobre nuestras relaciones con otros cuerpos y con el mundo que habitamos? ¿Qué afectos, sensaciones e imaginaciones emergen a través del remolino de nuestros cuerpos? El tema de la danza y la sexualidad es de particular interés para mí este mes, ya que cerramos una década más, después de una temporada de celebración, esperanza e intimidad. En todo el mundo, la inminente aparición del totalitarismo ha demostrado que la animosidad hacia las diferentes formas de ser en el mundo continúa existiendo. Es decir, nuestras macroestructuras ideológicas ciertamente han mutado, y con esa transformación, la sofisticación de los mecanismos para la biopolítica y el control corporal también continuarán emergiendo en defensa de una subjetividad consagrada.



En *Queering Black Atlantic Religions* (2019), Robert Strongman argumenta convincentemente que la transcorporeidad es una fuerza de representación religiosa que emerge del cuerpo, evacuando temporalmente el ego de un sujeto (45-46). Strongman encuentra en las religiones africanas una forma de trascender la fuerza logocéntrica del pensamiento sobre el cuerpo. Del mismo modo, mi

## SCHOLARSHIP IN SEXUALITIES cont'd

argumento para la nota de este mes es que, si por un momento tuviéramos que reflexionar sobre esos momentos de gozo en que nuestros cuerpos se unen al sonido de la música, ¿qué nos permitiría decir esa interacción sobre nuestros propios deseos? ¿De qué manera se sigue abordando el concepto de sexualidad dentro de un paradigma basado en la dominación, la subjetividad moderna y la restricción? ¿Qué modalidades de sentimiento y conocimiento pueden activar la danza? ¿Qué nos dirían estas interacciones rítmicas sobre el cuerpo político? La única forma de entenderlo esto sería dejarnos llevar por la música. ¡Qué disfruten del baile!

### Français

Joyeux 2020! Alors que nous entrons dans la deuxième décennie du 21e siècle, je voudrais réfléchir sur la relation entre le corps, la danse et la sexualité dans les Caraïbes, en accordant une attention particulière à la question de savoir si nos méthodologies de compréhension du corps ont engendré des formes alternatives de production de connaissances qui renoncent à l'érudition textuelle. La danse dans la culture des Caraïbes est omniprésente, des rituels religieux aux fêtes de quartier et même au reggaeton, le mouvement musical et les rythmes font partie de notre mode de vie. Le compositeur de musique expérimentale Tareke Ortiz pense que la musique est un chant pour la liberté; le mouvement comme moyen de libérer le corps des contraintes disciplinaires de penser, d'écrire, de se conformer aux normes d'une modernité ratée. En ce sens, je voudrais inciter nos lecteurs à réfléchir à ce à quoi pourraient ressembler des formes alternatives de construction du savoir par la danse: que peut nous dire la danse sur nos relations avec les autres corps et avec le monde que nous habitons? quels effets, sensations et imaginations sont rendus possibles par le tourbillon de notre corps? La question de la danse et de la sexualité m'intéresse particulièrement ce mois-ci, alors que nous clôturons une nouvelle décennie, après une saison de célébrations, de festivités et d'intimité. Partout dans le monde, l'émergence imminente du totalitarisme a montré que l'animosité envers les différentes formes d'être dans le monde continue d'exister. Autrement dit, nos macrostructures idéologiques ont certainement muté et avec sa transformation, d'autres technologies sophistiquées pour la biopolitique et le contrôle du corps continueront également à émerger afin de défendre une subjectivité enracinée.

Dans *Queering Black Atlantic Religions* (2019), Robert Strongman soutient de façon convaincante que la transcorporalité est une force de représentation religieuse qui émerge du corps, évacuant temporairement l'ego d'un sujet (45-46). Strongman trouve dans les religions africaines un moyen de transcender la force logocentrique

de penser au corps. De même, mon argument pour l'entrée de ce mois-ci est que, si un instant, nous réfléchissons à ces moments de bonheur qui sont activés lorsque nos corps se réunissent avec le son de la musique, que nous dirait cette interaction au sujet de nos propres désirs? De quelle manière le concept de sexualité continue-t-il d'être abordé dans un paradigme basé sur la domination, la subjectivité moderne et la contrainte? Quelles modalités de sentir et de savoir la danse peut-elle activer? Que nous apprendraient ces interactions rythmiques sur le corps politique? La seule façon de le découvrir serait de le laisser sortir en dansant. Bonne danse!

## CSA MEMBER HIGHLIGHT

**Dr. Don Marshall** is Director and Senior Research Fellow of the Sir Arthur Lewis Institute of Social and Economic Studies, The University of the West Indies, Cave Hill Campus.

He holds a PhD in International Political Economy and is the author/editor of three (3) books, five (5) monographs and several scholarly articles in esteemed journals.

Dr. Marshall sits on the editorial boards of key international journals such as The University of Helsinki's 'Globalisations', The University of London's 'Progress in Development Studies' and The University of the West Indies' 'Journal of Eastern Caribbean Studies'. His research interests are linked to issues around Globalisation and Development.



### Statement by Don D. Marshall with respect to his scholarship since joining UWI

I joined the University of the West Indies, Cave Hill Campus in August 1996 as a Temporary Lecturer in Political Science in the Department of Government, Sociology and Social Work (GSSW). It was in the course of that academic year that I applied for the post of Research Fellow in the then Institute of Social and Economic Research and successfully was granted a tenure track appointment beginning September 1 1997. I have since built my career and contributed to the University in what is now the Sir Arthur Lewis Institute of Social and Economic Studies (SALISES).

I am a political scientist, trained in International Political Economy, a sub-discipline aimed at transcending both the state-global divide as well as the division between politics and economics – when addressing social change and development. The defining feature is the emphasis on examining relations of power globally and locally as these impact states, markets and households. I have been fortunate to be a part of the multi-disciplinary environment of SALISES, and to help shape its policy impact *orientation* first as a Fellow and, since 2015 as its Director.

In terms of refereed research output, I have authored and produced 3 books, 10 chapters in books, 16 journal articles as well as 8 monographs.

The body of work critiques Anglo-American globalization, conceives of *globalisations*, locates the Caribbean development problematic within such an imaginary and argues that alternative, sustainable futures are possible. Its praxis lies in how I interrogate enterprise culture in the Caribbean pointing to the dominance of merchant capital in these parts and how such a tendency contributes to the short term horizons of local investors. For the first 10 years of my career I produced work along three fronts contributing to development theorising:

- Critiquing globalization as a concept
  - Querying development models that bespoke the vitality of promoting "services" for small Caribbean states to effect social transformation
- Examining the Caribbean state when under capture by populists and commercial dealing elites. I consistently argued that when populist driven politicians and merchant capitalists together form a ruling class, it led to low level developmental outcomes.

From 2007 onwards I turned my focus to the role of Caribbean international financial centres in the global geography of financial services provision. It was an exploration of how global financial governance works, who sets the rules, whose standards matter, who was included and the exclusionary character of many of these organisations that made up the international financial architecture. It has allowed for a rich vein of research, graduate teaching/supervision and public service intervention:

- I have produced work energizing the need to dispense with Eurocentric explanations about what accounts for Caribbean high performance in securing international business.
- The work also adds to a body of work that questions the authority and legitimacy of 'scientific finance'. That is, I turn the charged discourse of opacity in the financial dealings of Caribbean offshore financial centres as but a need to query the many obfuscations that abound in the grey world of the finance industry in the form of securitized swaps and products.
- The published work extends the utility of the concept of financialisation where its original conception and evocative power have been drawn from Western empirical observations and institutional developments.

## CSA MEMBER HIGHLIGHT cont'd

The current challenges of climate change and China's novel pathway to globality add to what the region confronts and these shall form a critical part of my research agenda in consonance with the strategic plan of the SALISES Cave Hill Campus. In between I have researched public policy formulation challenges in the region and youth unemployment. Indeed, it is in the latter vein, the focus on youth unemployment, the challenges of those not in education, employment or training where I formed a part of a team to win Best Research Award as part of Campus Research Day celebrations.

In summary, mine has always been to address the Caribbean International Political Economy complex over time with the express aim of highlighting where development transformation is possible, via the structural opportunities on offer at specific conjunctures. It is both reflective of my optimism of will and intellect and it accounts for my sustained quarrel with imperialism.

### **Research Overview of SALISES**

SALISES is heir to a rich and distinguished history of research inherited from the work of the Institute of Social and Economic Research (ISER), which was established at the birth of the University College of the West Indies in 1948. Among the outstanding scholars who were either affiliated to or worked closely with ISER were MG Smith, William Demas, Lloyd Braithwaite, RT Smith, George Cumper, Lloyd Best, CY Thomas, Kari Levitt and Havelock Brewster. Together and individually they were responsible for a range of theoretical interventions as well as empirical investigations that lay the foundations for contemporary social sciences in the Anglophone Caribbean. Further outstanding contributions to theory and research came from, among many others, Carleen O'Loughlin, Alister McIntyre, Joycelin Byrne (now Massiah), Vaughan Lewis, Norman Girvan, Eddie Green, Patrick Emmanuel (ISER Cave Hill), and Selwyn Ryan, Norma Abdullah and Jack Harewood (ISER St Augustine). The Institute is also the home of Social and Economic Studies, first published in 1953 and widely considered as among the leading academic journals of Caribbean research ... [read more at http://salisesregional.com/content/research](http://salisesregional.com/content/research)

## NEW BOOK #1



**Donna P. Hope** is Professor of Culture, Gender and Society in the Institute of Caribbean Studies, and former Deputy Dean for Graduate Studies and Research in the Faculty of Humanities and Education at the University of the West Indies, Mona Campus.

Her wide-ranging research on the intersections between popular culture, gender, music and power over the last 25 years has produced over 100 academic and popular publications, including five academic books - **ReggaeStories: Jamaican Musical Legends and Cultural Legacies** (2018); **Reggae from Yaad: Traditional and Emerging Themes in Jamaican Popular Music** (2015); **International Reggae: Current and Future Trends in Jamaican Popular Music** (2013); **Man Vibes: Masculinities in the Jamaican Dancehall** (2010) and **Inna di Dancehall, Popular Culture and the Politics of Identity in Jamaica** (2006). She has presented numerous academic papers, conference presentations, specially invited lectures and seminars on gender, culture, music, power and related social issues in Jamaica, the USA, UK, Europe, Latin and South America, and the Caribbean.

A well-known media commentator on cultural, social and political issues, Professor Hope's background spans more than 25 years in the electronic and print media, including as a producer and radio talk show host working with programs like *The Breakfast Club*, *Nationwide*, *Disclosure*, *Straight Talk* and *96Degrees!* She now writes a weekly Thursday column in the *Jamaica Observer* newspaper.

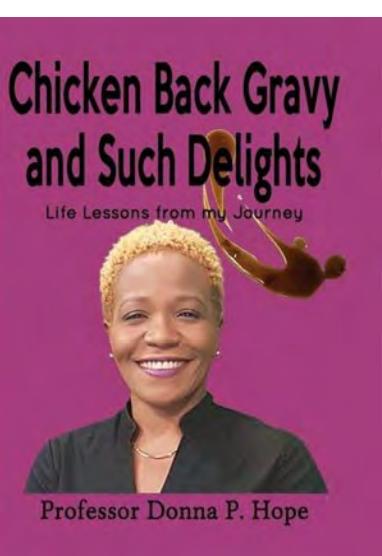
A sought after Keynote and motivational speaker for various entities in the public, private, education and NGO sectors, among others, Professor Hope's motivational presentations and seminars are backed by her inspirational journey as a child from a poor rural background in Linstead, to teen mother and high school dropout, to full Professor at the University of the West Indies. Her inspirational talks are complemented by a wealth of knowledge from research on culture, gender, social structures, empowerment and youth development. Her most recent publication, a self-published, motivational book, titled **Chicken Back Gravy and Such Delights: Life Lessons from My Journey** (2019) uses a series of autobiographical stories that span her multi-faceted life from early childhood to

adulthood. These stories drive home eight (8) Life Lessons that are delivered with raw frankness, and seasoned with discussions that provide readers with hope, inspire them to be brave, and challenge them to frankly assess their individual life-situations and plot their way to success, with clarity and a keen focus.

She holds a B.A. in Mass Communication (First Class Hons.) and a Masters of Philosophy in Political Science from the UWI, Mona, and was a Jamaican Fulbright Scholar to the USA (2002), where she completed her Ph.D. in Cultural Studies at George Mason University in Virginia.

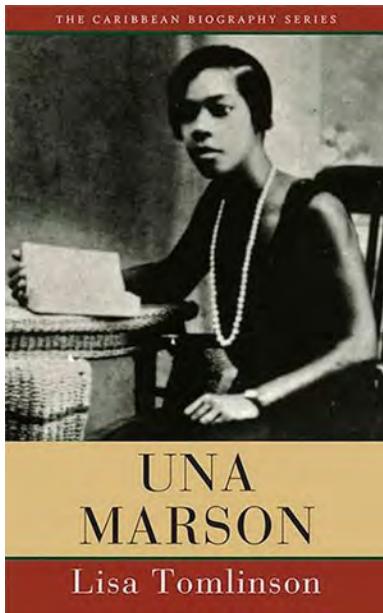
### About the Book

*Chicken Back Gravy and Such Delights* is an attractive and highly inspiring, motivational book written from a Jamaican-Caribbean perspective by well-known academic and author, Professor Donna P. Hope. Speaking with the voice of a poor, black woman from Jamaica's rural working classes *Chicken Back Gravy* uses a series of autobiographical stories that span her multi-



faced life from early childhood to adulthood, to drive the eight (8) Life Lessons that are delivered with raw frankness, and seasoned with discussions that are at some points funny and at others full of pain. In looking back at the depths from which she has climbed, Professor Hope provides readers with hope, inspires them to be brave, and challenges them to frankly assess their individual life-situations and plot their way to success, with clarity and a keen focus. This first volume in Professor Hope's *Chicken Back Gravy Series* is a must-read for anyone who desires hard-hitting and easily accessible material that cuts directly to the core.

## NEW BOOK #2



### Una Marson

Una Marson's work embodied anti-colonialism, anti-racism, feminism, class politics and pan-Africanism in the first half of the twentieth century. Her poetry and dramatic work symbolically ushered in a new era in Jamaica's literary landscape and her efforts in championing early Jamaican literature, as well as her avid support for Caribbean writers in Britain and the region, made her a key proponent of the development of a national and West Indian literary canon. She challenged racial inequality, affirmed standards of black beauty and black identity, and explored the complexities of gender, religious discrimination and class/economic exploitation. She did not frame her work around a single cause but, instead, she was mindful of the multiple intersections of oppression. Britain's hold on Jamaica's cultural imagination would finally be challenged by artists like Marson who were eager to free their nation of colonial authority and cultural dominance. In the end, through her advocacy and pioneering work, Marson achieved a voice for the oppressed.



### About the Author

Dr. Lisa Tomlinson is a researcher and author. Her areas of specialization include literary and cultural studies of the Caribbean and African diaspora. Lisa is currently a lecturer at the University of the West Indies, Mona Campus in the Institute of Caribbean Studies where she teaches courses on Caribbean and African Diaspora film, Caribbean cultural studies and the study of culture. Some of her publications include book chapters in *Jamaicans in the Canadian Experience: A Multiculturalizing Presence*; *Critical Insights: Richard Wright*, *Critical Insights: Harlem Renaissance*, *Archipelagos of Sound: Transnational Caribbeanities, Women and Music*; and *International Reggae: Current and Future Trends in Jamaican Popular Music*.

# CARIBBEAN SCHOLARSHIP ON HEALTH AND WELLNESS

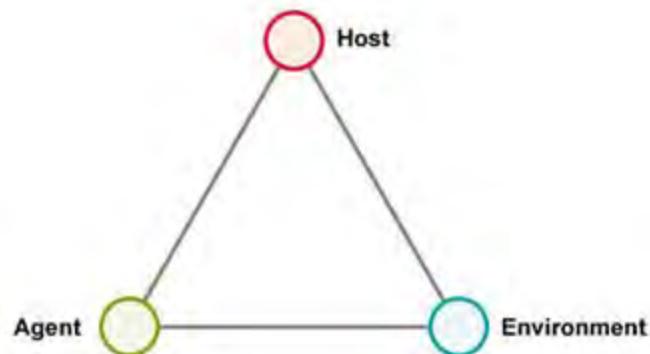


## Environment and Health in Caribbean Regions: Multiple Sources Beyond Our Sights

Submitted by: Tralonda C. Triplett, PhD, MPH

Often, when considering environmental factors, we are confined to think of the quality of, and insults to, water, soil, and air accessed

by communities. While these factors are imperative to identifying issues that impact the immediate quality of life and well-being of communities-at-large, we must also consider the impact of additional factors on more distal, long-term individual- and group-level health outcomes. While impacts on health outcomes might not be immediate, environmental factors are assuredly responsible for numerous chronic conditions. The Epidemiologic Triad listed in Figure 1 below serves as a primary indication of the impact of two sources of disease risks to populations (hosts). The Triad details bi-directional relationships between disease pathogens, populations, and environmental factors. Included in environmental factors are water, soil, air, food, as well as socio-cultural factors that impact the levels of risks individuals and groups endure. Environmental hazards have been confirmed to increase the risk of cancer, heart disease, asthma, and many other illnesses. However, these hazards may be physical, such as air pollution, toxic chemicals, waste disposal, access to carcinogens and food contaminants, or they can be social, such as dangerous work, poor housing conditions, urban sprawl, and poverty. (Resnick et al., 2018)



As environmental health research continues, additional dangers include populations' lack of knowledge that these hazards exist, and

levels of direct and indirect exposures they live with daily. From lead-based paint chips and dust in homes built before 1978, to radon gases, exposures to which have shown causal relationships to lung cancers eclipsed only slightly by tobacco smoke, residential hazards are poignant reminders that often the most dangerous risks are ones that are invisible. An early research survey of over 10,000 Black American residents from the Interdenominational Theological Center in Atlanta, Georgia, fewer than 5% reported knowledge of residence in environmentally hazardous conditions. Further analyses of reported residential zip codes showed more than 70% resided in confirmed areas of environmental hazard and more than 60% lived in environmental superfund sites. This finding offers important implications for Caribbean populations. In a 2017 report from the International Organization for Migration, the World Bank and CIA World Fact Book confirmed the Caribbean emigration rate was four times higher than Latin America's overall emigration rate. While Caribbean emigration rate has somewhat slowed, but the region nevertheless remains an area of net emigration. Guyana and Saint Vincent and the Grenadines showed the strongest emigration movements: 9.65 and 9.6 per 1000 people respectively were emigrating. Of the countries included in this study, the only confirmed 2 net recipients of migrants are Antigua and Barbuda and Suriname, with immigration rates of 2.23 and 0.57 per 1,000 respectively. Further, Cuba, the Dominican Republic and Haiti have the largest diaspora communities: over a million emigrants each, with most living in the United States. Guyana and Haiti were, in absolute terms, the primary countries of origin of intraregional migrants. In relative terms, Guyana and Saint Vincent and the Grenadines had the most emigrants. Respectively, the emigrant population was 58.2 per cent and 55.5 per cent the size of the population living at home. (IOM, 2017) Still these levels of migration in the United States far exceeded levels in the Caribbean. Lower levels of migration throughout the Caribbean can contribute to less perceptible or conspicuous impacts of environmental impacts on distal health outcomes.

In addition to residential location, worksites can also offer exposures to hazardous agents seen and unseen. Simply put, workplace hazards are any aspect of work that cause health and safety risks and have the potential to harm. Some hazards are more likely to be present in some workplaces than others, and depending on the nature of work completed there will be hazards that are more or less relevant. Whether recurring noise, poor lighting, physical environments, air quality, extreme heat or cold, these are only a modicum of factors that can increase risks for chronic and acute health issues for workers. Further, like physiological risk factors, these

## Caribbean Scholarship on Health and Wellness cont'd

rarely exist individually, so cumulative risks are important. Fatigue, work-related stress, workplace harassment, repetitive motions, and workplace violence add to environmental contributors impacting health status and outcomes of workers. In addition, in otherwise protected worksites, emergency leakage of harmful chemicals and other accidental occurrences can enhance workers' health risks. Expanded analyses of worksites as sources of environmental health risks can introduce psychosocial risks similar to those identified from interpersonal relationships. Poor relationships, disparities in wages, professional conflicts, or ethical discord, issues experienced at work can greatly impact health outcomes of workers.

Combined, exposures to physical and psychosocial environmental factors can increase risks for morbidities, disabilities, and illnesses for Caribbean populations. Prolonged exposures to environmental pathogens and associated proximate and distal health outcomes are as worthy of analyses and interventions as individual behaviors. Moderate levels of emigration compared to other regions combined with smaller land area to avoid physical environmental factors make Caribbean communities particularly vulnerable for associated illnesses. As such, increased efforts to protect water, soil, and air are essential to maintaining qualities of life and longevity of Caribbean populations. Similar to other health promotion and risk reduction interventions, such efforts will require multi-sector contributions and commitments. Strict policies and governance to deter industrial hazards both physical and environmental can potentially deter corporate interests in Caribbean locations. However, avoiding such protective factors can lead to increased proximate and distal disease risks for Caribbean regions. Protective efforts must also include additional analyses of residential construction and supplies including insulation, paint, and drywall along with regular assessments of radon gas presence to control risks to Caribbean families across the lifespan. In addition, scientists and other leaders must identify and translate environmental risks to communities-at-large. Unknown exposures to harmful agents for Caribbean populations are no less impactful to health outcomes than known exposures. Continued monitoring, focused analyses, and regular communication of baseline and trending environmental quality to Caribbean communities will highlight the importance of these factors in diverse audiences, and allow for necessary support for protecting environmental factors contributing to health outcomes.

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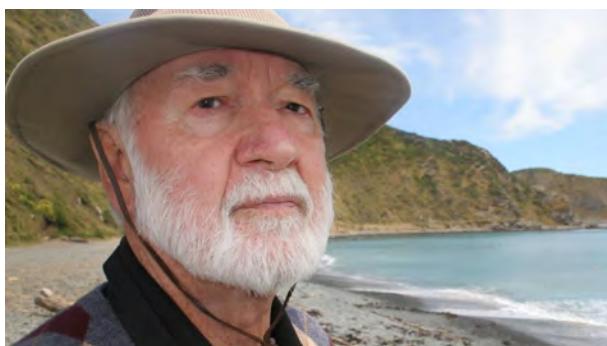
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- Dr. Tralonda Triplett** is celebrating 24 years of service as Co-Owner and Director of Operations for the Institute for Successful Leadership, Inc. Dr. Triplett leads ISL's drive to foster comprehensive wellness—not just the absence of disease—in diverse populations across the lifespan and around the globe. Triplett completed undergraduate degrees in Business Administration from Clark Atlanta University, and Industrial and Systems Engineering from Georgia Tech. She is honored as a University of Michigan Bridges to the Doctorate Fellow, McKnight Doctoral Fellow, and Distinguished Alumna of the University of Miami Leonard M. Miller School of Medicine where she earned her Master of Public Health and Doctorate of Epidemiology.

## CARIBBEAN SCHOLARSHIP ON HEALTH AND WELLNESS cont'd

"Heal the people, heal the world". Dr. Triplett's signature approach to addressing individual- and group-level risks simultaneously has served as a strong foundation to promote lifelong health for all populations. She has provided technical assistance and leadership development workshops to diverse industries and audiences worldwide including the Caribbean Studies Association conferences in Columbia and Jamaica. Her warm and congenial personality and imaginative approaches have allowed for honest discussions to promote comprehensive wellness as a priority not a luxury. Triplett's commitment to building leaders in every facet of life experience has led to her chapter publication in the *Handbook of Sexuality Leadership: Inspiring Community Engagement, Social Empowerment, and Transformational Influence* on ethics in leadership, and her service as Founder and Editor-in-Chief for the *International Journal of Ethnic College Health*.

Combined, Dr. Tralonda Triplett personifies the resilience, accomplishment, and courage to lead an extraordinary life, and encourage others to do the same. Her passion for authentic living, healthy vision, and motivation gives her keynote addresses and published works life and energy that defy expectations and are simply unmatched. For more information, please visit [www.THEISL4Uonline.com](http://www.THEISL4Uonline.com).

## OBITUARY



### Bernard Diederich, dean of Haitian press who devoted life to telling Haiti's story, dies

Source: [MiamiHerald.com](https://www.miamiherald.com)

He was so enamored with Haiti that he wrote several books about the country and its repressive politics, built his first home in the capital and was honored with the dedication in "The Comedians," one of the most famous novels ever written about the place.

Bernard "Bernie" Diederich, a New Zealand-born journalist, photographer, author and historian who fell in love with Haiti after landing here on his boat more than five decades ago — and became a witness to many historical events in the country as well as the rest of the Caribbean and Latin America — died Tuesday of natural causes, his son JB Diederich told the Miami Herald. He was 93.

"My father is not to be mourned, but to be celebrated," the younger Diederich, 56, said. "He lived his life on his terms and died in his own home in my mom's arms, the love of his life....He lived an amazing life."

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