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# CSA 2021

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



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

## The Official Newsletter of the Caribbean Studies Association - December 2020 Edition

### MESSAGE FROM THE EDITOR

Warm Caribbean Greetings to you!

**COVID 19** This month marks the end of a tumultuous year worldwide. The arrival of a global pandemic brought massive population reductions, chronic unemployment and untold health repercussions brought on by the COVID 19 virus. From the Caribbean perspective, each island territory operationalised its response in myriad ways all with an aim to strengthen the national capacity to adjust to the protocols, while remaining determined to keep the death toll at a minimum. Comparative-ly speaking, the Caribbean governments have weathered the storm positively in dealing with this international crisis.



Meagan Sylvester

### CSA Conference – Revised Call for Papers

Despite the postponement of our 2020 conference due to the pandemic, we have issued a revised Call for Submissions for the hybrid version of the conference for 2021.

Please note : **Previously accepted submissions will be carried forward to 2021. If changes to the proposals are required, please contact us at [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org). Previously accepted submissions can also be withdrawn and replaced with new submissions. To withdraw previously accepted submissions, please contact us at [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org).**



**CSA Program Chair** – Dr. Kristina Hinds asserts that “as we move to adjust to the new normal in response to COVID 19, the Caribbean Studies Association has plans to in place for our 2021 annual conference. Our 2021 conference will go forward and will give life to the theme: “Identity Politics, Industry, Ecology and the Intelligent Economy in Caribbean Societies”. See details inside.

## CSA EXECUTIVE COUNCIL 2019-2020

**President:** Tavis D. Jules  
*Loyola University*

**Vice President:** Eris Schoburgh  
*University of the West Indies*

### Immediate Past CSA President:

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*National University of Colombia*

**Program Chair:** Kristina Hinds  
*The University of the West Indies, Cave Hill*

**Treasurer:** Dwaine Plaza  
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**Secretary:** Mala Jokhan  
*Ministry of Health, Trinidad and Tobago*

**Editor, Newsletter:** Meagan Sylvester  
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Keisha Wiel  
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### Executive Council

- Nikoli Attai
- Samuel Furé Davis
- Fatimah Jackson-Best
- Raymond Laureano
- Myriam Moise

## MESSAGE FROM THE EDITOR cont'd

### Local Organising Committee

Preparations for hosting the CSA's Annual Conference in Georgetown, Guyana during May 21 - June 4, 2021, are forging ahead. The CSA Board and the Local Organising Committee met twice on December 3<sup>rd</sup> & December 17<sup>th</sup> 2020, to discuss all aspects of the conference preparations. The new hybrid format of the conference in 2021, is expected to combine virtual and in person participation. Read more inside.

### CSA Member Highlight

We end the year 2020 celebrating the scholarship and contribution of a stalwart institutional supporter and member of the Caribbean Studies Association. Rita Keresztesi received her Ph.D. in Literature at the University of California, Santa Cruz in 1999. Currently, she is Associate Professor of English at the University of Oklahoma. Her research and teaching focus on African and African diaspora literary and cultural studies: the Harlem Renaissance, Black Arts/Black Power, Afro-Caribbean literature, music and cinema, and postcolonial African cinema.



She has been an active member of the Caribbean Studies Association since 2006.

### Caribbean Scholarship

We are pleased to share with the Caribbean Community news about the following conference "Camps, (In)justice, and Solidarity in the Americas", which will take place January of 2022 and will be co-sponsored by The University of Puerto Rico, Río Piedras Campus and the University of Graz (Austria). This conference will commemorate and coincide with the 20th anniversary of the establishment of detention camps at the U.S. naval base at Guantánamo Bay.



See the call for papers for further information.

### New Book

Cuba and Africa, 1959–1994. Writing an Alternative Atlantic History, published by Wits University Press, South Africa. Colleagues from various disciplines and backgrounds have contributed to it, making it a really international and collective affair.



All details can be found here:

<https://witspress.co.za/catalogue/cuba-and-africa-1959-1994/>

### CSA Communications - You can find us at:

Facebook: [www.facebook.com/CaribbeanStudiesAssociation/](https://www.facebook.com/CaribbeanStudiesAssociation/)

Website: [www.caribbeanstudiesassociation.org](https://www.caribbeanstudiesassociation.org)

Archived copies of our Newsletters at: [www.caribbeanstudiesassociation.org/e-newsletter-archive/](https://www.caribbeanstudiesassociation.org/e-newsletter-archive/)

Share your feedback at: [newseditor@caribbeanstudiesassociation.org](mailto:newseditor@caribbeanstudiesassociation.org)

# MESSAGE FROM THE PRESIDENT



Tavis Jules

Dear Members,

Cheers to a season filled with warmth and comfort!

Be it a global pandemic or calls for racial justice; it has been a challenging year for all of us. As the year draws to a close and we reflect on the year, we can say that it has been a tough year. At the beginning of the year,

the Executive Board made the difficult decision of canceling the onsite conference in Guyana. Since then, we have had a series of Webinars cohosted with the US Embassy of Guyana. These Webinars were very successful. As you saw recently, we re-released the Call for Papers for CSA 2021, and we have asked people to indicate if they will withdraw their paper or have it roll over to CSA 2021. Please let us know ASAP as this year we have a firm deadline of January 31 for the closing of the Call for Papers, given that we need to get the program out early.

The planning for CSA 2021 is coming along, and as you are well aware, CSA 2021 will be a Synchronous Hybrid Conference. Those who can travel to Guyana are encouraged to do so as we will have a rich program planned. For those of you who cannot make it to Georgetown, we hope that you will join several sessions virtually. Membership remains robust, and our newsletter reaches over a thousand scholars, practitioners, researchers, and students monthly. As we look to 2021, one area of growth that we must address is attracting students to our Association studying the Caribbean and its diaspora. We need to reach new and diverse audiences and keep our mission in mind as we head into 2021. This year has also taught us that CSA needs to be rethinking its conference model, which the Executive Board will address.

Over the course of the year, we made small tweaks and updates to our Website to make it more user-friendly. In 2021 we will continue this work to ensure that all contents on the Website are accessible in the three languages of the Association. After years of trying, we finally launched a referred CSA Journal in 2020, called the *Caribbean Studies Association Journal*, and we look forward to the first issue guest-edited by Dr. Carole Boyce-Davies. Dr. Opal Palmer Adisa will be the Journal's Editor-and-Chief. More information will follow in

the coming year.

We are grateful for your support over this difficult past year. We have a great year to look forward to, and may the good times and treasures of the present become the golden memories of tomorrow for your lovely family, just as our childhood memories of Holidays past are such happy recollections now. I wish you lots of love, joy, and happiness.

Happy Holidays and wishing you a productive year ahead. See you at CSA 2021 in sunny Georgetown, Guyana.

Tavis Jules  
President CSA 2019-2020

## Español

Queridos miembros,

¡Saludos a una temporada llena de calidez y comodidad!

Ya sea una pandemia mundial o un llamado a la justicia racial; ha sido un año desafiante para todos nosotros. A medida que el año llega a su fin y reflexionamos sobre el año, podemos decir que ha sido un año difícil. A principios de año, la Junta Ejecutiva tomó la difícil decisión de cancelar la conferencia in situ en Guyana. Desde entonces, hemos tenido una serie de seminarios web organizados conjuntamente con la Embajada de Estados Unidos en Guyana. Estos webinars tuvieron mucho éxito. Como vio recientemente, volvimos a publicar la convocatoria de artículos para CSA 2021 y le pedimos a las personas que indiquen si retirarán su artículo o lo transferirán a CSA 2021. Háganlo saber lo antes posible, ya que este año tenemos un Fecha límite firme del 31 de enero para el cierre de la Convocatoria de ponencias, dado que necesitamos sacar el programa temprano.

La planificación para CSA 2021 está llegando y, como bien saben, CSA 2021 será una Conferencia Híbrida Sincrónica. Se anima a aquellos que puedan viajar a Guyana a que lo hagan, ya que tendremos un rico programa planeado. Para aquellos de ustedes que no pueden asistir a Georgetown, esperamos que se unan a varias sesiones virtualmente. La membresía sigue siendo sólida y nuestro boletín llega a más de mil académicos, profesionales, investigadores y estudiantes mensualmente. De cara al 2021, un área de crecimiento que debemos abordar es atraer estudiantes a nuestra Asociación que estudian el Caribe y su diáspora. Necesitamos llegar a audiencias nuevas y diversas y tener en cuenta nuestra

## MESSAGE FROM THE PRESIDENT cont'd

misión de cara al 2021. Este año también nos ha enseñado que CSA debe replantearse su modelo de conferencia, que abordará la Junta Ejecutiva.

A lo largo del año, hicimos pequeños ajustes y actualizaciones en nuestro sitio web para hacerlo más fácil de usar. En 2021 continuaremos este trabajo para asegurarnos de que todos los contenidos del Sitio Web sean accesibles en los tres idiomas de la Asociación. Después de años de intentarlo, finalmente lanzamos un CSA Journal referido en 2020, llamado Caribbean Studies Association Journal, y esperamos con ansias el primer número editado por la Dra. Carole Boyce-Davies. El Dr. Opal Palmer Adisa será el editor y jefe de la revista. Habrá más información el próximo año.

Estamos agradecidos por su apoyo durante este difícil año pasado. Tenemos un gran año que esperar, y que los buenos momentos y los tesoros del presente se conviertan en los recuerdos dorados del mañana para su encantadora familia, al igual que nuestros recuerdos de la infancia de las fiestas pasadas son recuerdos tan felices ahora. Te deseo mucho amor, alegría y felicidad.

Felices vacaciones y les deseamos un año productivo por delante. Nos vemos en CSA 2021 en la soleada Georgetown, Guyana.

Tavis Jules  
Presidente CSA 2019-2020

### Français

Chers membres,

Vive une saison remplie de chaleur et de confort!

Que ce soit une pandémie mondiale ou un appel à la justice raciale; ce fut une année difficile pour nous tous. Alors que l'année tire à sa fin et que nous réfléchissons à l'année, nous pouvons dire qu'elle a été une année difficile. Au début de l'année, le Conseil exécutif a pris la difficile décision d'annuler la conférence sur place en Guyane. Depuis lors, nous avons organisé une série de webinaires avec l'ambassade américaine du Guyana. Ces webinaires ont été très fructueux. Comme vous l'avez vu récemment, nous avons relancé l'Appel à contributions pour CSA 2021, et nous avons demandé aux gens d'indiquer s'ils retireraient leur papier ou le faire reporter à CSA 2021. Veuillez nous en informer dès que possible car cette année, nous avons une date limite ferme du 31 janvier pour la clôture

de l'appel à communications, étant donné que nous devons lancer le programme tôt.

La planification de CSA 2021 approche et, comme vous le savez bien, CSA 2021 sera une conférence hybride synchrone. Ceux qui peuvent voyager en Guyane sont encouragés à le faire car nous aurons un programme riche en projet. Pour ceux d'entre vous qui ne peuvent pas se rendre à Georgetown, nous espérons que vous rejoindrez virtuellement plusieurs sessions. L'adhésion reste solide et notre bulletin touche plus d'un millier d'universitaires, de praticiens, de chercheurs et d'étudiants chaque mois. Alors que nous nous tournons vers 2021, l'un des domaines de croissance que nous devons aborder est d'attirer des étudiants dans notre association qui étudie les Caraïbes et sa diaspora. Nous devons atteindre des publics nouveaux et diversifiés et garder notre mission à l'esprit alors que nous nous dirigeons vers 2021. Cette année nous a également appris que l'ASC doit repenser son modèle de conférence, que le Conseil d'administration abordera.

Au cours de l'année, nous avons apporté de petites modifications et mises à jour à notre site Web pour le rendre plus convivial. En 2021, nous poursuivrons ce travail pour nous assurer que tous les contenus du site Web sont accessibles dans les trois langues de l'Association. Après des années d'essais, nous avons finalement lancé un journal CSA référencé en 2020, appelé le Caribbean Studies Association Journal, et nous attendons avec impatience le premier numéro édité par le Dr Carole Boyce-Davies. Le Dr Opal Palmer Adisa sera le rédacteur en chef de la revue. Plus d'informations suivront dans l'année à venir.

Nous vous sommes reconnaissants de votre soutien au cours de cette dernière année difficile. Nous avons une excellente année à espérer et que les bons moments et les trésors du présent deviennent les souvenirs en or de demain pour votre charmante famille, tout comme nos souvenirs d'enfance des vacances passées sont de si heureux souvenirs maintenant. Je vous souhaite beaucoup d'amour, de joie et de bonheur.

Bonnes fêtes et vous souhaitez une année productive à venir. Rendez-vous à CSA 2021 sous le soleil de Georgetown, au Guyana.

Tavis Jules  
Président CSA 2019-2020

# MESSAGE FROM THE PROGRAM CHAIR



*Kristina Hinds*

## End of Year Wishes and Look forward to CSA 2021

At the end of a rather curious and difficult year, it is my pleasure to be able once again to contribute to the CSA newsletter. It has now become almost cliché to say that this has been an unprecedented year having experienced the first global health pandemic in just

over a century. This ruined our plans for CSA 2020, and even worse, caused so many other forms of ruin and dislocation. My hope for the upcoming year is indeed for hope...hope for bright prospects out of a dim 2020. We were closing in on completing an impressive conference programme when we were forced to postpone the 2020 conference and shelve our plans to meet in Georgetown this year, but, in the vein of hope, all has not been lost. Our 2021 conference will go forward and will give life to the theme: "Identity Politics, Industry, Ecology and the Intelligent Economy in Caribbean Societies".

You should all have seen our revised Call for Submissions for the hybrid version of the conference for 2021. I look forward to telling you more about this exciting format in the coming year. For now, I wish to advise you that all submissions that were accepted for the 2020 conference have been carried forward to 2021. You have nothing to worry about! However, if you no longer wish to have your submission included or wish to amend it substantially (minor adjustments need not be resubmitted), please contact me via email at [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org). You will also notice that we have added a section addressing the so-called "Next Normal" for those who may wish to provide submissions specifically related to the COVID 19 adjustments that we are experiencing or about projected futures. This said, you can feel free to address COVID 19 in your existing submissions if relevant. Please, remember to have your submissions completed by January 31, 2021. This year we will not be extending the deadline due to our need to work through new scheduling methods and logistical issues that come with the new hybrid conference format. Put differently, no "Caribbean-time" submissions will be accepted for 2021.

It really is difficult to gauge how many of us will be able to be in Guyana in 2021 to experience the pulse and energy of this important location in the region. Still, even if we cannot fully bring CSA to Guyana, we will be bringing Guyana to CSA. We hope that this hybrid approach will offer us opportunities, including opportunities for the conference and your work to have wider reach through use of the World Wide Web. On the other hand, we are aware that the digital divide presents challenges to effectively including our members across the region and around the world. Internet connections are not always reliable, and technology is not always accessible. We truly hope to find ways to work through these challenges as we work to deliver CSA 2021. I welcome your suggestions and feedback on how we can most successfully offer a hybrid CSA conference in 2021. You can email me at [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org).

In the meantime, take care of yourselves. Here's to hope for 2021!

Kristina Hinds  
*Program Chair 2019-2021*

## Español

### Deseos de fin de año y esperamos CSA 2021

Al final de un año bastante curioso y difícil, es un placer poder contribuir una vez más al boletín de CSA. Ahora se ha vuelto casi un cliché decir que este ha sido un año sin precedentes, habiendo experimentado la primera pandemia de salud mundial en poco más de un siglo. Esto arruinó nuestros planes para CSA 2020 y, lo que es peor, causó muchas otras formas de ruina y dislocación. Mi esperanza para el próximo año es, de hecho, la esperanza ... la esperanza de tener perspectivas brillantes en un 2020 sombrío. Nos acercábamos a completar un impresionante programa de conferencias cuando nos vimos obligados a posponer la conferencia 2020 y archivar nuestros planes de reunirnos en Georgetown este año, pero, en la línea de la esperanza, no todo está perdido. Nuestra conferencia 2021 avanzará y dará vida al tema: "Política de identidad, industria, ecología y economía inteligente en las sociedades del Caribe".

Todos deberían haber visto nuestra Convocatoria de presentaciones revisada para la versión híbrida de la conferencia para 2021. Espero contarles más sobre este emocionante formato el próximo año. Por ahora, deseo informarle que todas las presentaciones que fueron aceptadas para la conferencia de 2020 se han trasladado a 2021. ¡No tiene nada de qué preocuparse! Sin embargo, si ya no desea que se incluya su envío o desea enmendarlo sustancialmente (no es

## MESSAGE FROM THE PROGRAM CHAIR cont'd

necesario volver a enviar ajustes menores), comuníquese conmigo por correo electrónico a [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org). También notará que hemos agregado una sección que trata sobre la llamada "Siguiente normal" para aquellos que deseen proporcionar presentaciones relacionadas específicamente con los ajustes de COVID 19 que estamos experimentando o sobre futuros proyectos. Dicho esto, no dude en abordar COVID 19 en sus presentaciones existentes si es relevante. Por favor, recuerde completar sus presentaciones antes del 31 de enero de 2021.

Este año no ampliaremos la fecha límite debido a nuestra necesidad de trabajar con nuevos métodos de programación y problemas logísticos que vienen con el nuevo formato de conferencia híbrido. Dicho de otra manera, no se aceptarán presentaciones "en tiempo del Caribe" para 2021. Realmente es difícil medir cuántos de nosotros podremos estar en Guyana en 2021 para experimentar el pulso y la energía de esta importante ubicación de la región. Aún así, incluso si no podemos llevar CSA completamente a Guyana, llevaremos Guyana a CSA. Esperamos que este enfoque híbrido nos ofrezca oportunidades, incluidas oportunidades para que la conferencia y su trabajo tengan un alcance más amplio mediante el uso de la World Wide Web. Por otro lado, somos conscientes de que la brecha digital presenta desafíos para incluir eficazmente a nuestros miembros en la región y en todo el mundo. Las conexiones a Internet no siempre son confiables y la tecnología no siempre es accesible. Realmente esperamos encontrar formas de superar estos desafíos mientras trabajamos para entregar CSA 2021. Agradezco sus sugerencias y comentarios sobre cómo podemos ofrecer con mayor éxito una conferencia CSA híbrida en 2021. Puede enviarme un correo electrónico a [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org).

Mientras tanto, cuídense. ¡Esperamos que llegue el 2021!

*Kristina Hinds  
Presidenta del programa CSA 2020-2021*

### Français **Souhaits de fin d'année et hâte à la CSA 2021**

Au terme d'une année assez curieuse et difficile, j'ai le plaisir de pouvoir à nouveau contribuer au bulletin de l'ASC. Il est maintenant devenu presque un cliché de dire que cette année a été sans précédent après avoir connu la première pandémie de santé mondiale

en un peu plus d'un siècle. Cela a ruiné nos plans pour CSA 2020 et, pire encore, a causé tant d'autres formes de ruine et de dislocation. Mon espoir pour l'année à venir est en effet celui de l'espoir... l'espoir de belles perspectives pour une année 2020 sombre. Nous étions sur le point de terminer un programme de conférence impressionnant lorsque nous avons été forcés de reporter la 2020 conférence et de suspendre nos projets de réunion à Georgetown cette année., mais, dans la veine de l'espoir, tout n'est pas perdu. Notre conférence 2021 se poursuivra et donnera vie au thème: «Politique identitaire, industrie, écologie et économie intelligente dans les sociétés caribéennes».

Vous devriez tous avoir vu notre appel à candidatures révisé pour la version hybride de la conférence pour 2021. J'ai hâte de vous en dire plus sur ce format passionnant dans l'année à venir. Pour l'instant, je tiens à vous informer que toutes les soumissions qui ont été acceptées pour la conférence 2020 ont été reportées à 2021.

Vous n'avez rien à craindre! Cependant, si vous ne souhaitez plus que votre soumission soit incluse ou que vous souhaitez la modifier substantiellement (des ajustements mineurs ne doivent pas être soumis à nouveau), veuillez me contacter par e-mail à [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org). Vous remarquerez également que nous avons ajouté une section traitant de la soi-disant «Prochaine Normale» pour ceux qui pourraient souhaiter fournir des soumissions spécifiquement liées aux ajustements COVID 19 que nous connaissons ou à propos des futurs projets. Cela dit, vous pouvez vous sentir libre de traiter le COVID 19 dans vos soumissions existantes, le cas échéant. N'oubliez pas que vos soumissions doivent être terminées avant le 31 janvier 2021. Cette année, nous ne prolongerons pas la date limite en raison de notre besoin de travailler sur les nouvelles méthodes de planification et les problèmes logistiques qui accompagnent le nouveau format de conférence hybride. En d'autres termes, aucune soumission «à l'heure des Caraïbes» ne sera acceptée pour 2021. Il est vraiment difficile d'estimer combien d'entre nous pourront être en Guyane en 2021 pour ressentir le pouls et l'énergie de cet endroit important de la région. Toutefois, même si nous ne pouvons pas amener entièrement le CSA au Guyana, nous apporterons le Guyana au CSA. Nous espérons que cette approche hybride nous offrira des opportunités, y compris des opportunités pour la conférence et votre travail d'avoir une portée plus large grâce à l'utilisation du World Wide Web. D'un autre côté, nous sommes conscients que la fracture numérique présente des défis pour inclure efficacement nos membres dans la région et dans le monde. Les connexions Internet ne sont pas toujours fiables et la technologie n'est

## MESSAGE FROM THE PROGRAM CHAIR cont'd

pas toujours accessible. Nous espérons vraiment trouver des moyens de relever ces défis alors que nous travaillons à la réalisation de l'ASC 2021. J'apprécie vos suggestions et vos commentaires sur la manière dont nous pouvons offrir le plus de succès une conférence hybride de l'ASC en 2021. Vous pouvez m'envoyer un courriel à [program.chair@caribbeanstudiesassociation.org](mailto:program.chair@caribbeanstudiesassociation.org).

En attendant, prenez soin de vous. Voilà pour espérer 2021!

Kristina Hinds

*Présidente du programme CSA 2020-2021*

# MESSAGE FROM THE LOCAL ORGANISING COMMITTEE

## Update on CSA Conference from the Local Organising Committee, Guyana

Preparations for hosting the CSA's Annual Conference in Georgetown, Guyana during May 21 - June 4, 2021, are forging ahead. The CSA Board and the Local Organising Committee met twice on December 3<sup>rd</sup> & December 17<sup>th</sup> 2020, to discuss all aspects of the conference preparations. The new hybrid format of the conference in 2021, combining virtual and in person participation, presents unique challenges for the Local Organising Committee but we are confident that Guyana will deliver a conference that will be both intellectually and experientially stimulating and rewarding. The University of Guyana team on the LOC now includes Dr. Mellissa Ifill, Deputy Vice-Chancellor for Institutional Advancement, Dr. Taijrani Rampersaud, Interim Director, UG Broadcasting, Department of Events, Conference and Communications and Ms. Yolaskee Jervis, Director of Events, Department of Events, Conference and Communications.

Guyana's borders are open and flight schedules have been established. On December 11, 2020, JetBlue became the latest airline to commence flights to Guyana from JFK International Airport in New York. The protocol for entry into Guyana is a negative covid-19 test within 7 days of travel. Our hotels are operating and all distancing and mask requirements are enforced. The preceding, together with the recent availability of covid-19 vaccines, offers hope that conditions will be such that some participants can safely opt for in person attendance. All attendees however, irrespective of their mode of participation, will be assured of a quality academic conference with great entertainment showcasing the rich and diversified cultural landscape of Guyana.

The Guyana Pegasus Hotel remains the Conference Hotel for CSA 2021 and the LOC will engage the facility early in the new year on the technological, presentational, distancing and accommodation logistics to successfully and most importantly, safely host the hybrid conference. The LOC will prepare a special conference booklet detailing covid-19 provisions and protocols in Guyana and will regularly share statistical updates with all confirmed in-person attendees on the covid-19 situation in Guyana.

Despite this most challenging period in global history, we in Guyana remain committed to CSA 2021 and look forward to welcoming you all to our beautiful shores – both virtually and in person.

## Español

## Actualización sobre la Conferencia CSA del Comité Organizador Local, Guyana

Los preparativos para albergar la Conferencia Anual de la CSA en Georgetown, Guyana, del 21 de mayo al 4 de junio de 2021, avanzan. La Junta de CSA y el Comité Organizador Local se reunieron dos veces el 3 y el 17 de diciembre de 2020 para discutir todos los aspectos de los preparativos de la conferencia. El nuevo formato híbrido de la conferencia en 2021, que combina la participación virtual y en persona, presenta desafíos únicos para el Comité Organizador Local, pero estamos seguros de que Guyana ofrecerá una conferencia que será tanto intelectual como experimentalmente estimulante y gratificante. El equipo de la Universidad de Guyana en el COL ahora incluye a la Dra. Mellissa Ifill, Vicerrectora Adjunta de Promoción Institucional, la Dra. Taijrani Rampersaud, Directora Interina, UG Broadcasting, Departamento de Eventos, Conferencias y Comunicaciones y la Sra. Yolaskee Jervis, Directora de Eventos , Departamento de Eventos, Conferencias y Comunicaciones.

Las fronteras de Guyana están abiertas y se han establecido horarios de vuelos. El 11 de diciembre de 2020, JetBlue se convirtió en la última aerolínea en comenzar vuelos a Guyana desde el Aeropuerto Internacional JFK en Nueva York. El protocolo de entrada a Guyana es una prueba de covid-19 negativa dentro de los 7 días posteriores al viaje. Nuestros hoteles están en funcionamiento y se cumplen todos los requisitos de distanciamiento y máscara. Lo anterior, junto con la reciente disponibilidad de vacunas covid-19, ofrece la esperanza de que las condiciones sean tales que algunos participantes puedan optar con seguridad por la asistencia en persona. Sin embargo, todos los asistentes, independientemente de su modo de participación, tendrán la seguridad de una conferencia académica de calidad con un gran entretenimiento que mostrará el rico y diversificado paisaje cultural de Guyana.

El Hotel Guyana Pegasus sigue siendo el Hotel de Conferencias para CSA 2021 y el LOC involucrará a las instalaciones a principios del nuevo año en la logística tecnológica, de presentación, distanciamiento y alojamiento para albergar con éxito y, lo más importante, la conferencia híbrida de forma segura. El COL preparará un folleto especial de la conferencia que detalla las disposiciones y protocolos del covid-19 en Guyana y compartirá periódicamente actualizaciones estadísticas con todos los asistentes confirmados en persona sobre la situación del covid-19 en Guyana.

## MESSAGE FROM THE LOCAL ORGANISING COMMITTEE cont'd

A pesar de este período más desafiante en la historia mundial, en Guyana seguimos comprometidos con CSA 2021 y esperamos darles la bienvenida a todos en nuestras hermosas costas, tanto virtualmente como en persona.

### Français

#### **Mise à jour sur la conférence de l'ASC par le comité d'organisation local, Guyane**

Les préparatifs pour accueillir la conférence annuelle de l'ASC à Georgetown, en Guyane, du 21 mai au 4 juin 2021, vont de l'avant. Le conseil de l'ASC et le comité d'organisation local se sont réunis deux fois les 3 et 17 décembre 2020 pour discuter de tous les aspects des préparatifs de la conférence. Le nouveau format hybride de la conférence en 2021, combinant la participation virtuelle et en personne, présente des défis uniques pour le comité d'organisation local, mais nous sommes convaincus que la Guyane organisera une conférence qui sera à la fois intellectuellement et expérientiallement stimulante et enrichissante. L'équipe de l'Université de Guyane au COL comprend désormais le Dr Mellissa Ifill, vice-chancelière adjointe pour le progrès institutionnel, le Dr Taijrani Rampersaud, directeur par intérim, UG Broadcasting, Département des événements, des conférences et des communications et Mme Yolaskee Jervis, directrice des événements , Département des événements, des conférences et des communications.

Les frontières du Guyana sont ouvertes et les horaires des vols ont été établis. Le 11 décembre 2020, JetBlue est devenue la dernière compagnie aérienne à commencer des vols vers la Guyane depuis l'aéroport international JFK de New York. Le protocole d'entrée en Guyane est un test covid-19 négatif dans les 7 jours suivant le voyage. Nos hôtels fonctionnent et toutes les exigences de distance et de masque sont appliquées. Ce qui précède, ainsi que la récente disponibilité des vaccins contre le covid-19, laisse espérer que les conditions seront telles que certains participants pourront opter en toute sécurité pour une participation en personne. Cependant, tous les participants, quel que soit leur mode de participation, seront assurés d'une conférence académique de qualité avec un grand divertissement mettant en valeur le paysage culturel riche et diversifié de la Guyane.

Le Guyana Pegasus Hotel reste l'hôtel de conférence pour CSA 2021 et le COL engagera l'installation au début de la nouvelle année sur la logistique technologique, de présentation, de distanciation et d'hébergement pour accueillir avec succès et surtout en toute sécurité la conférence hybride. Le COL préparera un livret de conférence

spécial détaillant les dispositions et protocoles du covid-19 en Guyane et partagera régulièrement des mises à jour statistiques avec tous les participants confirmés en personne sur la situation du covid -19 au Guyana.

Malgré cette période la plus difficile de l'histoire mondiale, nous, au Guyana, restons attachés à la CSA 2021 et sommes impatients de vous accueillir tous sur nos magnifiques côtes - à la fois virtuellement et en personne.

# MESSAGE FROM THE LANGUAGE SUB-EDITORS



Dana I. Muniz Pacheco

## Español

### Más allá de la pandemia

El año 2020 ha sido desafiante de muchas maneras y por diferentes razones para muchas personas, y sin tratar de romantizar la gestión irresponsable e incompetente de la pandemia por parte del gobierno de EE. UU., y los disturbios sociales causados por las protestas y

el trabajo antirracista tan importante y necesario durante el verano, este año también ha puesto en perspectiva las innumerables formas en las que permanecemos conectados, incluso en la distancia.

Para este espacio de la columna, fue un año que cambió mi estilo habitual de reflexionar sobre un solo tema y me impulsó a ampliar el alcance de lo que compartí para incluir las perspectivas no solo de mi experiencia actualmente en la diáspora, sino para reflexionar sobre lo que estaba sucediendo en Puerto Rico y la República Dominicana a medida que se desarrollaban las restricciones durante la pandemia y como las personas gestionaban su día a día en los días tan cambiantes. Esto llevó a la serie ***En los tiempos de la pandemia***, con mis colegas Gabriela Quijano y Jorge Lefevre, donde contrastamos nuestras experiencias de tres lugares diferentes en el Caribe y la diáspora en una de las series más productivas en las que he trabajado en los últimos dos años.

A medida que el año llega a su fin, me complace cerrar este ciclo y decir hasta luego, en este espacio ya que mi colega Jorge Lefevre asumirá esta columna a partir de enero del 2021. Espero con entusiasmo las nuevas conversaciones y discusiones que traerá al boletín de la Asociación de Estudios del Caribe desde su perspectiva en Puerto Rico.

Ha sido un inmenso placer ser parte del equipo editorial del Newsletter de la Asociación de Estudios del Caribe durante los últimos dos años. Gracias a todos los que siguieron las diferentes series temáticas mientras desarrollaba mi investigación en la República Dominicana y a aquellos que se acercaron y participaron en discusiones interesantes conmigo sobre todo; ustedes han sido una parte importante de mi trayectoria doctoral que ahora está llegando a su fin. Les deseo una temporada navideña llena de tranquilidad, con salud, y un próspero y tranquilo 2021.

## English

### Beyond the Pandemic

The year of 2020 has been challenging in many ways and for different reasons for many people, and without trying to romanticize the irresponsible and incompetent management of the pandemic from the US government, and the social upheavals caused by the long-overdue antiracist protests and work over the summer, this year has also crystallized the myriad ways in which we remain connected even in the distance.

For this space of the column, it was a year that pushed my usual style of reflecting on one single issue and prompted me to broaden the scope of what I shared to include the perspectives not only from my experience in the diaspora but to reflect on what was happening in Puerto Rico and the Dominican Republic on the ground as the restrictions and *life* unfolded during the pandemic. This lead to the series ***In the Times of the Pandemic*** with my colleagues Gabriela Quijano and Jorge Lefevre where we contrasted our experiences from three different locations across the Caribbean and the diaspora in one of the most productive series I have worked on in the past two years writing the column.

As the year comes to an end, I am happy to close this cycle and say *until later*, as my colleague Jorge Lefevre assumes the column starting 2021. I look forward to the new conversations and discussions that he will bring to the Caribbean Studies Association Newsletter from his perspective in Puerto Rico.

It has been an immense pleasure to be part of the Newsletter editorial team for the past two years. Thank you to everyone who followed along as I developed my research in the Dominican Republic and to those who reached out and engaged in interesting discussions with me about it all—you have been an important part of my trajectory that is now coming to an end. I wish you a restful and healthy holiday season and a prosperous and calm 2021.

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



Mandy J.J. Laclé

### **Papiamento** **E Machismo di Pasco**

Recientemente mi a encontra un video basta interesante riba TikTok. E video tawata publica door di e fantastico, Kimberly Foster (editor-in-chief di 'For Harriet'). Den e video e a expresa su disgusto pa e forma cu e hende hombernan den su familia tawata laga tur trabou di dia di fies-

ta pa e muhernan. E como Americano a splica cu den e dianan prome cu Thanksgiving, ta muhernan ta haci e mayoria trabou pa prepara pa e dia aki. E video aki di TikTok a recorda mi di tur e bahanan cu mi mester a yuda e muhernan den mi familia prepara pa Pasco, aña nobo y cualquier otro evento familiar.

Nos ta pasa oras ta prepara e cas pa ricibi bishita. Tambe nos ta pasa oras den cushiona ta corta y pela berdura, core bay chines varios biahia y purba di haci e cushiona limpi tambe prome cu bishita yega. Sin papia mes cu despues di tur e trabou aki ainda mester core baña, drecha cabey y drecha cara (i.e. locual mi amiga ta bisa pa refera na make-up). Ora cu e bishitanan yega e trabou ta continua. E muhernan di mi familia ainda tin cu prepara y hasa snacks, parti dicho snacks, y percura pa tur hende constant tin bebida. Obviamente ta un placer pa tin familia y amistad bishita durante dianan di fiesta, y e aña aki a sigur stroba nos di pasa tempo cu esnan cu nos stima.

E unico cos 'bon' di e Pasco aki ta cu mi tin menos trabou pa haci e temporada aki. Henter aña hende muher ta haci trabou sin pago, sin aprecio y sin reconocimento pa tur otro hende den cas. Durante e dianan di fiesta, hopi hende muher ta traha overtime mientras hopi hende homber ta haci solamente lo minimo. Berdad cu e dianan aki ta esun di mas magico y special, pero e ta tuma hopi trabou. Nos sociedad ta structura di un manera cu cierto trabounan ta wordo considera como uno parti entre e generonan, y esaki ta wordo refleha bek den hopi hogar.

Mi a lanta den un cultura machista. Como e yiu muher mayor, mi semper mester a yuda den cas, di wak pa mi rumanan y pa tene cas limpi. Mi a lanta rond di muhernan cu ta pasa oras den cushiona ta prepara cuminda sperando cu miembranon di familia (cu por ta fastioso) lo gusta esaki. Esakinan ta e mesun muhernan cu ta pasa nan

mesun cumpleaños den cushiona percurando pa tur hende haya un dushi plato y bolo. Ta asina inhusto cu mayoria di e peso pa 'crea' e magia di pasco ta cay riba hende muher.

Mientras nos por disfruta di tur e dushi cuminda y admira un hogar bunita decora, ta keda e hecho cu ta mastanto hende muher ta haci esaki posibel. Mi ta spera cu durante e periodo aki cu nan trabou wordo reconoci y aprecia. Y tambe pa hende homber porfin contribui mas den cas. Ta importante pa nos lucha contra e desigualdadnan scondi bou nos mesun nanishi.

### **English**

#### **Holiday season sexism**

I recently came across something interesting while I was scrolling on TikTok. The amazing Kimberly Foster (editor-in-chief of 'For Harriet') posted a video talking about the ridiculous amount of work that women do during the holiday period. She as an American explained that in the week leading up to Thanksgiving, women do the majority of the work preparing for this day. This TikTok video reminded me of all the times I helped the women in my family prepare for Christmas, New Years and any other family event.

We spend hours making sure the house was immaculate for the guests coming over. Chopping and peeling vegetables, doing several supermarket runs and trying to tidy the kitchen before anyone arrives. Not to mention that after all this work you still need to shower, do your hair and 'fix your face' (i.e. what my friend calls putting on make-up). Once the guests arrive the work does not stop. The women are still busy preparing and frying snacks, serving several rounds of said snacks, and continuously pouring drinks for everyone.

Obviously it is a joy to have family and friends come over for the holiday. This year the virus has certainly deprived us from being around those we love, however, I'm looking forward to not having to do as much work this holiday season. Women spend much of the year doing unpaid, unrecognized and unappreciated labor for everyone else. During the holiday season most women work overtime. Men get away with doing the bare minimum. While the holidays may be very magical and special for most, it takes plenty of work. Our society has made it so that certain types of labor come to be gendered and this is reflected back in many households. I grew up in a culture rampant with machismo.

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

As the eldest daughter I was always required to help in the home. From caring for my younger siblings to keeping the home clean. I grew up around women who spent hours on their feet standing in the kitchen making food they hoped highly critical family members would love. These same women spent their own birthdays in the kitchen sometimes making sure everyone got their plate and their dessert. It is unfortunate that a great amount of pressure rests on the shoulders of women to 'create' the magic of the holidays.

While we can all enjoy delicious food and admire a beautifully decorated home, it is still a fact that mainly women made it all possible. In closing I would like to state that I hope this holiday period people can come to recognize and appreciate the work done by women; and for men to finally do their fair share of work this season. It's important we do much more to diminish the inequalities hiding right under our noses.

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

### Virgin Islander



As humanity embraces the opening to healing and creatively innovative survival possibilities for the new year of 2021, December 2020 marks the closing of one of the most challenging and globally transformative years in the 21<sup>st</sup> century. The Virgin Islands (US) prepares for the seasonal holidays culminating with the annual St. Croix Festival observances- all virtual- in accordance with COVID19 safety protocol. December 1<sup>st</sup> is annually observed as World AIDS Day to support those living with AIDS, impacted by HIV, and sharing remembrances for persons who died. <https://www.worldaidsday.org/> In the Virgin Islands Caribbean, complementary to our global villages, communities, and nations, global dis-eases like AIDS are overshadowed by the COVID19 global pandemic and SARS2. "COVID-19 is showing once again how health is interlinked with other critical issues, such as reducing inequality, human rights, gender equality, social protection and economic growth. With this in mind, this year the theme of World AIDS Day is 'Global solidarity, shared responsibility!'" <https://spark.adobe.com/page/OdpIzTRAp0ghp/> Our Virgin Islands (US) is diverse, eclectic and equally challenged by the global health care crises creating mental, physical and spiritual enslavement, isolation, alongside socioeconomic affairs. The culture of health and wellness are linked to modern day enslavement: "Slavery is not merely a historical relic... Although modern slavery is not defined in law, it is used as an umbrella term covering practices such as forced labour, debt bondage, forced marriage, and human trafficking. Essentially, it refers to situations of exploitation that a person cannot refuse or leave because of threats, violence, coercion, deception, and/or abuse of power." <https://www.un.org/en/observances/slavery-abolition-day> Any form of enslavement and forced labor or migration, compromises the health and wellness of persons and demands reparatory social justice resolutions/reconciliations, access to resources, and implementable policies to sustain liberty and freedom for our shared humanity.

#MakeAStandToEndModernSlavery #50ForFreedom



December 10<sup>th</sup> is annually observed as Human Rights Day in commemoration of the Universal Declaration of Human Rights established with global nations' endorsement in 1948. <https://www.un.org/en/udhrbook/>

"Human rights must be at the centre of the post COVID-19 world...The COVID-19 crisis has been fueled by deepening poverty, rising inequalities, structural and entrenched discrimination and other gaps in human rights protection. Only

measures to close these gaps and advance human rights can ensure we fully recover and build back a world that is better more resilient, just, and sustainable." Civil Society Organizations and individuals of the Virgin Islands remain proactively involved in human rights, social justice, and equitable economic equity affairs. The 2020 theme of: Recover Better – Stand Up for Human Rights combines affairs of the global pandemic, human rights to adequate and equitable health care, and elimination of poverty, racism and other ills impacting humanity's wellness and harmony.



Chenzira Davis Kahina



UNITED NATIONS  
HUMAN RIGHTS

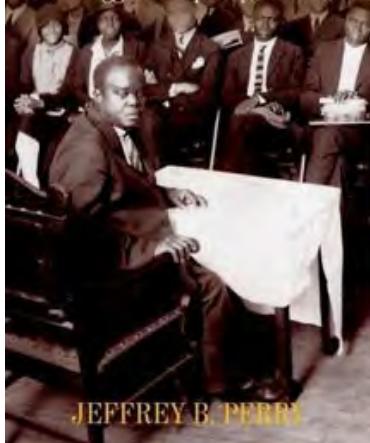


Hubert Harrison is memorialized for his exceptional intellectual activism, research and publication, and guidance he bestowed among great women and men during the late 19<sup>th</sup> to early 20<sup>th</sup> centuries. "December 17, 2020, marks the 93rd anniversary of the death of Hubert Harrison in Bellevue Hospital in 1927 at age 44... Born in St. Croix, Danish West Indies, in 1883, to a Bajan mother and a Crucian father, Harrison arrived in New York as a seventeen-year-old orphan in 1900. A brilliant writer, orator, educator, critic, and political activist..." (Perry: 2020) Learn more in: Dr. Jeffrey B. Perry's book *Hubert Harrison: The Struggle for Equality, 1918-1927*. (Columbia University Press, 2020) <https://cup.columbia.edu/book/hubert-harrison/9780231182638> #RememberHubertHarrison

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

### Hubert Harrison

The Struggle for Equality, 1918–1927



JEFFREY B. PERRY

The Virgin Islands' Free Beach Movement was created and "spearheaded by Dr. Marva Sprauve Browne and Edwin Hatchette...in December 1970 to remove barriers which controlled Native Virgin Islanders' ability to freely use the natural resources through the philosophy of self-help." (CBrowne:2019)

In the giving spirit of the seasons commemorated, observed, and/or celebrated in

December, may we remember that "*Solidarity is identified in the Millennium Declaration as one of the fundamental values of international relations in the 21st Century, wherein those, who either suffer or benefit least deserve help from those who benefit most.*" International Human Solidarity Day December 20.2020 <https://www.un.org/en/observances/human-solidarity-day>

*Life, Strength, Health, Wellness, Safety & Prosperity for 2021!*

### Español

A medida que la humanidad acepta la apertura a la curación y las posibilidades de supervivencia creativamente innovadoras para el nuevo año 2021, diciembre de 2020 marca el cierre de uno de los años más desafiantes y globalmente transformadores del siglo XXI. Las Islas Vírgenes (EE. UU.) Se preparan para las vacaciones de temporada que culminan con las celebraciones anuales del Festival de St. Croix, todas virtuales, de acuerdo con el protocolo de seguridad COVID19. El 1 de diciembre se observa anualmente como el Día Mundial del SIDA para apoyar a las personas que viven con el SIDA, afectadas por el VIH y compartir recuerdos de las personas que murieron. <https://www.worldaidsday.org/> En las Islas Vírgenes del Caribe, complementarias a nuestras aldeas, comunidades y naciones globales, las enfermedades globales como el SIDA se ven ensombrecidas por la pandemia global COVID19 y el SARS2. "COVID-19 muestra una vez más cómo la salud está interrelacionada con otros temas críticos, como la reducción de la desigualdad, los derechos humanos, la igualdad de género, la protección social y el crecimiento económico. Con esto en mente, este año el tema del Día Mundial del SIDA es 'Solidaridad global, responsabilidad compartida' ". <https://spark.adobe.com/page/OdpIRTRApOghp/> Nuestras Islas Vírgenes (EE. UU.) son diversas, eclécticas e igualmente desafiadas por las crisis mundiales de atención médica que crean esclavitud mental, física y espiritual,

al, aislamiento, junto con asuntos socioeconómicos. La cultura de la salud y el bienestar está vinculada a la esclavitud moderna: "La esclavitud no es simplemente una reliquia histórica ... Aunque la esclavitud moderna no está definida en la ley, se utiliza como un término general que abarca prácticas como el trabajo forzoso, la servidumbre por deudas, el matrimonio forzado". y trata de personas. Básicamente, se refiere a situaciones de explotación que una persona no puede rechazar o abandonar por amenazas, violencia, coacción, engaño y / o abuso de poder ". <https://www.un.org/en/observances/slavery-abolition-day> Cualquier forma de esclavitud y trabajo forzoso o migración compromete la salud y el bienestar de las personas y exige resoluciones / reconciliaciones de justicia social reparadoras, acceso a recursos y políticas implementables para mantener la libertad y la libertad para nuestra humanidad compartida. #MakeAStandToEndModernSlavery # 50ForFreedom

El 10 de diciembre se observa anualmente como el Día de los Derechos Humanos en conmemoración de la Declaración Universal de Derechos Humanos establecida con el respaldo de las naciones globales en 1948. <https://www.un.org/en/udhrbook/> "Los derechos humanos deben estar en el centro de el mundo posterior al COVID-19 ... La crisis del COVID-19 se ha visto alimentada por la profundización de la pobreza, el aumento de las desigualdades, la discriminación estructural y arraigada y otras brechas en la protección de los derechos humanos. Solo las medidas para cerrar estas brechas y promover los derechos humanos pueden garantizar que nos recuperemos por completo y reconstruyamos un mundo mejor, más resiliente, justo y sostenible ". Las organizaciones de la sociedad civil y las personas de las Islas Vírgenes siguen participando activamente en los asuntos de derechos humanos, justicia social y equidad económica. El tema de 2020 de: Recuperarse mejor - Defender los derechos humanos combina los asuntos de la pandemia mundial, los derechos humanos a una atención médica adecuada y equitativa y la eliminación de la pobreza, el racismo y otros males que afectan el bienestar y la armonía de la humanidad.

Hubert Harrison es un homenajeado por su excepcional activismo intelectual, investigación y publicación, y orientación que otorgó a grandes mujeres y hombres durante el siglo XIX y principios del XX. "El 17 de diciembre de 2020, marca el 93 aniversario de la muerte de Hubert Harrison en el Hospital Bellevue en 1927 a los 44 años ... Nacido en St. Croix, Indias Occidentales Danesas, en 1883, de madre Bajan y padre Crucian, Harrison llegó a Nueva York como un huérfano de diecisiete años en 1900. Un brillante escritor, orador, educador, crítico y activista político ..." (Perry: 2020) Obtenga más información en: el libro del Dr. Jeffrey B. Perry Hubert Harrison: The Struggle for Igualdad, 1918-1927. (Columbia University Press, 2020) [#RememberHubertHarrison](https://cup.columbia.edu/book/hubert-harrison/9780231182638)

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

El Movimiento de Playa Libre de las Islas Vírgenes fue creado y "encabezado por la Dra. Marva Sprauve Browne y Edwin Hatchette ... en diciembre de 1970 para eliminar las barreras que controlaban la capacidad de los nativos de las Islas Vírgenes de utilizar libremente los recursos naturales a través de la filosofía de la autoayuda". (CBrowne: 2019)

En el espíritu generoso de las temporadas conmemoradas, observadas y / o celebradas en diciembre, recordemos que "La solidaridad se identifica en la Declaración del Milenio como uno de los valores fundamentales de las relaciones internacionales en el siglo XXI, en el que quienes sufren o los que menos se benefician merecen la ayuda de quienes más se benefician ". Día Internacional de la Solidaridad Humana 20 de diciembre de 2020 <https://www.un.org/en/observances/human-solidarity-day>

¡Vida, fuerza, salud, bienestar, seguridad y prosperidad para 2021!

### **Français**

Alors que l'humanité embrasse l'ouverture à des possibilités de guérison et de survie innovantes et créatives pour la nouvelle année 2021, décembre 2020 marque la clôture de l'une des années les plus difficiles et les plus transformatrices au monde du 21e siècle. Les îles Vierges américaines (États-Unis) se préparent pour les vacances saisonnières qui culminent avec les célébrations annuelles du Festival de Sainte-Croix - toutes virtuelles - conformément au protocole de sécurité COVID19. Le 1er décembre est célébré chaque année comme la Journée mondiale du sida pour soutenir les personnes vivant avec le sida, touchées par le VIH, et partager les souvenirs des personnes décédées. <https://www.worldaidsday.org/> Dans les îles Vierges des Caraïbes, complémentaires de nos villages, communautés et nations dans le monde, les maladies mondiales comme le sida sont éclipsées par la pandémie mondiale COVID19 et le SRAS2. «Le COVID-19 montre une fois de plus comment la santé est liée à d'autres problèmes critiques, tels que la réduction des inégalités, les droits de l'homme, l'égalité des sexes, la protection sociale et la croissance économique. Dans cet esprit, cette année, le thème de la Journée mondiale de lutte contre le sida est «Solidarité mondiale, responsabilité partagée». » <https://spark>. La culture de la santé et du bien-être est liée à l'esclavage moderne: «L'esclavage n'est pas simplement une relique historique... Bien que l'esclavage moderne ne soit pas défini dans la loi, il est utilisé comme un terme générique couvrant des pratiques telles que le travail forcé, la servitude pour dettes, le mariage forcé et la traite des êtres humains. Il s'agit essentiellement de situations d'exploitation qu'une personne ne peut refuser ou quitter en raison de menaces, de violence, de coercition, de tromperie et / ou d'abus de pouvoir. » <https://www.un.org/en/observances/slavery-abolition-day> Toute forme d'asservissement et de travail forcé ou de migration, compromet

la santé et le bien-être des personnes et exige des résolutions / réconciliations de justice sociale réparatrices, l'accès aux ressources et des politiques applicables pour soutenir la liberté et la liberté pour notre humanité commune. #MakeAStandToEndModernSlavery # 50ForFreedom Le 10 décembre est célébré chaque année comme la Journée des droits de l'homme en commémoration de la Déclaration universelle des droits de l'homme établie avec l'approbation des nations du monde en 1948. <https://www.un.org/en/udhrbook/> «Les droits de l'homme doivent être au centre de le monde post-COVID-19 ... La crise du COVID-19 a été alimentée par l'aggravation de la pauvreté, l'augmentation des inégalités, la discrimination structurelle et enracinée et d'autres lacunes dans la protection des droits humains. Seules des mesures visant à combler ces lacunes et à faire progresser les droits humains peuvent garantir que nous nous rétablissions pleinement et que nous reconstruisons un monde plus résilient, juste et durable. Les organisations de la société civile et les particuliers des îles Vierges restent activement impliqués dans les droits de l'homme, la justice sociale et l'équité économique. Le thème 2020 de: Récupérer mieux - Défendre les droits de l'homme combine les affaires de la pandémie mondiale, les droits de l'homme à des soins de santé adéquats et équitables, et l'élimination de la pauvreté, du racisme et d'autres maux qui affectent le bien-être et l'harmonie de l'humanité.

Hubert Harrison est commémoré pour son activisme intellectuel exceptionnel, ses recherches, ses publications et ses conseils qu'il a accordés aux grandes femmes et hommes de la fin du 19e au début du 20e siècle. «Le 17 décembre 2020, marque le 93e anniversaire de la mort d'Hubert Harrison à l'hôpital Bellevue en 1927 à 44 ans... Né à Sainte-Croix, Antilles danoises, en 1883, d'une mère Bajan et d'un père crucien, Harrison est arrivé à New York, orphelin de dix-sept ans en 1900. Un brillant écrivain, orateur, éducateur, critique et activiste politique... »(Perry: 2020) Pour en savoir plus: le livre du Dr Jeffrey B. Perry, Hubert Harrison: The Struggle for Égalité, 1918-1927. (Columbia University Press, 2020) [#RememberHubertHarrison](https://cup.columbia.edu/book/hubert-harrison/9780231182638)

Le Free Beach Movement des îles Vierges a été créé et «dirigé par le Dr Marva Sprauve Browne et Edwin Hatchette... en décembre 1970 pour supprimer les barrières qui contrôlaient la capacité des autochtones des îles Vierges à utiliser librement les ressources naturelles grâce à la philosophie de l'auto-assistance.» (CBrowne: 2019)

Dans l'esprit généreux des saisons commémorées, observées et / ou célébrées en décembre, rappelons-nous que «la solidarité est identifiée dans la Déclaration du Millénaire comme l'une des valeurs

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

fondamentales des relations internationales au XXI<sup>e</sup> siècle, dans lesquelles ceux qui souffrent ou qui en bénéficient le moins méritent l'aide de ceux qui en bénéficient le plus. » Journée internationale de la solidarité humaine 20 décembre 2020 <https://www.un.org/en/observances/human-solidarity-day>

Vie, force, santé, bien-être, sécurité et prospérité pour 2021!

## INCOMING SPANISH EDITOR



**Jorge Lefevre Tavárez** is a professor, essayist and an editor based in Puerto Rico. He teaches Spanish and Humanities courses in two University of Puerto Rico campuses: Arecibo and Río Piedras. Lefevre Tavárez is founding editor of two journals, *The Puerto Rico Review* and *momento crítico*, as well as a frequent collaborator of *En Rojo*, the cultural supplement to the weekly newspaper *Claridad*. He holds a B.A. in Hispanic Studies from the University of Puerto Rico, Río Piedras, and a Ph.D in Hispanc and Luso-Brasilian Studies from the University of Chicago. His main research interest is 19th century Spanish Caribbean literature. In this field, he has published articles on Eugenio María de Hostos, José María Heredia and Ramón Emeterio Betances, and is co-editor of the book series *Desfleques y desafíos*, dedicated to 19th century Puerto Rican literature. He is currently working on a book project dedicated to the Indianist literature of the Spanish Caribbean. Outside of this specific field, he also has a long-term collaborative research with Jacqueline Frost on the reception of francophone anticolonial theory in 1960s Cuba, which first explored the relation between Aimé Césaire and the Cuban Revolution. Currently, he has been researching the narrative work of René Marqués, and will write the introduction to the volume dedicated to his short stories of his *Complete Works*. Lefevre Tavárez is also active politically in Puerto Rico as a socialist, through *Democracia Socialista (Puerto Rico)*. His political writings have been originally published in *Claridad*, *momento crítico*, *International Viewpoint* and *Democratic Left*.

## GRADUATE STUDENT CORNER



Keisha Wiel

### 2020: A Year Worthy of Gratitude?

To say that 2020 has been A YEAR is an understatement. Regardless of personal milestones or issues, the year has left many hoping that 2021 will be the collective restart that we all need. Globally, a pandemic ushered in a new way of living that involved changing how you walked through life. No matter your

particular circumstances, your daily routine changed. For some, that meant little change. I know some of you who are currently writing a dissertation probably didn't even realize that there was a pandemic outside until you had to climb out of hibernation for provisions. For others like me, that meant a full stop to all research activities and to impatiently wait to see how your research will recover.

This year also saw unprecedented waves of protests. Particularly, in the aftermath of the passing of George Floyd, protests around the world in defense of Black lives sprung into action. While the pandemic wreaked havoc on our physical and mental lives, these protests pulled at our emotional selves. Although this has happened before (and has happened since the murder of Floyd), this time felt different and it made many of us run through emotions in a way that we never thought we could. How does one even begin to work through their graduate studies while the collective trauma that is raging on in the outside world literally paralyzes us with hopelessness? It was a lose-lose situation. But... We are still here, and we are working through it.

And this is why I want to end the year thinking about the ways that we have grown. Thinking about the ways in which we have used these collective traumas to truly learn about ourselves and each other. To feel gratitude for something that has happened this year. Even if it is something small. Just something that shows that through adversity, we are still here. And we will continue to live for those who didn't get the opportunity to finish out the year. Those that we lost to COVID-19 or to state sanctioned violence or to anything else. We continue to live for them. We radiate hope and happiness for their sakes. For the ones who literally can't. What else do we have to lose?

So, I want to say that I'm grateful for the life that we have, for the research that I can continue to do (albeit safely through COVID guidelines), and I'm grateful for family and friends that have continued to support me and my endeavors even through a trying year. Gratitude is what helps me continue through the rest of this year.

And while we are being grateful, let's be grateful that CSA will be having our conference next year and a journal! So, if you haven't had a chance yet, look through your emails and find the email from the program chair and from the CSA journal email address. Write an abstract for one or both. What do you have to lose?

### Español

### 2020: ¿un año digno de gratitud?

Decir que 2020 ha sido UN AÑO es quedarse corto. Independientemente de los hitos o problemas personales, el año ha dejado a muchos con la esperanza de que 2021 sea el reinicio colectivo que todos necesitamos. A nivel mundial, una pandemia marcó el comienzo de una nueva forma de vida que implicó cambiar la forma en que caminaba por la vida. Independientemente de sus circunstancias particulares, su rutina diaria cambió. Para algunos, eso significó pocos cambios. Sé que algunos de ustedes que actualmente están escribiendo una disertación probablemente ni siquiera se dieron cuenta de que había una pandemia afuera hasta que tuvieron que salir de la hibernación en busca de provisiones. Para otros como yo, eso significó un punto final a todas las actividades de investigación y esperar con impaciencia a ver cómo se recuperará su investigación.

Este año también presenció oleadas de protestas sin precedentes. En particular, a raíz del fallecimiento de George Floyd, las protestas en todo el mundo en defensa de las vidas de los negros se pusieron en marcha. Si bien la pandemia causó estragos en nuestra vida física y mental, estas protestas tiraron de nuestro yo emocional. Aunque esto ha sucedido antes (y ha sucedido desde el asesinato de Floyd), esta vez se sintió diferente e hizo que muchos de nosotros atravesáramos emociones de una manera que nunca pensamos que podríamos. ¿Cómo es posible que uno comience a trabajar a través de sus estudios de posgrado mientras el trauma colectivo que se está librando en el mundo exterior literalmente nos paraliza con desesperanza? Fue una situación de perder-perder. Pero... todavía estamos aquí, y estamos trabajando en ello.

Y es por eso que quiero terminar el año pensando en las formas en que hemos crecido. Pensando en las formas en que hemos utilizado

## GRADUATE STUDENT CORNER cont'd

estos traumas colectivos para aprender verdaderamente sobre nosotros mismos y los demás. Sentir gratitud por algo que ha sucedido este año. Incluso si es algo pequeño. Solo algo que demuestra que a pesar de la adversidad, todavía estamos aquí. Y seguiremos viviendo para aquellos que no tuvieron la oportunidad de terminar el año. Los que perdimos por el COVID-19 o por la violencia sancionada por el estado o por cualquier otra cosa. Seguimos viviendo para ellos. Irradiamos esperanza y felicidad por ellos. Para los que literalmente no pueden. ¿Qué más tenemos que perder?

Entonces, quiero decir que estoy agradecido por la vida que tenemos, por la investigación que puedo continuar haciendo (aunque de manera segura a través de las pautas de COVID), y estoy agradecido por familiares y amigos que han seguido apoyándome. y mis esfuerzos incluso durante un año difícil. La gratitud es lo que me ayuda a continuar durante el resto de este año.

Y aunque estamos agradecidos, agradecemos que CSA tenga nuestra conferencia el próximo año y una revista. Por lo tanto, si aún no ha tenido la oportunidad, revise sus correos electrónicos y busque el correo electrónico del presidente del programa y de la dirección de correo electrónico de la revista CSA. Escribe un resumen para uno o ambos. ¿Qué tienes que perder?

### Français

#### **2020: une année digne de gratitude?**

Dire que 2020 a été une année est un euphémisme. Indépendamment des jalons ou des problèmes personnels, l'année a laissé beaucoup d'espoir que 2021 sera le redémarrage collectif dont nous avons tous besoin. À l'échelle mondiale, une pandémie a inauguré une nouvelle façon de vivre qui impliquait de changer votre façon de marcher dans la vie. Peu importe votre situation particulière, votre routine quotidienne a changé. Pour certains, cela signifiait peu de changement. Je sais que certains d'entre vous qui rédigent actuellement une thèse n'ont probablement même pas réalisé qu'il y avait une pandémie à l'extérieur jusqu'à ce que vous deviez sortir de l'hibernation pour obtenir des provisions. Pour d'autres comme moi, cela signifiait un arrêt complet de toutes les activités de recherche et d'attendre avec impatience de voir comment votre recherche se rétablira.

Cette année a également été marquée par des vagues de protestations sans précédent. En particulier, à la suite du décès de George Floyd, des manifestations dans le monde entier pour défendre la vie des Noirs sont entrées en action. Alors que la pandémie a fait

des ravages dans nos vies physiques et mentales, ces manifestations ont attiré nos émotions. Bien que cela se soit produit auparavant (et s'est produit depuis le meurtre de Floyd), cette fois-ci, c'était différent et cela a fait que beaucoup d'entre nous traversent des émotions d'une manière que nous n'aurions jamais pensé pouvoir. Comment peut-on même commencer à travailler à travers leurs études supérieures alors que le traumatisme collectif qui fait rage dans le monde extérieur nous paralyse littéralement de désespoir? C'était une situation perdante. Mais... Nous sommes toujours là, et nous travaillons dessus.

Et c'est pourquoi je veux terminer l'année en réfléchissant à la manière dont nous avons grandi. Réfléchir à la manière dont nous avons utilisé ces traumatismes collectifs pour vraiment apprendre sur nous-mêmes et les uns sur les autres. Être reconnaissant pour quelque chose qui s'est passé cette année. Même si c'est quelque chose de petit. Juste quelque chose qui montre qu'à travers l'adversité, nous sommes toujours là. Et nous continuerons à vivre pour ceux qui n'ont pas eu l'occasion de terminer l'année. Ceux que nous avons perdus à cause du COVID-19 ou de la violence sanctionnée par l'État ou de toute autre chose. Nous continuons à vivre pour eux. Nous rayonnons d'espoir et de bonheur pour eux. Pour ceux qui ne le peuvent littéralement pas. Qu'avons-nous à perdre d'autre?

Donc, je tiens à dire que je suis reconnaissant pour la vie que nous avons, pour les recherches que je peux continuer à faire (quoique en toute sécurité grâce aux directives COVID), et je suis reconnaissant envers la famille et les amis qui ont continué à me soutenir. et mes efforts même pendant une année éprouvante. La gratitude est ce qui m'aide à continuer pendant le reste de cette année.

Et pendant que nous vous en sommes reconnaissants, soyons reconnaissants que l'ASC organise notre conférence l'année prochaine et un journal! Donc, si vous n'avez pas encore eu d'occasion, parcourez vos courriels et trouvez le courriel du responsable du programme et de l'adresse électronique du journal CSA. Rédigez un résumé pour l'un ou les deux. Qu'avez-vous à perdre?

# CSA MEMBER HIGHLIGHT

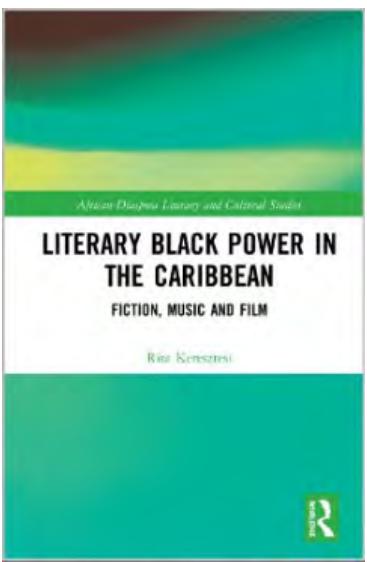


## Author Bio:

Rita Keresztesi received her Ph.D. in Literature at the University of California, Santa Cruz in 1999. Currently, she is Associate Professor of English at the University of Oklahoma. Her research and teaching focus on African and African diaspora literary and cultural studies: the Harlem Renaissance, Black Arts/Black Power, Afro-Caribbean literature, music and cinema, and postcolonial African cinema. She has been an active member of the Caribbean Studies Association since 2006.

## Award:

She was a Fulbright Scholar teaching in the Anglophone Studies Department at the University of Ouagadougou and conducting research in Burkina Faso and Ghana during the academic year of 2010-2011.



## Publications:

She is the author of two books: *Literary Black Power in the Caribbean: Fiction, Music and Film* (Routledge 2020); and *Strangers at Home: American Ethnic Modernism between the World Wars* (Nebraska UP 2005). She is co-editor with M. Higgins and D. Oscherwitz, *The Western in the Global South* (Routledge 2015). Her recent publications include: "Hip Hop Politics – West Africa" (A. Borah, B. Falola, T. Falola, eds. *Creative Incursions: Cultural Representations of Human Rights in Africa and the Black Diaspora*); "Bekolo's 'Dictator' Televised" (C. Baker, H. Grayson, eds. *Fictions of African Dictatorship*); "From Hip Hop to Nollywood: Resistance in Music and Film in West Africa" (S. O. Oloruntoba, V. Gumede, eds. *State Development in Post-Independent Africa*); "Hip Hop Politics: Agitation through Film and Music in West Africa" (*Ivorian Journal of Comparative Studies*); "The Business of Becoming a People': Rebellion and Revolution in Earl Lovelace's *Is Just a Movie*" (P. Donatien and R. Solbiac, eds., *Critical Perspectives on Conflict in Caribbean Societies of the Late 20<sup>th</sup> and Early 21<sup>st</sup> Centuries*); "Cowboys and West Indians: Decolonizing the Western in Perry Henzell's *The Harder They Come*" (M. Higgins, R. Keresztesi, D. Oscherwitz, eds. *The Western in the Global South*); "Hurston in Haiti: Neocolonialism and Zombification" (C. Moreman, C. J. Rushton, eds. *Race, Oppression and the Zombie: Essays on Cross-Cultural Appropriations of the Caribbean Tradition*).

## Important Links:

- [Rita Keresztesi's CV](#)
- [Recent book: Literary Black Power in the Caribbean](#)

# SCHOLARSHIP IN SEXUALITIES



David Tenorio

On Dec 2, 2020, Cuban American feminist artist Coco Fusco wrote an open letter to American cultural institutions and “various Cubaphiles” in an effort to denounce their silence complicit with the Cuban government’s tactics of repression against cultural workers<sup>1</sup>. Fusco closes her statement with the following:

“To all those Americans that shower me with questions about Cuba geared to satisfy their touristic urges or their political delusions, when will you answer my questions about your silence on the issues that matter most?” I offer Coco Fusco’s words to unveil an American hypocrisy as a starting point to this last entry of 2020. I start by mentioning some important event shaping Cuban cultural politics. I write cultural politics in this last entry because the Cuban revolutionary regime’s violent reaction has been consistent with the stigma, criminalization, and discrimination of sexually dissident practices, especially as such government policies create gendered, racial, and sexual subjectivities in the 21<sup>st</sup> century.

The emancipatory force of the socialist left in the Americas, including the Caribbean, has been but an illusion created by western utopias. As such, the left has not only been misogynistic and patriarchal, but has also constituted part of a postcolonial legacy of erasure and dispossession. Let’s not forget the pivotal role of USSR in shaping Cuban sociality since 1961. The recent events such as the elimination of the two-currency system, the San Isidro hunger strike in Old Havana, and the art activists protest outside the ministry of culture in recent days, once again make evident the presence of a strong civic society that has grown in spite of official attempts to suppress it. When it comes to issues of gender and sexuality, the Cuban regime has maintained an intractable position that can be generally described as homophobic, transphobic, misogynist, and racist. The censorship of Sabá Cabrera Infante and Orlando Jiménez Leal’s *PM* documentary in the late 1960s serves as a case in point to illustrate a complex history of censored nightlife, and sexual racialization. The infamous case of Reinaldo Arenas along with the 1980 Mariel boatlift, which impacted the formation of a queer Cuban scene in Miami in the last decades of the 20<sup>th</sup> century, represent another example of the policing of queer and trans bodies and sexual practices in Cuba. A more recent example is the abrupt cancellation of Havana’s Conga Against Homophobia and Transphobia in

2019. These events sustain my point: radical sex practices are often framed as ideological threats, or counterrevolutionary, to continue to surveil and patrol them. The digital commodification of life after the covid pandemic, as well as, the vectorial networks of global consumption, are factors contributing to the emergence of a neocolonial age of the digital, one that Cuba is aware of, but that will continue to deny as a tactic of distraction. As we welcome a new year, let’s take a minute to reflect on the ways that queer and trans people of color across the region endure everyday violence by the illusions of an emancipatory power.

<sup>1</sup><https://www.e-flux.com/announcements/364681/an-open-letter-to-american-cultural-institutions-arts-professionals-journalists-and-various-cubaphiles/>

## Español

El 2 de diciembre de 2020, la artista feminista cubanoamericana Coco Fusco escribió una carta abierta dirigida a una serie de instituciones culturales estadounidenses y a “varios cubófilos” en un esfuerzo por denunciar su silencio frente a las tácticas de represión por parte del gobierno cubano contra los trabajadores de la cultura. Fusco cierra su declaración con lo siguiente: “A todos esos estadounidenses que me colman de preguntas sobre Cuba orientadas a satisfacer sus impulsos turísticos o sus delirios políticos, ¿cuándo responderán a mis preguntas sobre su silencio sobre los temas que más importan?”<sup>2</sup>. Ofrezco las palabras de Coco Fusco para develar una hipocresía estadounidense como punto de partida para esta última entrada de 2020. Empiezo por mencionar algunos de los eventos más significativos que configuran la política de represión dentro de la cultura cubana. Hago mención a la política cultural en esta última entrada porque la reacción violenta del régimen revolucionario cubano ha sido consistente con el estigma, la criminalización y la discriminación de las prácticas sexualmente disidentes, especialmente dado que tales políticas gubernamentales crean subjetividades de género, raciales y sexuales en el siglo XXI.

La fuerza emancipadora de la izquierda socialista en las Américas, incluyendo al Caribe, no ha sido más que una ilusión creada por las utopías occidentales. Como tal, la izquierda no solo ha sido misóginia y patriarcal, sino que también ha constituido parte de un legado poscolonial de imposición y despojo. No olvidemos el papel fundamental de la URSS en la formación de la sociabilidad cubana a partir de 1961. Los acontecimientos recientes como la eliminación del sistema de dos monedas, la huelga de hambre de San Isidro en La Habana Vieja y la protesta de los activistas de arte frente al Ministerio de Cultura en las últimas semanas constatan la presencia de una

## SCHOLARSHIP IN SEXUALITIES cont'd

fuerte sociedad civil que ha crecido a pesar de los intentos oficiales de reprimirla. A lo que atañe en cuestiones de género y sexualidad, el régimen cubano ha mantenido una postura obstinada que generalmente puede describirse como homofóbica, transfóbica, misóginia y racista. La censura del documental *PM* de Sabá Cabrera Infante y Orlando Jiménez Leal a finales de la década de los 1960s sirve como un ejemplo para ilustrar una historia compleja de una censura contra la vida nocturna y una racialización de lo sexual por parte del gobierno. El famoso caso de Reinaldo Arenas junto con la diáspora del Mariel en 1980, la cual contribuyó a la formación de una escena cubana queer en Miami en las últimas décadas del siglo XX, representan otro ejemplo de la vigilancia policial de los cuerpos y las prácticas sexo-disidentes en Cuba. Un ejemplo más reciente es la abrupta cancelación de la Conga Contra la Homofobia y la Transfobia de La Habana en 2019. Estos hechos sustentan mi argumento: la radicalidad de las prácticas sexuales a menudo se enmarca como una amenaza ideológica, o contrarrevolucionaria, para apoyar su vigilancia y acoso. La mercantilización digital de la vida tras la pandemia del covid, así como las redes vectoriales de consumo global, son factores que contribuyen a la emergencia de una era neocolonial de lo digital, de la que Cuba es consciente, pero que seguirá negando como táctica de distracción. Al dar la bienvenida a un nuevo año, tomemos un minuto entonces para reflexionar sobre las formas en que las personas queer y trans de toda la región enfrentan la violencia cotidiana producto de un poder emancipador.

<sup>2</sup> <https://www.e-flux.com/announcements/364681/an-open-letter-to-american-cultural-institutions-arts-professionals-journalists-and-various-cubaphiles/>

### Français

Le 2 décembre 2020, l'artiste féministe cubano-américaine Coco Fusco a écrit une lettre ouverte aux institutions culturelles américaines et à «divers cubaphiles» dans le but de dénoncer leur silence complice des tactiques de répression du gouvernement cubain contre les travailleurs culturels. Fusco conclut sa déclaration par ce qui suit: «À tous ces Américains qui me comblient de questions sur Cuba visant à satisfaire leurs pulsions touristiques ou leurs illusions politiques, quand répondrez-vous à mes questions sur votre silence sur les questions qui comptent le plus?» Je propose les paroles de Coco Fusco pour dévoiler une hypocrisie américaine comme point de départ de cette dernière entrée de 2020. Je commence par mentionner un événement important qui façonne la politique culturelle cubaine. J'écris la politique culturelle dans cette dernière entrée parce que la réaction violente du régime révolutionnaire cubain a été cohérente avec la stigmatisation, la criminalisation et la discrimination des pratiques sexuellement dissidentes, d'autant plus

que de telles politiques gouvernementales créent des subjectivités sexistes, raciales et sexuelles au XXI<sup>e</sup> siècle.

La force émancipatrice de la gauche socialiste dans les Amériques, y compris les Caraïbes, n'a été qu'une illusion créée par les utopies occidentales. En tant que telle, la gauche a non seulement été misogyne et patriarcale, mais a également fait partie d'un héritage postcolonial d'effacement et de dépossession. N'oublions pas le rôle central de l'URSS dans le façonnement de la société cubaine depuis 1961. Les événements récents tels que l'élimination du système des deux devises, la grève de la faim de San Isidro dans la Vieille Havane et les militants artistiques protestent devant le ministère de la Culture ces derniers temps. jours, mettent à nouveau en évidence la présence d'une société civique forte qui s'est développée malgré les tentatives officielles de la supprimer. En ce qui concerne les questions de genre et de sexualité, le régime cubain a maintenu une position intractable qui peut être généralement décrite comme homophobe, transphobe, misogyne et raciste. La censure du documentaire *PM* de Sabá Cabrera Infante et Orlando Jiménez Leal à la fin des années 1960 sert d'exemple pour illustrer une histoire complexe de vie nocturne censurée et de racialisation sexuelle. Le cas tristement célèbre de Reinaldo Arenas avec le pont élévateur Mariel de 1980, qui a eu un impact sur la formation d'une scène cubaine queer à Miami au cours des dernières décennies du 20<sup>e</sup> siècle, représentent un autre exemple de la police des corps queer et trans et des pratiques sexuelles à Cuba. Un exemple plus récent est l'annulation brutale de Conga contre l'homophobie et la transphobie à La Havane en 2019. Ces événements soutiennent mon propos: les pratiques sexuelles radicales sont souvent présentées comme des menaces idéologiques, ou contre-révolutionnaires, pour continuer à les surveiller et à les patrouiller. La marchandisation numérique de la vie après la pandémie de covid, ainsi que les réseaux vectoriels de consommation mondiale, sont des facteurs contribuant à l'émergence d'une ère néocoloniale du numérique, dont Cuba est consciente, mais qui continuera à nier en tant que tactique de distraction. Alors que nous accueillons une nouvelle année, prenons une minute pour réfléchir à la manière dont les personnes de couleur queer et trans de la région endurent la violence quotidienne sous l'illusion d'une puissance émancipatrice.

# CARIBBEAN SCHOLARSHIP

The conference, which will take place in January of 2022, will be co-sponsored by my institution, the University of Puerto Rico, Río Piedras Campus and the University of Graz (Austria).

This conference will commemorate and coincide with the 20th anniversary of the establishment of detention camps at the U.S. naval base at Guantánamo Bay. It is titled "Camps, (In)justice, and Solidarity in the Americas." We hope to attract scholars with interests in Caribbean studies as well as human rights advocates, lawyers, artists, writers, and others.

## CALL FOR ABSTRACTS

**Camps, (In)justice, and Solidarity in the Americas**  
**Commemoration of the 20th Anniversary of the Guantánamo Bay Detention Camps**  
**January 28-31, 2022, University of Graz, Austria**

The 1<sup>st</sup> Graz/Puerto Rico International Conference on Human Rights from an Inter-American Perspective

Organized by the **Center for Inter-American Studies**, University of Graz, together with the **Department of English**, College of Humanities, University of Puerto Rico, Río Piedras

January 2022 will mark the twentieth anniversary of the establishment of the Guantánamo Bay detention camps, which were used as a U.S. military prison just months after the terrorist attacks of 9/11 in 2001. Such anniversaries offer opportunities to pause, look back, and imagine the future anew, but what insights will this one foster? Shortly after detention operations involving suspected terrorists began at Guantánamo Bay, the late American Studies scholar Amy Kaplan referred to the U.S. naval base as "a location where many narratives about the Americas intersect" and speculated that it was an anomaly that could become a norm. In the almost two decades that have passed since then, the narratives that Kaplan refers to still call for analysis and discussion. We therefore invite you to contextualize detention in terms of a broad typology of camps and camp-like institutions in the Americas: detention and internment camps, prisoner-of-war camps, labor camps, black sites, offshore detention centers, concentration and re-education camps, and prison units, among others. Graz stands out as an appropriate environment for exploring these topics given its status as the first European "Human Rights City." The aim of the conference is to facilitate interdisciplinary and intersectional exchange and discourse by featuring work that explores narratives of (in)justices, human rights, and solidarities in the Americas.

**Abstracts** of 200-350 words for a 20-minute presentation or a poster should be submitted to [camps2022@uni-graz.at](mailto:camps2022@uni-graz.at) by **February 1, 2021**. Please, include a biography of 100 words or less. Proposals for presenting poetry, art, film, and other creative work will also be considered. The languages of the conference are English and Spanish, and abstracts will be accepted in both languages. Topics to be addressed at the conference include but are not limited to:

- The past and current status of Guantánamo Bay's detention facilities
- Indian reductions (*reducciones de indios*) and Native American reservations
- Prisoners of war and refugee camps, such as in WW I and II, in the Americas
- Activism and human rights advocacy in the Americas
- Memoirs, essays, and poetry by former detainees in the Americas
- Dimensions of personal identity (intersections of race, class, gender, religion, age, sexual orientation) in the context of detention camps and facilities in the Americas
- Truth and reconciliation commissions in the Americas and on the global scale
- Abolitionism, military prisons and detention
- Censorship and other reactions to art by former detainees and prisoners
- Representations of detention facilities in the Americas in media, art and popular culture
- Guantánamo, the War on Terror and other detention facilities in the university classroom
- Political discourse analysis and (anti-)terrorism
- (In)Just treatment and violations of the human rights of detainees in the Americas
- Intersectional solidarity and the future

The conference will feature presentations by keynote speakers, specialists on Guantánamo, and scholars from a wide range of fields. It will include sessions on special topics, a poster session, and an excursion to a former concentration camp at nearby Wagna/Leibnitz. A selection of presentations will be published in an edited volume following the conference.

# YOUR COMMENTARY



## A WTO Trade Response for CARICOM to Counter EU blacklisting?

Dr. Jan Yves Remy and  
Alicia Nicholls

### Introduction

Two Caribbean Community (CARICOM) countries, Barbados and Trinidad and Tobago, are among the twelve predominantly small states and dependencies included on the [EU's updated "blacklist" of October 6, 2020](#). The arbitrary inclusion of some CARICOM Member States (MS) on large countries' national tax "blacklists" remains a vexing issue, especially in circumstances where not even the Organisation for Economic Cooperation and Development (OECD) – a body that considers itself the global regulator for tax matters – has taken such harsh action against them at this time. Although there have been numerous attempts – whether through CARICOM and [Prime Ministerial statements](#), and most recently a TEDEx talk – to address the issue by complaining directly to the EU or through moral suasion, none of these strategies has to date proven effective or occasioned a change in practice.

At their wits end, CARICOM MS must think outside the box. In this *SRC Trading Thoughts* we offer a legal option to resolve this perennial problem: recourse to trade rules and, in particular, binding dispute settlement under the World Trade Organization (WTO).

### WTO Dispute Settlement as a possible solution?

The dispute settlement system of the WTO, even with the ongoing political crisis, still represents the epitome of state-to-state dispute settlement at the international level, in no small part due to its relatively strong "enforcement" or compliance mechanism. By joining the WTO, countries commit to using the WTO's dispute settlement system, as opposed to taking unilateral action, to peacefully settle any trade disputes arising under the WTO Agreements. The [process](#) starts with mandatory "consultations" between the disputing parties, failing which, a complaining party could then launch a formal complaint before a WTO panel. While there are less contentious options like good offices, arbitration and mediation at the WTO, without the power of compliance, they are unlikely to compel the EU to do anything more than it has done to date.

Were CARICOM MS to consider initiating a dispute against the EU, they would likely do so under the General Agreement on Trade in

Services (GATS), which regulates government action that "affects" international trade in services. Without doubt, the practice of blacklisting "affects" the ability of affected CARICOM MS to deliver their tax and other related financial services globally through any of the "modes" for supplying services internationally, that is, whether remotely, in person, or by setting up a physical commercial presence in the EU. In their [2005 paper](#), Sharman & Rawlings noted the damage that blacklists incur on small countries' economies, describing them as "one of the most important, if not the most important, barriers to the cross-border trade in financial services from IFCs". Moreover, a jurisdiction's inclusion on a blacklist has reputational implications which can adversely impact its ability to attract foreign direct investment (FDI) needed for foreign exchange generation, job creation and for financing attainment of the Sustainable Development Goals (SDGs). The implications of such actions are even more dire considering the COVID-19 pandemic's economic pain wrought on debt-strapped Caribbean countries.

We could envisage an argument by CARICOM that "blacklisting" violates the Most-Favoured Nation Treatment (MFN) clause of the GATS, an anti-discrimination provision that obliges WTO Members not to treat "like" services or service suppliers of one WTO Member more favourably than another. Here, CARICOM could argue that the EU does not apply the same favourable treatment to all like WTO service suppliers, and that by targeting primarily small developing countries with international financial centres, it discriminates against some Members based on their "tax cooperation" status. If the EU uses lack of 'international cooperation' as a blacklisting criterion, it is unclear why, for instance, the US – which has not signed on to the Common Reporting Standard (CRS) on the ground that it has passed the Foreign Account Tax Compliance Act (FATCA) – was not also blacklisted.

Besides the non-discrimination claim, an argument could also be made that GATS transparency requirements oblige the EU to notify the blacklisting measures to the WTO's Council for Trade in Services and *inter alia*, "respond promptly to all requests made to it regarding its measures". This would, at the very least, afford CARICOM MS an opportunity to raise their concerns and have them addressed in a WTO forum.

The EU, of course, would likely raise defences to justify any violation found. Chief among them would be the "prudential carve-out" clause – contained in the GATS Annex on Financial Services – which allows governments to take measures "for prudential reasons" to ensure the integrity and stability of their financial systems. Given

## YOUR COMMENTARY cont'd

the global financial crises, Panama Papers leaks, and general push for increased transparency to protect tax bases, it is likely that a WTO panel would grant some leeway to financial regulators in the EU. But even so, the prudential carve-out is no "carte blanche". EU regulators would still have to explain why "prudence" – whether judged through metrics such as risk profile or proportionality – dictates that some alleged tax jurisdictions are treated differently from others.

In at least one WTO case brought with a tax dimension, [Argentina – Financial Services](#), the complainant, Panama, asked a WTO panel to adjudicate whether Argentina's "defensive tax measures" designed to "protect Argentina's tax base by preventing tax evasion, tax avoidance, and fraud" were WTO compliant. Although the case was ultimately won by Argentina – and therefore, Argentina was able to leave in place its eight measures classifying countries as "cooperative" or "non-cooperative" for tax purposes – the case left open key questions, such as whether non-cooperative and cooperative tax destinations are "like" service suppliers, as well as the meaning "prudential reasons" contained in the prudential carve-out.

Quite apart from the legal merits – or demerits – of bringing a case, there are at least three practical reasons why CARICOM MS – among the [least litigious groupings](#) of countries at the WTO – are unlikely to activate the WTO option. First, the cost of doing so is prohibitive. The middle-income status of most CARICOM MS means that they are denied favourable terms of access to utilize the services of the Geneva-based [Advisory Centre on WTO Law \(ACWL\)](#), a legal aid body that provides dispute settlement assistance to WTO developing countries at reduced rates. Second, there is the reality of the power dynamic between the EU and CARICOM, with the EU being not only an important trading partner for the region, but also the region's main source of development assistance. This raises the spectre of possible reprisal should CARICOM decide to pursue this matter before the WTO. Third, as shown with the [US - Gambling](#) case, the allegedly strong "enforcement" mechanism of the WTO proves illusory where a small state, like Antigua and Barbuda, must compel compliance by a larger one, like the US, even where it actually wins a case.

### An option under the CARIFORUM-EU Economic Partnership Agreement?

An alternative, but potentially less effective, approach could be to pursue legal avenues under the free trade agreement signed be-

tween CARICOM and the Dominican Republic (CARIFORUM), on the one hand, and the EU, on that other, under the CARIFORUM-EU Economic Partnership (CARIFORUM-EU EPA). The EPA provides for the settlement of disputes concerning the interpretation and application of the EPA through consultations and mediation, and as a last resort, arbitration. As the complaining parties in such a dispute, CARIFORUM countries would need to identify in their request for establishment of an arbitration panel the specific measures at issue and explain how such measures by the EU constitute a breach of the provisions of the EPA.

Recourse to dispute settlement under the EPA is "without prejudice to any action in the WTO framework". That said, initiating a dispute under the EPA or the WTO operates to the exclusion of the other, until the first proceeding has ended.

Regarding substantive rules, the EPA's services chapters contain MFN provisions, similar though not identical to the one under the GATS. Importantly, however, the EPA's Article 226(2) provides that nothing in the EPA or any arrangement pursuant to it is to be construed as preventing the adoption or enforcement of any measure aimed at preventing tax avoidance or evasion under double taxation agreements, other tax agreements or domestic fiscal legislation. The EU could argue that this provision carves out or at least limits from dispute settlement its blacklisting practices, whose stated objectives include, *inter alia*, tackling tax evasion and avoidance. This could greatly circumscribe CARIFORUM's ability to settle this matter through this forum.

Outside of the more 'judicial' options, CARIFORUM could also raise the issue through the institutional mechanisms established under the CARIFORUM-EU EPA including the inter-ministerial Joint CARIFORUM-EC Council as well as the CARIFORUM-EC Consultative Committee, which as a body involving civil society participation, can provide an avenue for the business community in affected CARIFORUM countries to complain about the tangible impact of the EU's blacklisting actions.

### Conclusion

In this piece, we have argued that trade agreements, buttressed by their dispute settlement and institutional mechanisms, provide viable avenues for CARICOM MS to address the longstanding problem of their inclusion on arbitrary national blacklists by the EU. Of course, in deciding whether to utilize these options, several important considerations would have to be weighed. But, unlike

## YOUR COMMENTARY cont'd

other options tried to date, legal solutions under trade agreements, in particular the WTO, provide access to an impartial body to decide the matter and which could recommend the EU withdraw the measures concerned if determined to be inconsistent with its WTO obligations. Moreover, and even if a full-blown dispute is not waged, the mere prospect of a dispute might lend some urgency to the negotiations and give CARICOM MS added leverage in engaging the EU.

**Dr. Jan Yves Remy and Alicia Nicholls are, respectively, an international trade lawyer and Deputy Director; and trade researcher at the Shridath Ramphal Centre for International Trade Law, Policy & Services (SRC) at The University of the West Indies, Cave Hill, Barbados . Learn more about the SRC here: [www.shridathramphalcentre.com](http://www.shridathramphalcentre.com).**

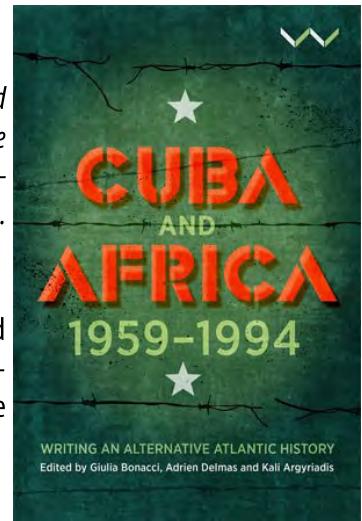
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