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

MESSAGE FROM THE EDITOR

Academic realities - Adjusting to the new normal

We welcome September which for many is the start of a new academic year dealing with COVID 19 and the new normal of online teaching. For many university and college faculty, the adjustments have been less than palatable. Alternatively, for the student population, logging into class from the home has in several cases created a loss of a sense of community and added a level of unprecedented stress as fun spaces have become work environments.



Meagan Sylvester

As university faculty we can contribute to being part of the support system for our students. The information below lists a few suggested approaches to help our students cope with the new learning realities:

Recognising the new changes - *The sector has been forced to quickly adapt to new ways of doing things to ensure education continued across the country.*

1a: .Learning has moved from public to personal spaces

The most obvious change has been learning shifting from the classroom to the home, with technology needing to be adopted and improved to accommodate this.

1b: What does it mean for the future?

The sector needs to continue to embed technology into learning. Young people are used to being surrounded by technology and as such, they expect to see elements of this in their learning, whether that's a portal for submitting homework digitally, or group activities being carried out on tablets.

2a: A change in focus from teaching to learning

While learning remotely, there's been a big switch in focus from teaching to learning.

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MESSAGE FROM THE EDITOR cont'd

2b: What does it mean for the future?

Educational leaders need to create a learning environment which facilitates a more seamless fit into home life too and learners will feel more supported outside of the classroom; this could be extremely important for those who feel they've fell behind.

3a: Support for mental health challenges

Mental health check-ups should be a big focus. Young people across the country have been thrust into unprecedented territory, having to navigate the dynamics of a new way of learning, remote friendships, relationships at home and potentially dealing with bereavement. This is in addition to coping with a new virus that has swept the world, all whilst trying to maintain some level of normality and dealing with the normal day to day experiences that young people go through.

3b: What does it mean for the future?

Across the sector, supporting learners' mental health will be paramount. The management of stress inside and outside of the learning environment and focussing on mental health to improve learner outcomes and retention should become a priority.

Source - Adapted from :

<https://www.ncfe.org.uk/blog/adapting-to-the-new-normal-supporting-learners>

CSA Member Highlight

Dr. Nikoli Attai is this month's featured author. Nikoli Attai is a Provost's Postdoctoral Fellow in Women and Gender Studies at the University of Toronto, Canada. He is currently working on his first book manuscript titled "Queer Liberation? Interrogating Human Rights Activism and the Queer Caribbean", which interrogates the work being done by activists and non-governmental organizations in the Anglophone Caribbean and Toronto, Canada, and theorizes that current queer human rights interventions fail to adequately address the deeply complicated ways that queer people negotiate and resist homophobia, transphobia and discrimination in the region.



His research and teaching focus on transnational feminism, Black queer studies, transgender studies and transnational sexuality studies, with a particular focus on the Global South. He has taught classes on transnational sexualities and Caribbean women writers at the University of Toronto. Nikoli is currently working on several writing projects, which are scheduled for publication shortly.

Caribbean Scholarship

COVID 19 is still with us!

In this month we feature Dr. Nand Bardouille and his recent publication entitled 'The Coronavirus (COVID-19) and the Caribbean: Economic, Governance and Political Contexts'. Dr. Nand C. Bardouille heads the Diplomatic Academy of the Caribbean (DAOC), the Caribbean's premier professional development-oriented diplomatic studies training centre. Dr. Bardouille is also a concurrent faculty member in the Institute of International Relations at The University of the West Indies (The UWI), serving as Lecturer in



MESSAGE FROM THE EDITOR cont'd

Methodology and Theory of International Relations. Dr. Bardouille is a Canadian trained political economist, who holds postgraduate degrees in Political Science, Public Administration, and International Development Studies, as well as an undergraduate degree in Political Science.

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MESSAGE FROM THE VICE PRESIDENT



Eris Schoburgh

THE WORLD WE HOPE FOR...THE WORLD THAT MAY RESULT

Fellow members:
Greetings!

I share with you excerpts from an address I made at the UN75 Global Peace Inter-generational Dialogue. The Kingston leg of the Dia-

logue that was inaugurated on May 6, 2019 in Accra, Ghana under the auspices of H.E. Nana Akufo-Addo, President of Ghana, and Mrs. Graca Machel, Chair of ACCORD's Board of Trustees and Chair of Global Peace, was streamed live on Zoom and webcast on all social media platforms on September 12, 2020.

Convenors of the Kingston Dialogue were a group of youth (<25 years) that asked me to consider the question:

How can we collectively bridge the gap between the world we hope for and the world that may result if we don't better manage current trends in the world?

I thought it important to reorient young leaders in the Caribbean, towards adopting an attitude of discovery (perhaps self-) and inquiry. You decide whether I approached, or met the target:-

*The focal points of the dialogue – **the world we hope for and the world that may result** - require us to reimagine the socio-geographic space we occupy presently. For a significant number of individuals it demands foretelling a future that is atypical of current realities: realities defined by injustices of one kind or another; self-regarding leadership at all levels; and a high level of uncertainty about our very existence.*

*Further complexity arises when we examine the premises of the dialogue. First, the notion of **we** - used to denote people in general. But who are **we**? That the pronoun **we**, defines a group, does not translate necessarily into cooperation or collective action in real life. It is for this reason that I recommend Mancur Olson's book, **The Logic of Collective Action**, to young leaders to assist your deeper understanding of the nature of cooperative/collective efforts. Olson wisely points out that although persons in a group may strongly desire and benefit from a particular collective good (e.g. a world in*

*which everyone is treated equally; or something easier like a stable climate), under many circumstances they will not take individual action to achieve that collective good. In particular, they often find it in their individual best interest to act against their collective interest. Olson offers the concept of the **tragedy of the commons** as the outcome when individual interest eclipses collective interest. **Young leaders and advocates must spend some time reflecting on, and defining we.***

*Second is the idea of **the world** – an expression, which I suspect persons simply take to mean the geographic and social spaces occupied by human-civilization. Nothing is wrong with this interpretation. However **the world** has a variety of connotations; it means different things to different persons at different junctures. The oft-used phrase - in your world or mine - suggests that there is a subjective point of view to the idea of **the world** and it depends on the lenses through which it is being perceived.*

*My recommendation is that your advocacy must begin with a clear understanding that **the world you want** begins with **the vision** you have for your most personal social space - **your home**; you then need to escalate that vision to less personal, but still closely knitted space, where social and political capital is developed - **your neighbourhood**, then to your country, your region, etc. **The world you hope for requires you not merely to reimagine these socio-political milieux but to grasp the intersections among them.***

*Transforming the world – that biospheric/ecospheric conception - starts with a transformation of your thinking about the intimate, communal or relational socio-political spaces that will then produce a cascading effect on a wider socio-political sphere. **Your vision for the world** is connected to your vision for your home.*

Essentially, the next generation of leaders must comprehend the intricacies of we, and in particular, the complex nature of collective action. As a consequence, the first order of business is to establish the conditions or institutional framework that will cause individual and collective interests to be aligned towards a greater good – the world you want!

*Which brings me to the third issue **the trends** to which you refer. A trend is a general direction in which something is developing or changing. Which trends are you concerned about? Are you applying the same definition for a trend to every nation-state? In other words, are the trends identified by leaders in Europe pertinent to our situation here in the Caribbean? Trends abound! But not all trends are*

MESSAGE FROM THE VICE PRESIDENT cont'd

urgent when assessed against the priorities of your socio-geographic space or within the framework of the transformative agenda that you seek. Global trends should not be transferred blindly. Trends should be constructed on the basis of research and analysis bearing in mind the objective reality of the nation-state and its position in the global space. And even with an acknowledgement that global/international trends are critical to the transformative agenda of the domestic/national/regional sphere, there must be some level of prioritization of these trends in our management portfolios.

An understanding of one's present existence should better equip an individual to conduct prospective analysis about futures.

A concept that graduate students reading my International Public and Development Management course must interrogate throughout their study is the **risk society**, which underpins the theoretical works of German sociologist Ulrich Beck and British sociologist Anthony Giddens. Simply put a **risk society** is one in which the probability of harm or danger cannot be reduced to zero. It is the society in which the paradoxes of modernity and post-modernity are illustrated daily. In a **risk society** there is recognizably, remarkable progress and betterment in human condition enabled by science and technology: Simultaneously however, science and technology are responsible for incidences of danger and harm that have characterized our 'livity'.

The world you should hope for is one in which risk mitigation strategies are anticipatory rather than being reactive and rest on the principle of protection of the most vulnerable. The world you hope for cannot be constructed simply on the exercise of your imagination but involves coupling that imagination with consistent and deliberate actions. A few actions recommend themselves: greater use of research and analysis; deployment of foresight and strategic planning methods; infusion of ethical principles into all interactions and effective implementation.

So empirical events provide significant indicators of future trends. But bridging the gap requires more than responding to trends. **It requires young leaders to ideate...to essay your own explanation of events so that your strategies are innovative and crucially, indigenized.**

Not every problem needs to be, or can be, resolved in the context of the ideas of neoliberalism. There are other possibilities. Those possibilities reside in you...your ideas...your definition of the problem. The world I hope to experience when I return... (chuckle) ...is one in

which two fundamental principles are used to order society, at least the one I will inhabit...: (a) an assurance that **each person has a right to the most extensive basic liberty compatible with the liberty of others**, and (b) **social and economic positions are to everyone's advantage and open to all**. I owe this conviction to John Rawls. For me these principles are elemental to the attainment of Global Peace.

*I urge you to envision futures that hinge on the aforementioned principles. Hence, **visioning is critical...if Global Peace is the goal**. Rally your **we** around a vision for the world you want...won't you?*

To our Editor, I must say much appreciation for indulging me...and I'm happy that I made you laugh. "Water still more than flour!"

Stay safe everyone.

Blessings

Eris Schoburgh
Vice President CSA 2019-2021

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Mandy J.J. Laclé

Papiamento

E lucha di un estudiante cu ta e prome generacion pa atende universidad.

Ami ta e prome miembro di mi famia cu tawata tin e oportunidad pa sigui mi estudio. E termino 'estudiante universitario di primera generacion' lo referi akinan na studiantenan cu ta bin di un hogar unda

ningun di su mayornan a asisti universidad. Mi ta corda exactamente con tur mainta cu mi tata tawata hibami scol e tawata bisami con importante e ta pa studia. Nos tin un video bieu di e prome dia di basis school di mi ruman homber. Aki ta unda cu e a puntra si su 'prome dia' di scol kermen cu ta un dia so e lo mester bay scol. Den e video por scucha mi tata bise '...corda pa semper puntra. E juffrouw tey pa yudabo'.

Mi mayornan no tawata tin e oportunidad pa cada scol secundario. Circunstancianan di bida a roba nan oportunidad di hasta sikiera puntra si studia ta algo pa nan. Como mi mayornan no kier pa nos pasa trabou manera nan, nan a keda insisti riba e importancia di educacion. Despues cu mi a pasa diferente nivelnan educativo na Aruba, mi a yega universidad. Djies pa aplica so tawata dificil. Un di e rekisitonan pa aplicacion tawata pa entrega puntonan di SAT y TOEFL. E simple hecho cu mester un credit card pa paga pa e dos examen caro ney tawata un stress, paso niun hende na cas tawata tin credit card.

Aunke cu realmente mi a disfruta di mi estudio, e periodo eyan tawata uno di hopi presion den mi bida. Despues di un dia largo di les, ainda mi mester a bay traha te anochi. Mi no tawata traha djies pa mi tin extra zakgeld. Mi tawata traha paso sin esey mi famia no por yega na cumpra lo basico. Mirando cu un di mi mayornan tawata desemplea y e necesidatnan di mi rumanan chikito, mi mester a traha. Mientras cu otronan por a participa den actividadnan banda di scol y cu por a asisti otro scolnan (via programanan di 'exchange'), ami mester a traha. Durante e period unda mi mester a core stage, mi tawata traha 60 ora pa siman pa varios luna. Como cu mi no tawata tin e tempo liber pa persigi miembresia den organisacionan conoci pa organisa trabounan voluntario, charlanan y eventonan pa 'network' mi a perde hopi oportunidad pa desaroya

mi CV y carera. Aunke e docentenan tawata inspirador y compasivo, mi mester a adapta mi mes na un situacion cu ningun hende den mi famia por a prepara mi p'e. Aunke mi tawata hopi fuerte den e periodo ey, si mi sa cu mas por a wordo haci y mester wordo haci pa yuda studiantenan den mi posicion.

Afortunadamente, mi a termina graduando cu distincion. Pero tambe mi mester bisa cu e situacion cu mi tawata aden a haci mi experiencia uno innecesariamente dificil. Embes pa mi tempo como estudiante tawata uno di exploracion y descubrimiento, e tawata uno di hopi presion y lucha.

English

The struggles of being a first generation university student.

I am the first member in my family that has had the opportunity to pursue higher education. The term 'first generation university student' refers to students that come from a family where neither parents attended college or university. Now I vividly remember how every morning that my father drove me to high school how he'd drill into my head the importance of an education. There's even an old video of my little brother's first day at elementary school. Mind you that this is the same video where my brother asked if his 'first day' of school meant that he'd only have to go for one day. In this video you can hear my dad behind the camera reminding him to '...to always ask questions if you don't understand something. The teachers are there to help you.'

My parents weren't afforded the opportunity to finish high school. Life circumstances impeded their chances to even consider if higher education was an option for them. Because my parents didn't want us to struggle in the same way they did, they pushed the importance of education. After passing through the different educational levels on Aruba, I made it to university. It was a challenge to even apply. One of the requirements was the submission of SAT and TOEFL scores. Just the fact that one needs a credit card to pay for those expensive exams was stressful, because no one at home had ever had a credit card.

While I truly enjoyed my university studies, it was one of the most exhausting periods of my life. After a long day of classes, I'd still have to go work until late in the evening. It wasn't because I wanted some extra spending money, but because without work my family wouldn't be able to afford the basic necessities. Having had one parent be unemployed, and seeing the needs of my younger siblings meant I had to step up. While my peers were able to

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

participate in extracurricular activities or go on self-funded exchange programs, I was working. During the period where I had to do an internship, I ended up working 60 hour weeks for several months.

Moreover, not having the free time to pursue membership in organizations known for doing volunteer work, organizing lectures and networking events meant I missed out on a lot of career and CV building opportunities. While my lecturers were inspiring and compassionate, I still had a hard time adjusting to a situation no one in my family could prepare me for. And while I was able to show immense resilience and perseverance during those years, I do know that more can and must be done for first generation students of low income families.

Fortunately, I still ended up graduating with honors. However, I also know that the cards I was dealt made my academic journey unnecessarily difficult. Instead of my university period being one of exploration and discovery, it was one of constant juggling and hustling.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Virgin Islander **Surviving to Thrive in Autumn 2020**

As the global community continues to embrace the trials, tribulations and transformations of new world safety protocols, security compromises, and living systems in 2020, the Virgin Islands (US) navigates beyond threats of global warfare, public health challenges and terrorism to survive to thrive during these times of seasonal change. What days in September resonate surviving to thrive in our VI Caribbean Americas? The first Monday of September is designated in America as *Labor Day* since 1894 and in the Virgin Islands (US) as *West Indies Solidarity Day*

by VI law since 1964. These observances complement the successful non-violent protests and civil disobedience actions during the historic *Coal Laborers Strike* in St. Thomas in 1892. Americans and global nations solemnly memorialize *Patriot Day*, *National Day of Service and Remembrance*, and *National Day of Prayer and Remembrance for the Victims of the Terrorist Attacks of 2001* on September 11th.



This same day (9/11) is "Enkutataash"- Ethiopian New Year- ceremoniously celebrated by Ethiopian nationals, Rastafarians, and others. In September 1935 (GC)/1928 (EC)*, during a memorable speech to

the *World Women Association*, Her Royal Highness Empress Woizero Menen (wife of HIM Haile Selassie) stated: "... Regardless of the different climate they live in, women in this world are connected and have the same desire in maintaining world peace and love. Obviously, war is one of the major problems which bring disaster in the life of mankind... War is one of the major problems which bring disaster in the life of mankind. In spite of the difference of colour, race, creed and religion between women in this world, they all hate war because the fruit of war is nothing but disaster. War exterminates their beloved husbands, their brothers and their children. It destroys and eliminates their families. At this hour, and such a tragic and sad period where aggressors have planned a very heavy war upon our lives, we would like to bring this to the attention of all wom-

en throughout the world, that it is their duty to voice and express solidarity against such acts." Surviving to thrive demands global exchanges and proactive inclusivity of authentic democracy, self-determination, peace and freedom from war. *GC=Gregorian Calendar; EC=Ethiopian Calendar



Chenzira Davis Kahina

Annual September observances that support humanitarianism, cultural heritage education, civics and harmonious social development in the VI Caribbean include yet are not limited to: *International Democracy Day* on September 15th to review authentic democratic engagement among international communities, national governing bodies, civil societies and individuals; *International Day of University Sport* on September 20th; *International Day of Peace* on September 21st; *National Public Lands Day* (NLPD) on the fourth Saturday; *National Day of Remembrance of Murder Victims* (NDRMV) on September 25th; and *David Hamilton Jackson Birthday* (1884) on September 28th honoring VI historic icon, judge, founder of *The Herald Newspaper* and "The Black Moses"; and *International Day for Universal Access to Information* (9/28). September provides many observances, holidays and moments of reflections. Surviving to thrive continues to be a journey for our VI Caribbean Americas and beyond! Stay safe and well! Remain Inspired!



Website Resources:

- <https://www.facebook.com/notes/chenzira-kahina/labor-day-is-west-indies-solidarity-day-in-the-vi/539070336287001/>
- <https://www.history.com/topics/holidays/labor-day-1>
- <https://www.nationalservice.gov/serve/september-11th-national-day-service-and-remembrance>
- <https://absoluteethiopia.com/how-to-celebrate-the-ethiopian-new-year/>
- <https://theethiopianworldfederationinc.com/life-and-times-of-empress-menen-asfaw/>

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

- <https://en.unesco.org/commemorations/democracyday>
- <https://en.unesco.org/commemorations/universitysportday>
- <https://en.unesco.org/commemorations/peaceday>
- <https://wcstx.org/events/ndrmv-vi-2020/>
- <https://www.nps.gov/subjects/npscelebrates/public-lands-day.htm>
- <https://www.virgin-islands-history.org/en/history/david-hamilton-jackson/david-hamilton-jackson-born-1884-died1946/>
- <https://en.unesco.org/commemorations/accesstoinformationday>



pesar de la diferencia de color, raza, credo y religión entre las mujeres de este mundo, todas odian la guerra porque el fruto de la guerra no es más que un desastre. La guerra extermina a sus amados maridos, a sus hermanos y a sus hijos. Destruye y elimina a sus familias. En esta hora, y en un período tan trágico y triste en el que los agresores han planeado una guerra muy dura contra nuestras vidas, nos gustaría señalar esto a la atención de todas las mujeres en todo el mundo, que es su deber expresar y expresar solidaridad contra tales actos ". Sobrevivir para prosperar exige intercambios globales e inclusión proactiva de democracia auténtica, autodeterminación, paz y libertad de guerra. * GC = Calendario Gregoriano; EC = Calendario etíope

Las celebraciones anuales de septiembre que apoyan el humanitarismo, la educación del patrimonio cultural, la educación cívica y el desarrollo social armonioso en el VI Caribe incluyen, pero no se limitan a: Día Internacional de la Democracia el 15 de septiembre para revisar el compromiso democrático auténtico entre las comunidades internacionales, los órganos de gobierno nacionales, la sociedad civil y los individuos. ; Día Internacional del Deporte Universitario el 20 de septiembre; Día Internacional de la Paz el 21 de septiembre; Día Nacional de Tierras Públicas (NLPD) el cuarto sábado; Día Nacional del Recuerdo de las Víctimas de Asesinatos (NDRMV) el 25 de septiembre; y el cumpleaños de David Hamilton Jackson (1884) el 28 de septiembre en honor al VI ícono histórico, juez, fundador del periódico The Herald Newspaper y "The Black Moses"; y Día Internacional para el Acceso Universal a la Información (28/9). Septiembre ofrece muchas celebraciones, fiestas y momentos de reflexión. ¡Sobrevivir para prosperar sigue siendo un viaje para nuestro VI Caribe América y más allá! ¡Manténgase sano y salvo! ¡Permanezca inspirado!

Recursos del sitio web:

- <https://www.facebook.com/notes/chenzira-kahina/labor-day-is-west-indies-solidarity-day-in-the-vi/539070336287001/>
- <https://www.history.com/topics/holidays/labor-day-1>
- <https://www.nationalservice.gov/serve/september-11th-national-day-service-and-remembrance>
- <https://absoluteethiopia.com/how-to-celebrate-the-ethiopian-new-year/>
- <https://theethiopianworldfederationinc.com/life-and-times-of-empress-menen-asfaw/>
- <https://es.unesco.org/node/328980>
- <https://es.unesco.org/node/329213>
- <https://es.unesco.org/commemorations/peaceday>
- <https://wcstx.org/events/ndrmv-vi-2020/>

Español

Sobrevivir para prosperar en otoño de 2020

A medida que la comunidad global continúa acogiendo las pruebas, tribulaciones y transformaciones de los nuevos protocolos de seguridad mundial, compromisos de seguridad y sistemas vivos en 2020, las Islas Vírgenes (EE. UU.) Navegan más allá de las amenazas de la guerra global, los desafíos de salud pública y el terrorismo para sobrevivir y prosperar. durante estos tiempos de cambio estacional. ¿Qué días de septiembre resuenan sobreviviendo para prosperar en nuestro VI Caribe América? El primer lunes de septiembre está designado en Estados Unidos como Día del Trabajo desde 1894 y en las Islas Vírgenes (EE. UU.) Como Día de la Solidaridad de las Indias Occidentales por la VI ley desde 1964. Estas celebraciones complementan las exitosas protestas no violentas y las acciones de desobediencia civil durante el histórico Carbón. Huelga de trabajadores en St. Thomas en 1892. Los estadounidenses y las naciones del mundo conmemoran solemnemente el Día del Patriota, el Día Nacional de Servicio y Recuerdo y el Día Nacional de Oración y Recuerdo por las Víctimas de los Ataques Terroristas de 2001 el 11 de septiembre.

Este mismo día (11 de septiembre) es "Enkutatash" - Año Nuevo etíope- celebrado ceremoniosamente por ciudadanos etíopes, rastafaris y otros. En septiembre de 1935(GC)/1928 (EC)*, durante un memorable discurso ante la Asociación Mundial de Mujeres, Su Alteza Real la Emperatriz Woizero Menen (esposa de HIM Haile Selassie) declaró: "... Independientemente del clima diferente en el que viven, las mujeres en este mundo están conectadas y tienen la misma deseo de mantener la paz mundial y el amor. Evidentemente, la guerra es uno de los principales problemas que traen desastres a la vida de la humanidad ... La guerra es uno de los principales problemas que traen desastres a la vida de la humanidad. A

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

- <https://www.nps.gov/subjects/npscelebrates/public-lands-day.htm>
- <https://www.virgin-islands-history.org/en/history/david-hamilton-jackson/david-hamilton-jackson-born-1884-died1946/>
- <https://es.unesco.org/commemorations/accesstoinformationday>

Français

Survivre pour prospérer à l'automne 2020

Alors que la communauté mondiale continue d'accepter les épreuves, les tribulations et les transformations des nouveaux protocoles de sécurité mondiale, des compromis de sécurité et des systèmes vivants en 2020, les îles Vierges (États-Unis) naviguent au-delà des menaces de guerre mondiale, des défis de santé publique et du terrorisme pour survivre et prospérer. pendant ces périodes de changement saisonnier. Quels jours en septembre résonnent pour survivre pour prospérer dans nos Vies Amériques des Caraïbes? Le premier lundi de septembre est désigné en Amérique comme la fête du Travail depuis 1894 et dans les îles Vierges (États-Unis) comme la Journée de solidarité des Antilles par la loi VI depuis 1964. Ces célébrations complètent les manifestations non violentes réussies et les actions de désobéissance civile au cours de l'histoire Coal Grève des ouvriers à St. Thomas en 1892. Les Américains et les nations du monde entier commémorent solennellement la Journée des patriotes, la Journée nationale de service et de commémoration et la Journée nationale de prière et de commémoration des victimes des attaques terroristes de 2001 le 11 septembre.

Ce même jour (11 septembre) est «Enkutatash» - le Nouvel An éthiopien - célébré cérémonieusement par des ressortissants éthiopiens, des rastafariens et d'autres. En septembre 1935(GC)/1928 (EC)*, lors d'un discours mémorable à l'Association mondiale des femmes, Son Altesse Royale l'impératrice Woizero Menen (épouse de LUI Haile Selassie) déclara: «... Indépendamment du climat différent dans lequel elles vivent, les femmes de ce monde sont connectées et ont le même désir de maintenir la paix et l'amour dans le monde. De toute évidence, la guerre est l'un des problèmes majeurs qui provoquent un désastre dans la vie de l'humanité... La guerre est l'un des problèmes majeurs qui provoquent un désastre dans la vie de l'humanité. En dépit de la différence de couleur, de race, de croyance et de religion entre les femmes de ce monde, elles détestent toutes la guerre parce que le fruit de la guerre n'est rien d'autre qu'un désastre. La guerre extermine leurs maris bien-aimés, leurs frères et leurs enfants. Il détruit et élimine leurs familles. En cette heure, et dans une période si tragique et triste où les agresseurs ont planifié une guerre très lourde contre nos vies, nous vou-

drions porter ceci à l'attention de toutes les femmes du monde entier, qu'il est de leur devoir d'exprimer et d'exprimer leur solidarité contre de tels actes. » Survivre pour prospérer exige des échanges mondiaux et l'inclusion proactive d'une démocratie authentique, de l'autodétermination, de la paix et de l'absence de guerre. * GC = calendrier grégorien; CE = calendrier éthiopien

Les célébrations annuelles de septembre qui soutiennent l'humanitarisme, l'éducation au patrimoine culturel, l'éducation civique et le développement social harmonieux dans la VI Caraïbes comprennent, sans toutefois s'y limiter: la Journée internationale de la démocratie le 15 septembre pour examiner l'engagement démocratique authentique entre les communautés internationales, les organes directeurs nationaux, la société civile et les individus ; Journée internationale du sport universitaire le 20 septembre; Journée internationale de la paix le 21 septembre; Journée nationale des terres publiques (NLPD) le quatrième samedi; Journée nationale du souvenir des victimes de meurtre (NDRMV) le 25 septembre; et l'anniversaire de David Hamilton Jackson (1884) le 28 septembre en l'honneur de VI icône historique, juge, fondateur du journal The Herald et de «The Black Moses»; et Journée internationale de l'accès universel à l'information (9/28). Septembre offre de nombreuses célébrations, vacances et moments de réflexions. Survivre pour prospérer continue d'être un voyage pour nos Vies Amériques des Caraïbes et au-delà! Restez en sécurité et bien! Restez inspiré!

Ressources du site Web:

- <https://www.facebook.com/notes/chenzira-kahina/labor-day-is-west-indies-solidarity-day-in-the-vi/539070336287001/>
- <https://www.history.com/topics/holidays/labor-day-1>
- <https://www.nationalservice.gov/serve/september-11th-national-day-service-and-remembrance>
- <https://absoluteethiopia.com/how-to-celebrate-the-ethiopian-new-year/>
- <https://theethiopianworldfederationinc.com/life-and-times-of-empress-menen-asfaw/>
- <https://fr.unesco.org/commemorations/democracyday>
- <https://fr.unesco.org/commemorations/universitysportday>
- <https://fr.unesco.org/commemorations/peaceday>
- <https://wcstx.org/events/ndrmv-vi-2020/>
- <https://www.nps.gov/subjects/npscelebrates/public-lands-day.htm>
- <https://www.virgin-islands-history.org/en/history/david-hamilton-jackson/david-hamilton-jackson-born-1884-died1946/>
- <https://fr.unesco.org/commemorations/accesstoinformationday>

GRADUATE STUDENT CORNER



Keisha Wiel

Graduate Studenting during COVID

We are into the ninth month of the year and COVID is still a viable topic to discuss. Especially since many of us have either started back at our universities or are still trying to figure out how to conduct fieldwork during a pandemic. How are you all holding up? Especially those of you that are in the writing phase? To

the outside, it might not feel that different because you were probably already in a self-imposed quarantine to write but it's still a pandemic. It still affects your wellbeing. Maybe you couldn't go for that walk for your writing break or go to your favorite coffee shop to write. It's been a struggle and we are all surviving.

How about the rest of you? How are you doing? Those in coursework, how are you maintaining during these times? Has it been easier to switch online? Or has your university mandated that there should be in-person classes? What about those of you who started with in-person classes and had to switch midway to online classes because your university thought it would be best to shut down? How are you dealing with these sudden changes?

And finally, those of us in fieldwork. Have you been able to go back into the field to do your research? Do you feel comfortable to go back into the field to conduct research? Those of you who have already gone back to the field, how have you adjusted to fieldwork during a pandemic? Has the community where you conduct fieldwork taken any measures to ensure safety? Or did they prefer that you not conduct research since a pandemic can be a scary time? Has your institution or even the Institutional Review Board suggest that they will not approve in-person research for the safety of their students? How do you feel about that?

For me it has been a mix of emotions. I want to continue my research in the traditional sense, participation observation, interactions with my participants, and face to face interviews. But COVID does scare me completely and I don't know exactly how to conduct research in a pandemic. Obviously, it's not something that is covered in coursework. So many of us are on a steep learning curve trying to figure out whether we should go back into the field (if the

community and university allow us) or whether we should just take the loss and use whatever data we already have. It's a frustrating time. Currently, I have gone back to conducting research in the "traditional" sense but with specific conditions. I am wearing a mask at all times to protect them and myself. I bring wipes and hand sanitizer and wash my hands vigorously in every situation. When I get home, I wipe and spray EVERYTHING with disinfectant before it even touches any surface in my home.

This is now the new normal. What is yours?

Español

Estudiante de posgrado durante COVID

Estamos en el noveno mes del año y COVID sigue siendo un tema viable para discutir. Sobre todo porque muchos de nosotros hemos empezado de nuevo en nuestras universidades o todavía estamos tratando de descubrir cómo realizar el trabajo de campo durante una pandemia. ¿Cómo están todos? ¿Especialmente aquellos de ustedes que están en la fase de escritura? En el exterior, puede que no se sienta tan diferente porque probablemente ya estaba en una cuarentena autoimpuesta para escribir, pero sigue siendo una pandemia. Todavía afecta su bienestar. Tal vez no podrías dar ese paseo para tu descanso de escritura o ir a tu cafetería favorita a escribir. Ha sido una lucha y todos sobrevivimos.

¿Y el resto de ustedes? ¿Como estas? Aquellos en el trabajo del curso, ¿cómo se mantienen durante estos tiempos? ¿Ha sido más fácil conectarse? ¿O su universidad ha ordenado que haya clases presenciales? ¿Qué pasa con aquellos de ustedes que comenzaron con clases presenciales y tuvieron que cambiar a mitad de camino a clases en línea porque su universidad pensó que sería mejor cerrar? ¿Cómo está lidiando con estos cambios repentinos?

Y finalmente, los que estamos en el trabajo de campo. ¿Ha podido volver al campo para hacer su investigación? ¿Se siente cómodo para volver al campo para realizar una investigación? Aquellos de ustedes que ya han regresado al campo, ¿cómo se han adaptado al trabajo de campo durante una pandemia? ¿La comunidad donde realiza el trabajo de campo ha tomado alguna medida para garantizar la seguridad? ¿O prefirieron que no realizara una investigación ya que una pandemia puede ser un momento aterrador? ¿Su institución o incluso la Junta de Revisión Institucional ha sugerido que no aprobarán la investigación en persona para la seguridad de sus estudiantes? ¿Cómo te sientes sobre eso?

GRADUATE STUDENT CORNER cont'd

Para mí ha sido una mezcla de emociones. Quiero continuar mi investigación en el sentido tradicional, observación de participación, interacciones con mis participantes y entrevistas cara a cara. Pero COVID me asusta por completo y no sé exactamente cómo realizar una investigación en una pandemia. Obviamente, no es algo que se cubra en los cursos. Muchos de nosotros estamos en una curva de aprendizaje empinada tratando de averiguar si deberíamos volver al campo (si la comunidad y la universidad nos lo permiten) o si deberíamos asumir la pérdida y usar los datos que ya tenemos. Es un momento frustrante. Actualmente, he vuelto a realizar investigaciones en el sentido "tradicional" pero con condiciones específicas. Llevo una máscara en todo momento para protegerlos a ellos y a mí. Traigo toallitas y desinfectante para manos y me lavo las manos vigorosamente en cada situación. Cuando llego a casa, limpio y rocío TODO con desinfectante antes de que toque cualquier superficie de mi casa.

Esta es ahora la nueva normalidad. ¿Lo que es tuyo?

Français

Étudiants diplômés pendant COVID

Nous sommes dans le neuvième mois de l'année et COVID est toujours un sujet viable à discuter. D'autant que beaucoup d'entre nous sont soit retournés dans nos universités, soit essayons encore de trouver comment mener un travail de terrain pendant une pandémie. Comment vous tenez-vous tous? Surtout ceux d'entre vous qui sont en phase d'écriture? À l'extérieur, cela ne vous semble peut-être pas si différent, car vous étiez probablement déjà en quarantaine pour écrire, mais c'est toujours une pandémie. Cela affecte toujours votre bien-être. Peut-être que vous ne pourriez pas faire cette promenade pour votre pause d'écriture ou vous rendre dans votre café préféré pour écrire. C'est une lutte et nous survivons tous.

Et les autres? Comment allez vous? Ceux qui suivent des cours, comment maintenez-vous pendant ces périodes? A-t-il été plus facile de passer en ligne? Ou votre université a-t-elle exigé qu'il y ait des cours en personne? Qu'en est-il de ceux d'entre vous qui ont commencé avec des cours en personne et qui ont dû passer à mi-chemin aux cours en ligne parce que votre université pensait qu'il serait préférable de fermer? Comment gérez-vous ces changements soudains?

Et enfin, ceux d'entre nous qui travaillent sur le terrain. Avez-vous pu retourner sur le terrain pour faire vos recherches? Vous sentez-vous à l'aise de retourner sur le terrain pour mener des recherches?

Ceux d'entre vous qui sont déjà retournés sur le terrain, comment vous êtes-vous adaptés au travail de terrain pendant une pandémie? La communauté dans laquelle vous menez le travail sur le terrain a-t-elle pris des mesures pour assurer la sécurité? Ou ont-ils préféré que vous ne meniez pas de recherche car une pandémie peut être une période effrayante? Votre établissement ou même le comité d'examen institutionnel ont-ils suggéré qu'ils n'approuveront pas la recherche en personne pour la sécurité de leurs étudiants? Comment te sens tu à propos de ça?

Pour moi, cela a été un mélange d'émotions. Je souhaite poursuivre mes recherches au sens traditionnel, observation participative, interactions avec mes participants et entretiens en face à face. Mais COVID me fait complètement peur et je ne sais pas exactement comment mener des recherches sur une pandémie. De toute évidence, ce n'est pas quelque chose qui est couvert dans les cours. Beaucoup d'entre nous sont sur une courbe d'apprentissage abrupte pour essayer de déterminer si nous devrions retourner sur le terrain (si la communauté et l'université nous le permettent) ou si nous devrions simplement prendre la perte et utiliser les données dont nous disposons déjà. C'est une période frustrante. Actuellement, je suis retourné à la recherche au sens «traditionnel» mais avec des conditions spécifiques. Je porte un masque en tout temps pour les protéger et moi-même. J'apporte des lingettes et du désinfectant pour les mains et je me lave les mains vigoureusement dans toutes les situations. Quand je rentre à la maison, j'essuie et vaporise TOUT avec un désinfectant avant même qu'il ne touche une surface de ma maison.

C'est maintenant la nouvelle norme. Qu'est-ce qui est à toi?

CSA MEMBER HIGHLIGHT

Journal of Eastern Caribbean Studies

Vol. 42, No. 3, December 2017 pp. 97–121

Let's Liberate the Bullers!

Toronto Human Rights Activism and Implications for Caribbean Strategies

Nikoli Attai

University of Toronto, CANADA



Abstract

Caribbean queerness has gained increased attention by activists working in the Anglophone Caribbean. This is evidenced by a concerted effort to engage publicly, a wide range of issues affecting queer people across the region. To this end, numerous advocacy groups have been formed in the region and in diaspora metropolitan cities in North America and Europe to address, among other things, the issue of criminalisation of homosexuality in Caribbean countries. This paper provides an overview of some of these recent human rights interventions, and also explores other popular campaigns in the region that focus on human rights for Caribbean queers.

Key Words: Human Rights, Queer Activism, Anglophone Caribbean, Canadian Homoimperialism

» [CLICK HERE to read the full article](#)

Nikoli Attai is a Provost's Postdoctoral Fellow in Women and Gender Studies at the University of Toronto, Canada. He is currently working on his first book manuscript titled "Queer Liberation? Interrogating Human Rights Activism and the Queer Caribbean", which interrogates the work being done by activists and non-governmental organizations in the Anglophone Caribbean and Toronto, Canada, and theorizes that current queer human rights interventions fail to adequately address the deeply complicated ways that queer people negotiate and resist homophobia, transphobia and discrimination in the region.

His research and teaching focus on transnational feminism, Black queer studies, transgender studies and transnational sexuality studies, with a particular focus on the Global South. He has taught classes on transnational sexualities and Caribbean women writers at the University of Toronto. Nikoli is currently working on several writing projects, which are scheduled for publication shortly.

SCHOLARSHIP IN SEXUALITIES



David Tenorio

As I was putting together a panel description for an upcoming virtual conference, one of my colleagues who works at the intersection of sexuality studies, AIDS and cultural studies, poignantly asked a question that has stayed in my mind for quite some time now. Although not framed as such, the question relates to

ethical issues about scholarly research in Sexualities, and in particular, as it pertains to understanding trans and travesti cultures and ways of life across the Americas. My colleague asked me: “Can we speak for the trans experience in our research as queer migrant men?” At first sight this might seem as a simple question, but it really shifts my attention to the importance of defining a research ethics. This question really resonates with the type of work I engage in. For starters, let’s give an immediate answer to this question: NO. We cannot speak for, or on behalf of, anyone’s experience, particularly for those whose everyday life is marked by constant violence and death. In the case of trans and travesti cultures, or of any other culture that is not our own, that is, that departs from our everyday life, as a “researcher,” I can only approach these realities with care—which many times are somewhat similar to mine—to understand them and, in doing so, build alliances to challenge and problematize, even if it’s only in abstract terms, the material consequences brought on by complex processes of oppression, marginalization, and misrepresentation. The digital storytelling archive created in collaboration with trans and travesti performers and activists in Cuba and Mexico (<https://www.queerutopias.org>) serves as an example of an ethical intent for community-based engagements, through which trans and travesti experiences are voiced in their own terms, and where trans activists and artists are in charge of their own representation.

Another dimension of my colleague’s question indirectly points to the ways in which academia, in general, has perversely contributed to and profited from the commodification of sexuality and gender studies through their institutionalization, via programs, departments, and curricular development¹. Although necessary, these areas of study deploy a similar disciplinary power defining practices of knowledge production within the ivory tower. I read in my colleague’s question also our inability or unwillingness to radically change the ways through which we *do* and *comprehend* scholarly

work. Beginning to reflect on what this scholarly *doing* really does would allow, at least for some of us, to generate an ethics to inhabit a shared vulnerability that comes with being exposed to the methods of academic research.

¹ Roderick Ferguson’s *The Reorder of Things: The University and Its Pedagogies of Minority Difference* (2012) offers a powerful critique to understand the intimacies between power, interdisciplinarity, and global capitalism.

Español

Mientras preparaba la descripción de un panel para una conferencia virtual, uno de mis colegas cuyo trabajo se encuentra en la intersección de los estudios de sexualidad, el SIDA y los estudios culturales, hizo conmovedoramente una pregunta que se ha quedado en mi mente desde hace bastante tiempo. Aunque no se enmarcara como tal, la pregunta se relaciona con cuestiones éticas sobre las prácticas de investigación académica sobre la sexualidad, y en particular, en lo que respecta a la comprensión de las culturas y formas de vida trans y travesti en las Américas. Mi colega me preguntó puntualmente: “¿Podemos hablar de la experiencia trans en nuestra investigación como hombres migrantes queer?” A primera vista, esta puede parecer una pregunta simple, pero en realidad supone un complejo cuestionamiento de la importancia de una ética de investigación. Esta pregunta se relaciona con el tipo de trabajo que realizo. Para empezar, démosle una respuesta inmediata a esta pregunta: NO. No podemos hablar en nombre de nadie o de su experiencia, en particular de aquellas personas cuya cotidianidad está marcada por los signos de la violencia o la muerte. En el caso de las culturas trans y travesti, o de cualquier otra cultura que no sea la nuestra, es decir, que no constituya parte de nuestra propia cotidianidad, como “investigador” solo puedo acercarme a otras realidades—que muchas veces son bastante similares a la mía—comprenderlas y, al hacerlo, construir alianzas para desafiar y problematizar, aunque sea solo en términos abstractos, las consecuencias materiales que traen consigo los complejos procesos de opresión, marginación y tergiversación. Por ejemplo, el archivo de historias digital creado en colaboración con artistas y activistas trans y travesti en Cuba y México (<https://www.queerutopias.org>) da un ejemplo del compromiso comunitario a través del cual las experiencias trans se expresan en sus propios términos, y donde ellas llevan a cabo su propia representación.

Otra dimensión de la pregunta que lanza mi colega apunta indirectamente a las formas en que la academia, en general, ha contribuido perversamente y se ha beneficiado de la mercantilización de los

SCHOLARSHIP IN SEXUALITIES cont'd

estudios de género y sexualidad a través de su institucionalización, por medio de programas, departamentos y desarrollo curricular². Aunque necesarias, estas áreas de estudio despliegan un poder disciplinario que las define en tanto prácticas de producción de conocimiento situadas dentro de la torre de marfil. Entendí la pregunta de mi colega también como la incapacidad o la falta de voluntad de cambio radical dentro de ciertos círculos académicos; redefinir las formas en que *hacemos* y *comprendemos* nuestra labor académica nos permitiría avanzar en un debate sobre lo que realmente *se hace* en la academia. Y al menos, para algunxs de nosotros, generar una ética que reconozca el valor de la vulnerabilidad que compartimos a la hora de estar expuestxs a los métodos de investigación académica.

²En *The Reorder of Things: The University and Its Pedagogies of Minority Difference* (2012), Roderick Ferguson ofrece una poderosa crítica en torno a las íntimas relaciones entre poder, interdisciplinariedad y capitalismo global.

Français

Alors que je préparais une description du panel pour une prochaine conférence virtuelle, un de mes collègues qui travaille à l'intersection des études sur la sexualité, le sida et les études culturelles, a posé avec émotion une question qui me préoccupe depuis un certain temps déjà. Bien qu'elle ne soit pas formulée en tant que telle, la question porte sur les questions éthiques de la recherche scientifique sur la sexualité, et en particulier sur la compréhension des cultures et des modes de vie trans et travestis dans les Amériques. Mon collègue m'a demandé: «Pouvons-nous parler de l'expérience trans dans notre recherche en tant qu'hommes migrants queer?» À première vue, cela peut sembler une question simple, mais cela déplace vraiment mon attention sur l'importance de définir une éthique de la recherche. Cette question résonne vraiment avec le type de travail dans lequel je m'engage. Pour commencer, donnons une réponse immédiate à cette question: NON. Nous ne pouvons parler pour ou au nom de l'expérience de qui que ce soit, en particulier pour ceux dont la vie quotidienne est marquée par la violence et la mort constantes. Dans le cas des cultures trans et travesti, ou de toute autre culture qui n'est pas la nôtre, c'est-à-dire qui s'écarte de notre vie de tous les jours, en tant que «chercheur», je ne peux aborder ces réalités qu'avec prudence – qui souvent sont un peu semblable au mien – pour les comprendre et, ce faisant, construire des alliances pour contester et problématiser, même si ce n'est qu'en termes abstraits, les conséquences matérielles provoquées par des processus complexes d'oppression, de marginalisation et de fausse représentation. L'archive de narration numérique créée en collaboration avec des interprètes et activistes trans

et travestis à Cuba et au Mexique (<https://www.queerutopias.org>) sert d'exemple d'intention éthique pour les engagements communautaires, à travers lesquels les expériences trans et travesti sont exprimés dans leurs propres termes, et où les militants et artistes trans sont en charge de leur propre représentation.

Une autre dimension de la question de mon collègue met indirectement en évidence la manière dont les universités, en général, ont contribué perversement à la marchandisation des études sur la sexualité et le genre et en ont profité à travers leur institutionnalisation, via des programmes, des départements et le développement des programmes. Bien que nécessaires, ces domaines d'étude déploient un pouvoir disciplinaire similaire définissant les pratiques de production des connaissances au sein de la tour d'ivoire. Je lis également dans la question de mon collègue notre incapacité ou notre réticence à changer radicalement la façon dont nous faisons et comprenons le travail scientifique. Commencer à réfléchir à ce que cette action savante fait réellement permettrait, du moins pour certains d'entre nous, de générer une éthique pour habiter une vulnérabilité partagée qui vient avec l'exposition aux méthodes de la recherche académique.



Collage. Image from the film *Casa Rosell* (2017) by Camila José Donoso

CARIBBEAN SCHOLARSHIP

The Coronavirus (COVID-19) and the Caribbean: Economic, Governance and Political Contexts

As the Executive Council of the Caribbean Studies Association (CSA) continues to monitor and assess COVID-19's impact on the Caribbean, it is likely tracking research in that area.

The University of the West Indies' Shridath Ramphal Centre for International Trade Law, Policy & Services has published a paper that I authored, entitled 'The Coronavirus (COVID-19) and 'The Coronavirus (COVID-19) and the Caribbean: Economic, Governance and Political Contexts'. Using economic, governance and political lenses, my paper considers how the novel coronavirus (COVID-19) has affected CARICOM.



My paper, which is a contribution to scholarship on COVID-19's impact on the Caribbean, can be accessed via this web link: <https://shridathramphalcentre.com/src-working-paper-the-coronavirus-covid-19-and-the-caribbean-economic-governance-and-political-contexts/>

It is also available on the Centre's COVID-19 portal page: <https://shridathramphalcentre.com/covid-19-resources/>

Dr. Nand C. Bardouille

Manager

The Diplomatic Academy of the Caribbean

Dr. Nand C. Bardouille heads the Diplomatic Academy of the Caribbean (DAOC), the Caribbean's premier professional development-oriented diplomatic studies training centre. Dr. Bardouille is also a concurrent faculty member in the Institute of International Relations at The University of the West Indies (The UWI), serving as Lecturer in Methodology and Theory of International Relations. Prior to joining The UWI, Dr. Bardouille worked in the management consulting space, specializing in the areas of international development and higher education. Before that, he held a lectureship in International Relations of Small Island States at the University of Prince Edward Island's Master of Arts in Island Studies (MAIS) Program. Dr. Bardouille has over 15 years' on-the-ground experience in the delivery of technical assistance to enhance trade capacity development of Caribbean small states, previously serving as a senior trade official at the Caribbean Community (CARICOM) Secretariat, the Caribbean Regional Negotiating Machinery (now the Office of Trade Negotiations of the CARICOM Secretariat), and the Organisation of Eastern Caribbean States (OECS) Secretariat (now the OECS Commission). He has also held social sciences teaching appointments at higher education institutions, and briefly worked with the United Nations. Dr. Bardouille's teaching and research focus is on International Relations and Comparative Politics, with a regional focus on the Caribbean. He specializes in and has published on the diplomacy, foreign policy, and international economic relations of small states. Dr. Bardouille is a Canadian trained political economist, who holds postgraduate degrees in Political Science, Public Administration, and International Development Studies, as well as an undergraduate degree in Political Science.



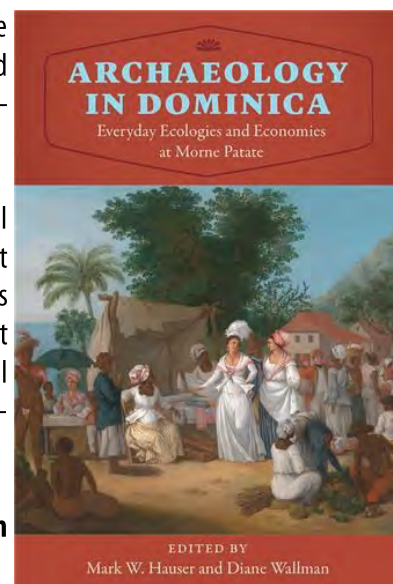
NEW BOOK

Archaeology in Dominica examines the everyday lives of enslaved and free workers at Morne Patate, an eighteenth- and nineteenth-century Caribbean plantation that produced sugar, coffee, and provisions. Focusing on household archaeology, this volume helps document the underrepresented history of slavery and colonialism on the edge of the British Empire.

Contributors discuss how enslaved and free people were entangled in shifting economic and ecological systems during the plantation's 200-year history, most notably the introduction of sugarcane as an export commodity. Analyzing historical records, the landscape geography of the plantation, and material remains from the residences of laborers, the authors synthesize extensive data from this site and compare it to that of other excavations across the Eastern Caribbean. Using historical archaeology to investigate the political ecology of Morne Patate opens up a deeper understanding of the environmental legacies of colonial empires, as well as the long-term impacts of plantation agriculture on the Caribbean region and its people.

The excavations at Morne Patate and other Caribbean plantations were recently featured in [Science](#).

» [CLICK HERE to Read ans Excerpt or Purchase a Copy](#)



"Brings together scholars who are investigating the colonial project on the heretofore overlooked island of Dominica. With its unique history as a Kalinago reserve, and then as a nominally French, then British colony, Dominica is deserving of this treatment as we seek to better understand the range of experiences in the colonial project of the last 300 years."

- Kenneth G. Kelly, coeditor of *French Colonial Archaeology in the Southeast and Caribbean*

"This volume, among the first to examine a Caribbean plantation through the lens of political ecology, is poised to reframe the approaches archaeologists take to examining the connected histories of capitalist landscapes, their inhabitants, and broader ecological relationships."

- Krysta Ryzewski, coauthor of *An Archaeological History of Montserrat, West Indies*

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