



CONTENTS

Message from the Editor	1
Message from the Vice President	3
Message from the Language Sub-Editors	5
French	5
Papiamento/u	7
Virgin Islander	9
Graduate Student Corner	13
CSA Member Highlight	15
Scholarship in Sexualities	17
Caribbean Scholarship	19
New Book	20
Your Commentary	21
Special Announcements	23



CSA 2021

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

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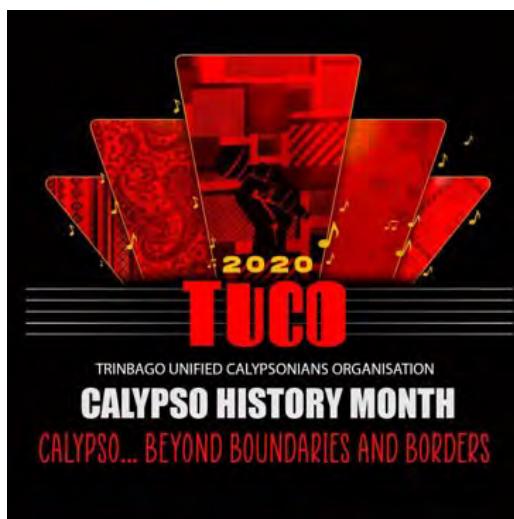


The Official Newsletter of the Caribbean Studies Association - October 2020 Edition

MESSAGE FROM THE EDITOR

Its October! Celebrating Calypso History Month

Its October and The Trinbago Unified Calypsonians Organisation **#TUCO** is celebrating **#CalypsoHistoryMonth**. The theme this month is **#Calypso... Beyond Boundaries and Borders**.



Meagan Sylvester

Reflections from the CSA VP

In this month, Professor Eris Schoburgh reflects on the realization that the path to self-discovery and adaption is one of the ways that persons have adjusted to many of life challenges and the new normal. Read her contribution and enjoy her reflections of her path to growth.



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MESSAGE FROM THE EDITOR cont'd

CSA Member Highlight

CSA Executive Council Member Raymond Laureano shares on the ways in which the challenges and the opportunities of the pandemic have been manifested in his personal experience as a scholar and an individual. In an effort to provide a prescription for the future, he gives an overview of his plan to adjust, reshape, reinvent his scholarly activities and his personal well-being in the midst of these realities.



Caribbean Scholarship

The Center for Latin American and Caribbean Studies (CLACS) is inviting applications for its Craig M. Cogut Visiting Professorship in Latin American and Caribbean Studies to be taken up during the 2021-2022 academic year. The fellowship is open to any scholar working on Latin America and the Caribbean, but we are especially interested in hearing from scholars working on intra-Latin American and or Caribbean migration, especially at the intersections of race and ethnicity.



Read more inside.

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MESSAGE FROM THE VICE PRESIDENT



Eris Schoburgh

Reflections

Fellow Members

Como estas?

I believe one of the most enduring lessons I have taken from this period, especially in the context of having attained the objectives I set for myself, and deciding there is little else

for me to do but just cruise along, while paying it forward, is that there is absolute veracity in Heraclitus' view that *change is the only constant* in one's life. For without a doubt I have never witnessed nor experienced this level of disruption in all dimensions of my personal and professional interactions. Upon reflection I have come to the realization that I am at a point of self-rediscovery. I am rediscovering who I am and why I think and act the way I do. Importantly I now appreciate that I possess strong adaptive capabilities.

In a phrase ... I am resilient.

But what accounts for my resilience? The answer resides in the totality of my experiences from childhood to the present. That is obvious. However, I would say that there are decisive events that have shaped my worldview and my responses. The culmination of the making of nation-states in the Caribbean at the start of the 1960s, might not have been part of my consciousness ("mi did too yung" translation: I was too young), but are socio-political movements that seized the attention of my parents and through whose eyes and actions I learned to be hopeful when the familiar gives way to the unfamiliar and where new beginnings portend different opportunities.

The 1970s were special. Not only was I coming of age, I became socially and politically aware and my vocabulary expanded exponentially. I learned new words, terms and concepts that were not part of the formal curriculum but which had an axial relationship with power relations. A few were: Independence - the collective goal of political power to pursue self-determination; Black Power – the cultural reconstruction of post-colonial societies to release the stronghold of the colonial situation on the psyche of the population; Rastafarianism – a philosophy that reinforces black power: a cultural revolution based in resistance to white supremacy; Empowerment – an assumption of the authority that is the legitimate claim of an individual or a nation-state: to have agency. As my in-

terest in all things social and political waxed, I became acutely aware of the economic hardships to which our country Jamaica was subjected. At college and later university I learned the reasons – a bipolar world in which Jamaica dared to chart a path of self-determination on its own terms. Prior to gaining that knowledge, the objective reality was literally a time of economic survival in 'communities of place.' It was during the 1970s while residing in rural Jamaica that I learned the essential meaning of community - *communal bonds formed around a common interest*. Perhaps my parents discussed the scarcity of goods and services but what I recall, was not their bemoaning of the absence of a good or service, but rather their expedient decision about its replacement. I was taught pragmatism at this early age.

The lesson – **you might not be able to change what is, but you certainly can change your response to it.** I believe the fact that my father was a farmer, had much to do with the pragmatic orientation in my home: Surely one has little control over the yield irrespective of how much is planted.

The seventies were more than the negative consequences of geopolitics. It was a period of fundamental social and political transformation. Political power in my view was not power for its own sake then, but sought to empower people through cooperative ventures, *inter alia* community enterprises, youth clubs, women's group, farmers' group, thereby fulfilling some of the expectations my parents held of post-independence Jamaica. And when I began the first stage of my higher education journey during the late 1970s, sponsored fully by the people of Jamaica, my parents thought the independence project had for the most part lived up to its promise. Indeed, facilitation of my education journey was not lost on me. I grasped immediately what it meant to have access to good quality higher education. Significantly I learned the meaning of egalitarianism.

Life is dynamic and sometimes one's response is dictated by circumstances that are beyond one's control. But what I have also learned is that fatalism stifles creativity and innovation. My upbringing has taught me that I owe it to myself to at least try to overcome whatever obstacles I confront. And my education and training have given me the confidence to do so. For those reasons when I perceived that the way that I plied my trade would change radically my first thought were the options available to me to reposition myself as a relevant and contributing member of society. I immediately seized all the opportunities for training in new technologies to aid teaching, provided by my university. I even

MESSAGE FROM THE VICE PRESIDENT cont'd

participated in more than one session on a single theme to ensure that I missed nothing. I felt energized and saw many possibilities.

I conveyed my optimism about the future to my colleagues and to my classes. During the period of experimentation with full remote teaching and learning students' responses were mixed: Some feared receiving lesser quality educational experience, others were awaiting the return to normalcy; still others just wanted the whole episode – teaching and the pandemic to be over. These are all reasonable positions. Moreover small societies thrive on face-to-face interactions that have now been disrupted by reliance on technology. It is a period of uncertainty.

I drew on my arsenal of childhood experiences watching my parents navigate social and political change in Jamaica. I combined those with my training and devised a methodology that I thought would achieve the objective I sought – successful completion of programme of study. At the start of each class, especially at the undergraduate level there is a debriefing session where issues with the new mode of interacting are aired and solutions proposed. The discussion that ensues depicts a real-life "garbage can model" of decision-making. Soon every student with a problem can find a solution. Out of these discussions emerged communities of support and a greater sense of self-efficacy. My usual wrap-up of these discussions is to remind students not to expect tomorrow to be like yesterday because the process of transformation cannot be reversed: Reason being we have been propelled into the 4th industrial revolution whether for good or ill. Further, it is no longer the strongest species that survive... ***but the species that are adaptable to change.***

It appears that my optimistic yet pragmatic approach to life, the exercise of emotional intelligence and the professional attitude I assume consistently in my interactions with students are reaping good rewards. I have never seen greater levels of maturity and seriousness of purpose than what is exhibited during this semester. Initial shock is slowly transitioning into *the norm*.

The final lesson: resilience is wrought through crisis.

Much Blessings

Eris Schoburgh
Vice President CSA 2019-2021

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Jennifer Boum Make

Français

S'abandonner à l'éros en période de distanciation physique avec *IntranQuillités*

IntranQuillités, la revue littéraire fondée par le poète (avant toute chose) James Noël et l'artiste Pascale Monnin, compte déjà cinq numéros (quatre numéros et un hors-série que vous pouvez trouver à cette adresse :

<https://www.passagersdesvents.org/la-revue-intranquillites-2/>) et lance actuellement son sixième numéro sur le thème de l'éros dans le contexte de la pandémie mondiale que nous connaissons tous.tes. En fait, la sortie de ce numéro tombe étonnamment à point nommé dans la mesure où il va à contre-courant de la tendance générale. À une époque où nos interactions sociales du quotidien sont régulées et surveillées poussant certain.e.s d'entre nous à se demander comment nourrir l'intimité et la proximité face à une marée de gens échoués derrière leurs écrans, *IntranQuillités* rassemble et confronte sans pudeur les voix de ces autres dans l'espace de la revue, s'interrogeant et nous interrogeant sur ce qu'est l'éros et ce qu'il produit, comment il est représenté et ce qu'il inspire. Ce numéro encourage l'expression d'un pouvoir créatif libéré, allant des moments érotiques qui se manifestent parfois violemment et nous prennent par surprise à l'instinct de mort et de destruction, jouant ainsi sur l'association étroite et l'opposition entre Éros et Thanatos. Les contributeurs.ses de ce numéro révèlent une exploration intime de l'éros prouvant qu'aujourd'hui il est toujours possible de se mettre à nu et d'entrer en relation avec les autres.

Plusieurs initiatives et événements promotionnels étaient censés être organisés autour de la sortie de ce nouveau numéro, notamment des rendez-vous au Marché de la Poésie (originellement prévu du 21 au 25 octobre mais annulé du fait de nouvelles restrictions), mais se voient maintenant annulés. Cependant, j'ai eu l'opportunité d'assister à une rencontre organisée par Ent'revues, une association culturelle consacrée à la vie des revues, le 1^{er} octobre 2020 à Paris. À cette occasion, James Noël et Pascale Monnin ont été rejoints par certain.e.s des collaborateurs.trices et contributeurs.trices à la revue, notamment Johanna Hess, Nancy Huston, et Michel Robakowski, afin de donner vie à Éros en lisant et jouant des extraits du numéro. Dans la pièce de ce vieux bâtiment parisien et

parmi une foule de visages masqués, cette bande enthousiaste a relevé le défi de faire vibrer les mots et pénétrer ceux.celles rassemblé.e.s là, de nous faire sentir et vivre ensemble en se dressant contre la distance, du moins métaphoriquement.

Dans le contexte de la pandémie mondiale, les différents domaines des arts et de la culture mènent une lutte acharnée pour survivre, trouver des espaces d'expression viable, et enfin cultiver des expériences partagées dans un monde de plus en plus replié sur lui-même et contenu. C'est la responsabilité de ceux.celles qui le peuvent d'entretenir le souffle de la création, de maintenir les espaces d'expression, de nourrir l'intimité et la solidarité. Ce nouveau numéro d'*Intranquillités* dédié à l'éros sort le 5 novembre, et nous demande de nous abandonner à lui, nous préservant de toutes attitudes isolationnistes. Vous pouvez trouver ce nouveau numéro ici : <https://www.leslibraires.fr/livre/16448190-intranquillites-n5-eros-collectif>.

English

Giving in to Eros in a time of physical distancing with *IntranQuillités*

IntranQuillités, the literary review founded by poet (first and foremost) James Noël and artist Pascale Monnin, already counts five issues (four issues and one special issue which you can find here: <https://www.passagersdesvents.org/la-revue-intranquillites-2/>) and is in the process of launching its sixth issue on the theme of Eros amidst the global pandemic. And in fact, this latest issue seems strangely timely in its capacity to go against the current tide. In a time where our daily social interactions are regulated and monitored having some of us wonder how to cultivate intimacy and proximity among stranded virtual selves, *IntranQuillités* shamelessly brings together and confronts voices in the space of review, interrogating what Eros is and does, how it is represented and what it inspires. It encourages a liberated creative power spanning both the erotic moments that can manifest themselves sometimes violently and take us by surprise and the drive towards death and destruction, playing on the tight association and opposition between Eros and Thanatos. Contributors to this issue therefore reveal an intimate exploration of Eros proving it is still possible today to lay oneself bare and enter into relationship with others.

Several initiatives and promotional events were supposed to be organized around the release of this new issue, including events at the *Marché de la Poésie* (originally planned from October 21 to October 25, 2020, but cancelled due to Covid-19-related

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

restrictions), but are being called off. Yet, I had the opportunity to attend a Meet & Greet hosted by *Ent'revues*, a cultural association focused on the promotion of reviews, on October 1st, 2020, in Paris. On this occasion, James Noël and Pascale Monnin invited fellow collaborators and contributors to the review, including Johanna Hess, Nancy Huston, and Michel Robakowski, to bring Eros to life by way of reading and performing a selection of texts. In the room of an old Parisian building among a crowd of masked faces, this enthusiastic bunch has taken up the challenge to have words reverberate off the walls to penetrate all of us gathered there, have us feel and experience together defying distance at least metaphorically.

In the context of the current global pandemic, the different domains of art and culture are struggling to survive and find viable spaces of expression, and finally to cultivate shared experiences in a world increasingly withdrawn and contained. It is the responsibility of those who can to sustain creativity, spaces of expression, intimacy and solidarity. The Eros-centered edition of *Intranquillités* will be out on November 5 and asks to give in to Eros, guarding ourselves against all forms of isolationist attitudes. You can find the latest issue of *IntranQuillités* here: <https://www.leslibraires.fr/livre/16448190-intranquillites-n5-eros-collectif>.



MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Mandy J.J. Laclé

Papiamento

Gordofobia

Como hende muher mi a custumbra cu mi curpa ta wordo trata manera propriedad publico. Di e reglanan pa mi vestuario, e reglanan pa mi reproduccion sexual, y sigur di e reglanan pa mi apariencia fisico. Awor cu mi a subi peso, ta hopi hende a sinti un derecho di laga mi sa esaki. Comentario a

bin di tur skina, di miembranon di famia cu tin e 'bon' intencion di bisami cu awor si mi a bira gordo y cu mi mester haci algo. Y tambe comentarionan a bini for di coleganan, cu segumi ta kere cu mi no tin un spiel na cas. Subiendo peso ta wordo trata manera un escandalo, como si fuera ma wordo gara ta comete un crimen horibel. Como si fuera mi a benta mi 'bida' (lesa: 'bunitesa') afo. Ta manera mi a cohe un pintura cu tur hende tawata encanta di mira y a intencionalmente ruina esaki.

Ami como hende muher a comete un di e picanan di mas grandi, pues di a laga mi mes 'bay'. Bay unda exacto mi no sa, pero tanten cu mi ta muher mi ta obliga di 'tene' mi mes pa otronan. Mi mester tene mi mes pa asina complace esnan cu kier admira mi curpa, paso esaki ta aspecto mas importante dimi. E ta sinti asina straño pa wordo mira como 'un curpa', prome cu mi ta wordo mira como un persona completo. E parti aki di mi experiencia humano ta ponemi sinti desconecta di mi mes, manera e waya cu ta conecta ami cu mi curpa ta los y ta den man di otronan. Mi sa cu esaki no ta un experiencia unico, sino uno cu hopi hende (particularmente hende muher) ta sinti. Bo no por existi den trankilidad paso e ideanan di bunitesa a laba celebro di tur hende rond di bo.

Un di e resultadonan mas dañino di tur esaki ta cu nos ta caba na odia y tin bergenusa di nos curpa. E presion pa cambia nos curpa ta asina halto cu mi semper a mira e muhernan rond dimi haciendo un o otro dieet. Mi a crece mirando mi mama ta haci tur sorto di dieta raro, bebiendo sopi slap, comiendo webo herbi, comiendo crackers, bebiendo diet coke etc. Esaki mi a mira di otro hende muhernan den mi bida, y ta cosnan cu ami tambe a haci. Semper tin un o otro dieta pa cuminsa y eventualmente pa stop, paso dieta no ta sostenibel pa mayoria persona. E curpa humano ta sumamente dificil pa controla. E presion pa ta flaco ta asina halto cu nos a wordo cas-

tiga cu un cadena perpetua di dieet tras di otro dieet. E ideanan cu nos tin di flakesa ta cu e ta resulta den felicidad y por fin aceptacion. Mi pensamento ta cu e curpa no ta un problema pa nos resolve, sino un hogar pa nos alma. Un lugar cu nos mester biba den harmonia cune. E unico problema cu nos tin pa resolve ta e odio y miedo di e curpa gordo.

English

Fatphobia

As a woman, I am used to my body being treated like public property. From rules made on my reproductive health, to rules on how I may dress, and to the hidden rules on my physical appearance. Now that I've gained more weight, many have felt it their right to inform me on this. Comments came from every direction, 'well-meaning' family member said to me that I have gotten fat and needed to urgently do something. Comments also came from my colleagues, I believe they were under the impression that I wasn't in possession of a mirror. Weight gain is treated like a scandal, it was as if I was caught committing a horrible crime. As if I have thrown my 'life' (read: 'beauty') away. It was as if I took a beautiful portrait everyone was gazing at and intentionally ruined it.

As a woman I was guilty of committing one of the greatest sins, which was letting myself 'go'. I don't know where exactly I let myself go, but as long as I am a woman I am obligated to 'hold' myself for others. I need to hold my body so to appease those that want to admire my body because that is the most important part of my being. It is so bizarre to be seen as 'a body' before being seen a whole and complete person. This part of my human experience makes me feel disconnected from myself, as if the wires that connected me to my body are loose and are in the hands of others. I know my experience is not a unique one, but one that many people (particularly women) experience. You just cannot exist in peace because our society's beauty standards have brainwashed everyone around you.

One of the most harmful outcomes of all of this is that we end up hating and feeling ashamed of our bodies. The pressure to change our body's appearance is so high that for most of my life I've witnessed the women around me being on one diet after the other. I grew up seeing my mother try out all sorts of weird diets, from eating bland soup, eating boiled eggs, eating mostly cracks and drinking diet coke etc. This is what I saw from the women in my life, and it is behavior that I also ended up emulating. There was and will always be another diet to start and eventually stop,

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

because for most people diets are not sustainable. The human body is extremely difficult to control. The pressure to be thin is so high that we've basically been given a life sentence of cycling between different diets. The ideas we have of thinness is that it results in happiness and acceptance. My thoughts on this is that the body is not a problem for us to solve, but a home for our souls. A place that we must live in harmony with. The only problem we must solve is our hate and fear of the fat body.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Virgin Islander

Affairs Led By Women: Fiyahbun, LUNAFEST, DVAM and More



Affairs led by women of and in the Virgin Islands Caribbean represent resilience, liberating sparks of revolution, proactive liberation, and beyond. October 1st, 2020 marks the 142nd anniversary of the Great Fiyahbun (Fireburn) Labor Uprising of 1878. After the Emancipation of enslaved AfRaKans in the former Danish West Indies in 1848,

enslavement-like labor conditions and the oppressive annual October 1st Contract Day when laborers could "choose or remain" to work on plantations created a spark of revolution and continued resistance for fair and humane treatment. Danish archives provide narratives of the St. Croix Fiyahbun starting with women "Queens" leading laborers rebelling, setting fires to Frederiksted town and throughout multiple western plantations with the intention of burning across to Christiansted town into the eastern plantations, and hundreds arrested along with executions and exile from St. Croix. Some of the Queens of the Great Fiyahbun of 1878 include: Axeline Elizabeth Solomon (Queen Agnes); Susanna Abrahamson (Queen Susanna); Mathilde McBean (Queen Mathilida); Felicita James (Queen Felicita); and Mary Thomas (Queen Mary). The court cases, imprisonment with life sentences, authentic accounting of persons executed and deported, accurate depictions/illustrations of Crucian Caribbean laborers of the St. Croix Fiyahbun of 1878, and more are worthy of intensive research, dialectical analyses, new media publication/distribution, and interdisciplinary inclusive education with cultural competencies respectfully integrated and implemented.

The VI Caribbean Cultural Center (VICCC) <http://viccc.uvi.edu> in the College of Liberal Arts and Social Sciences (CLASS) at the University of the Virgin Islands (UVI)-the only HBCU in the Caribbean and a Land Grant Institution- hosted the #FIYAHBUN1878Reflections2020 Virtual Panel highlighting discussion on the strained economic

conditions challenging post-emancipation Danish and European owned plantations, executions and incarceration of Fiyahbun freedom fighters- women, men and children, socio-economic similarities of Danish West Indies 1870s, and Virgin Islands of the United States 2020s (legal name by U.S.-Danish treaty 1916/7). This virtual panel is available for viewing @ <https://youtu.be/MIRvtv37jJA>



Chenzira Davis Kahina

Panelists included VI community leading scholars, practitioners and activists: Caroline A. Browne, Dr. George A. Franklin, Asar R. Herishepataheru, Oceana James, and Eldress Stephanie Scott-Williams. Themes ranged from social and labor inequities causing riotous behaviors; strategic action movements for public educational awareness on self-determination, decolonization, sustainable economic development, equitable living conditions, adequate healthcare, and human rights violations that led to the St. Croix Fiyahbun of 1878 comparatively with 2020 fire uprisings, protests, and reparatory justice demands.

From 1964 to present, Bill #2019 Act #1076, enacted the law designating the 2nd Monday in October (on or near October 12th) reclaimed from the so-called day of discovery into Indigenous Peoples' Day** <https://www.culturalsurvival.org/news/celebrate-indigenous-peoples-day-2020>



annually as Virgin Islands-Puerto Rico Friendship Day which has expanded to the entire October month complementing observances of National Hispanic American Heritage Month from September 15th to October 15th. VI Act 1076 included: "WHEREAS this territory has been particularly enriched by the settlement in the Virgin Islands of a large number of natives of Puerto Rico whose contributions have been greatly responsible for the substantial progress achieved in this territory during recent years;..." <https://newsofjohn.com/56th-annual-virgin-islands-puerto-rico-friendship-day/> 2020 marks 56 years of annual observances, celebrations many led by women to create a more accurate narrative and honoring VI-PR Friendship!

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Nationally and internationally, Domestic Violence Awareness Month (DVAM), Breast Cancer Awareness

Women (BCAW), and more are observed and survivors testimonies celebrated. The Women's Coalition of St. Croix (WCSTX) is a 501(c) (3) nonprofit organization dedicated to supporting and empowering people impacted by violence that provides a wide array of supportive services 24/7 365. Complementary to October DVAM and Take Back The Night events, WCSTX is presenting the LUNAFEST Film Festival Virtual Extravaganza on October 24th, 2020. <https://wcctx.org/events/wcctx-lunafest-film-festival/> "LUNAFEST" is a traveling film festival celebrating, showcasing and championing women filmmakers...to date, LUNAFEST has raised over four million dollars and worked with over 1600 women's nonprofits." 100% of net proceeds are donated directly to charity. LUNAFEST St. Croix 2020 will include international films in addition to 8 Virgin Islands produced films by UVI students, award-winning filmmakers, and



this author. Throughout the VI Caribbean, October 2020 remains full of fire energies, somber historic reflections, and sparks for change.

** <https://www.smithsonianmag.com/blogs/national-museum-american-indian/2020/10/12/indigenous-peoples-day-updated2020/#:~:text=Berkeley%20California%20became%20the%20first,Day%20as%20Indigenous%20Peoples'%20Day>

<https://opiataino.com/2017/10/09/7-reasons-why-we-should-stop-celebrating-columbus-day/>

Español

Asuntos dirigidos por mujeres: Fiyahbun, LUNAFEST, DVAM y más

Los asuntos liderados por mujeres de y en las Islas Vírgenes del Caribe representan resiliencia, chispas liberadoras de revolución, liberación proactiva y más. El 1 de octubre de 2020 marca el 142 aniversario del Gran Levantamiento Laboral de Fiyahbun (quemado

por fuego) de 1878. Después de la emancipación de los afrakanos esclavizados en las antiguas Indias Occidentales Danesas en 1848, las condiciones laborales de esclavitud y el opresivo Día del Contrato anual del 1 de octubre cuando los trabajadores El poder "elegir o permanecer" para trabajar en las plantaciones generó una chispa de revolución y una resistencia continua por un trato justo y humano. Los archivos daneses brindan narrativas de St. Croix Fiyahbun, comenzando con mujeres "reinas" que lideran obreros que se rebelan, prendieron fuego a la ciudad de Frederiksted y a lo largo de varias plantaciones occidentales con la intención de quemar la ciudad de Christiansted hacia las plantaciones orientales, y cientos arrestados junto con ejecuciones y exilio de St. Croix. Algunas de las reinas del Gran Fiyahbun de 1878 incluyen: Axelline Elizabeth Solomon (Reina Agnes); Susanna Abrahamson (Reina Susanna); Mathilde McBean (Reina Mathilda); Felicita James (Reina Felicita); y Mary Thomas (Queen Mary). Los casos judiciales, el encarcelamiento con cadena perpetua, el relato auténtico de las personas ejecutadas y deportadas, las representaciones / ilustraciones precisas de los trabajadores del Caribe cruciano de St. Croix Fiyahbun de 1878, y más, merecen una investigación intensiva, análisis dialécticos, publicación / distribución en nuevos medios. y educación inclusiva interdisciplinaria con competencias culturales respetuosamente integradas e implementadas.

El VI Centro Cultural del Caribe (VICCC) <http://viccc.uvi.edu> en la Facultad de Artes Liberales y Ciencias Sociales (CLASS) de la Universidad de las Islas Vírgenes (UVI) fue sede del Panel Virtual # FIYAHBUN1878Reflections2020 que destaca la discusión sobre los tensos condiciones económicas que desafían después de la emancipación Plantaciones de propiedad danesa y europea, ejecuciones y encarcelamiento de luchadores por la libertad de Fiyahbun: mujeres, hombres y niños, similitudes socioeconómicas de las Indias Occidentales danesas de 1870 y las Islas Vírgenes de los Estados Unidos de 2020 (nombre legal por US- Tratado danés 1916/7). Este panel virtual está disponible para verlo en <https://youtu.be/MIRvtv37jJA> Los panelistas incluyeron a académicos, practicantes y activistas líderes de la comunidad VI: Caroline A. Browne, Dr. George A. Franklin, Asar R. Herishetapaheru, Oceana James y Eldress Stephanie Scott-Williams. Los temas iban desde las desigualdades sociales y laborales que causan conductas desenfrenadas; movimientos de acción estratégica para la conciencia educativa pública sobre la autodeterminación, la descolonización, el desarrollo económico sostenible, las condiciones de vida equitativas, la atención médica adecuada y las violaciones de los derechos humanos que llevaron al St. Croix Fiyahbun de 1878 en comparación con los levantamientos de incendios, protestas y justicia reparadora de 2020 demandas.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Desde 1964 hasta el presente, el proyecto de ley # 2019 Act # 1076, promulgó la ley que designa el segundo lunes de octubre (en o cerca del 12 de octubre recuperado del llamado día del descubrimiento en el Día de los Pueblos Indígenas ** <https://www.culturalsurvival.org/news/celebrate-indigenous-peoples-day-2020>) anualmente como el Día de la Amistad entre las Islas Vírgenes y Puerto Rico, que se ha expandido a todo el mes de octubre para complementar las celebraciones del Mes Nacional de la Herencia Hispana Americana del 15 de septiembre al 15 de octubre. La VI Ley 1076 incluyó: "CONSIDERANDO que este territorio se ha visto particularmente enriquecido por el asentamiento en las Islas Vírgenes de un gran número de nativos de Puerto Rico cuyos aportes han sido en gran parte responsables del progreso sustancial logrado en este territorio durante los últimos años;..." <https://newsofstjohn.com/56th-annual-virgin-islands-puerto-rico-friendship-day/> 2020 marca 56 años de observancias anuales, celebraciones muchas dirigidas por mujeres para crear una narrativa más precisa y honrar la amistad VI-PR.

A nivel nacional e internacional, se observa el Mes de Concientización sobre la Violencia Doméstica (DVAM), Mujeres de Concientización sobre el Cáncer de Mama (BCAW) y más, y se celebran los testimonios de sobrevivientes. La Coalición de Mujeres de St. Croix (WCSTX) es una organización sin fines de lucro 501 (c) (3) dedicada a apoyar y empoderar a las personas afectadas por la violencia que brinda una amplia gama de servicios de apoyo las 24 horas del día, los 7 días de la semana, los 365 días del año. Los eventos nocturnos, WCSTX presenta el Extravaganza virtual del Festival de cine LUNAFEST el 24 de octubre de 2020. <https://wcctx.org/events/wcctx-lunafest-film-festival/> "LUNAFEST es un festival de cine itinerante que celebra, exhibe y defiende a las mujeres cineastas ... hasta la fecha, LUNAFEST ha recaudado más de cuatro millones de dólares y ha trabajado con más de 1600 organizaciones sin fines de lucro de mujeres ". El 100% de las ganancias netas se donan directamente a organizaciones benéficas. LUNAFEST St. Croix 2020 incluirá películas internacionales además de 8 películas producidas en las Islas Vírgenes por estudiantes de UVI, cineastas galardonados y este autor. En todo el VI Caribe, octubre de 2020 permanece lleno de energías de fuego, sombrías reflexiones históricas y chispas de cambio.

Français

Affaires dirigées par des femmes: Fiyahbun, LUNAFEST, DVAM et plus

Les affaires dirigées par des femmes des îles Vierges et des Caraïbes représentent la résilience, les étincelles libératrices de la révolution, la libération proactive et au-delà. Le 1er octobre 2020 marque le 142e anniversaire du grand soulèvement ouvrier de Fiyahbun (Fireburn) de 1878. Après l'émancipation des AfRaKans réduits en esclavage dans les anciennes Antilles danoises en 1848, des conditions de travail similaires à l'esclavage et l'oppression annuelle du 1er octobre Journée du contrat lorsque les ouvriers «choisir ou rester» pour travailler dans les plantations a créé une étincelle de révolution et une résistance continue pour un traitement juste et humain. Les archives danoises fournissent des récits sur le Fiyahbun de Sainte-Croix, en commençant par des femmes «reines» qui se sont rebellées, mettant le feu à la ville de Frederiksted et dans plusieurs plantations occidentales avec l'intention de brûler la ville de Christiansted jusque dans les plantations orientales, et des centaines arrêtées avec des exécutions et l'exil de Sainte-Croix. Certaines des reines du Grand Fiyahbun de 1878 comprennent: Axeline Elizabeth Solomon (Reine Agnès); Susanna Abrahamson (reine Susanna); Mathilde McBean (reine Mathilda); Felicita James (reine Felicita); et Mary Thomas (Queen Mary). Les affaires judiciaires, l'emprisonnement à perpétuité, le compte rendu authentique des personnes exécutées et expulsées, les représentations / illustrations exactes des ouvriers crucifiés des Caraïbes du St.Croix Fiyahbun de 1878, et bien d'autres méritent une recherche intensive, des analyses dialectiques, une publication / distribution dans les nouveaux médias et une éducation inclusive interdisciplinaire avec des compétences culturelles respectueusement intégrées et mises en œuvre.

Le VI Caribbean Cultural Center (VICCC) <http://viccc.viu.edu> du College of Liberal Arts and Social Sciences (CLASS) de l'Université des îles Vierges (UVI) a accueilli le # FIYAHBUN1878Reflections2020 Virtual Panel mettant en évidence la discussion sur les conditions économiques difficiles post-émancipation plantations danoises et européennes, exécutions et incarcération des combattants de la liberté de Fiyahbun - femmes, hommes et enfants, similitudes socio-économiques des Antilles danoises des années 1870 et des îles Vierges des États-Unis dans les années 2020 (nom légal par Traité danois 1916/7). Ce panneau virtuel est disponible pour consultation @ <https://youtu.be/MIRvtv37ljA> Les panélistes comprenaient des universitaires, des praticiens et des militants de premier plan de la communauté VI: Caroline A. Browne, Dr George A. Franklin, Asar R.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Herishetapaheru, Oceana James et Eldress Stephanie Scott-Williams. Les thèmes allaient des inégalités sociales et du travail provoquant des comportements émeutes; mouvements d'action stratégique pour la sensibilisation du public à l'autodétermination, à la décolonisation, au développement économique durable, à des conditions de vie équitables, à des soins de santé adéquats et aux violations des droits de l'homme qui ont conduit à la Saint-Croix Fiyahbun de 1878 comparativement aux incendies de 2020, aux manifestations et à la justice réparatrice demandées.

De 1964 à aujourd'hui, le projet de loi # 2019 Act # 1076, a promulgué la loi désignant le 2e lundi d'octobre (le ou vers le 12 octobre, récupéré du soi-disant jour de la découverte de la Journée des peuples autochtones ** <https://www.culturalsurvival.org/news/célèbrent-la-journée-des-peuples-autochtones-2020>) chaque année en tant que Journée de l'amitié entre les îles Vierges et Porto Rico, qui s'est étendue à tout le mois d'octobre, complétant les célébrations du Mois national du patrimoine hispano-américain du 15 septembre au 15 octobre. La loi n ° 1076 du VI comprenait: «CONSIDÉRANT que ce territoire a été particulièrement enrichi par l'installation dans les îles Vierges américaines d'un grand nombre d'indigènes de Porto Rico dont les contributions ont été largement responsables des progrès substantiels réalisés dans ce territoire au cours des dernières années;...» <https://newsofstjohn.com/56th-annual-virgin-islands-puerto-rico-friendship-day/> 2020 marque 56 ans de célébrations annuelles, de nombreuses célébrations dirigées par des femmes pour créer un récit plus précis et honorer l'amitié VI-PR!

À l'échelle nationale et internationale, le Mois de la sensibilisation à la violence domestique (DVAM), les femmes de sensibilisation au cancer du sein (BCAW), et plus encore sont observés et les témoignages de survivants célébrés. La Coalition des femmes de Sainte-Croix (WCSTX) est une organisation à but non lucratif 501 (c) (3) dédiée au soutien et à l'autonomisation des personnes touchées par la violence qui fournit un large éventail de services de soutien 24/7 365. Complémentaire à October DVAM et Take Back The Night events, WCSTX présente le LUNAFEST Film Festival Virtual Extravaganza le 24 octobre 2020. <https://wcstx.org/events/wcstx-lunafest-film-festival/> «LUNAFEST est un festival de films itinérant célébrant, mettant en valeur et défendant les femmes cinéastes... à ce jour, LUNAFEST a collecté plus de quatre millions de dollars et travaillé avec plus de 1600 associations féminines. 100% du produit net est reversé directement à une œuvre caritative. LUNAFEST St.Croix 2020 comprendra des films internationaux en plus de 8 films produits par les îles Vierges par des étudiants de l'UVI, des cinéastes

primés et cet auteur. Dans toute la VI Caraïbes, octobre 2020 reste plein d'énergies de feu, de sombres réflexions historiques et d'éclatantes pour le changement.

GRADUATE STUDENT CORNER



Keisha Wiel

Breaking the Cycle of Generational Trauma in Graduate School

To say this academic year is different would be an understatement. While many of us are bracing the second wave of the pandemic while enduring graduate school through COVID, it's been tough to think about anything and/or anyone else and their plights. Even for the sake of this column,

I honestly did not know what to write about. Everything has felt pandemic related and I felt we have exhausted that topic. But again, trying to write about something light and happy also doesn't seem sufficient. While thinking about a topic for this month's column, my friends and I entered into a discussion about teaching and doing fieldwork during a pandemic. Long story short, we were dismayed and appalled to hear how some professors are conducting their classes as if everything is normal. We also noticed that there were some graduate student TAs also expected students to carry on as if there was not a pandemic.

When we think of generational trauma, we tend to think of trauma that passes down through the familial bond. But I also like to think that generational trauma also exists through other bonds as well. For instance, many of us have had different types of experiences with our professors, whether good or bad. And without realizing it, some of us might tend to pass on these bad experiences to the very students that we teach. During a normal climate, this isn't cool. But during a pandemic, this brings in extra layers of awfulness.

To be honest, I write this because this pandemic has hit us in a way that none of us are prepared for. And I feel for students who have to attend classes online and are not able to experience university in a normal setting (however that setting looks for your school). And most importantly, I feel for the freshman. For the students who are not getting the typical experience but also are completely lost as to whole a college class operates. They are not getting the advice or the experience that they would normally get if they were attending in person. This is even more true for first generation students who don't even have their parents' experience to look up to. A friend of mine told me that some students in their class did not even know how to access their syllabus, let alone be able to search for the re-

quired readings on their own. This school year is different, and we need to treat it differently. Even if this means that we have to do a little more hand holding than we are used to.

My advice to my fellow graduate students, please be kind to your students. Don't pass on the traumatic experiences that you might have had. Empathize with your students and give them a break when they ask questions that seem silly. And also, be kind to yourselves. We need the breaks too.

Español

Rompiendo el ciclo del trauma generacional en la escuela de posgrado

Decir que este año académico es diferente sería quedarse corto. Si bien muchos de nosotros estamos preparando la segunda ola de la pandemia mientras soportamos la escuela de posgrado a través de COVID, ha sido difícil pensar en cualquier cosa y / o en cualquier otra persona y sus dificultades. Incluso por el bien de esta columna, honestamente no sabía sobre qué escribir. Todo se ha sentido relacionado con la pandemia y sentí que hemos agotado ese tema. Pero, de nuevo, intentar escribir sobre algo ligero y feliz tampoco parece suficiente. Mientras pensaba en un tema para la columna de este mes, mis amigos y yo entramos en una discusión sobre la enseñanza y el trabajo de campo durante una pandemia. En pocas palabras, nos sentimos consternados y consternados al escuchar cómo algunos profesores están llevando a cabo sus clases como si todo fuera normal. También notamos que había algunos estudiantes de posgrado que también esperaban que los estudiantes siguieran adelante como si no hubiera una pandemia.

Cuando pensamos en el trauma generacional, tendemos a pensar en el trauma que se transmite a través del vínculo familiar. Pero también me gusta pensar que el trauma generacional también existe a través de otros vínculos. Por ejemplo, muchos de nosotros hemos tenido diferentes tipos de experiencias con nuestros profesores, ya sean buenas o malas. Y sin darnos cuenta, algunos de nosotros tendemos a transmitir estas malas experiencias a los mismos estudiantes a los que enseñamos. Durante un clima normal, esto no es fresco. Pero durante una pandemia, esto trae consigo capas adicionales de horror.

Para ser honesto, escribo esto porque esta pandemia nos ha golpeado de una manera para la que ninguno de nosotros está preparado. Y lo siento por los estudiantes que tienen que asistir a clases en línea y no pueden experimentar la universidad en un entorno

GRADUATE STUDENT CORNER cont'd

normal (sin embargo, ese entorno busca su escuela). Y lo más importante, lo siento por el estudiante de primer año. Para los estudiantes que no están obteniendo la experiencia típica, pero que también están completamente perdidos, funciona una clase universitaria. No reciben los consejos ni la experiencia que normalmente obtendrían si asistieran en persona. Esto es aún más cierto para los estudiantes de primera generación que ni siquiera tienen la experiencia de sus padres para admirar. Un amigo me dijo que algunos estudiantes de su clase ni siquiera sabían cómo acceder a su programa de estudios, y mucho menos poder buscar las lecturas requeridas por su cuenta. Este año escolar es diferente y debemos tratarlo de manera diferente. Incluso si esto significa que tenemos que agarrarnos de la mano un poco más de lo que estamos acostumbrados.

Mi consejo para mis compañeros estudiantes de posgrado, sean amables con sus estudiantes. No transmita las experiencias traumáticas que podría haber tenido. Sienta empatía con sus estudiantes y déles un descanso cuando hagan preguntas que parezcan tontas. Y también, sean amables con ustedes mismos. También necesitamos los descansos.

Français

Briser le cycle du traumatisme générationnel à l'école doctorale

Dire que cette année universitaire est différente serait un euphémisme. Alors que beaucoup d'entre nous préparent la deuxième vague de la pandémie tout en poursuivant leurs études supérieures grâce au COVID, il a été difficile de penser à quoi que ce soit et / ou à quiconque d'autre et à leur sort. Même pour le bien de cette chronique, honnêtement, je ne savais pas sur quoi écrire. Tout s'est senti lié à la pandémie et j'ai senti que nous avions épousé ce sujet. Mais encore une fois, essayer d'écrire sur quelque chose de léger et de joyeux ne semble pas non plus suffisant. En réfléchissant à un sujet pour la chronique de ce mois-ci, mes amis et moi avons entamé une discussion sur l'enseignement et le travail sur le terrain pendant une pandémie. En bref, nous avons été consternés et consternés d'entendre comment certains professeurs dirigent leurs cours comme si tout était normal. Nous avons également remarqué que certains étudiants diplômés AT s'attendaient également à ce que les étudiants continuent comme s'il n'y avait pas de pandémie.

Lorsque nous pensons au traumatisme générationnel, nous avons tendance à penser au traumatisme qui passe par le lien familial. Mais j'aime aussi penser que le traumatisme générationnel existe

également à travers d'autres liens. Par exemple, nous sommes nombreux à avoir eu différents types d'expériences avec nos professeurs, qu'elles soient bonnes ou mauvaises. Et sans s'en rendre compte, certains d'entre nous pourraient avoir tendance à transmettre ces mauvaises expériences aux élèves mêmes que nous enseignons. Dans un climat normal, ce n'est pas cool. Mais pendant une pandémie, cela entraîne des couches supplémentaires d'horreur.

Pour être honnête, j'écris ceci parce que cette pandémie nous a frappés d'une manière à laquelle aucun de nous n'est préparé. Et je me sens pour les étudiants qui doivent suivre des cours en ligne et qui ne sont pas en mesure de faire l'expérience de l'université dans un cadre normal (cependant, ce cadre recherche votre école). Et surtout, je me sens pour la première année. Pour les étudiants qui n'obtiennent pas l'expérience typique mais qui sont également complètement perdus, une classe universitaire fonctionne. Ils n'obtiennent pas les conseils ou l'expérience qu'ils auraient normalement s'ils étaient présents en personne. C'est encore plus vrai pour les élèves de première génération qui n'ont même pas l'expérience de leurs parents à admirer. Un de mes amis m'a dit que certains élèves de leur classe ne savaient même pas comment accéder à leur programme, et encore moins être en mesure de rechercher les lectures requises par eux-mêmes. Cette année scolaire est différente et nous devons la traiter différemment. Même si cela signifie que nous devons faire un peu plus de main dans la main que d'habitude.

Mon conseil à mes collègues étudiants diplômés, soyez gentils avec vos étudiants. Ne transmettez pas les expériences traumatisantes que vous avez pu vivre. Faites preuve d'empathie avec vos élèves et accordez-leur une pause lorsqu'ils posent des questions qui semblent ridicules. Et aussi, soyez gentils avec vous-mêmes. Nous avons besoin des pauses aussi.

CSA MEMBER HIGHLIGHT

EXTREME TIMES THAT LEAD TO SELF-REINVENTION: A PERSONAL EXPERIENCE

By Raymond LAUREANO-ORTIZ

The 2020 global challenge to public health has pushed many aspects of the daily experience to extremes. Teaching, research, networking, and more intimate development processes have been evolving at a fast pace. Constant reinvention of everyday activities and the own selves have been inevitable.



Teaching and the Challenge of Not Leaving Any Student Behind

My January-May semester as an Assistant Professor at the campus of a local university in Puerto Rico started with seven assigned courses in history, humanities, and social sciences. By mid-March, the courses had gone online to address the realities of the emerging intense times. Seeking to cater to the diverse needs of the students, those seven courses practically became 21. Each course had three versions that sought to effectively expose students in different circumstances to contents and to gather evidence of progress: one version for those students with limited or no connectivity to the Internet; another one for those that could join the live videoconference class sessions; and a third version geared towards those that could not join the live video sessions, but had cyber connectivity to watch the session recordings. These dynamics led to a point in which the workload was consistently approaching 16 hours per day. The mission was accomplished for the semester, but alternative approaches are still being explored to reach a balance.

Scholarly Networking Goes Virtual: More Opportunities to Converge?

The traditional, annual, in-person converging event of most professional and academic associations was postponed for 2021 and/or was replaced this year by Internet-based alternatives. For example, three of the Caribbean-focused organizations with which I collaborate – Association of Caribbean Historians (ACH), Society for Caribbean Studies @ the UK (SCS-K), and our own Caribbean Studies Association (CSA) – decided to postpone their respective annual conferences – ACH Guadeloupe, SCS-UK Wales, and CSA Guyana – until next year. A fourth one, the Latin American Studies Association (LASA), however, decided, within an extremely short period of several weeks and amid some controversies over technology access and economic affordability, to switch the LASA Guadalajara in-person conference for a virtual one during the same 2021 scheduled period.

The number of virtual conferences and webinars have grown significantly since the second quarter of 2020. Although, in general, these virtual options have been welcomed with enthusiasm, some colleagues have already been feeling the overload. On my part, I have been excited to collaborate in the coordination and delivery of some of these events, expanding the Caribbean-focused network of colleagues, research projects, and research centers of which I am aware. In April, for example, I collaborated with the LASA Puerto Rican Studies Section in the organization of two panels on intersectionality, resistance, and activism for LASA's aforementioned virtual conference. In May, for a webinar series on Caribbean cultural landscapes, slavery, and feminist voices, streamed from Puerto Rico for the European Union-sponsored ConnecCaribbean (or *The Connected Worlds: Caribbean, Origin of the Modern World*) project (<http://conneccaribbean.com>), I served in the team of moderators. In June, I was a panelist in the webinar series coordinated by our CSA organization and the US Embassy in Guyana, *Caribbean-American Connections, Social Justice, and Shared Dreams*. In July, I collaborated with SCS-UK colleagues to hold a webinar on climate change and the Caribbean, participating as one of the moderators for the session featuring Puerto Rican activist and NASA scientist, Edil Sepúlveda. During the same month, I was a presenter at a ConnecCaribbean conference, streamed from Madrid, focusing on historical perspectives about fear and order in Caribbean society; my topic was Puerto Rico during the Cold War in the Greater Caribbean.

The abundant virtual activity has given visibility to both established and emerging, both well-known and to-be-known scholars and centers of knowledge production, in our area of interest, Caribbean Studies. Through the use of the ACH Facebook page (of which I am one of the editors) and other Internet-based means, I have enjoyed pursuing the cross promotion of virtual events by the Caribbean Studies scholars and knowledge clusters, from each of the multiple linguistic Caribbean subregions and from across the rest of the globe. Capturing the diversity of this Caribbean Studies global community is one of the goals of the upcoming CSA peer-reviewed journal being designed by a team of colleagues, in which I am having the pleasure to serve.

CSA MEMBER HIGHLIGHT cont'd

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Personal Development amid Extreme Times

The current extreme times have brought and will continue to bring challenges and opportunities not only to professional and financial life, but also to personal development, both emotional and physical. Finally, once I fulfilled my commitments at the university during the first semester of the year, I was able to take the time to adjust, reshape, reinvent my personal wellbeing amid these realities. Advice from traditional medicine and alternative medicine and lifestyles have been addressing old and new concerns. A September retreat has been the highlight of my efforts to balance mind and body as new paths are explored for my professional and personal future. We are ready!

Raymond LAUREANO-ORTIZ: A Bio

Raymond LAUREANO-ORTIZ is a Puerto Rico-based historian, engineer, and management consultant. His interests in historical research revolve around Puerto Rico and the Caribbean, economic development, international relations, scientific and technological innovation, the business ecosystem of innovation, and issues of diversity and inclusiveness. His research work has been included in academic publications from Puerto Rico, Haiti, Cuba, Martinique, France, Germany, and Argentina. His PhD dissertation on the history of Puerto Rico's paradiplomacy (or international relations as a subnational government) in the 80s and 90s received an Honorable Mention for the Caribbean Studies Association's Best Dissertation Award in 2018.

He is associated as a researcher to the Latin America Center of the Josef Korbel School of International Studies (University of Denver) and the Jesús T. Piñero Library & Social Research Center (Puerto Rico's Ana G. Méndez University). He is also involved in Caribbean-centered research projects endorsed and sponsored by CLACSO (Latin American Council of Social Sciences) and the European Union's Horizon 2020 Initiative (in this latter case, the "Connected Worlds: The Caribbean, Origin of the Modern World" or the "ConnecCaribbean" Project).

He is currently part of the Executive Committee of four different organizations: the CSA (Caribbean Studies Association), the ACH (Association of Caribbean Historians), the SCS-UK (UK-based Society for Caribbean Studies), and LASA-PR (the Puerto Rico Section of the Latin American Studies Association), where he is the Secretary.

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SCHOLARSHIP IN SEXUALITIES



David Tenorio

I was recently impacted by the loss of a loved one close to me. It is not the circumstances of her death what haunts me, but my inability to attend a small funeral service due to the travel restrictions related to the covid-19 pandemic. I can only imagine, however, the immense sense of loss we are all experiencing right

now for collective, as well as very secretly held personal reasons. When my grandmother, or as I'd call her "Abuelita, Concha," died two nights ago at the age of 89, I was immediately brought to a state of mind in which I had to conduct a thorough examination of my character, as her loss affected deeply my sense of being in the world. I open this month's section with a personal reflection of my own losses, not as an exhibit of myself but as an attempt to frame the performative nature of memories, and their relation to queer fantasies as mechanisms for agency, survival and resistance for minoritarian collectives. In other words, I am interested in a way of perceiving what memories do, instead of what they say, or even represent. I'd attempt to resort to my recent experience of loss, a kind of loss that can be queer in that is felt asynchronously and from afar. Life is undoubtedly defined by death, and in the case of queer and trans collectives, life and death collide as queer lives are only tolerated for a certain time in public.

As part of a contradictorily conservative and religious family of Mexico City's working class, Conchita was oppressed by men all her life. Her resistance to male domination came with a high price: an irreducible paradox that establishes that her agency in a man's world would depend on the degree to which she is complicit with her own oppression. Her negotiation into the public spheres of domination would ensure her a sense of freedom –even if this sense was illusory. This chain of affection is also intergenerational. I was taught to accept and internalize male domination as the basis for my own agency and survival. But, as a queer immigrant of color in the US, my own affection to domination, male or otherwise, is also marked by the failure of whiteness around me, that is, a failure whose violence marks my body's shade of brown. In spite of our different perspectives on the world, my abuela and I came together during birthday parties and other celebrations. We both thrived in and craved for the suspension of formal norms enacted by a predisposition to festivities; we shared a joyful sense of brown carnival. One of the most precious memories of my grandmother is indexed

in one of my birthday pictures from childhood. She is knifing a birthday cake, while I patiently wait for a slice. Her memory is part of my worldview as it affects how I sense and experience the world, and more importantly, how I relate to sensations and feelings that allow me to connect to queer world-making, in bars and cabarets, in nightlife, and sex. In this sense, I would argue that memories are longings made present through embodying a past emotion, connecting several layers of time through performance. Queer theorist José Esteban Muñoz would name this process "queer acts," and enact "a hauntology" that serves to trace the residues of historical violence, as echoed by Joshua Chambers- Letson and Tavia Nyong'o in "The Aesthetic Resonance of Brown," an beautiful introduction to Muñoz's posthumous *The Sense of Brown* (2020).

Español

Me ha conmocionado la pérdida de un ser querido. No son las circunstancias de su muerte lo que me persigue, sino el no poder emprender un proceso de duelo que empieza con un simbólico funeral dadas las restricciones relacionadas con la pandemia del covid-19. Sin embargo, solo puedo imaginar la inmensa sensación de pérdida que todos estamos experimentando en este momento no solo por razones colectivas, sino también por razones íntimas y secretas. Despues de enterarme de que mi abuela, o como yo la llamaría "Abuelita, Concha", había muerto, apenas hace dos días, a la edad de 89 años, inmediatamente entré en un estado mental que me permitiera emprender mi duelo y realizar un examen minucioso de mi persona, ya que la pérdida de mi abuela ha afectado profundamente la manera en que me conduzco por el mundo. Abro la sección de este mes con una reflexión personal sobre mis pérdidas, no para exhibirme, sino para intentar enmarcar la naturaleza performativa de los recuerdos y su relación con las fantasías queer en tanto que posibilitan un sentido de agencia, supervivencia y resistencia para los colectivos minoritarios. En otras palabras, me interesa reflexionar en la función de los recuerdos, o sea, sentir lo que dicen o incluso representan. Intentaría recurrir a mi experiencia reciente de pérdida, una especie de pérdida que puede ser queer porque sucede de forma asincrónica y en la distancia. La vida, sin duda, no se entiende sin la muerte, y en el caso de los colectivos queer y trans, la vida y la muerte chocan a menudo puesto que el mundo queer es tan solo tolerado por un determinado tiempo.

Como parte de una familia hipócritamente conservadora y religiosa de la clase trabajadora de la Ciudad de México, Conchita fue oprimida por los hombres toda su vida. Su resistencia a la dominación masculina implicó un alto precio: una paradoja irreductible que establece que su agencia en el mundo del hombre dependería del grado en que ella fuera cómplice de su propia opresión. Su negocia

SCHOLARSHIP IN SEXUALITIES cont'd

ción en las esferas públicas de dominación le aseguraría un sentido de libertad, aunque este sentido fuera ilusorio. Esta cadena de afecto también es intergeneracional. Me enseñaron a aceptar e internalizar la dominación masculina como la base de mi agencia, placer y supervivencia. Pero, como un inmigrante queer en los Estados Unidos, mi propio afecto hacia cualquier tipo de dominación también está marcada por el fracaso de la blanquitud a mi alrededor, es decir, un fracaso cuya violencia marca el tono café de mi cuerpo. A pesar de nuestras diferencias, mi abuela y yo concurrimos en un sentido de fiesta, sobre todo en fiestas de cumpleaños y otro tipo de reuniones. Ambos anhelamos la llegada de la fiesta porque representaba la suspensión momentánea de las normas formales promulgadas; compartíamos una predisposición a lo festivo; compartimos una alegre sensación del carnaval. Uno de los recuerdos máspreciados de mi abuela está indexado en una de mis fotos de cumpleaños de la infancia. Ella está cortando un pastel mientras que yo espero pacientemente a que me dé una rebanada. Su memoria es parte de mi cosmovisión, ya que afecta la forma en que siento y experimento el mundo y, lo que es más importante, afecta cómo me relaciono con las sensaciones y sentimientos del mundo queer: en bares y cabarets, en la vida nocturna y en el sexo. En este sentido, yo diría que los recuerdos son anhelos que se hacen presentes al encarnar una emoción pasada, conectando varias capas de tiempo a través de la fuerza del performance de las emociones. El teórico queer José Esteban Muñoz llamaría a este proceso "actos queer" y promulgaría "una fantasmagoría" que sirve para rastrear los residuos de la violencia histórica, como lo notan Joshua Chambers-Letson y Tavia Nyong'o en "The Aesthetic Resonance of Brown", una valiosa introducción al póstumo *The Sense of Brown* (2020) de Muñoz.

Français

J'ai récemment été touchée par la perte d'un être cher près de moi. Ce ne sont pas les circonstances de sa mort qui me hantent, mais mon incapacité à assister à un petit service funèbre en raison des restrictions de voyage liées à la pandémie de covid-19. Je ne peux qu'imaginer, cependant, l'immense sentiment de perte que nous éprouvons tous en ce moment pour des raisons collectives et personnelles très secrètes. Lorsque ma grand-mère, ou comme je l'appelle «Abuelita, Concha», est décédée il y a deux nuits à l'âge de 89 ans, j'ai été immédiatement amenée à un état d'esprit dans lequel j'ai dû procéder à un examen approfondi de mon caractère, car sa perte a profondément affecté mon sentiment d'être dans le monde. J'ouvre la section de ce mois avec une réflexion personnelle sur mes propres pertes, non pas comme une exposition de moi-même, mais comme une tentative de cadrer la nature performative des souve-

nirs et leur relation avec les fantasmes queer en tant que mécanismes d'action, de survie et de résistance pour les collectifs minoritaires. En d'autres termes, je m'intéresse à une manière de percevoir ce que font les souvenirs, au lieu de ce qu'ils disent, ou même représentent. J'essaierais de recourir à ma récente expérience de perte, une sorte de perte qui peut être étrange en ce qu'elle est ressentie de manière asynchrone et de loin. La vie est sans aucun doute définie par la mort, et dans le cas des collectifs queer et trans, la vie et la mort se heurtent car les vies queer ne sont tolérées que pendant un certain temps en public.

Faisant partie d'une famille contradictoirement conservatrice et religieuse de la classe ouvrière de Mexico, Conchita a été opprimée par les hommes toute sa vie. Sa résistance à la domination masculine a eu un prix élevé: un paradoxe irréductible qui établit que son action dans le monde d'un homme dépendrait du degré auquel elle est complice de sa propre oppression. Sa négociation dans les sphères publiques de domination lui assurerait un sentiment de liberté - même si ce sens était illusoire. Cette chaîne d'affection est également intergénérationnelle. On m'a appris à accepter et à intérioriser la domination masculine comme base de ma propre action et de ma survie. Mais, en tant qu'immigrant de couleur queer aux États-Unis, ma propre affection pour la domination, masculine ou non, est aussi marquée par l'échec de la blancheur autour de moi, c'est-à-dire un échec dont la violence marque la nuance de brun de mon corps. Malgré nos perspectives différentes sur le monde, mon abuela et moi nous sommes réunis lors des anniversaires et autres célébrations. Nous avons tous deux prospéré et aspiré à la suspension des normes formelles édictées par une prédisposition aux festivités; nous avons partagé un sentiment joyeux de carnaval brun. L'un des souvenirs les plus précieux de ma grand-mère est répertorié dans l'une de mes photos d'anniversaire de mon enfance. Elle couteau un gâteau d'anniversaire, pendant que j'attends patiemment une part. Sa mémoire fait partie de ma vision du monde car elle affecte la façon dont je sens et expérimente le monde, et plus important encore, comment je me rapporte aux sensations et aux sentiments qui me permettent de me connecter à la création du monde queer, dans les bars et les cabarets, dans la vie nocturne et le sexe. . En ce sens, je dirais que les souvenirs sont des désirs rendus présents en incarnant une émotion passée, reliant plusieurs couches de temps à travers la performance. Le théoricien queer José Esteban Muñoz appellerait ce processus des «actes queer» et adopterait «une hantologie» qui sert à retracer les résidus de la violence historique, comme l'ont fait écho Joshua Chambers-Letson et Tavia Nyong'o dans «The Aesthetic Resonance of Brown, "Une belle introduction à la posthume posthume de Muñoz The Sense of Brown (2020).

CARIBBEAN SCHOLARSHIP

Craig M. Cogut Visiting Professorship in Latin American and Caribbean Studies 2021-2022

The Center for Latin American and Caribbean Studies (CLACS) is inviting applications for its Craig M. Cogut Visiting Professorship in Latin American and Caribbean Studies to be taken up during the 2021-2022 academic year.

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The fellowship is open to any scholar working on Latin America and the Caribbean, but we are especially interested in hearing from scholars working on intra-Latin American and or Caribbean migration, especially at the intersections of race and ethnicity. Applicants must hold a Ph.D. in any discipline in the humanities and social sciences. In exceptional circumstances, we may consider applicants with professional qualifications and extensive experience in academia, the arts, and the public service. This position is not open to junior faculty.

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Materials must be submitted through the Interfolio system using the following link: <https://apply.interfolio.com/79344>.

The deadline is November 15, 2020.

For more information, contact: Katherine Goldman, Center Manager
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Tampa

Impressions of an Emigrant

Wenceslao Gálvez y Delmonte

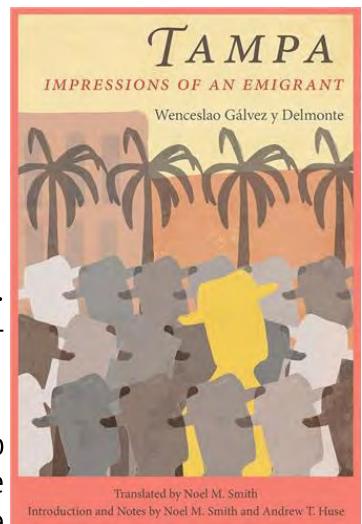
Translated by Noel M. Smith

Introduction and Notes by Noel M. Smith and Andrew T. Huse

In 1896, Wenceslao Gálvez y Delmonte fled the violence of Cuba's war for independence and settled in Tampa. He soon made his new home the focus of a work of costumbrismo, the Spanish-language genre built on closely observing the everyday manners and customs of a place.

Translated here into English, Gálvez's narrative mixes evocative descriptions with charming commentary to bring to life the early Cuban exile communities in Ybor City and West Tampa. The writer's sharp eye finds the local characters, the barber shops and electric streetcars, the city landmarks and new Cuban enclaves. One day, Gálvez offers his thoughts on the pro-independence activities of community leaders like Martín Herrera and Fernando Figuerdo. On another, our exiled bourgeois intellectual author wryly recounts his new life as a door-to-door salesman and lector reading aloud to workers in a cigar factory.

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YOUR COMMENTARY



Why the US 2020 Presidential Elections are 'High Stakes' for the Caribbean

Alicia Nicholls

On November 3, the American electorate will officially cast its vote for the next President of the United States (US). The two major

party candidates – President Donald Trump and former Vice President and US Senator for Delaware, Joe Biden, generally differ significantly in their stated approaches to issues of importance to the Caribbean. This article aims to discuss the candidates' positions on these issues, showing why these elections could be described as 'high stakes' for the region.

1. Foreign Policy and Trade Policy

With respect to foreign and trade policy, President Trump has been dogged in his nativist, unilateral, neorealist and neomercantilist 'America first' outlook. His record includes escalating trade tensions with China, antagonizing traditional US allies, withdrawing from some agreements and renegotiating others.

Joe Biden, who represents a more traditional outward-looking US foreign policy orientation has extolled multilateralism. His views on trade, however, appear inward looking, appealing to the crucial voting bloc of blue collar workers who feel jilted by globalization. Without doubt, however, his trade policies will be more predictable and stable than his opponent's, providing greater certainty for trading partners.

2. Climate Change

Climate change presents an existential threat for our Caribbean small island developing States (SIDS). President Trump continues to deny the existence of anthropogenic (man-made) climate change and has rolled back many of the pro-environment policies enacted by his predecessors. Biden, by contrast, has a dedicated Biden Plan for Climate Change in which he pledges to ensure the US 'achieves a 100% clean energy economy and reaches net-zero emissions no later than 2050'.

3. Immigration Policy

Another 'big-ticket' item for the region is the US' immigration policy. Despite two of his three wives being immigrants themselves

and his mother having been an immigrant from Scotland, President Trump has taken a virulent anti-immigrant stance exemplified by the infamous 'Muslim ban', the inhumane child separation policy at the US-Mexico border and making legal migration to the US more difficult.

In contrast, Biden in his Immigration Plan has pledged a 'fair and humane immigration system' in which he promises to undo his predecessor's harmful policies; modernize America's immigration system; reassert America's commitment to asylum-seekers and refugees; tackle the root causes of irregular migration and implement effective border screening. The proof, of course, will be in the implementation.

4. Race Relations

Additionally, as a region whose population is predominantly non-white, the deteriorating race relations in the US will be of concern to the Caribbean. While President Trump has been lukewarm in his condemnation of white supremacy and downplayed the existence of institutionalized racism, Joe Biden has released plans for promoting racial justice and other issues affecting the black, native American and other marginalized communities.

5. Economic Policy

President Trump campaigned on 'bringing back American jobs' and his first term economic plan has largely focused on tax cuts and less successfully, aggressive trade policies. President Trump has seen slippage in his once strong public support on his handling of the economy, particularly in light of his questionable handling so far of the COVID-19 outbreak. The US Bureau of Economic Analysis (BEA) reported that the US' real gross domestic product (GDP) decreased at an annual rate of 31.4 percent in the second quarter of 2020.

Biden's economic recovery plan, though not perfect, proposes expanding 'Buy America' campaigns, prioritizes support for small businesses, greater research and development, widening access to health care and education, improving America's infrastructure, promoting clean energy and racial equity. Some of these proposals, which aim to create jobs and stimulate economic activity, will include spending increases adding to the US deficit and tax hikes for the wealthy, and are unlikely to be passed if Republicans control the Congress.

YOUR COMMENTARY cont'd

6. Handling of COVID-19

The US government's handling of the COVID-19 pandemic will be another area of concern for the region. As at October 9, 2020, the US had recorded some 214,000 COVID-19 fatalities and 7.5 million positive cases. President Trump has downplayed the virus and frequently derided mask-wearing, even after he and many of his White House staffers contracted the virus. His approach has instead focused on promoting unproven treatments.

Biden, who has publicly supported mask-wearing, has proposed a seven-point COVID-19 plan focuses, *inter alia*, on testing and contact tracing, improving access to personal protective equipment (PPE), implementing national masks mandates and equitable distribution of equipment, treatments and vaccines.

7. Cuba relations

Caribbean countries have long criticized the US' illegal and unjustified economic and trade embargo against that hispanophone nation. President Trump, however, has taken a hardline stance against Cuba, reconstituting many of the restrictions which had been rolled back during his predecessor's second term in office.

Biden has called for a '[new Cuba policy](#)' and while he has not given specifics, probably in an effort not to alienate Cuba-American voters in Florida, he has criticized President Trump's policy towards that country as 'not working'.

8. Other issues

Of caution, however, is that Caribbean countries should consider the harsh stance President Obama took against Caribbean international financial centers (IFCs), [branding them](#) repeatedly as 'tax havens'. It is unclear whether Biden would continue such an approach. It was also under the Obama Administration that saw the implementation of the extraterritorial Foreign Account Tax Compliance Act (FATCA) which went into effect in 2014.

President Obama's initiatives in the region also focused primarily on security issues than economic development issues. And while he signed the US-Caribbean Strategic Engagement Act of 2016 months into his final term, President Obama's administration continued the US' failure to amicably resolve the US-Antigua gambling dispute years after the twin-island State won its case against the US at the WTO. It remains to be seen what will be Biden's approach to US-Caribbean relations.

In conclusion

This article sought to show that the outcome of this high-stakes US presidential election will have non-negligible implications for US government policy making on issues consequential for Caribbean countries. While the policy positions espoused by the Democratic nominee appear generally better aligned with Caribbean interests, this is not to suggest, for reasons already stated, that a Biden win will automatically be a net positive for the Caribbean.

Assuming a Biden victory and a peaceful transfer of power in January 2021, the extent to which Biden can advance his legislative agenda will be largely determined by whether Democrats retain their majority in the House of Representatives and can also flip the currently Republican-controlled Senate. Moreover, while it is hoped that Senator Harris' Caribbean ancestry will have a positive influence on a Biden Administration's policy towards the Caribbean, the primary focus of the Administration will understandably be on rescuing the US economy and bringing the COVID-19 outbreak under control.

Regional governments will likely still have to lobby the Administration and work with congressional allies on advancing the issues of concern to our countries. That said, a Biden Administration would, hopefully, signal the return to some semblance of stability and predictability to US policy after what could only be described as a chaotic and strange last four years.

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. The preceding was an abridged version of the longer article available here: <https://caribbeantradelaw.com/2020/10/10/the-us-2020-presidential-elections-whats-at-stake-for-the-caribbean/>.

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