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CSA 2021

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

May 31 to June 4, 2021 | The Pegasus Hotel Georgetown, Guyana

The Official Newsletter of the Caribbean Studies Association - August 2020 Edition

MESSAGE FROM THE EDITOR

National Caribbean American Heritage Month Webinar Series

Meagan Sylvester

U.S. Embassy Guyana in collaboration with Caribbean Studies Association celebrated National Caribbean American Heritage Month with a webinar series under the theme: "Caribbean-American Connections, Social Justice and Shared Dreams".

- **June 16:** Caribbean – American cultural connections: cultural forms, cultural industries and social justice.
- **June 23:** Caribbean contributions to race, gender, sexuality and social justice in the USA and the Caribbean.
- **June 30:** The Caribbean diaspora's role in building just Caribbean and American futures.

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Paying Tribute to a great Barbadian Statesman

In this month's *Your Commentary* column, Alicia Nicholls shares with us her perspective on the late Prof. The Rt. Hon. Owen S. Arthur (1949-2020) who wore many professional hats – distinguished economist, politician, statesman, member of the British Privy Council. Prof. Arthur may best be remembered by Barbadians as our longest serving Prime Minister (1994-2008) and the architect of one of the greatest sustained periods of economic boom in the country's economic history surpassed only by the period under Prime Minister the Rt. Ex. Errol Walton Barrow. Caribbean people recall Prof. Arthur fondly as an ardent regionalist and an architect of the Caribbean Single Market & Economy (CSME). But globally, Prof. Arthur has

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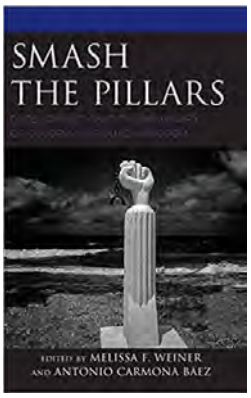
MESSAGE FROM THE EDITOR cont'd

earned his place on history's page as an indefatigable champion of Small States issues. In this brief tribute, I will discuss Prof. Arthur's contributions through his practice and leadership to the advancement of global discourse on the issues affecting Small States, such as those in the Caribbean.



New Book

First published in 2018, the paperback version of the ground-breaking compilation of essays, testimonies and articles concerning the space and episteme of scholars and activists of colour within the Dutch Kingdom is now available. Edited by race scholar and professor of sociology at The College of the Holy Cross Melissa Weiner, and political economist and president of the University of St. Martin Antonio Carmona Báez, this timely publication coincides with a "decolonial crisis" which exposes the contradictions of what for decades has been considered a tolerant, non-racial and democratic socio-political and economic order.

New Papiamento Sub-Editor

Mandy J.J. Laclé is an Aruban woman, and an alumnus of the University of Aruba's Organization, Governance and Management program. Mandy is currently working towards receiving her master's degree in Sociology specializing in social inequalities at the Erasmus University Rotterdam. As a first-generation member of her family to pursue higher education, Mandy's research interests mainly focus on issues of social justice. Some of her writing features topics such as generational poverty, the legacy left behind of Dutch colonialism, and machismo. Mandy has also participated in several panel discussions alongside Dutch scholars bringing her own raw insight into issues of oppression. As a relatively young academic, Mandy hopes to use her work as a means to continue shining a light on the way oppression and inequality, especially on Aruba, may go unnoticed.

CSA Member Highlight

Dion Parson is an educator, composer, and a Grammy-award-winning drummer. A native son of the isles of St. Thomas in the Virgin Islands of the United States (VI-US), Parson's musical foundation ranges from classical, reggae, calypso, jazz, African, and pop music. As a youth, Parson was awarded a grant from the Virgin Islands Council on the Arts to study at Interlochen Music Academy in Michigan and was later selected to represent the Virgin Islands as a drummer in the McDonald's All-American High School Band. Parson attended Rutgers University in New Brunswick, New Jersey where he studied percussion with Keith Copeland and William Moersch along with master drummer Michael Carvin. He received a Bachelor's in Music Education and his Master's in Jazz Performance from Rutgers University. He continues private studies in percussion, Caribbean culture and education philosophy.

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MESSAGE FROM THE PRESIDENT

Tavis D. Jules

Democracy Triumphs in Guyana; but at what cost?

Guyana is South America's third poorest country, and it is plagued by emigration and racial tensions between Afro-Guyanese and Indo-Guyanese. Yet, its future is looking up thanks to its newly found oil wealth. After five months and countless court battles since the March 2 elections were held, Guyana has had a peaceful democratic transition of power on August 2 after the Elections Commission declared that Irfaan Ali, former housing and water minister and the opposition's candidate, the winner of the elections and David Granger graciously stepped aside. Such a peaceful transition of power needs to be commended as for months many thought that the standoff would end violently or with a coup d'état. While Mr. Granger's departure was not easy and he had to be cajoled by the West and Guyana's former colonial master, the U.K, to step aside and urge his supports to accept the results, he should be applauded for this. This marks the second time that the young democracy has had a violent -free transition of power, and it speaks volumes as to how far the country has come. Several independent observer missions have concluded that while the elections and subsequent recount were free and fair, however, Guyana needs to reform the election systems. Now it will be up to Mr. Ali's mainly Indo-Guyanese People's Progressive Party (PPP) to undertake these suggestions and reforms.

Yet, many Afro-Guyanese are mistrustful of the PPP who are remembered for corruption during its 22 years in power. Since independence, elections have been won along racial lines, and most Indo-Guyanese remembers the 28 years of rule by the People's National Congress (PNC), now Mr. Granger's party. These racial tensions are heightened by the fact that the IMF has indicated that Guyana's economy will grow by 53 percent this year, even while battling the COVID-19 pandemic, given its massive offshore oil deposits. As Guyana begins to turn a new leaf and becomes a Petro-state, concerns have been voiced around the new vice-president, Bharrat Jagdeo, the president from 1999 to 2011 and who still calls the shots in the PPP. Critics have argued that Mr. Jagdeo, who could not run again, is pulling a Vladimir Putin maneuver. Moreover, people are worried that Mr. Ali will dismantle the Natural Resource Fund, set up by Mr. Granger's government, to collect oil revenue. Under this fund, money would be released into the economy at a rate that makes enterprises uncompetitive or devastates the capability of Guyana's weak institutions. Guyana has already collected some $90 million in oil revenues, about 2 percent of last year's GDP, and pundits are eagerly looking to see how this money will be spent. For example, will Mr. Ali bailout the Guyana Sugar Cooperation (GuySuCo) whose estates are losing monies and preserving unproductive jobs that are mostly held by Indo-Guyanese, or will he follow Mr. Granger and try to reform the sugar industry. This will be a test for Mr. Ali if he wants to show that he is genuinely seeking to build an inclusive Guyana. At the end of the day, Guyana's newly found oil wealth should go towards developing the country's human capital and in investments, such as the infrastructure of the University of Guyana, if Guyana truly wants to become a significant player in the region. Moreover, Guyana needs to address the issues of race and racism if it is to become a more inclusive society.

I look forward to having a lively discussion on Guyanese politics at CSA 2021 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

Triunfa la democracia en Guyana; ¿pero a qué precio?

Guyana es el tercer país más pobre de América del Sur y está plagado de emigración y tensiones raciales entre afroguyaneses e indoguyaneses. Sin embargo, su futuro mira hacia arriba gracias a su riqueza petrolera recién descubierta. Después de cinco meses e innumerables batallas judiciales desde que se llevaron a cabo las elecciones del 2 de marzo, Guyana ha tenido una transición democrática pacífica del poder el 2 de agosto después de que la Comisión Electoral declarara que Irfaan Ali, exministro de Vivienda y Agua y candidato de la oposición, ganador de la elecciones y David Granger gentilmente se hizo a un lado. Una transición de poder tan pacífica debe ser elogiada, ya que durante meses muchos pensaron que el enfrentamiento terminaría violentamente o con un golpe de estado. Si bien la partida del Sr. Granger no fue fácil y tuvo que ser engatusado por Occidente y el antiguo maestro colonial de Guyana, el Reino Unido, para que diera un paso, dijo y exhortara a sus seguidores a aceptar los resultados, debe ser aplaudido por esto. Esta es la segunda vez que la joven democracia ha tenido una

transición de poder libre de violencia, y dice mucho sobre lo lejos que ha llegado el país. Varias misiones de observadores independientes han llegado a la conclusión de que, si bien las elecciones y el posterior recuento fueron libres y justos, Guyana necesita reformar los sistemas electorales. Ahora dependerá del Partido Progresista del Pueblo Indo-Guayanés (PPP), principalmente del Sr. Ali, llevar a cabo estas sugerencias y reformas.

Sin embargo, muchos afro-guyaneses desconfían del PPP, a quienes se recuerda por su corrupción durante sus 22 años en el poder. Desde la independencia, las elecciones se han ganado por motivos raciales, y la mayoría de los indoguyaneses recuerda los 28 años de gobierno del Congreso Nacional Popular (PNC), ahora el partido del Sr. Granger. Estas tensiones raciales se ven agravadas por el hecho de que el FMI ha indicado que la economía de Guyana crecerá un 53 por ciento este año, incluso mientras lucha contra la pandemia de COVID-19, dados sus enormes depósitos de petróleo en alta mar. A medida que Guyana comienza a cambiar de página y se convierte en un petroestado, se han expresado preocupaciones en torno al nuevo vicepresidente, Bharrat Jagdeo, el presidente de 1999 a 2011 y que todavía toma las decisiones en el PPP. Los críticos han argumentado que Jagdeo, que no pudo volver a correr, está haciendo una maniobra de Vladimir Putin. Además, a la gente le preocupa que Ali desmantele el Fondo de Recursos Naturales, creado por el gobierno de Granger, para recaudar los ingresos del petróleo. Con este fondo, el dinero se liberaría en la economía a un ritmo que haría que las empresas no fueran competitivas o destruyera la capacidad de las débiles instituciones de Guyana. Guyana ya ha recaudado unos 90 millones de dólares en ingresos petroleros, alrededor del 2 por ciento del PIB del año pasado, y los expertos están ansiosos por ver cómo se gastará este dinero. Por ejemplo, ¿el Sr. Ali rescatará a la Cooperación Azucarera de Guyana (GuySuCo) cuyas fincas están perdiendo dinero y preservando trabajos improductivos que son ocupados en su mayoría por indo-guyaneses, o seguirá al Sr. Granger e intentará reformar la industria azucarera? Esta será una prueba para el Sr. Ali si quiere demostrar que realmente está buscando construir una Guyana inclusiva. Al final del día, la riqueza petrolera recién descubierta de Guyana debería destinarse al desarrollo del capital humano del país y a inversiones, como la infraestructura de la Universidad de Guyana, si Guyana realmente quiere convertirse en un actor importante en la región. Además, Guyana debe abordar los problemas de raza y racismo si quiere convertirse en una sociedad más inclusiva.

Espero tener una discusión animada sobre la política de Guyana en CSA 2021 en Georgetown Guyana bajo el tema de la conferencia de Identidad Política, Industria, Ecología y Economía Inteligente en Sociedades del Caribe.

Tavis Jules
Presidente CSA 2019-2020

Français

La démocratie triomphe en Guyane; mais à quel prix?

Le Guyana est le troisième pays le plus pauvre d'Amérique du Sud et il est en proie à l'émigration et aux tensions raciales entre les Afro-Guyanais et les Indo-Guyanais. Pourtant, son avenir s'annonce grâce à sa nouvelle richesse pétrolière. Après cinq mois et d'innombrables batailles judiciaires depuis les élections du 2 mars, le Guyana a connu une transition démocratique pacifique du pouvoir le 2 août après que la Commission électorale a déclaré qu'Irfaan Ali, ancien ministre du logement et de l'eau et candidat de l'opposition, vainqueur du élections et David Granger s'est gracieusement retiré. Cette transition pacifique du pouvoir doit être saluée car pendant des mois, beaucoup pensaient que l'impasse se terminerait violemment ou par un coup d'état. Si le départ de M. Granger n'a pas été facile et qu'il a dû être cajolé par l'ancien maître colonial de l'Occident et de la Guyane, le Royaume-Uni, pour prendre la parole et demander instamment à ses soutiens d'accepter les résultats, il doit être applaudi pour cela. C'est la deuxième fois que la jeune démocratie connaît une transition de pouvoir sans violence, et cela en dit long sur le chemin parcouru par le pays. Plusieurs missions d'observation indépendantes ont conclu que si les élections et le recomptage ultérieur ont été libres et équitables, le Guyana doit toutefois réformer les systèmes électoraux. Il appartiendra maintenant au Parti progressiste du peuple (PPP) de M. Ali, principalement indo-guyanais, d'entreprendre ces suggestions et réformes.

Pourtant, de nombreux Afro-Guyanais se méfient du PPP dont on se souvient pour corruption au cours de ses 22 ans au pouvoir. Depuis l'indépendance, les élections ont été remportées selon des critères raciaux, et la plupart des Indo-guyanais se souviennent des 28 années de règne du Congrès national du peuple (PNC), devenu le parti de M. Granger. Ces tensions raciales sont exacerbées par le fait que le FMI a indiqué que l'économie guyanienne croîtrait de 53% cette année, même en luttant contre la pandémie COVID-19, compte tenu de ses énormes gisements de pétrole offshore. Alors que la Guyane commence à tourner une nouvelle page et devient un Petro -État, des inquiétudes ont été exprimées autour du nouveau vice-président, Bharrat Jagdeo, le président de 1999 à 2011 et qui

MESSAGE FROM THE PRESIDENT

continue de crier au PPP. Les critiques ont fait valoir que M. Jagdeo, qui ne pouvait pas se présenter à nouveau, effectue une manœuvre de Vladimir Poutine. De plus, les gens craignent que M. Ali démantèle le Fonds des ressources naturelles, créé par le gouvernement de M. Granger, pour percevoir les revenus pétroliers. Dans le cadre de ce fonds, l'argent serait libéré dans l'économie à un rythme qui rendrait les entreprises non compétitives ou dévasterait les capacités des institutions faibles du Guyana. Le Guyana a déjà collecté quelque 90 millions de dollars de revenus pétroliers, soit environ 2% du PIB de l'année dernière, et les experts cherchent avec impatience comment cet argent sera dépensé. Par exemple, M. Ali renflouera-t-il la Guyana Sugar Cooperation (GuySuCo) dont les domaines perdent de l'argent et préservent des emplois improductifs qui sont pour la plupart occupés par des Indo-Guyanais, ou suivra-t-il M. Granger et tentera de réformer l'industrie sucrière. Ce sera un test pour M. Ali s'il veut montrer qu'il cherche vraiment à construire une Guyane inclusive. En fin de compte, la nouvelle richesse pétrolière du Guyana devrait être consacrée au développement du capital humain du pays et aux investissements, tels que l'infrastructure de l'Université du Guyana, si le Guyana veut vraiment devenir un acteur important dans la région. De plus, le Guyana doit s'attaquer aux problems de race et de racisme s'il veut devenir une société plus inclusive.

J'ai hâte d'avoir une discussion animée sur la politique guyanaise à la CSA 2021 à Georgetown en Guyane sous le thème de la conférence sur la politique d'identité, l'industrie, l'écologie et l'économie intelligente dans les sociétés des Caraïbes.

Tavis Jules
Président CSA 2019-2020

MESSAGE FROM THE LANGUAGE SUB-EDITORS

Español

Jorge Lefevre Tavárez

Gabriela Quijano

Dana Muñiz Pacheco

En los tiempos de la pandemia: Agotamiento Social y Libertades Civiles

[Esta es la cuarta columna de la serie En los tiempos de la pandemia: manejo, respuestas y alternativas a la crisis en Puerto Rico, República Dominicana y las diásporas.]

Cuando la Organización Mundial de la Salud declaró el COVID-19 como pandemia en marzo de 2020, una de las discusiones centrales era cómo "aplanar" la curva de contagio. De cara a la crisis de salud pública que enfrentaron los hospitales por la cantidad de pacientes que requerían cuidados intensivos y la escasez de equipo de protección, los gobiernos locales de estados como Nueva York y California, ambos epicentros en esos primeros meses, establecieron medidas estrictas de quedarse en casa y cese de actividades económicas no esenciales. En un principio, la proyección de estas órdenes era de semanas. Sin embargo, la merma de nuevos casos en ambos estados, aunque logró poner bajo control el contagio, se vio nuevamente amenazada por los nuevos epicentros en estados como Texas y Florida, donde las medidas de precaución no se implementaron a tiempo, o por el tiempo recomendable para la mitigación del contagio. En lugares como Puerto Rico y República Dominicana se establecieron toques de queda preventivos desde mitad del mes de marzo, que en general se asumieron con escepticismo por parte de la población.

Comenzamos con esto, porque cuando discutimos los posibles temas de esta serie de columnas, uno de los aspectos que sobresalió fue cómo las órdenes estrictas de quedarse en casa ponían en discusión los derechos y las libertades individuales. Además, nos preguntamos sobre la implementación del toque de queda en Puerto Rico y República Dominicana. En ambos casos implicó arrestos que afectaron mayoritariamente a poblaciones vulnerables y a "trabajadores esenciales" regresando de sus trabajos. Asimismo, en República Dominicana se reportaron casos de encarcelación de personas en celdas superpobladas, teniendo un efecto contraproducente al distanciamiento físico. Aunque estos arrestos disminuyeron, la pregunta de cómo implementar efectivamente el toque de queda ha permanecido ya que se ha vuelto evidente que la pandemia no está por terminar y que los ajustes necesarios para enfrentarla deben ser a largo plazo. No obstante, las medidas que los estados están tomando no proyectan soluciones más allá del corto plazo--usar mascarillas, recomendar lavado de manos--mientras que no delinean protocolos para el inicio del año escolar, lo que todavía está generando discusión en Puerto Rico a días de su comienzo.

En el caso de Puerto Rico la situación colonial ha agravado las posibles medidas de control locales, específicamente el turismo en las pasadas semanas. Varios medios reseñaron aerolíneas con vuelos disponibles desde $11 saliendo de Nueva York a San Juan y cómo los turistas no utilizaban mascarillas y disfrutaban de sus vacaciones normalmente, sin medidas preventivas tomadas por parte del gobierno de la isla. Esto ha sido particularmente frustrante por dos aspectos. Uno, pone en evidencia lo grotesco del capitalismo colonial que explota el turismo en la isla aún en plena pandemia. Segundo, porque exacerba el agotamiento de la población local, que ha estado bajo órdenes de estar en casa, con toque de queda desde mitad de marzo, donde muchos han perdido el empleo y han venido manejando situaciones de crisis económica y de hambre. La reapertura al turismo ha sido precipitada, y el gobierno local no tiene siquiera jurisdicción de cerrar el aeropuerto para controlar el flujo de turistas a nivel local. Por su parte, República Dominicana enfrenta una situación similar donde la reapertura al turismo se ha caracterizado por un aumento significativo de casos a nivel local.

A cinco meses de la declaración de la pandemia, la crisis de salud pública y económica que ha generado en Estados Unidos y Puerto Rico es profunda y está lejos de terminar. La respuesta irresponsable y errática del gobierno a nivel federal para implementar medidas uniformes que protejan al país ha tenido repercusiones mucho más significativas en Puerto Rico en la medida en que el flujo de turistas no ha disminuído, poniendo en evidencia cómo las libertades individuales se han favorecido sobre el bienestar común y esto, junto con la pobre respuesta del gobierno ha tenido efectos nefastos, agravados por la situación colonial.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

English

Pandemic Fatigue and Personal Freedoms During the Pandemic

[This is the fourth column of the series "En los tiempos de la pandemia: manejo, respuestas y alternativas a la crisis en Puerto Rico, República Dominicana y las diásporas."]

When the World Health Organization declared COVID-19 a pandemic in March 2020, one of the central discussions was how to "flatten" the contagion curve. To deal with the public health crisis that hospitals faced due to the number of patients requiring intensive care and the shortage of protective equipment, the local governments of states such as New York and California, both epicenters in those first months, established strict "Stay at Home" orders as well as the closing of non-essential economic activities. Initially, the projection of these orders was weeks. However, the decline in new cases in both states, although they managed to bring the community spread under control, is again being threatened by new virus epicenters in states such as Texas and Florida, where precautionary measures were not implemented in time, or not long enough to mitigate the virus spread. In places like Puerto Rico and the Dominican Republic, preventive curfews were established since the middle of March, which were taken with skepticism by the local population.

We start with this, because when we discussed the possible themes in this series of columns, one of the aspects that stood out was how the strict stay-at-home orders put individual rights and freedoms into question. In addition, we were concerned about the implementation of the curfew in Puerto Rico and the Dominican Republic. In both cases, it involved arrests that mainly affected vulnerable populations and "essential workers" returning from their jobs. Likewise, in the Dominican Republic cases of incarceration of people in overcrowded cells were reported, having a counterproductive effect on physical distancing. Although these arrests decreased, the question of how to effectively implement the curfew has remained as it has become clear that the pandemic is not over and that the adjustments necessary to deal with it must be long-term. However, the measures that the states are taking do not project solutions beyond the short term - wearing masks, recommending hand washing - while they do not outline protocols for the beginning of the school year, which is still generating discussion in Puerto Rico, days away from its beginning.

In the case of Puerto Rico, the colonial situation has aggravated possible local control measures, specifically tourism, in recent weeks. Several media outlets have reported many airlines that have flights available from $ 11 leaving from New York to San Juan and how tourists did not use masks and enjoyed their vacations normally, without preventive measures taken by the island's government. This has been particularly frustrating in two ways. First, it highlights the grotesqueness of colonial capitalism that exploits tourism on the island even in the midst of a pandemic. Second, because it exacerbates the pandemic fatigue of the local population, which has been under stay-at-home orders and with a curfew since mid-March, where many have lost their jobs and have been dealing with situations of economic crisis and hunger. The reopening to tourism has been precipitous, and the local government does not even have jurisdiction to close the airport to control the flow of tourists locally. For its part, the Dominican Republic faces a similar situation where the reopening to tourism has been characterized by a significant increase in cases at the local level.

Five months after the "start" of the pandemic, the public health and economic crisis that it has generated in the United States and Puerto Rico is profound and far from over. The irresponsible and erratic response of the government at the federal level to implement uniform measures to protect the country has had much more significant repercussions in Puerto Rico to the extent that the flow of tourists has not decreased, highlighting how individual freedoms have been favored on the common welfare and this, together with the poor response of the government, has had disastrous effects, aggravated by the colonial situation.

NEW PAPIAMENTO SUB-EDITOR

Introducing Mandy Laclé as the new Papiamento sub-editor

Mandy J.J. Laclé is an Aruban woman, and an alumnus of the University of Aruba's Organization, Governance and Management program. Mandy is currently working towards receiving her master's degree in Sociology specializing in social inequalities at the Erasmus University Rotterdam. As a first-generation member of her family to pursue higher education, Mandy's research interests mainly focus on issues of social justice. Some of her writing features topics such as generational poverty, the legacy left behind of Dutch colonialism, and machismo. Mandy has also participated in several panel discussions alongside Dutch scholars bringing her own raw insight into issues of oppression. As a relatively young academic, Mandy hopes to use her work as a means to continue shining a light on the way oppression and inequality, especially on Aruba, may go unnoticed.

MESSAGE FROM THE V.I. SUB-EDITOR

Virgin Islander

Whirlwinds of Emancipation & Mosiah/Black August

In our Virgin Islands Caribbean Americas, especially among former British colonies, August marks the time for annual "recognition, justice and development" in honor of Emancipation Day. As the 6th year of the UN designated International Decade for People of African Descent continues beyond global physical distancing protocols, August is annually shared with commemorations, observances and celebrations honoring Rev. Dr. Edward Wilmot Blyden Day (3rd—VI); National Women's Day (9th—South Africa/Azania); Pan African Women's Day (9th—US/AAWRU); International Day for World's Indigenous People (9th—UN); International Youth Day (12th—UN); Black Liberation Flag Day (13th); Marcus Mosiah Garvey Day (17th—Jamaica); Toussaint L'Ouverture A'yiti Rebellion Day (21st—Haiti); Nat Turner Rebellion Remembrance Day (21st-22nd—US); International Day for the Remembrance of the Slave Trade and Its Abolition (23rd—UNESCO); Dr. W. E. B. DuBois Ascension Day (27th—US/Ghana); African Enslavement Abolition Act (28th –UK); Black August/Mosiah Month (US/Global); African Independence Day (31st—UNIA-ACL); (Kahina:2017) and many other historic heritage achievements, actions and events worthy of recognition and respectful acknowledgement.

"There is a talent entrusted to you. It is your duty to call into action the highest forms of your being. It does not matter what your calling may be – whether it be what men call menial or what the world calls honorable – whether it be to speak in the halls of Congress or to sweep out those halls – whether it be to wait upon others or to be waited on— it is the manner of using your faculties that will determine the result- that will determine your true influence in this world and your status in the world to come. Everyone should do his part to advance humanity. Each should exert himself to be a helper in progress. Whatever your condition, you do occupy some room in the world; what are you doing to make return for the room you occupy? There are so many of our people who fail to realize their responsibility, who fail to hear the inspiring call of the past and the prophetic call of the future." (Blyden:1908)

Rev. Dr. Blyden, respectfully regarded as the grandfather of PanAfricanism, remains highly respected as an international statesman, diplomat, educator, linguist, clergyman and more, born on August 3rd, 1832 to free Ibo parents of Nigeria in St. Thomas, Danish West Indies now known as Virgin Islands of the United States (VI-US), and is respectfully recognized as the grandfather of PanAfricanism and African Emancipation.

Chenzira Davis Kahina

The whirlwinds of AfRaKan Black liberation, revolution, unification, spirited harmony and social governance have been historically and culturally expressed in the organizing and civilization building works of Rev. Dr. Blyden who influenced St. Croix native son Hubert Harrison known as "Black Socrates" who worked with and influenced Marcus Mosiah Garvey, founder of the Universal Negro Improvement Association African Communities League. VI-US revolutionaries and linkages to Mosiah/Black August are many that

maintain resistance against systemic racism, terrorism, genocide and violence against AfRaKan Black liberators, freedomfighters and voiceless ones. In 2020, VI scholars and grassroots organizers working with global virtual events: Pan African Women's Day themed "*Resisting and Healing Against the Culture of Violence Against Women and Girls*" organized by Duafe Sisters Circle with RAW/ AAWRU (8th) #AfRaKanWomenLead; *Conferencia Internacional Afrocolombia on Genocide, Peace and Black Self-Determination* organized by Malcolm Garvey University (20th); UNIA Government Virtual Conference themed "*Commemorating The Centennial and Moving Forward for the Next 100 Years*" organized by UNIA-ACL RC (20th-23rd); alongside many other events grounded in resistance and revolutionary actions that support and organize for AfRaKan Black liberation, freedom, justice, prosperity and healing.

Español

En nuestras Islas Vírgenes del Caribe Americano, especialmente entre las antiguas colonias británicas, agosto marca el momento del "reconocimiento, la justicia y el desarrollo" anual en honor al Día de la Emancipación. A medida que el sexto año del Decenio Internacional para los Afrodescendientes designado por la ONU continúa más allá de los protocolos globales de distanciamiento físico, agosto se comparte anualmente con conmemoraciones, celebraciones y celebraciones en honor al Día del Rev. Dr. Edward Wilmot Blyden (3º-VI); Día Nacional de la Mujer (9º: Sudáfrica / Azania); Día Panafricano de la Mujer (9º: EE.UU. / AAWRU); Día Internacional de las Poblaciones Indígenas del Mundo (noveno - ONU); Día Internacional de la Juventud (12º - ONU); Día de la Bandera de la Liberación Negra (13); Día de Marcus Mosiah Garvey (17: Jamaica); Día de la rebelión de Toussaint L'Ouverture A'yiti (21: Haití); Día del Recuerdo de la Rebelión de Nat Turner (21-22: EE. UU.); Día Internacional en Recuerdo de la Trata de Esclavos y su Abolición (23 - UNESCO); Día de la Ascensión del Dr. W. E. B. DuBois (27 — Estados Unidos / Ghana); Ley de abolición de la esclavitud africana (28º-Reino Unido); Agosto Negro / Mes de Mosíah (EE. UU. / Global); Día de la Independencia Africana (31 - UNIA-ACL); (Kahina: 2017) y muchos otros logros, acciones y eventos del patrimonio histórico dignos de reconocimiento y reconocimiento respetuoso.

"Se te ha confiado un talento. Es tu deber poner en acción las formas más elevadas de tu ser. No importa cuál sea su vocación, ya sea lo que los hombres llaman serviles o lo que el mundo llama honorable, ya sea para hablar en los pasillos del Congreso o para barrer esos pasillos, ya sea para atender a otros o para que te esperen — es la manera de usar tus facultades lo que determinará el resultado— lo que determinará tu verdadera influencia en este mundo y tu estatus en el mundo venidero. Todos deben hacer su parte para promover la humanidad. Cada uno debe esforzarse por ayudar en el progreso. Cualquiera que sea su condición, ocupa un lugar en el mundo; ¿Qué estás haciendo para volver por la habitación que ocupas? Hay muchas personas que no se dan cuenta de su responsabilidad, que no escuchan el llamado inspirador del pasado y el llamado profético del futuro ". (Blyden: 1908) El Reverendo Dr. Blyden, respetuosamente considerado como el abuelo del panafricanismo, sigue siendo muy respetado como estadista, diplomático, educador, lingüista, clérigo y más internacionales, nacido el 3 de agosto de 1832 de padres Ibo libres de Nigeria en St. Thomas, Indias Occidentales Danesas ahora conocidas como Islas Vírgenes de los Estados Unidos (VI-US), y es respetuosamente reconocido como el abuelo del panafricanismo y la emancipación africana.

Los torbellinos de la liberación, la revolución, la unificación, la armonía enérgica y el gobierno social de AfRaKan Black se han expresado histórica y culturalmente en las obras de organización y

construcción de civilización del Rev. Dr. Blyden, quien influyó en el hijo nativo de St. Croix, Hubert Harrison, conocido como "Black Socrates". quien trabajó con Marcus Mosiah Garvey e influyó en él, fundador de la Liga de Comunidades Africanas de la Asociación Universal para el Mejoramiento de los Negros. Los revolucionarios de VI-Estados Unidos y sus vínculos con Mosiah / Black August son muchos que mantienen la resistencia contra el racismo sistémico, el terrorismo, el genocidio y la violencia contra los liberadores negros AfRaKan, los luchadores por la libertad y los que no tienen voz. En 2020, académicos de VI y organizadores de base que trabajan con eventos virtuales globales: Día Panafricano de la Mujer con el tema "Resistir y curar la cultura de la violencia contra las mujeres y las niñas" organizado por Duafe Sisters Circle con RAW / AAWRU (8 °) #AfRaKanWomenLead; Conferencia Internacional Afrocolombia sobre Genocidio, Paz y Autodeterminación Negra organizada por la Universidad Malcolm Garvey (20); Conferencia Virtual de Gobierno de UNIA con el tema "Conmemorando el Centenario y Avanzando hacia los Próximos 100 Años" organizada por UNIA-ACL RC (20-23); junto con muchos otros eventos basados en la resistencia y acciones revolucionarias que apoyan y organizan para la liberación, libertad, justicia, prosperidad y sanación de AfRaKan Black.

Français

Dans nos îles Vierges américaines des Caraïbes, en particulier parmi les anciennes colonies britanniques, le mois d'août marque le moment de la «reconnaissance, justice et développement» annuelle en l'honneur de la Journée de l'émancipation. Alors que la 6e année de la Décennie internationale des personnes d'ascendance africaine, désignée par l'ONU, se poursuit au-delà des protocoles mondiaux de distanciation physique, le mois d'août est annuellement partagé avec des commémorations, des célébrations et des célébrations honorant le Révérend Dr. Edward Wilmot Blyden Day (3e-VI); Journée nationale de la femme (9e - Afrique du Sud / Azania); Journée panafricaine de la femme (9e - États-Unis / AAWRU); Journée internationale des peuples autochtones du monde (9e - ONU); Journée internationale de la jeunesse (12e - ONU); Jour du drapeau noir de la libération (13e); Marcus Mosiah Garvey Day (17e — Jamaïque); Journée de la rébellion de Toussaint L'Ouverture A'yiti (21e - Haïti); Le jour du souvenir de la rébellion de Nat Turner (21-22 — États-Unis); Journée internationale du souvenir de la traite des esclaves et de son abolition (23e - UNESCO); Dr W. E. B. DuBois Ascension Day (27e - États-Unis / Ghana); Loi sur l'abolition de l'esclavage en Afrique (28e - Royaume-Uni); Mois d'août noir / Mosiah (États-Unis / Monde); Fête de l'Indépendance Africaine (31ème — UNIA-ACL); (Kahina: 2017) et de nombreuses autres réalisations, actions et événements patrimoniaux historiques dignes de reconnaissance et de reconnaissance respectueuse.

«Il y a un talent qui vous est confié. Il est de votre devoir de mettre en action les formes les plus élevées de votre être. Peu importe votre vocation - que ce soit ce que les hommes appellent subalterne ou ce que le monde appelle honorable - que ce soit pour parler dans les salles du Congrès ou pour balayer ces salles - que ce soit pour attendre les autres ou pour attendez - c'est la manière d'utiliser vos facultés qui déterminera le résultat - qui déterminera votre véritable influence dans ce monde et votre statut dans le monde à venir. Chacun devrait faire sa part pour faire progresser l'humanité. Chacun doit s'efforcer d'être une aide en cours. Quelle que soit votre condition, vous occupez une place dans le monde; que faites-vous pour revenir dans la chambre que vous occupez? Il y a tellement de nos gens qui ne réalisent pas leur responsabilité, qui n'entendent pas l'appel inspirant du passé et l'appel prophétique de l'avenir. (Blyden: 1908) Le Rev. St. Thomas, Antilles danoises maintenant connues sous le nom d'îles vierges des États-Unis (VI-US), et est respectueusement reconnue comme le grand-père du panafricanisme et de l'émancipation africaine.

Les tourbillons de la libération, de la révolution, de l'unification, de l'harmonie animée et de la gouvernance sociale d'AfRaKan Black ont été historiquement et culturellement exprimés dans les travaux d'organisation et de construction de la civilisation du révérend Dr. Blyden qui a influencé le fils originaire de Sainte-Croix, Hubert Harrison, connu sous le nom de «Black Socrates». qui a travaillé avec et influencé Marcus Mosiah Garvey, fondateur de l'Universal Negro Improvement Association African Communities League. Les révolutionnaires VI-US et les liens avec Mosiah / Black August sont nombreux à maintenir la résistance contre le racisme systémique, le terrorisme, le génocide et la violence contre les libérateurs noirs AfRaKan, les combattants de la liberté et les sans voix. En 2020, des universitaires et des organisateurs de base de VI travaillant avec des événements virtuels mondiaux: Journée panafricaine de la femme sur le thème «Résister et guérir contre la culture de la violence contre les femmes et les filles» organisé par Duafe Sisters Circle avec RAW / AAWRU (8e) #AfRaKanWomenLead; Conferencia Internacional Afrocolombia sur le génocide, la paix et l'autodétermination des Noirs organisée par l'Université Malcolm Garvey (20e); Conférence virtuelle gouvernementale d'UNIA sur le thème «Commémorer le centenaire et aller de l'avant pour les 100 prochaines années» organisée par UNIA-ACL RC (20-23); aux côtés de nombreux autres événements fondés sur la résistance et les actions révolutionnaires qui soutiennent et organisent la libération, la liberté, la justice, la prospérité et la guérison des Noirs AfRaKan.

GRADUATE STUDENT CORNER

Keisha Wiel

Managing Through a Pandemic: The Life of a Graduate Student

It's August. In the academic world, this means that universities will be starting classes again. Unfortunately, we are still in a pandemic, so this means that many universities have been grappling with whether to open campus fully, do a mixture of online and in-person class, or go completely online. Most schools have already sent out their emails and announcements about how the universities are preparing to reopen. I think that maybe, for the first time ever, universities around the world have had a common problem of figuring out what is best for the university as for the students. Should universities open for in-person classes? What would precautions look like on campus where students are constantly mingling at any given time? What about graduate students who have to or need to be on campus to work on their research? Especially since many have not had the chance to go back to their labs and/or offices since March?

Luckily this semester, I do not have to worry about being on campus, teaching, or even interacting with students face to face. But as I hear stories from friends and colleagues, I just realize the complexity of how big the situation is. Various universities are responding in different ways. For instance, I know universities like Johns Hopkins are going completely remote in the Fall while universities like mine, are having in person classes as well as online classes. To be honest, it pretty much looks like any other semester; a mix between in-person, online, and a combination of the two. Class sizes and times seem to be the same as well. One colleague explained to me that if she took a class in-person, she would have to teach the usual Monday/Wednesday/Friday schedule with 50 students. The only major difference would be that the class would be held in a large auditorium where students would be able to spread out.

So how are you all managing this pandemic? And what are your plans and/or precautions for the Fall? For me, I had to postpone my research so hopefully, it will start up again. But what does research look like in a pandemic? So far, I have mainly gone to online sources such as the digital archives and Facebook (yes, social media can be a research site) to conduct my research. But what about those of you have to be in a lab? Or need to literally be in space where people are present for your research? How are you managing to get through all of that? What about those of you who are teaching? What are your plans for yourself and your students? Are many of you planning to teach in person? Hopefully you all are staying safe.

Español

Manejo de una pandemia: la vida de un estudiante de posgrado

Es agosto. En el mundo académico, esto significa que las universidades volverán a comenzar las clases. Desafortunadamente, todavía estamos en una pandemia, por lo que esto significa que muchas universidades han estado lidiando con la posibilidad de abrir el campus por completo, hacer una combinación de clases en línea y en persona o conectarse completamente en línea. La mayoría de las escuelas ya han enviado sus correos electrónicos y anuncios sobre cómo las universidades se están preparando para reabrir. Creo que tal vez, por primera vez, las universidades de todo el mundo han tenido el problema común de averiguar qué es lo mejor para la universidad y para los estudiantes. ¿Deberían las universidades abrir para clases presenciales? ¿Cómo serían las precauciones en el campus donde los estudiantes se mezclan constantemente en un momento dado? ¿Qué pasa con los estudiantes graduados que tienen o necesitan estar en el campus para trabajar en su investigación? ¿Especialmente porque muchos no han tenido la oportunidad de volver a sus laboratorios y / u oficinas desde marzo?

Afortunadamente este semestre, no tengo que preocuparme por estar en el campus, enseñar o incluso interactuar con los estudiantes cara a cara. Pero cuando escucho historias de amigos y colegas, me doy cuenta de la complejidad de lo grande que es la situación. Varias universidades están respondiendo de diferentes formas. Por ejemplo, sé que universidades como Johns Hopkins se volverán completamente remotas en el otoño, mientras que universidades como la mía tendrán clases en persona y en línea. Para ser honesto, se parece mucho a cualquier otro semestre; una mezcla entre en persona, en línea y una combinación de los dos. El tamaño y el horario de las clases también parecen ser los mismos. Un colega me explicó que si tomaba una clase en persona, tendría que enseñar el horario habitual de lunes / miércoles / viernes con 50 estudiantes. La única diferencia importante sería que la clase se llevaría a cabo en un gran auditorio donde los estudiantes podrían esparcirse.

Entonces, ¿cómo están manejando todos esta pandemia? ¿Y cuáles son sus planes y / o precauciones para el otoño? Para mí, tuve que posponer mi investigación, así que, con suerte, comenzará de nuevo. Pero, ¿cómo se ve la investigación en una pandemia? Hasta ahora, he recurrido principalmente a fuentes en línea como los archivos digitales y Facebook (sí, las redes sociales pueden ser un sitio de investigación) para realizar mi investigación. Pero, ¿qué pasa con aquellos de ustedes que tienen que estar en un laboratorio? ¿O necesita estar literalmente en el espacio donde hay personas presentes para su investigación? ¿Cómo te las arreglas para superar todo eso? ¿Qué pasa con aquellos de ustedes que están enseñando? ¿Cuáles son sus planes para usted y sus estudiantes? ¿Muchos de ustedes planean enseñar en persona? Ojalá todos estén a salvo.

Français

Gérer en cas de pandémie: la vie d'un étudiant diplômé

Nous sommes en août. Dans le monde académique, cela signifie que les universités recommenceront leurs cours. Malheureusement, nous sommes toujours dans une pandémie, ce qui signifie que de nombreuses universités se sont demandé s'il fallait ouvrir complètement le campus, faire un mélange de cours en ligne et en personne, ou passer complètement en ligne. La plupart des écoles ont déjà envoyé leurs courriels et leurs annonces sur la façon dont les universités se préparent à rouvrir. Je pense que peut-être, pour la toute première fois, les universités du monde entier ont eu un problème commun de déterminer ce qui est le mieux pour l'université comme pour les étudiants. Les universités devraient-elles ouvrir des cours en personne? À quoi ressembleraient les précautions sur le campus où les étudiants se mélangent constamment à un moment donné? Qu'en est-il des étudiants diplômés qui doivent ou doivent être sur le campus pour travailler sur leurs recherches? D'autant que beaucoup n'ont pas eu la chance de retourner dans leurs laboratoires et / ou bureaux depuis mars?

Heureusement, ce semestre, je n'ai pas à m'inquiéter d'être sur le campus, d'enseigner ou même d'interagir avec les étudiants en face à face. Mais en entendant les histoires d'amis et de collègues, je me rends compte de la complexité de l'ampleur de la situation. Diverses universités réagissent de différentes manières. Par exemple, je sais que des universités comme Johns Hopkins seront complètement éloignées à l'automne, tandis que des universités comme la mienne ont des cours en personne ainsi que des cours en ligne. Pour être honnête, cela ressemble à peu près à n'importe quel autre semestre; un mélange entre en personne, en ligne et une combinaison des deux. La taille et les horaires des classes semblent également être les mêmes. Une collègue m'a expliqué que si elle suivait un cours en personne, elle devrait enseigner l'horaire habituel du lundi / mercredi / vendredi avec 50 élèves. La seule différence majeure serait que la classe se tiendrait dans un grand auditorium où les étudiants pourraient se disperser.

Alors, comment gérez-vous tous cette pandémie? Et quels sont vos plans et / ou précautions pour l'automne? Pour moi, j'ai dû reporter mes recherches alors j'espère qu'elles redémarreront. Mais à quoi ressemble la recherche en cas de pandémie? Jusqu'à présent, je me suis principalement tourné vers des sources en ligne telles que les archives numériques et Facebook (oui, les médias sociaux peuvent être un site de recherche) pour mener mes recherches. Mais qu'en est-il de ceux d'entre vous qui doivent être dans un laboratoire? Ou avez-vous besoin d'être littéralement dans un espace où les gens sont présents pour vos recherches? Comment réussissez-vous à surmonter tout cela? Et ceux d'entre vous qui enseignent? Quels sont vos projets pour vous et vos élèves? Êtes-vous nombreux à avoir l'intention d'enseigner en personne? J'espère que vous restez tous en sécurité.

CSA MEMBER HIGHLIGHT

Dion Parson is an educator, composer, and a Grammy-award-winning drummer. A native son of the isles of St. Thomas in the Virgin Islands of the United States (VI-US), Parson's musical foundation ranges from classical, reggae, calypso, jazz, African, and pop music. As a youth, Parson was awarded a grant from the Virgin Islands Council on the Arts to study at Interlochen Music Academy in Michigan and was later selected to represent the Virgin Islands as a drummer in the McDonald's All-American High School Band. Parson attended Rutgers University in New Brunswick, New Jersey where he studied percussion with Keith Copeland and William Moersch along with master drummer Michael Carvin. He received a Bachelor's in Music Education and his Master's in Jazz Performance from Rutgers University. He continues private studies in percussion, Caribbean culture and education philosophy.

Parson moved to New York in 1990, where he quickly became part of the jazz scene, playing with a wide variety of artists, including such greats as Milt Jackson, Monty Alexander, Ernest Ranglin, Jon Faddis, Steve Turre, Geri Allen, Lee Konitz, Ray anderson, Dianne Reeves, Wycliffe Gordon, Baba Olatunji and Cyrus Chestnut. Parson has performed globally in Asia, Europe, Canada, the West Indies, Africa, and the Middle East. He has also recorded over 80 albums/CD's for several major labels, including Columbia, Sony, Gramavision, Arabesque, Blue Note, High Five, Verve, Enja, Koch Records, and Concord Records. His first recording as a leader, *21st Century,* was recorded in 1998 on Tahmun Records with co-leader Ron Blake, and in 2001, he recorded his first solo effort *People Music*.

In 1998, together with Blake, Parson founded **21st Century Band**, a Caribbean-jazz band featuring the rich musical traditions of jazz fused with the rhythms of his native US Virgin Islands. Under Parson's leadership, 21st Century Band is paving the way for **Caribbean Jazz**, releasing three live recordings at the prestigious Dizzy's Club at Jazz at Lincoln Center in 2010, 2012 and 2019 with special guests like Terell Stafford and Marcus Printup. In June 2016, as an homage to their musical cultural heritage, they released the studio CD ***St. Thomas***. In addition to his established presence on the jazz scene, Parson has also performed on Broadway with the musical *Color Purple*.

As an educator, scholar and master musician, Parson has taught at several educational facilities, including Rutgers University, Harlem School of the Arts (NY), New Jersey Performing Arts Center (NJPAC) Jazz for Teens program, Stevens Institute of Technology: Hoboken, New Jersey, USA, the Conservatory of Amsterdam, and others.

Always passionate in giving back to his community, in 2009 Parson founded the program "Mentoring Through the Arts of Music", under the auspices of United Jazz Foundation, of which he is President. **United Jazz Foundation** (UJF) is a not-for-profit organization that seeks to identify, educate, and mentor students who aspire to begin a career in music. He is developing **program curriculum** (Pre-K through High School) which consists of activities and experiences through **music** with the intent to insure developmental changes in children within their **cultural context** as well as to create a safe environment in which the children of the US Virgin Islands and the Caribbean can experience and learn about their own local heritage, as well as aspects of life outside of their community. He hopes to inspire them to blossom and become more confident as they focus on the learning process and achieving their dreams through music.

This summer (2020), Parson was able to create a successful summer program **"Caribbean Music Institute"**, under his United Jazz Foundation. This summer camp is being taught by the members of his 21st Century band via an online virtual platform. It teaches students the fundamentals in music theory, jazz improvisation, music notation and performance through live/virtual recordings sessions.

In 2019, Parson was appointed as the **Chair of the Communication, Art, Theatre, Music and Dance Department of the University of the Virgin Islands**.

CSA MEMBER HIGHLIGHT cont'd

PUBLICATION/ RECORDING PRODUCTIONS:

Produced Six (6) CD's as a Leader

- 21st Century
- People Music
- Live at Dizzy's Club Coca Cola Vol. I
- Live at Dizzy's Club Coca cola Vol. II
- St. Thomas
- Live at Dizzy's Club Vol. III

DION HAS RECORDED OVER 80 Cd's

ACHIEVEMENTS:

- Rotary International Paul Harris Fellow July 2017
- U. S. Virgin Islands Cultural Ambassador - 2014
- Artist In Residence - University of the Virgin Islands - 2012 to 2016
- Director of Music - University of the Virgin Islands 2017
- Chair of Communication, Art, Theatre, Music and Dance - University of the Virgin Islands 2018 to Present
- President of United Jazz Foundation - 2009 to Present
- Grammy Award Winner - 1997

ENDORSEMENTS:

- Ludwig Drums
- Dream Cymbals and Gongs
- Regal Tip Drum Sticks
- Reunion Blues Cymbal Bag and Stick Bags

For additional information visit:

- Website: http://www.dionparson.com/
- EPK: https://unitedjazz.box.com/s/el5uu60b08iz360ngyw65pj1dtu6deij
- YouTube Channel: https://www.youtube.com/channel/UCSaFoKXtHpd4o5LLItP_PmA
- Facebook: https://www.facebook.com/Dion-Parson-123629000999236/
- Dion Parson & 21st Century Band: https://www.facebook.com/Dion-Parson-21st-Century-Band-152222632248/
- United Jazz Foundation: https://www.facebook.com/UnitedJazzFoundation/
- Instagram: https://www.instagram.com/DionParson/

Call for Essays

"Conceptualizing the Caribbean from Juan Bosch and Eric Williams: 50 Years after 'From Christopher Columbus to Fidel Castro'".

Sponsored by: CLACSO's Greater Caribbean Workgroup ("Crisis, Responses, and Alternatives in the Greater Caribbean" Workgroup) and Dominican Republic's Juan Bosch Foundation.

Deadline of the call: November 16, 2020

From Christopher Columbus to Fidel Castro was the title with which the prominent Caribbean intellectuals, Juan Bosch and Eric Williams, baptized their respective history of the Caribbean. Although Bosch's book was originally conceived to be titled «The Caribbean, Imperial Border», both works were published in 1970 and titled in almost the same way: «From Christopher Columbus to Fidel Castro: The Caribbean, Imperial Border» and «From Columbus to Castro: The History of the Caribbean 1492-1969 ".

Juan Bosch and Eric Williams share in addition to the intellectual height, the political vocation. Both were anti-colonial writers and politicians. Bosch was the first president-elect in a democracy after the Trujillo tyranny in the Dominican Republic. In September 1963, he was overthrown with a coup d'etat that gave rise to the Revolution and the United States invasion of 1965. Bosch remained active in the fight for a government of democratic, popular and emancipatory reforms for his country.

Eric Williams served as the Prime Minister of Trinidad and Tobago between 1962 and 1981. He was the first to hold this responsibility after the country's declaration of independence in 1962. Williams had previously founded the People's National Movement (PNM) which promoted definitively the claim for the independence of the former British colony. Already in 1944 he had published the important work "Capitalism and Slavery", a formidable work to understand the history of colonial exploitation of the Caribbean and upon which the «prosperity» of European capitalism was built.

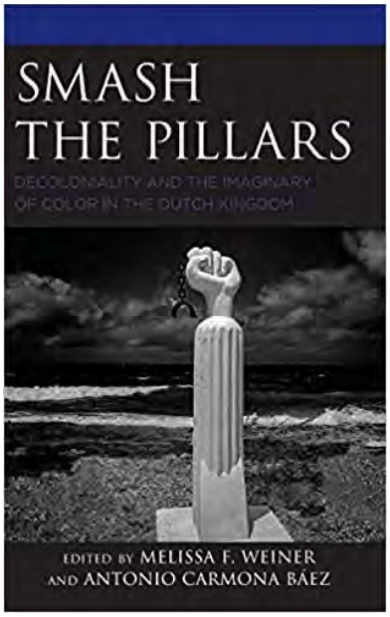
Bosch's work was a watershed in the study of the Caribbean and in self-recognition of the historical role of colonies as frontiers within the empires of modernity – Spain, France, Holland, United States, United Kingdom. Williams' work offers a historical study of the Anglophone Caribbean islands from the situation of the plantation economy and the relationships between slavery and abolition, anti-colonial movements and hegemonic colonial centers.

Both works, that of Bosch and that of Williams, are fundamental to understanding the Greater Caribbean: its history, its particularities and its conflicts. At the same time, by tracing the paths that both books have traveled over five decades, the persistence of regional fragmentation is clear to us. While Bosch's book has been confined to the Spanish language world and has become a classic in these latitudes, Williams' text is an obligatory reference in the anglophone and francophone space.

For these reasons, the CLACSO through the Crisis, Responses and Alternatives Working Group in the Greater Caribbean, together with the Juan Bosch Foundation of the Dominican Republic, are organizing this Call for Essays «Conceptualizing the Caribbean from Juan Bosch and Eric Williams: 50 years from Christopher Columbus to Fidel Castro", in order to promote reflection and a critical view of these works of historical significance for the Caribbean, Latin America and the countries and territories of the Global South.

For details visit: https://www.clacso.org/conceptualizing-the-caribbean-from-juan-bosch-and-eric-williams-50-years-from-christopher-columbus-to-fidel-castro/

NEW BOOK



Smash the Pillars: Decoloniality and the Imaginary of Color in the Dutch Kingdom

Edited by Melissa Weiner and Antonio Carmona Báez
Lexington Books, 2018.
ISBN 978-14985-5427-5
Paperback

First published in 2018, the paperback version of the ground-breaking compilation of essays, testimonies and articles concerning the space and episteme of scholars and activists of colour within the Dutch Kingdom is now available. Edited by race scholar and professor of sociology at The College of the Holy Cross Melissa Weiner, and political economist and president of the University of St. Martin Antonio Carmona Báez, this timely publication coincides with a "decolonial crisis" which exposes the contradictions of what for decades has been considered a tolerant, non-racial and democratic socio-political and economic order.

Smash the Pillars builds on the efforts of the contributing authors to decolonise Dutch history and memory as they resist (epistemological) violence imposed by the state, its institutions and dominant narratives. It is essentially an African, Caribbean and diasporic analysis of the social organisation of the trans-Atlantic Dutch Kingdom. In its totality, the book argues that to fully decolonise Dutch society, the current social organisation in the Kingdom of the Netherlands, relying upon separate pillars for each religious/ethnic group and the exclusion of Black narratives, must be dismantled. The spaces of resistance (Part I), be they academic, artistic or activist, are found to be the breeding ground of ideas for a new order; whereas the conceptual and epistemic work (Part II) documents the potential of decolonial thought which speaks to all oppressed and excluded sectors of Eurocentric, patriarchal modernity, including Muslims and Queers.

Reading *Smash the Pillars* can help the observer comprehend why in one week, on two separate occasions in June 2020, tens of thousands of people took to the streets of urban centres in Holland, riding on the wave of Black Lives Matter following the killing of African American George Floyd. Likewise, the current political crisis disrupting Kingdom relations in the Caribbean, exasperated by climate change, the COVID-19 pandemic and antidemocratic control of public finances, can also be understood by considering the colonial character of Dutch society exposed in the edited volume. From St. Eustatius to Curaçao and St. Martin; from Amsterdam and Rotterdam to Dutch academia and television, the narratives provided in this book shake the very foundations of contemporary Dutch colonialism beyond simple juridical constellations or postmodern observations. In the words of Noah de Lissovoy of the University of Texas in Austin:

"*Smash the Pillars: Decoloniality and the Imaginary of Color in the Dutch Kingdom* enacts its political commitments in its own methodology, bringing together practiced-based contributions with theoretically oriented contributions. This juxtaposition enriches both conversations and serves as an example of how theory can be lived beyond the university, as well as how scholarship can take up an ethical and political commitment."

Contributing authors: Artwell Cain, Antonio Carmona Báez, Jessica de Abreu, Teresa María Díaz Nerio, Mitchell Esajas, Quinsy Gario, Halle Gorashi, Francio Guadeloupe, Gloria Holwerda-Williams, Guno Jones, Lianne Leonora, Teresa E. Leslie, Egbert Alejandro Martina, Kwame Nimako, Patricia Schor, Jennifer Tosch, University of Colour, Melissa Weiner and Gloria Wekker.

About Antonio Carmona Báez

Antonio Carmona Báez currently serves as the President of the University of Saint Martin (USM).

Born in New York City, Antonio Carmona Báez is a Puerto Rican political scientist specialised in International Relations and the Political Economy of Development. In 1994, he received a BA from Middlebury College, Vermont, USA where he studied International Politics and Spanish and Latin American Literature. Thereafter, he pursued his graduate degree (MA) in International Relations at the University of Amsterdam. In 2002, he earned his doctorate degree from the same university in International Relations, upon having written his dissertation *Global Trends and the Remnants of Socialism: Socio-economic and Political Restructuring in Cuba.*

NEW BOOK cont'd

At the University of Puerto Rico (UPR) in Río Piedras, Carmona Báez taught at the faculties of Social Science and the College of General Studies, where together with his colleagues developed the country's first Africana Studies programme –*Afrodescendencia en Puerto Rico y el Caribe*. While teaching Comparative Politics at Rio Piedras, he served as an OAS election observer for the 2005 general elections in the Republic of Suriname. At UPR Bayamón, he taught general social sciences and research methodology. At the University of Amsterdam, he taught at the departments of Political Science, International Development Studies and the Graduate School of Social Sciences. He has served as Communication Officer and Researcher at the Amsterdam-based Transnational Institute, a progressive think-tank dedicated to studying sustainable and democratic policy alternatives. At The Hague, he worked as a political analyst and consultant for Latin American embassies. In 2015, he coordinated the first Caribbean-wide expert meeting on drug policies, attended by diplomats, dignitaries, grassroots activists and lawmakers, in San Juan, Puerto Rico.

Antonio Carmona Báez is author of *State Resistance to Globalisation in Cuba* (Pluto, 2004), and various articles, chapters and contributions concerning political economy, public policy, the condition of labour in the Caribbean and Decolonial thought. In 2014, he co-published "Sexual Self-determination in Cuba and the Epistemic Decolonial Turn" (Sexualities), which deals with state policies in sex education, gender identity and institutional attention to sexual diversity. Currently, his research interests concern post-hurricane disaster reconstruction and public policy in Puerto Rico and the non-independent Caribbean, especially in the areas of urban development, energy and sustainable agriculture. Forthcoming publications (2018) include the English translation of Anton de Kom's *We Slaves of Suriname* (Pluto) and a peer reviewed co-edited volume entitled *Smash the Pillars: Decoloniality and the Imaginary of Colour in the Dutch Kingdom* (Lexington).

In the political sphere, Carmona Báez has been involved in labour organising and for four years has served as National Coordinator of Organisation for the Puerto Rican Association of University of Professors (APPU), by which he lead a successful campaign to guarantee health benefits for adjunct faculty in 2007. In Puerto Rico's 2016 general elections, he ran for the mayor's office of San Juan for the Working People's Party, serving as the capital city's first self-identified Black candidate.

GAME CHANGER INITIATIVE - STUDENT ACTIVISM

Cornell University Caribbean Students' Association Petitions to Cornell Administration

To University President ***Martha Pollack****, University Vice-President of Student and Campus Life* ***Ryan Lombardi****, The Members of the Office of the Dean of Students, Dean of Arts & Sciences* ***Ray Jayawardhana****, Chairof Africana Studies and Research Center* ***Olúfẹmi Táíwò****, Director of Undergraduate Studies of Africana Studies and Research Center* ***Grant Farred****, Director ofLatina/o/X Studies Program* ***Vilma Santiago-Irizarry****, Director of Undergraduate Studies of Latina/o/X Studies Program* ***María Cristina García****, Director of* ***Mario Einaudi*** *Center for International Studies* ***Rachel Beatty Riedl****,Director of Latin American Studies Program* ***Ken Roberts***

Introduction

The ongoing crisis of the socio-political climate of the United States has caused an uproar in minority communities nationwide. Numerous instances of unnecessary police brutality amongst other heinous acts of discrimination have led students to advocate for themselves, their friends, families and other counterparts. As a result, we, the Caribbean Students' Association of Cornell University, urge that those to whom these petitions and demands are addressed uphold the motto of this institution: Any Person, *Any Study*. As a small minority group on campus, we feel our culture, history, and contributions of the Caribbean people are diverse and complex within the Cornell community and beyond. The Caribbean is a dynamic region, that, by our geo-culturally based definition, includes over 40 nations. Cornell is a part state school, drawing a majority of its undergraduate students from the state of New York. It is important to note that approximately ¼ of the NY population of NY is of Caribbean descent. We1believe that this institution should be reflective of this, especially through their main purpose, academics. The Caribbean Students' Association's (CSA) members, both current and alumni, have recognized that their own personal experiences with xenophobia, discrimination, and erasure are enhanced by the lack of education that the majority of the student body has concentrated on the Caribbean. The demands of the CSA consist of the creation of a Caribbean Studies minor, the hiring of academic and advising staff members with direct academic ties to the Caribbean through their primary research, improving intersectionality in introductory courses, recognizing June as *National Caribbean-American Heritage Month* and add to the official University calendar, increasing the allocated funding for the Africana, Latina/o/X, and LATA Einaudi studies programs dedicated to Caribbean Studies, and to form an articulation agreement with the Caribbean Examination Council, which would use their standardized examination scores as credit for incoming freshmen and transfers.

Thus, we hope you will consider the information outlined below as well as our demands.

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YOUR COMMENTARY

Owen Arthur as a champion of Small States

Alicia Nicholls

The late Prof. The Rt. Hon. Owen S. Arthur (1949-2020) wore many professional hats – distinguished economist, politician, statesman, member of the British Privy Council. Prof. Arthur may best be remembered by Barbadians as our longest serving Prime Minister (1994-2008) and the architect of one of the greatest sustained periods of economic boom in the country's economic history surpassed only by the period under Prime Minister the Rt. Ex. Errol Walton Barrow. Caribbean people recall Prof. Arthur fondly as an ardent regionalist and an architect of the Caribbean Single Market & Economy (CSME). But globally, Prof. Arthur has earned his place on history's page as an indefatigable champion of Small States issues. In this brief tribute, I will discuss Prof. Arthur's contributions through his practice and leadership to the advancement of global discourse on the issues affecting Small States, such as those in the Caribbean.

The Commonwealth Secretariat defines 'small states' as "countries with a population of 1.5 million people or less or countries with a bigger population but which share many of the same characteristics". By this definition, there are 42 small States globally, of which 32 are Commonwealth States. As noted by the Commonwealth Secretariat on its dedicated page on this topic, Small States are vulnerable due to their "geographic positioning, strong dependence on trade, limited access to development finance and disproportionate impact of natural disasters and climate change."

The Commonwealth Secretariat has been a global leader on Small States issues and Prof. Arthur was an important contributor to some of that pioneering work. *Inter alia,* Prof. Arthur served as Chairman of the Commonwealth Ministerial Group on Small States and Chairman of the Global Conference on Small States. He was a contributor to an important output of the Commonwealth's work on Small States, a book entitled "Small States in the Global Economy". It is little wonder why Commonwealth Secretary General Baroness Patricia Scotland, QC., delivered such a warm and moving tribute to Prof. Arthur following the news of his passing.

Defender of Small States' sovereignty

Prof. Arthur was a staunch believer and advocate of the sovereignty of Small States. Many Barbadians and Caribbean persons may be well-aware of his defiant stance in the Ship Rider Agreement incident in which only Barbados and Jamaica had the courage to challenge several issues in the controversial one-sided agreement the then US government sought to foist on Caribbean countries. Because of this courage of conviction, Barbados and Jamaica signed more equitable and reciprocal Ship Rider Agreements with the US than those signed by many of their Caribbean neighbours.

Many also remember his battles with the Organization for Economic Cooperation and Development (OECD) which continuously blacklisted Caribbean offshore financial centres as engaging in harmful tax practices. Prof. Arthur not only challenged these assumptions but vigorously defended the right of small offshore financial centres to exist and their importance to the global financial architecture. He was also Co-chairman of the Global Forum to deal with the OECD Harmful Tax Competition Initiative.

Regionalism

Prof. Arthur was a strong believer that if Small States, such as those in the Caribbean, were to navigate increasingly turbulent global waters, they needed the life boat of regionalism. It is likely that his regional outlook was influenced by his time in Jamaica as a student and where he thereafter worked for several years post-graduation as an economist before returning to Barbados. In his conversations with me, he often spoke with pride of his years in Jamaica and had recently returned there to assist in the writing of his memoirs, in particular, the chapter on "the Jamaica years".

Prof. Arthur was equally passionate about the need to advance and consolidate the Caribbean Single Market and Economy (CSME) as a necessary tool for regional development. He advocated not just for labour mobility but for a Decent Work Programme and Agenda and contingent rights. Shortly before his passing, he was appointed as the Board Chairman of the now embattled regional airline, LIAT.

Concessional Finance for Small States

Prof. Arthur also repeatedly called for access to concessional finance for Caribbean small States, many of which no longer qualify for most forms of concessional finance due to their classification by the World Bank as either 'upper middle income' or in some cases, 'high

income' economies. In a feature address entitled 'Small States in Stormy Weather' at the Rotary World Understanding Dinner in Guyana in 2009, Prof Arthur noted with reference to the challenges facing the Caribbean in the midst of the Global Economic and Financial Crisis that "there is no doubt the Caribbean can and should benefit from having access to concessional development finance to enable it to deal with long standing effects of underdevelopment as well as the contemporary requirements to adjust".

Economic development and trade

One of the defining economic developments during his tenure as Prime Minister was his navigation of the loss of preferential market access to the European Union (EU) market for goods from Africa, Caribbean and Pacific (ACP) States and the transition towards the Caribbean's new trading relationship with the EU – the CARIFORUM -EU Economic Partnership Agreement, which was based on asymmetric reciprocity. Prof. Arthur was also a firm proponent of finding new ways of promoting economic prosperity, and harnessing the creativity of the Caribbean's peoples to do so. In the previously cited 2009 speech, he noted that "the Caribbean has never realized its developmental potential in large measure because we have never succeeded in putting the creative imagination of our people fully to work on the region's behalf. That creative imagination is the region's richest resource. It must be liberated for the Caribbean to progress".

The Caribbean and the world's loss

Even after officially retiring from political life, Prof. Arthur remained active in the development trenches to promote work on small States issues. A strong supporter of democracy and democratic government, he led the Commonwealth Observer Group to the March 2, 2020 General and Regional Elections in Guyana. He was also tasked by the Government of Barbados with leading the UNCTAD XV Global Commission in preparation for the country's hosting of the UNCTAD XV Conference in April 2021.

Mr. Arthur's passing is not just a profound loss for Barbados and the Caribbean at this precarious time in our regional development and integration movement, but for Small States and the world. At the time of his death, Prof. Arthur was in the process of writing his memoirs. It is sincerely hoped that his memoirs will be published posthumously so that his thinking on these and other issues will be available for future generations to access.

Alicia Nicholls, B.Sc., M.Sc., LL.B. is an international trade and development specialist and the founder of the Caribbean Trade Law & Development blog www.caribbeantradelaw.com.

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