



CONTENTS

Message from the Editor	1
Message from the President	3
Message from the Vice President	5
Announcing the CSA Journal	6
Message from the Language Sub-Editors	7
French	8
Spanish	9
Papiamentu/u	11
Virgin Islander	13
Graduate Student Corner	16
CSA Member Highlight	19
Scholarship in Sexualities	21
Caribbean Scholarship	23
Caribbean Research - In the Field	24
New Book	25
Special Announcements	26

STAY CONNECTED



CaribbeanStudiesAssociation



@CaribbeanSAssoc

Website: CaribbeanStudiesAssociation.org



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 - November 2020 Edition

MESSAGE FROM THE EDITOR

Caribbean Studies Association Journal

The long-awaited CSA Journal is here!

We are pleased to announce that the CSA Executive Council has unanimously approved the creation of the *Caribbean Studies Association Journal*. The members of the CSA Journal Task Force (which is led by President Tavis Jules and Newsletter Editor Meagan Sylvester and additionally constituted by Andrea Baldwin, Keisha Wiel, Chenzira Kahina, Natasha Mortley, Antonio Carmona, and Raymond Laureano) will continue to work during the transition by assisting the Editor-in-Chief and the Sub-Editors in creating the Journal's policies and procedures. See details inside.



Meagan Sylvester

#16 Days of Activism

In this month of November, we celebrate with the rest of the international community *16 Days of Activism against Gender-Based Violence*



Source: <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/take-action/16-days-of-activism>

CSA EXECUTIVE COUNCIL 2019-2020

President: Tavis D. Jules
Loyola University

Vice President: Eris Schoburgh
University of the West Indies

Immediate Past CSA President:
Catalina Toro Pérez
National University of Colombia

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

Treasurer: Dwaine Plaza
Oregon State University

Secretary: Mala Jokhan
Ministry of Health, Trinidad and Tobago

Editor, Newsletter: Meagan Sylvester
Cipriani College of Labour and Co-operative Studies

Graduate Student Representative:
Keisha Wiel
Temple University

Executive Council

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

MESSAGE FROM THE EDITOR cont'd

UWI Press to work with CSA

The University of the West Indies (UWI) Press will be the publisher for the CSA Journal. This collaboration will foster Caribbean Community partnerships and facilitate the leveraging of CSA Journal as a part of the Association's longstanding trajectory as a premier annual convergence point for the global Caribbean Studies community of scholars. Further, it will serve as a catalyst to tap into the Association's significant potential as a knowledge producer and as a permanent scholarly repository on matters related to the Caribbean.



CARIBBEAN
STUDIES
ASSOCIATION



The University of
the West Indies Press

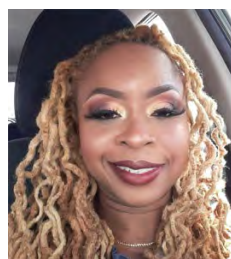
CSA Member Highlight



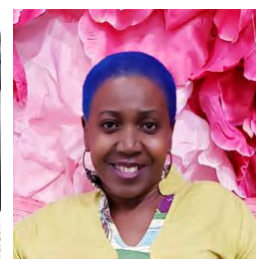
Nigel Campbell



Wilfried Raussert



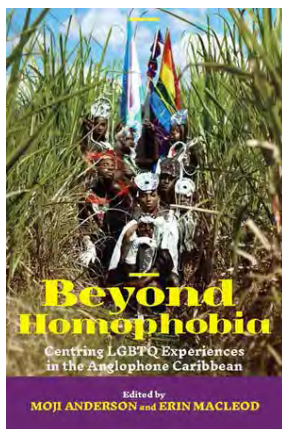
Meagan Sylvester



Lisa Tomlinson

CSA is proud to announce a recent publication entitled *The Routledge Handbook to the Culture and Media of the Americas*. One of the chapters being highlighted by the CSA, is entitled *Popular Music Flows*, in which three of the four co-authors are CSA members. This chapter places a focus on indigenous Caribbean music such as kaisojazz, Calypso and Reggae music.

See details inside.



Caribbean Scholarship

This month we feature the book, *Beyond Homophobia: Centring LGBTQ Experiences in the Anglophone Caribbean* aims to disrupt the conventional rendering of the Caribbean as uniquely and deeply homophobic by focusing on the experiences and agency of LGBTQ people in the region. The CSA community celebrates with the two editors, Moji Anderson and Erin C. MacLeod.

Be sure to check inside for further details.

CSA Communications - You can find us at:

Facebook: www.facebook.com/CaribbeanStudiesAssociation/

Website: www.caribbeanstudiesassociation.org

Archived copies of our Newsletters at: www.caribbeanstudiesassociation.org/e-newsletter-archive/

Share your feedback at: newseditor@caribbeanstudiesassociation.org

MESSAGE FROM THE PRESIDENT



Tavis Jules

CSA Has a Journal: the *Caribbean Studies Association Journal*

I am delighted to report that the Executive Committee met earlier this month and unanimously approved the creation of the *Caribbean Studies Association Journal*. The members of the Task Force (which is led by Tavis Jules and Meagan Sylvester and additionally constituted

by Andrea Baldwin, Keisha Wiel, Chenzira Kahina, Natasha Mortley, Antonio Carmona, and Raymond Laureano) will continue to work during the transition by assisting the Editor-in-Chief and the Sub-Editors in creating the Journal's policies and procedures. We will be announcing the name of the Editor-in-Chief, Sub-Editors, and Book and Media Review Editor separately. The Journal will be publishing research articles and reviews on books, essays, media, commentaries, and arts. Submissions will be welcome from the humanities, the social sciences, and the arts in four languages – English, Spanish, French, and Dutch. The first issue is expected in time for CSA 2021, and it will be a Special Issue edited by Guest Editor, Dr. Carole Boyce-Davies. The call for papers for the first issue, based on papers presented at the Santa Marta Conference, will be issued shortly. The Journal will be free of cost and open and available to all CSA members who have paid their dues.

The University of the West Indies Press will be the publisher, and the CSA Journal will be leveraging the Association's longstanding trajectory as a premier annual convergence point for the global Caribbean Studies community of scholars. It is indeed seeking to tap into the Association's significant potential as a knowledge producer and as a permanent scholarly repository.

On a different note, we will soon be reopening the call for papers for CSA 2021, and you will be getting an email from the Program Chair asking if you will be resubmitting a new paper or keeping your already submitted paper. We are currently in conversation about the type of conference that we can hold, given that we are presently in a pandemic, and we will make an announcement soon as to the format of CSA 2021.

More information will follow soon as this process is fluid. It has taken a lot to get to this point, and I think that we should all be proud that CSA is now in the process of creating a journal that will be anchored to our Annual Conference and showcase the excellent research and artistic promotions that local and diaspora scholars are doing.

Tavis Jules
President CSA 2019-2020

Español

CSA tiene una revista: la revista de la Asociación de Estudios del Caribe

Me complace informar que el Comité Ejecutivo se reunió a principios de este mes y aprobó por unanimidad la creación de la Revista de la Asociación de Estudios del Caribe. Los miembros del Grupo de Trabajo (que está dirigido por Tavis Jules y Meagan Sylvester y adicionalmente constituido por Andrea Baldwin, Keisha Wiel, Chenzira Kahina, Natasha Mortley, Antonio Carmona y Raymond Laureano) continuarán trabajando durante la transición asistiendo al Editor. -en Jefe y Sub-Editores en la creación de políticas y procedimientos de la Revista. Anunciaremos el nombre del editor en jefe, los subeditores y el editor de reseñas de libros y medios por separado. La revista publicará artículos de investigación y reseñas sobre libros, ensayos, medios, comentarios y artes. Se recibirán presentaciones de humanidades, ciencias sociales y artes en cuatro idiomas: inglés, español, francés y holandés. El primer número está previsto para CSA 2021, y será un número especial editado por la editora invitada, la Dra. Carole Boyce-Davies. En breve se publicará la convocatoria de ponencias para el primer número, basada en las ponencias presentadas en la Conferencia de Santa Marta. La Revista será gratuita, estará abierta y estará disponible para todos los miembros de la CSA que hayan pagado sus cuotas.

La editorial de la University of the West Indies Press, y el CSA Journal aprovechará la larga trayectoria de la Asociación como un punto de convergencia anual de primer nivel para la comunidad mundial de académicos de Estudios del Caribe. De hecho, está tratando de aprovechar el importante potencial de la Asociación como productora de conocimiento y como depósito académico permanente.

En una nota diferente, pronto volveremos a abrir la convocatoria de trabajos para CSA 2021, y recibirá un correo electrónico del presidente del programa preguntándole si volverá a enviar un nuevo artículo o conservará el que ya envió. Actualmente estamos en

MESSAGE FROM THE PRESIDENT cont'd

conversación sobre el tipo de conferencia que podemos realizar, dado que actualmente estamos en una pandemia, y pronto haremos un anuncio sobre el formato de CSA 2021.

Pronto habrá más información, ya que este proceso es fluido. Se ha necesitado mucho para llegar a este punto, y creo que todos deberíamos estar orgullosos de que CSA esté ahora en el proceso de crear una revista que estará anclada a nuestra Conferencia Anual y mostrará la excelente investigación y las promociones artísticas que locales y los académicos de la diáspora están haciendo.

Tavis Jules

Presidente CSA 2019-2020

Français

L'ASC a un journal: le journal de l'Association des études des Caraïbes

Je suis ravi d'annoncer que le Comité exécutif s'est réuni au début du mois et a approuvé à l'unanimité la création du Caribbean Studies Association Journal. Les membres du groupe de travail (qui est dirigé par Tavis Jules et Meagan Sylvester et également constitué d'Andrea Baldwin, Keisha Wiel, Chenzira Kahina, Natasha Mortley, Antonio Carmona et Raymond Laureano) continueront à travailler pendant la transition en aidant l'éditeur, en chef et les sous-rédacteurs dans la création des politiques et procédures de la revue. Nous annoncerons le nom du rédacteur en chef, des sous-rédacteurs et du rédacteur de la revue de livres et de médias séparément. Le Journal publiera des articles de recherche et des critiques sur des livres, des essais, des médias, des commentaires et des arts. Les candidatures des sciences humaines, sociales et artistiques seront les bienvenues en quatre langues - anglais, espagnol, français et néerlandais. Le premier numéro est attendu à temps pour CSA 2021, et il s'agira d'un numéro spécial édité par la rédactrice invitée, Dr Carole Boyce-Davies. L'appel à communications pour le premier numéro, basé sur les articles présentés à la Conférence de Santa Marta, sera publié prochainement. Le Journal sera gratuit et ouvert et accessible à tous les membres de l'ASC qui ont payé leur cotisation.

L'Université des West Indies Press en sera l'éditeur, et le CSA Journal tirera parti de la trajectoire de longue date de l'Association en tant que premier point de convergence annuel pour la communauté mondiale des chercheurs en études caribéennes. Il cherche en

effet à exploiter le potentiel important de l'Association en tant que producteur de connaissances et en tant que dépositaire scientifique permanent.

Sur une note différente, nous rouvrirons bientôt l'appel à contributions pour CSA 2021, et vous recevrez un courriel du président du programme vous demandant si vous allez soumettre à nouveau un nouveau document ou conserver votre article déjà soumis. Nous sommes actuellement en discussion sur le type de conférence que nous pouvons tenir, étant donné que nous sommes actuellement en pandémie, et nous ferons une annonce prochainement sur le format de CSA 2021.

Plus d'informations suivront bientôt car ce processus sera fluide. Il a fallu beaucoup de temps pour en arriver là, et je pense que nous devrions tous être fiers que l'ASC soit maintenant en train de créer une revue qui sera ancrée dans notre conférence annuelle et qui présentera l'excellente recherche et les promotions artistiques les universitaires de la diaspora font.

Tavis Jules

Président CSA 2019-2020

MESSAGE FROM THE VICE PRESIDENT



Eris Schoburgh

Reflections 2

Fellow Members
Warm greetings to you all.

The calendar year 2020 is all but spent. For many, the year has been nightmarish; for others there seems no lessening in the degree of uncertainty. More than anything, I would venture

to suggest, it is a time of fundamental social learning. Permit me to share with you a poem that I wrote at the very start of this unprecedented (certainly for me) collective journey. The title – *Silence* – is self-explanatory:

Silence

Something is unusual
about tonight
There is barely a sound
or a person in sight
Human voices are hushed
vehicles pass slowly by
Unlike the whoosh
hitherto one could not deny
Illustrating much haste
as they pass by my gate.
Silence is beautiful!

No cars with their engines
revved to the hilt
that rattle my windows
and spill my drink
No horns that blare at nothing
except illustrating
the driver's frustration
Fowls begin their dance to roost
but the limb of the chocolate tree
is missed in flight
startling the brood.
Silence is wonderful!

The stillness gently erupts
with the sounds of crickets
Competing with other night creatures
deep inside the thicket

The air is filled
with the fragrance of blossoms
shrivel orange, otaheiti apple
and mango
If breadfruit and ackee-tree scents
were remotely identifiable
They would make up
nature's potpourri or reimagine
a lady's perfume bottle
Silence is beautiful!

Street lights illuminate in earnest
large areas on the ground
It is easy to see the single bird's nest
and the pebble stones all 'round
Dried leaves rustle in the wind
They do not interrupt
the dog that has the road to itself
For humans have disappeared
into their homes
Fireflies are abuzz
in an unplanned circle
And Kitty, not her name - a friendly cat
wander stealthily
thru my garden patch
Silence is wonderful!

I hope you enjoyed reading my interpretation of the pandemic induced 'lock-down'.

Much Blessings
Eris D. Schoburgh
Vice President CSA 2019-2020

ANNOUNCING THE CSA JOURNAL

CALL FOR PAPERS

Caribbean Conjunctures: Knowledge, Culture, Politics, Activism, Creativity

The Caribbean Studies Association (CSA) is launching its own journal with the overarching theme “Caribbean Conjunctures” for its inaugural issue. A conjuncture or conjunctural moment occurs when unlikely incidents come together at a particular time to create another series of institutional and political changes that were only imagined before. These conjunctures have meaning as well, because of “the contradictory ground on which new interrelationships and interdependencies are being created across the boundaries of nationhood and region, with all the forms of trans-national globalization that have come to dominate the contemporary world” (Stuart Hall, *Caribbean Reasonings*, 284).

The combination of violence (of nature, of human beings, of social conditions); contradictory visual representations; consistent and sometimes deferred activism; and yet joy, creativity, resistance, and transformation have been consistent features of the Caribbean experience. Above all, the Caribbean is recognized as the producer of “emancipatory thought and practice,” still radiating outwards across the Americas and impacting global theoretical landscapes. Some of these contradictory tendencies have been themes of the last three conferences: “Culture and Knowledge Communities” (Nassau, 2017); “Education, Culture and Emancipatory Thought in the Caribbean (Cuba, 2018); “The Caribbean in the Times of Tempest” (Santa Marta, Colombia, 2019). These conjunctural moments help us rethink connections that were perhaps always there, but also imagine new connections and disconnections that identify the Caribbean, as we try to understand the nature of our continuously unfolding experience.

CSA invites papers that engage any aspect of these themes, as well as contributions that highlight issues emanating from the themes of the last three conferences, inclusive of those presented in one of these fora or generated by those exchanges. CSA welcomes papers that establish new or hidden connections, that examine how connections are imagined or that explode accepted connections: *e.g.*, the environment and issues of climate change, the nature of violence on black bodies, the ways that we produce knowledge, the ways that culture and economics intersect or diverge.

Editor of Special Launching Issue of the CSA Journal: Prof. Carole Boyce Davies

Paper Submission Deadline for First Issue: May 15, 2021

Please, submit papers to: csajournal@caribbeanstudiesassociation.org

Specific guidelines of presentation will be posted on the CSA website.

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Jennifer Boum Make

Français

Connaissance, ignorance de l'usage et du mésusage du chlordécone, et production d'inégalités socio-culturelles dans Tropiques Toxiques (2020)

En octobre de cette année, le roman graphique *Tropiques Toxiques* est paru chez les éditions Steinkis. Dans *Tropiques Toxiques*, Jessica Oublié (autrice de *Péyi An*

Nou, son premier roman graphique réalisé en collaboration avec Marie-Ange Rousseau) et al. utilisent le médium afin de relayer les histoires d'individus vivant en France ultra-marine, en particulier en Guadeloupe et en Martinique, et dont les vies ont été affectées par le chlordécone, un pesticide toxique utilisé dans les bananeraies entre 1972 et 1993. La plongée intime dans les expériences vécues dans les Antilles françaises est associée à l'élaboration d'une connaissance scientifique précise concernant la contamination au chlordécone et ses effets sur le long terme. Tandis que la substance était déjà prononcée toxique entre les années 60 et 70 aux États-Unis pour sa toxicité pour les humains, la faune et la flore, en France, des gouvernements successifs ont autorisé l'utilisation du chlordécone pour maintenir et intensifier la production de bananes face à la montée en puissance de compétiteurs internationaux. C'est seulement en 1993 que l'utilisation du chlordécone fut interdite.

J'ai eu l'opportunité d'assister à un des événements promotionnels organisés autour de la sortie du roman graphique à la Librairie Calypso, à Paris, en octobre 2020, tout juste avant le début du second confinement en France. La Librairie Calypso est spécialisée en littérature afro-caribéenne. Agnès Cornélie a ouvert la librairie en août de cette année, et a rapidement fait de l'endroit un lieu d'accueil chaleureux pour les cultures afro-caribéennes, organisant une grande variété d'événements promotionnels où le public peut rencontrer et échanger avec les écrivains, et développant également ses collections à un rythme effréné.

À l'occasion de la promotion de *Tropiques Toxiques*, Jessica Oublié, accompagnée de Nicolas Gobbi, l'illustrateur du roman graphique, et Luc Multigner, un épidémiologiste, ont présenté l'ouvrage, veillant bien à expliquer les différentes étapes qui ont mené à sa créa-

tion. Ils ont tout particulièrement mis l'accent sur les nombreuses rencontres avec des scientifiques spécialisés dans l'étude de la toxicité du chlordécone et les effets sur le long terme de ce pesticide ; les interactions avec les communautés locales afin d'apprécier leur connaissance (ou l'absence de celle-ci) de la molécule et de son impact immédiat sur leurs santé et écosystèmes ; et enfin, la méthodologie ayant permis de rassembler le discours scientifique et des clichés de la vie quotidienne. Tout bien considéré, *Tropiques Toxiques* suggère une tentative pour démonter un cycle d'ignorance autour de l'utilisation et des effets néfastes du chlordécone, tout en mettant un éclairage sur les disparités touchant non seulement l'accès à la connaissance, mais également la protection des citoyens français. La question est maintenant de déterminer la relation entre connaissance, ignorance de l'usage et du mésusage du chlordécone, et production d'inégalités socio-culturelles entre la France hexagonale et les Antilles françaises. Ainsi, en quoi le roman graphique *Tropiques Toxiques* ébranle un profond système d'ignorance ? À lire absolument !



MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

English

Knowledge, ignorance of the use and misuse of chlordecone, and the production socio-cultural inequality in graphic novel *Tropiques Toxiques* (2020)

In October of this year, the graphic novel, *Tropiques Toxiques* (*Toxic Tropics*) was released with Steinkis Press. In *Tropiques Toxiques*, Jessica Oublié (author of *Péyi An Nou*, her first graphic novel in collaboration with Marie-Ange Rousseau) et al. use the graphic novel as a medium to convey the stories of people in the departments of France, in particular Guadeloupe and Martinique, whose lives have been affected by Chlordecone, a toxic pesticide used in banana plantations from 1972 to 1993. The intimate dive into people's lived experiences in the French Caribbean is paired with the elaboration of attentive scientific knowledge around the contamination caused by chlordecone and its continued effects. While the substance was already under scrutiny for its toxic effects on human and wildlife in the 1960s and 1970s in the US, successive governments in France allowed the use of chlordecone to sustain and intensify the production of bananas against international competitors, until it was officially banned in 1993.

I had the opportunity to attend one of the promotional events organized around the graphic novel at the *Librairie Calypso*, in Paris, in October 2020, right in time before the beginning of the second confinement in France. *Librairie Calypso* is a bookstore specialized in Afro-Caribbean literature. Agnès Cornelie opened the bookstore in August of this year, and has quickly turned *Librairie Calypso* into a welcoming harbor for Afro-Caribbean cultures, hosting a large variety of promotional events where members of the public can meet and exchange with writers, as well as continuously expanding her collection of texts.

On the occasion of the promotional tour of *Tropiques Toxiques*, Jessica Oublié, along with Nicolas Gobbi, the illustrator of the graphic novel, and Luc Multigner, an epidemiologist, presented the graphic novel explaining the different steps leading to its creation. They underlined in particular the many encounters with scientists specialized in the study of **chlordecone** toxicity and the long-term effects of the pesticide; interactions with the local communities gaging their knowledge (or lack thereof) of the molecule and its immediate impact on their health and ecosystems; as well as the methodology to bring together the scientific discourse with real-life situations. In fact, *Tropiques Toxiques* represents an attempt to break down a cycle of ignorance around the use and long-term effects of chlordecone, while calling attention to disparities not just

in accessible knowledge, but also in protection of French citizens. Now the question is: What is the relationship between knowledge, ignorance of the use and misuse of chlordecone, and the production socio-cultural inequality between hexagonal France and the French Caribbean? And finally, how does the graphic novel *Tropiques Toxiques* undermine a profound system of ignorance? A must-read, for sure!

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Dana I. Muniz Pacheco

Español

Democracia en la pandemia de nuestros tiempos

Si 2020 tiene que describirse como algo, sin precedentes probablemente es la frase que más hemos usado en el año. Comenzando con la pandemia del coronavirus, pasando por las protestas del movimiento Black Lives

Matter que se extendió a nivel mundial en junio, hasta los procesos electorales en muchos países, este año ha sumado importantes lecciones sobre democracia y participación en demandas sociales en medio de la pandemia global.

Los últimos meses, tanto en Puerto Rico como en Estados Unidos, han sido testigos de largas campañas políticas en las que los candidatos se han adaptado a mítines y cierres de campañas distanciados (y a veces no tan distanciados), utilizando formas creativas de conectarse con la gente. Específicamente en los EE. UU., Muchas organizaciones y grupos, desde la NBA hasta organizaciones de base y universidades, participaron en esfuerzos masivos de registro de votantes y promovieron la participación, incluidos incentivos de empresas privadas que pagaban a sus empleados incluso si se tomaban el día libre para votar. Ciertamente esto tuvo un efecto, ya que la participación de votantes tanto en Puerto Rico como en los Estados Unidos fue, de hecho, sin precedentes, con millones de personas emitiendo sus votos por adelantado, enviando sus papeletas por correo y así como el día de las elecciones. Tan sin precedentes, que muchos estados se vieron abrumados por la cantidad de votos emitidos y tardaron días en dar cuenta de cada voto. Más allá del volumen de votantes, los procesos de recuento que se han iniciado en varias localidades de Puerto Rico y aún están en debate en estados como Georgia en Estados Unidos, muestran una exigencia de rendición de cuentas en el proceso electoral, para asegurar que de hecho, cada voto cuenta, lo se ha repetido una y otra vez durante las últimas semanas.

Incluso si un cambio en el liderazgo solo representa un breve suspiro de alivio y un cambio entre una gestión caótica y errática de la pandemia y otros problemas sociales, a un enfoque aún desconocido, pero más enfocado, tengamos la esperanza de que el proceso en sí haya sido más importante para nosotros, para mostrar la im-

portancia de la participación de los votantes, de comprender el proceso electoral, hacer valer el derecho a exigir el recuento y rendir cuentas de todos los votos, y que las personas se mantengan informadas y activas en sus esfuerzos organizativos más allá de la participación electoral.

En Puerto Rico, específicamente, el nuevo gobierno no es más que un reciclaje de viejos líderes con nuevos lemas de campaña, sin embargo, se logró un avance importante al asegurar escaños en el Senado de una variedad de partidos que representan mejor perspectivas frescas y otras experiencias más allá del statu quo, o al menos eso es todo lo que podemos esperar. Dejemos que 2020 termine con una nota esperanzadora sobre la democracia a través de todos los procesos electorales que hemos visto y experimentado: desde las protestas en la República Dominicana y el cambio de gobierno, hasta la influencia de Black Lives Matter en el registro y participación de votantes, hasta un cambio de presidente fuera del esquema de 8 años de Estados Unidos, que al menos tiene un discurso de unidad y una postura científica sobre la crisis del coronavirus. Si algo nos ha demostrado este año que el cambio y la democracia son un proceso, y lo que es aún más importante, se ejerce no solamente votando, sino también en la organización política del día a día, incluso a través de la pandemia de nuestro tiempo.

English

Democracy in the Pandemic of Our Times

If 2020 has to be described as anything, unprecedented could probably be the word that comes to mind to many. Starting with the coronavirus pandemic, to the protests from the movement of Black Lives Matter that extended worldwide in June, to election processes in many countries, this year has encapsulated important lessons on democracy and participation in social demands amidst the global pandemic.

The last few months both in Puerto Rico and the US have seen long political campaigns where candidates have adjusted to distanced (and sometimes not so distant) rallies and campaign closings, using creative ways to connect to people. Specifically in the US, many organizations and groups, from the NBA, to grassroots organizations, and colleges and universities, participated in massive voter registration efforts and promoted participation, including incentives from private companies which paid their employees even if they took the day off to go vote. It certainly did have an effect, since the voter turnout both in Puerto Rico and the US was, in fact, unprecedented, with millions of people casting their votes early,

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

mailing their ballots, and on election day. So unprecedented, that many states were overwhelmed by the amount of casted ballots and took days to account for every vote. Beyond the volume of voters, the recount processes that have started in several towns in Puerto Rico and are still up to debate in states such as Georgia in the US, show a demand for accountability in the electoral process, to ensure that in fact, every vote counts as it has been repeated over and over through the past weeks; but also to reflect the demands for new people in these positions, to tackle the very issues that have plagued the year.

Even if a change in leadership only represents a brief sigh of relief and a change between a chaotic and erratic management of the pandemic and other social issues, to an unknown-yet-approach, let's remain hopeful that the process itself has been more important to showcase the importance of voter participation, of understanding the electoral process, asserting the right to demand a recount and account for all the votes, and for people to remain informed and active in their organization efforts beyond the electoral participation. In Puerto Rico, specifically, the new government is not more than a recycling of old leaders with new campaign slogans, yet an important advancement was done by securing seats in the senate from a variety of parties that better represent fresh perspectives and other experiences beyond the status quo, or at least that is as much as we can expect. Let's let 2020 end on a hopeful note about democracy through all the electoral processes we've seen and experienced: from the protests in the DR and the change in government, to the influence of Black Lives Matter on voter registration and turnout, to a change in leadership in the US that at least has a discourse of unity and a scientific stance on the coronavirus crisis. If anything this year has shown us that change and democracy can be exerted, or are even more important to be exerted, even through the pandemic of our times.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Mandy J.J. Laclé

Papiamentu

Un manera nobo pa biba

No ta un exageracion pa bisa cu COVID-19 a cambia tur cos. Mientras 99% di nos mester traha pa por biba, COVID-19 a demostra cu flexibilidad ta posibel. E articulo aki no ta pa kita atencion di e severidad di e desafionan treci pa e virus, e unico punto ta e hecho cu e pandemia a ponemi realisa

cu un manera otro pa biba ta posibel. Un manera unda hende no mester traha 45 ora pa siman pa resto di nan bida pa asina logra sobrevivi.

Durante e cuarentena aunke hopi tawata preocupa, tambe hopi tawata alivia pa e tempo liber cu nan a ricibi pa dedica na nan hogar, famia o djies pa relaha. Hopi hende a cuminsa traha den nan hardin, a cushina, o a haci ehercicio. Ta tristo cu a tuma solamente un pandemia global pa hende gana e tempo pa haci e cosnan cu nan ta stima. Tempo ta algo nos como humano tin dificultad pa anda cune paso nunca tin suficiente di dje. Tempo a wordo trata como mercancia, y capitalismo a laga nos tur sinti manera cu cada ora di nos dia mester wordo inverti den algo 'productivo'.

Mas bieu mi a bira, mas mi por a mira con valioso tempo ta. Mi prome trabou tawata na un compania di seguro. Mi mester a traha di 9or pa 5or, un total di 40 ora pa siman. Trahando a ponemi sinti asina cansa y deprimi. E trabou no tawata malo, pero mi a siña hopi liher cu trahando henter siman a lagami sin energia. Tur mi tempo liber a sinti manera e tawata pasa asina liher, mientras mi oranan di trabou a tuma asina hopi pa pasa. No pa zona mimo, pero tawata tin dianan cu mi por a djies yora bayendo trabou. Claro cu esaki tawata mi prome experiencia di trabou, pero e storia aki ta sirbi pa ilustra un comprendemento universal cu hendenan tin di locual e ta significa pa traha 40 ora pa siman te ora bo yega bo edad di pensioen.

Mayoria hende (esp. mayornan) ta haye dificil pa tin e energia o espacio pa organisa nan bida den un manera cu ta percura pa tin un balansa. Aunke e no tawata algo mucho sabi, pero tawata obvio pakico durante e cuarentena hopi a dicidi di bay beach y bishita famia. Mester por tin un otro manera di biba cu no ta consisti di

traha durante diferente ciclo di burnout te cu bo ta termina na bira enfermo. Algun persona ta sugeri pa introduci 20 ora di siman di trabou, paso esaki ainda ta permiti e mesun cantidad di trabou haci actual.

Mientras nos tempo pre-COVID tawata consisti di constantemente trahando y preocupando, tin speranza cu un manera nobo di traha y biba lo por sali di e pandemia. Mi no tin tur e contestanan, pero si uno por spera pa un mihor futuro unda hende por tin e tempo pa hala rosea y participa den cosnan cu ta enrikece nan mes y nan comunidad.

English

New ways of living

To state that COVID-19 has and will change everything is an understatement. While 99% of us need our jobs to live, COVID-19 has shown us that flexibility is possible. It's imperative to note that this article is not to make light of any of the problems that surfaced because of the virus. However, this pandemic has made me think a lot about the different lives we could live if we did not have to work 45 hours per week to survive. Despite the realistic worries, during quarantine many were also relieved that they gained more time to dedicate to their family, home and leisure. More people even took to gardening, cooking, baking, and exercise.

It is unfortunate that it only took a global pandemic for people to gain the time to do the things they love the most. Time is the most important element we as humans are struggling to handle, there is never enough of it. Time has been commodified, and capitalism has led to people feeling as if they must account for every hour of their waking day towards something 'productive'. As I grew older I learned how valuable time really is.

After graduating high-school I started working at an insurance broker. I worked from 9 to 5, a total of 40 hours a week. I felt exhausted and depressed. The job wasn't that bad, however, I quickly learned that working all week left me with no energy to do much. All my free time felt as though it went by so quickly, while my time at work took forever to pass. Not to sound like a big baby, but there were days I could've cried on my way to work. Granted that I was just starting to get work experience, but this illustrates a universal understanding on what it means to have to work 40-hour weeks until you reach your age of retirement.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Most working people (especially parents) have a hard time finding the space or energy to organize their lives in a way that allows for a balance. Though it was ill-advised, it made sense that during the quarantine many people spent time at the beach or visiting family. There must be another way of living that does not involve working through several cycles of burn out that eventually runs the body ragged. Some are suggesting the introduction of a 20-hour work week because it allows people to do about as much work as they are currently.

While our pre-COVID era entailed a constant hustling and bustling, there's hope that new ways of working and living can sprout from this pandemic. I don't have all the answers, but one can only hope for a better future, where people have time to breath and partake in activities that are truly enriching for the self and the community.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Virgin Islander



November is a time that hosts many commemorations, celebrations, and observances. November 1st is designated as Virgin Islands (US) Liberty Day in recognition of the first free press newspaper launching publication and community distribution on November 1.1915. November is designated as National American Heritage Month in recognition of the achievements and contributions of the nation's first people, and the 11th is a day of remembrance for the sacrifices, services, and loyalty of military persons in America on Veterans Day. In the VI-US, November is David Hamilton Jackson Month in his honor as judge, lawyer, ambassador, activist, publisher, and outstanding Virgin Islander who served as an international union organizer and leader in the early 20th century. Elections 2020 has suspended local, national and international communities in hostile stressful pause.

Cape of Arrows Day commemorates the 1493 Taino encounter in Salt River Bay, AyAy St. Croix when Columbus and his crew unsuccessfully attempted to land and were chased back to their ship with some fatalities.

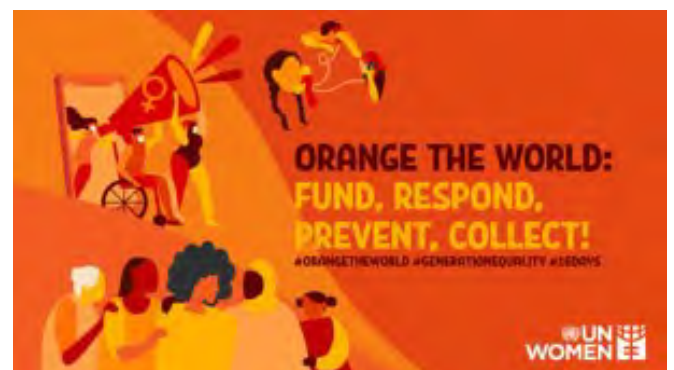
“Perhaps no event in the modern era has been more profoundly consequential than the European’ discovery of the Americas. When Columbus landed in what he thought was the Indies, none could have foreseen the rapid conquest of the great indigenous empires in Mexico and Peru, the huge influx of Europeans, the subjugation of indigenous populations, or the rise of the new European-founded states of the Western Hemisphere. The discovery of the Americas forced Europeans to adapt their traditional worldview to accommodate the Columbus landfall. For political and cultural reasons, the intellectual structure they ultimately applied to define the terms of their relationship to this ‘new world’ was legal. Over a succession of generations, Europeans devised rules intended to justify the dispossession and subjugation of the native peoples of the Western Hemisphere.” (Robertson: 2005)

November 25th is UN *International Day for the Elimination of Violence against Women*. The 2020 theme is “Orange the World: Fund, Respond, Prevent, Collect!” with a launch of 16 days of activism that will conclude on 10 December 2020... *UN International Human Rights Day*. *UN International Decade for People of African Descent* (2015-2024) continues this sixth (6th) year with the theme of “*Recognition, Justice, and Development for People of African Descent*”,

despite being inadequately funded and implemented. Transcultural analyses of socioeconomic and geopolitical realities and select research in social justice, human rights, and freedoms of Native Indigenous Ancestral AfRaKans (NIAA) of the Virgin Islands of the United States (VI-US) demand critiques and implementation of interdisciplinary frameworks. Restorative and reparatory justice approaches in alignment with *Culture, Heritage, and Identity* (CHI) research studies and pragmatic assessments addresses institutional and malicious disruptions to freedom, justice, and sovereignty of people of AfRaKan ancestry. The globally amplified institutions of systemic racism, disaster capitalism, civil unrest, inequities COVID19 pandemic, colonialism, enslavement trauma, and terrorism—domestic and international—maximize the need for proactive strategies that restore and rebuild liberation, resilience, social governance, and self-determination.



Chenzira Davis Kahina



Reference *Conquest by Law: How the Discovery of America Disposessed Indigenous Peoples of Their Lands by Lindsay G. Robertson, 2005.

Envío del boletín informativo de CSA: noviembre de 2020

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Español

Noviembre es una época que alberga muchas conmemoraciones, celebraciones y celebraciones. El 1 de noviembre se designa como el Día de la Libertad de las Islas Vírgenes (EE. UU.) En reconocimiento al primer periódico de prensa gratuita que lanzó la publicación y la distribución comunitaria el 1.1915. Noviembre se designa como el Mes Nacional de la Herencia Estadounidense en reconocimiento a los logros y contribuciones de las primeras personas de la nación, y el 11 es un día de recuerdo de los sacrificios, servicios y lealtad de los militares en Estados Unidos en el Día de los Veteranos. En los Estados Unidos VI, noviembre es el Mes de David Hamilton Jackson en su honor como juez, abogado, embajador, activista, editor y destacado isleño de las Islas Vírgenes que se desempeñó como organizador y líder sindical internacional a principios del siglo XX. Las elecciones de 2020 han suspendido a las comunidades locales, nacionales e internacionales en una pausa hostil y estresante.

El Día del Cabo de las Flechas conmemora el encuentro Taino de 1493 en Salt River Bay, AyAy St. Croix, cuando Colón y su tripulación intentaron aterrizar sin éxito y fueron perseguidos de regreso a su barco con algunas muertes.

“Quizás ningún evento en la era moderna haya tenido más consecuencias que el descubrimiento europeo de las Américas. Cuando Colón desembarcó en lo que él pensó que eran las Indias, nadie pudo haber previsto la rápida conquista de los grandes imperios indígenas en México y Perú, la gran afluencia de europeos, el sometimiento de las poblaciones indígenas o el surgimiento de los nuevos estados fundados por Europa. del hemisferio occidental. El descubrimiento de América obligó a los europeos a adaptar su cosmovisión tradicional para acomodar la llegada de Colón. Por razones políticas y culturales, la estructura intelectual que finalmente aplicaron para definir los términos de su relación con este "nuevo mundo" era legal. A lo largo de una sucesión de generaciones, los europeos idearon reglas destinadas a justificar el despojo y el sometimiento de los pueblos originarios del hemisferio occidental ". (Robertson: 2005)

El 25 de noviembre es el Día Internacional de la ONU para la Eliminación de la Violencia contra la Mujer. El tema de 2020 es "Naranja del mundo: financiar, responder, prevenir, recolectar". con un lanzamiento de 16 días de activismo que concluirá el 10 de diciembre de 2020... Día Internacional de los Derechos Humanos de la ONU. El Decenio Internacional de las Naciones Unidas para los Af-

rodescendientes (2015-2024) continúa este sexto (sexto) año con el tema "Reconocimiento, justicia y desarrollo para los afrodescendientes", a pesar de contar con una financiación e implementación inadecuadas. Los análisis transculturales de las realidades socioeconómicas y geopolíticas y la investigación selecta en justicia social, derechos humanos y libertades de AfRaKans Ancestrales Indígenas Nativos (NIAA) de las Islas Vírgenes de los Estados Unidos (VI-US) exigen críticas y la implementación de marcos interdisciplinarios. Los enfoques de justicia restaurativa y reparadora alineados con los estudios de investigación de Cultura, Patrimonio e Identidad (CHI) y evaluaciones pragmáticas abordan las interrupciones institucionales y maliciosas de la libertad, la justicia y la soberanía de las personas de ascendencia africana. Las instituciones globalmente amplificadas de racismo sistémico, capitalismo de desastres, disturbios civiles, desigualdades, pandemia de COVID19, colonialismo, trauma de esclavitud y terrorismo, nacional e internacional, maximizan la necesidad de estrategias proactivas que restauren y reconstruyan la liberación, la resiliencia, la gobernanza social y la autodeterminación. determinación.

Français

Le mois de novembre est une période qui accueille de nombreuses commémorations, célébrations et célébrations. Le 1er novembre est désigné comme la Journée de la liberté des îles Vierges américaines (États-Unis) en reconnaissance du premier journal de presse libre qui a lancé une publication et une distribution communautaire le 1 novembre 1915. Le mois de novembre est désigné comme le Mois national du patrimoine américain en reconnaissance des réalisations et des contributions des premiers peuples du pays, et le 11 est un jour de commémoration pour les sacrifices, les services et la loyauté des militaires en Amérique le jour des anciens combattants. Aux États-Unis d'Amérique, novembre est le mois de David Hamilton Jackson en son honneur en tant que juge, avocat, ambassadeur, activiste, éditeur et exceptionnel des îles Vierges, qui a servi comme organisateur et dirigeant syndical international au début du XXe siècle. Élections 2020 a suspendu les communautés locales, nationales et internationales dans une pause stressante hostile.

Cape of Arrows Day commémore la rencontre de 1493 Taino à Salt River Bay, AyAy St. Croix lorsque Columbus et son équipage ont tenté en vain d'atterrir et ont été chassés vers leur navire avec quelques morts.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

«Aucun événement de l'ère moderne n'a été plus profondément significatif que la découverte des Amériques par les Européens. Lorsque Colomb a atterri dans ce qu'il pensait être les Indes, personne n'aurait pu prévoir la conquête rapide des grands empires indigènes du Mexique et du Pérou, l'énorme afflux d'Européens, l'assujettissement des populations indigènes ou la montée des nouveaux États fondés en Europe. de l'hémisphère occidental. La découverte des Amériques a forcé les Européens à adapter leur vision du monde traditionnelle pour accueillir l'atterrissage de Columbus. Pour des raisons politiques et culturelles, la structure intellectuelle qu'ils ont finalement appliquée pour définir les termes de leur relation avec ce «nouveau monde» était légale. Au fil des générations, les Européens ont élaboré des règles destinées à justifier la dépossession et l'assujettissement des peuples autochtones de l'hémisphère occidental. (Robertson: 2005)

Le 25 novembre est la Journée internationale des Nations Unies pour l'élimination de la violence à l'égard des femmes. Le thème 2020 est «Orange le monde: financer, répondre, prévenir, collecter!», avec un lancement de 16 jours d'activisme qui se terminera le 10 décembre 2020... Journée internationale des droits de l'homme des Nations Unies. La Décennie internationale des Nations Unies pour les personnes d'ascendance africaine (2015-2024) se poursuit cette sixième (6e) année avec le thème «Reconnaissance, justice et développement des personnes d'ascendance africaine», bien qu'elle soit insuffisamment financée et mise en œuvre. Les analyses transculturelles des réalités socio-économiques et géopolitiques et des recherches sélectionnées sur la justice sociale, les droits de l'homme et les libertés des AfRaKans ancestraux autochtones (NIAA) des îles Vierges des États-Unis (VI-US) exigent des critiques et la mise en œuvre de cadres interdisciplinaires. Les approches de justice réparatrice et réparatrice en alignement avec les études de recherche sur la culture, le patrimoine et l'identité (CHI) et les évaluations pragmatiques abordent les perturbations institutionnelles et malveillantes de la liberté, de la justice et de la souveraineté des personnes d'ascendance AfRaKan. Les institutions mondialement amplifiées de racisme systémique, de capitalisme en cas de catastrophe, de troubles civils, d'inégalités, de pandémie COVID19, de colonialisme, de traumatisme de l'esclavage et de terrorisme - nationaux et internationaux - maximisent le besoin de stratégies proactives qui restaurent et reconstruisent la libération, la résilience, la gouvernance sociale détermination.

GRADUATE STUDENT CORNER



Keisha Wiel

Zoombombs and Conferences: A Continuing Trend?

As the pandemic continues to rage on, we are seeing more and more conferences being outright cancelled or going virtual. Since we are not sure when the pandemic is going to end, many conferences that were slated for the end of the year or for the foreseeable future went online.

Even as news of a vaccine inches closer, we really have no way to be sure when we will be able to go back to “normal” conferences. This also assumes that we will have normalcy again. One thing that this pandemic has exposed to us is the need to adapt to our new situations. And for many organizations, this might mean conferences online.

One huge benefit for online conferences ensures that graduate students have more access to conferences than they would normally not have access to. Eliminating travel fees, lodging, and food means that students have an easier opportunity to attend panels, meetings, and network, albeit digitally, with influential professors and other graduate students. One major drawback is simply that many of us are not schooled in online etiquette when it comes to networking. So, it might end up being an awkward experience for everyone. But as this becomes our “new normal”, adapting to these changes are key.

But as students, junior scholars, and senior scholars have to learn to adapt to this “new normal”, organizations also have to learn to adapt. This is especially important when it comes to the new technologies that many universities and organizations rely on. So far, as much as I have seen, many organizations use Zoom and Google Meet or a combination of both. But along with these platforms comes the incident of zoombombing. For those that are unfamiliar, zoombombing is when internet trolls find meeting IDs and infiltrate meetings. Some zoombombings can be quite harmless and silly, such as being generally disruptive, while others delve deep into racist, misogynistic, and pornographic images and sounds. For anyone that has been subjected to zoombombings, it can really be a harrowing experience. Some conferences have chosen not to deal with them and instead blame participants for sharing links and/or suggesting that it is just a freak accident. Other conferences, how-

ever, have taken a stricter approach and have reported zoombombings to local authorities as well as the FBI. In fact, the FBI is encouraging participants that have been zoombombed to report it as a cyberattack to the FBI’s Internet Crime Complaint Center.

While the CSA is still in talks about whether it will be feasible to hold a virtual conference, an in-person conference, or a combination of both, I know the question of zoombombing will be discussed. As for now, there are resources online (I’ll post links below) that can hopefully help to lessen the amount of zoombombings.

- <https://blog.zoom.us/keep-uninvited-guests-out-of-your-zoom-event/>
- <https://security.berkeley.edu/resources/cybersecurity-and-covid-19/settings-securing-zoom>
- <https://www.fbi.gov/contact-us/field-offices/boston/news/press-releases/fbi-warns-of-teleconferencing-and-online-classroom-hijacking-during-covid-19-pandemic>

Español

Zoombombs y conferencias: ¿una tendencia continua?

A medida que la pandemia continúa, vemos que más y más conferencias se cancelan por completo o se vuelven virtuales. Dado que no estamos seguros de cuándo terminará la pandemia, muchas conferencias que estaban programadas para fin de año o para el futuro previsible se pusieron en línea. Incluso a medida que se acerca la noticia de una vacuna, realmente no tenemos forma de estar seguros de cuándo podremos volver a las conferencias “normales”. Esto también supone que volveremos a tener normalidad. Una cosa que esta pandemia nos ha expuesto es la necesidad de adaptarnos a nuestras nuevas situaciones. Y para muchas organizaciones, esto podría significar conferencias en línea.

Un gran beneficio de las conferencias en línea asegura que los estudiantes graduados tengan más acceso a las conferencias de lo que normalmente no tendrían acceso. Eliminar las tarifas de viaje, alojamiento y comida significa que los estudiantes tienen una oportunidad más fácil de asistir a paneles, reuniones y establecer contactos, aunque sea de forma digital, con profesores influyentes y otros estudiantes graduados. Un gran inconveniente es simplemente que muchos de nosotros no estamos capacitados en la etiqueta en línea cuando se trata de establecer contactos. Por lo tanto, podría terminar siendo una experiencia incómoda para todos. Pero a medida que esto se convierte en nuestra “nueva normalidad”, la adaptación a estos cambios es clave.

GRADUATE STUDENT CORNER cont'd

Pero a medida que los estudiantes, los académicos junior y los académicos senior tienen que aprender a adaptarse a esta "nueva normalidad", las organizaciones también deben aprender a adaptarse. Esto es especialmente importante cuando se trata de las nuevas tecnologías de las que dependen muchas universidades y organizaciones. Hasta ahora, por lo que he visto, muchas organizaciones usan Zoom y Google Meet o una combinación de ambos. Pero junto con estas plataformas llega el incidente de zoombombing. Para aquellos que no están familiarizados, el zoombombing es cuando los trolls de Internet encuentran identificaciones de reuniones y se infiltran en las reuniones. Algunos zoombings pueden ser bastante inofensivos y tontos, como ser disruptivos en general, mientras que otros profundizan en imágenes y sonidos racistas, misóginos y pornográficos. Para cualquiera que haya sido sometido a zoombombos, puede ser una experiencia desgarradora. Algunas conferencias han optado por no tratar con ellos y, en cambio, culpan a los participantes por compartir enlaces y / o sugerir que es solo un extraño accidente. Sin embargo, otras conferencias han adoptado un enfoque más estricto y han informado de zoombombs a las autoridades locales y al FBI. De hecho, el FBI está animando a los participantes que han sido sometidos a zoombombs a que lo denuncien como un ciberataque al Centro de Quejas de Delitos en Internet del FBI.

Si bien la CSA todavía está en conversaciones sobre si será factible realizar una conferencia virtual, una conferencia en persona o una combinación de ambas, sé que se discutirá la cuestión del zoombombing. Por ahora, hay recursos en línea (publicaré enlaces a continuación) que, con suerte, pueden ayudar a disminuir la cantidad de zoombings.

- <https://blog.zoom.us/keep-uninvited-guests-out-of-your-zoom-event/>
- <https://security.berkeley.edu/resources/cybersecurity-and-covid-19/settings-securing-zoom>
- <https://www.fbi.gov/contact-us/field-offices/boston/news/press-releases/fbi-warns-of-teleconferencing-and-online-classroom-hijacking-during-covid-19-pandemic>

Français

Zoombombs et conférences: une tendance continue?

Alors que la pandémie continue de faire rage, nous voyons de plus en plus de conférences carrément annulées ou devenues virtuelles. Comme nous ne savons pas quand la pandémie prendra fin, de nombreuses conférences qui étaient prévues pour la fin de l'année

ou dans un avenir prévisible ont été mises en ligne. Même si l'annonce d'un vaccin se rapproche, nous n'avons vraiment aucun moyen de savoir quand nous pourrions revenir à des conférences «normales». Cela suppose également que nous retrouverons la normalité. Une chose que cette pandémie nous a exposée est la nécessité de nous adapter à nos nouvelles situations. Et pour de nombreuses organisations, cela peut signifier des conférences en ligne.

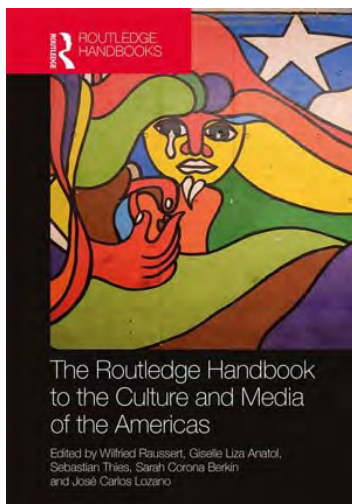
Un énorme avantage des conférences en ligne garantit que les étudiants diplômés ont plus d'accès aux conférences qu'ils n'auraient normalement pas accès. L'élimination des frais de déplacement, du logement et de la nourriture signifie que les étudiants ont plus facilement la possibilité d'assister à des panels, des réunions et de réseauter, bien que numériquement, avec des professeurs influents et d'autres étudiants diplômés. Un inconvénient majeur est simplement que beaucoup d'entre nous ne sont pas formés à l'étiquette en ligne en matière de réseautage. Donc, cela pourrait finir par être une expérience délicate pour tout le monde. Mais comme cela devient notre «nouvelle normalité», il est essentiel de s'adapter à ces changements.

Mais comme les étudiants, les jeunes universitaires et les universitaires chevronnés doivent apprendre à s'adapter à cette «nouvelle normalité», les organisations doivent également apprendre à s'adapter. Ceci est particulièrement important en ce qui concerne les nouvelles technologies sur lesquelles de nombreuses universités et organisations comptent. Jusqu'à présent, autant que je l'ai vu, de nombreuses organisations utilisent Zoom et Google Meet ou une combinaison des deux. Mais avec ces plates-formes vient l'incident du zoombombing. Pour ceux qui ne sont pas familiers, le zoombombing est le moment où les trolls Internet trouvent des identifiants de réunion et infiltrer les réunions. Certains zooms peuvent être tout à fait inoffensifs et stupides, comme être généralement perturbateurs, tandis que d'autres plongent profondément dans des images et des sons racistes, misogynes et pornographiques. Pour quiconque a été soumis à des zooms, cela peut vraiment être une expérience déchirante. Certaines conférences ont choisi de ne pas les traiter et de blâmer les participants pour avoir partagé des liens et / ou suggérer qu'il ne s'agissait que d'un accident bizarre. D'autres conférences, cependant, ont adopté une approche plus stricte et ont signalé des bombardements à zoom aux autorités locales ainsi qu'au FBI. En fait, le FBI encourage les participants qui ont été zoomés à le signaler comme une cyberattaque à l'Internet Crime Complaint Center du FBI.

GRADUATE STUDENT CORNER cont'd

Alors que le CSA est toujours en pourparlers sur la possibilité de tenir une conférence virtuelle, une conférence en personne ou une combinaison des deux, je sais que la question du zoombombing sera discutée. Pour le moment, il existe des ressources en ligne (je publierai des liens ci-dessous) qui, espérons-le, peuvent aider à réduire le nombre de zooms.

- <https://blog.zoom.us/keep-uninvited-guests-out-of-your-zoom-event/>
- <https://security.berkeley.edu/resources/cybersecurity-and-covid-19/settings-securing-zoom>
- <https://www.fbi.gov/contact-us/field-offices/boston/news/press-releases/fbi-warns-of-teleconferencing-and-online-classroom-hijacking-during-covid-19-pandemic>



The Routledge Handbook to the Culture and Media of the Americas

Popular music flows (chapter 16)

2020 Campbell, Nigel, Raussert, Wilfried, Sylvester, Meagan. Tomlinson, Lisa. 2020. Popular Music Flows. In Wilfried Raussert, Giselle Anzot, Sara Corona Berkin, Sebastian Thies José Carlos Lozano,

editors. The Routledge Handbook to the Culture and Media of the Americas. London/New York, 2020, ISBN 9781138479821

A popular music is defined as music with a wide appeal and frequently also distributed to large audiences through the channels of the music industry or the new media. Music genres have been chosen that have a strong regional or national identity in the cartography of music history. While they are recognizably vernacular inventions, they have achieved trans-local and some global presence. Quintessentially, the music genres are transcultural musical expressions by birth and development that move beyond the kind of cultural reflexivity that leads to the formation of a patria. Location and a cultural circumstances in other locales in the Americas fostered variations away from the narrow definition of jazz to encompass the "Other" and to absorb "native" rhythms and foster new "norms." Critics and musicians like Wynton Marsalis have labelled and promoted America(s)' classical music with the term jazz.

Read the article at: <https://www.taylorfrancis.com/books/e/9781351064705/chapters/10.4324/9781351064705-16>

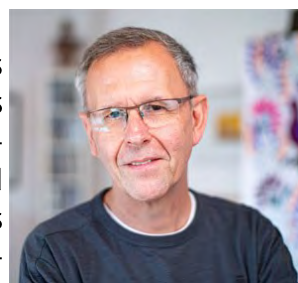
About the Authors



Nigel A. Campbell graduated from the University of Toronto in 1984. His interests are the music business in small economies, and the development of markets for Caribbean music internationally. As a music businessman focused on expanding

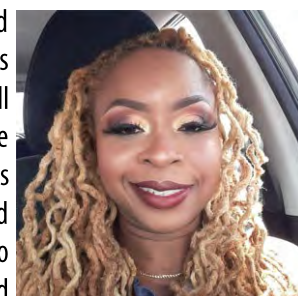
the appeal of Island Music globally via new media, live performance and distribution, he produces the largest Caribbean Jazz festival in Trinidad and Tobago, Jazz Artists on the Greens, writes and podcasts on the Caribbean music industry, and publishes Jazz in the Islands .

Wilfried Raussert is Chair of North American and InterAmerican Studies at Bielefeld University, Germany. He is the Director of the International Association of Inter-American Studies and co-founder of the Black Americas Network at the Center for InterAmerican Studies CIAS, Bielefeld. He was



chair of the Entangled Americas project sponsored by the German Federal Ministry of Education and Research 2013-2020. Among his recent publications are the edited books *The Routledge Companion to Inter-American Studies* (2017), *Sonic Politics: Music and Social Movements in the Americas* (2019), *The Routledge Handbook to the Culture and Media in the Americas* (2020) and the authored monograph *Que está pasanda?: Cómo la música le da forma a lo social* (2020). He holds a PhD from the University of Mississippi, Oxford and a Habilitation from Humboldt University Berlin. He is a multidisciplinary artist and scholar also working in the fields of photography and music and just recently published as photographer *Black Matters* (2020) with Afua Cooper as co-author and poet at Roseway Publishing, Halifax, Canada.

Meagan Sylvester is a published author of over fifteen book chapters and journal articles and is a well known public academic in her native Trinidad and Tobago where she uses both traditional (television, print and radio) and social media platforms to engage discussions on the Calypso and



Soca musical artforms. Her research topics of interest are Music and National Identity in Calypso and Soca, Music of Diasporic Carnivals, Narratives of Resistance in Calypso and Ragga Soca music, Steelpan and kaisoJazz musical identities, Gender and Identity in Calypso and Soca music and Music and Human Rights in the Americas. In pursuit of fulfilling her academic goals, she has presented academic papers and hosted scholarly workshops in several spaces across the globe including Europe, Latin America, South America, the United States and numerous islands in the Caribbean.

CSA MEMBER HIGHLIGHT cont'd



Lisa Tomlinson is a researcher and author. Her areas of specialization include literary and cultural studies of the Caribbean and African diaspora. Lisa is currently a lecturer at the University of the West Indies, Mona Campus in the Institute of Caribbean Studies where she teaches

courses on Caribbean and African Diaspora film, Caribbean cultural studies and the study of culture. Some of her publications include book chapters in *Jamaicans in the Canadian Experience: A Multiculturalizing Presence*; *Critical Insights: Richard Wright*, *Critical Insights: Harlem Renaissance*, *Archipelagos of Sound: Transnational Caribbeanities, Women and Music*; and *International Reggae: Current and Future Trends in Jamaican Popular Music*.



David Tenorio

For this month's entry, I would like to focus on the work of Afro-Dominican feminist Ochy Curiel whose decolonial critique has very well insisted on the development on an anti-colonial methodology for those engaged in an in-disciplinary queer mode of being in the world of academia. In a recent Facebook video¹,

Curiel questions the very notion of intersectionality by highlighting that what we assume as intersectional differences (i.e., lesbian-woman-Caribbean-black) are but the effects of a process of differentiation. That is, in Curiel's explanation, that the process of racialization producing an effect sustaining such difference stems from an explicit politics of anti-Blackness. Coloniality and its aftermaths remain alive. In context of neoliberalism and the emergence of big data as power, as an example of a network that replicates the logics of extraction and ownership, —this logic also guided the colonial economy of the plantation and the enslavement of the "Other"— concepts such as "sexual democracy," "sexual citizenship," or "sexual diversity" celebrate the historical struggles of grassroots LGBT+ movements across the Americas and the Caribbean, but apply a teleological framework that links the recognition for sexual rights with social progress. The problem with this teleological narrative of sexual citizenship is limited in that the conditions and modes of sexual "otherness" does not correlate to the assumed improvement of legal frameworks. Leticia Sabsay's *Sexual Borders: Urban Spaces, Bodies and Citizenship* (2011) is a case in point for this "red zone" of democracy. To decolonize, for Curiel, means to understand the complex intimacies, both relational and subordinate, with those bodies deemed as "others." Although Curiel's methodological reflection has resonated in the development of a transfeminism that seeks to undo gender binaries that uphold a Western necro-humanism, one of the many aspects that intrigue me about the possibilities of decolonizing desire, desire being a construct strongly anchored in Western rationality, is how to decolonize our sexual practices from the vulnerability of our bare bodies. As part of a decolonial transfeminist framework, I invite you to feel through the ways of touching without possessing, of loving without expecting any gains, of feeling for the sake of pleasure. In this sense, a decolonial transfeminism must also play with a radical ethics of sex that also impacts how we approach the study of gender and sexual-ity as tools to combat the flows and ebbs of oppression.

¹ This video was posted on the interest group Reynx Rata Colectivx Trans-periférico's Facebook site <https://fb.watch/1QUf8lxCU7/>. In it, Ochy Curiel explains why the feminist concept of intersectionality can be problematic when thinking about strategies to fight postcolonial oppression.

Español

Para la entrada de este mes, me gustaría centrarme en el trabajo de la feminista afro-dominicana Ochy Curiel, cuya crítica decolonial ha insistido muy bien en el desarrollo de una metodología anticolonial para quienes están comprometidos en un modo indisciplinado en el mundo académico. En un video de reciente publicación en Facebook², Curiel cuestiona la noción misma de interseccionalidad al resaltar que lo que asumimos como diferencias (es decir, lesbiana-mujer-caribeña-negra) no son más que los efectos de un proceso de diferenciación. Según Curiel, el proceso de racialización que produce el efecto de tal diferencia proviene de una política explícita de anti-negritud. La colonialidad y sus secuelas siguen vivas. En el contexto del neoliberalismo tardío y del surgimiento del "big data" como poder que reinterpreta las lógicas de extracción y propiedad provenientes del modelo económico de la plantación colonial y la esclavización del "Otro", las nociones de "democracia sexual", "ciudadanía sexual", o incluso "diversidad sexual" son estrategias discursivas que celebran las luchas de los movimientos LGBT+ en las Américas y el Caribe, aplicando un marco teleológico que vincula el reconocimiento de los derechos sexuales con el progreso social. El problema con esta narrativa teleológica de ciudadanía sexual se expone cuando las condiciones y modos de vida de la "otredad sexual" no se correlacionan con la supuesta mejora de los marcos legales. Un ejemplo de estas "zonas rojas" de la democracia lo podemos encontrar en el trabajo de Leticia Sabsay, *Fronteras sexuales: espacio urbano, cuerpos y ciudadanía* (2011). Descolonizar, para Curiel, significa comprender las complejas intimidades, tanto relacionales como subordinadas, entre esos cuerpos marcados como "otros". Aunque la reflexión metodológica de Curiel ha resonado en legales. Un ejemplo de estas "zonas rojas" de la democracia lo podemos encontrar en el trabajo de Leticia Sabsay, *Fronteras sexuales: espacio urbano, cuerpos y ciudadanía* (2011). Descolonizar, para Curiel, significa comprender las complejas intimidades, tanto relacionales como subordinadas, entre esos cuerpos marcados como "otros". Aunque la reflexión metodológica de Curiel ha resonado en el desarrollo de un transfeminismo que busca deshacer los binarismos de género que sostienen un necro-humanismo occidental, uno de los muchos aspectos que me intrigan sobre las posibilidades de decolonizar el deseo, un constructo fuertemente arraigado en la racionalidad occidental es cómo decolonizar a través de una

SCHOLARSHIP IN SEXUALITIES cont'd

práctica sexual desde la vulnerabilidad de nuestra desnudez. Como parte de un marco transfeminista decolonial, les invito, entonces, a tocar sin poseer, a amar sin esperar ganancia alguna, a sentir por placer. En este sentido, un transfeminismo decolonial también debe jugar con una ética radical en torno a las prácticas sexuales que también inciden en el cómo abordamos el estudio del género y la sexualidad como herramientas para combatir los flujos y reflujos de la opresión.

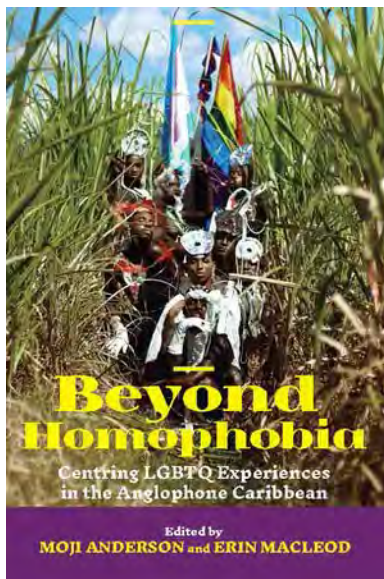
² El video fue publicado recientemente en el sitio de Facebook del colectivo Reynx Rata Colectivx Transperiférico: <https://fb.watch/1QUf8lxCU7/>. En él, Ochy Curiel explica el porqué no apuesta por una interseccionalidad a la hora de pensar sobre las estrategias de lucha contra la opresión poscolonial.

Français

Pour l'entrée de ce mois, je voudrais me concentrer sur le travail de la féministe afro-dominicaine Ochy Curiel dont la critique décoloniale a très bien insisté sur le développement d'une méthodologie anti-coloniale pour ceux qui sont engagés dans un mode queer indisciplinaire monde universitaire. Dans une récente vidéo Facebook, Curiel remet en question la notion même d'intersectionnalité en soulignant que ce que nous supposons comme des différences intersectionnelles (c.-à-d. Lesbienne-femme-caribéenne-noire) ne sont que les effets d'un processus de différenciation. C'est-à-dire, dans l'explication de Curiel, que le processus de racialisation produisant un effet soutenant une telle différence découle d'une politique explicite de lutte contre le noir. La colonialité et ses conséquences demeurent vivantes. Dans le contexte du néolibéralisme et de l'émergence du big data comme pouvoir, comme exemple de réseau qui reproduit les logiques d'extraction et de propriété, - cette logique a également guidé l'économie coloniale de la plantation et l'asservissement de l'«Autre» - des concepts tels en tant que «démocratie sexuelle», «citoyenneté sexuelle» ou «diversité sexuelle» célèbrent les luttes historiques des mouvements LGBT + populaires à travers les Amériques et les Caraïbes, mais appliquent un cadre téléologique qui lie la reconnaissance des droits sexuels au progrès social. Le problème de ce récit téléologique de la citoyenneté sexuelle est limité en ce que les conditions et les modes de «l'altérité» sexuelle ne sont pas corrélés à l'amélioration supposée des cadres juridiques. *Sexual Borders: Urban Spaces, Bodies and Citizenship* (2011) de Leticia Sabsay est un exemple typique de cette «zone rouge» de la démocratie. Décoloniser, pour Curiel, signifie comprendre les intimités complexes, à la fois relationnelles et subordonnées, avec ces corps considérés comme «autres». Bien que la réflexion méthodologique de Curiel ait résonné dans le développement d'un transfémisme qui cherche à défaire les binaires

de genre qui soutiennent un nécro-humanisme occidental, l'un des nombreux aspects qui m'intriguent sur les possibilités de décolonisation du désir, le désir étant une construction fortement ancrée dans la rationalité occidentale, c'est comment décoloniser nos pratiques sexuelles de la vulnérabilité de notre corps nu. Dans le cadre d'un cadre transfémiste décolonial, je vous invite à ressentir à travers les manières de toucher sans posséder, d'aimer sans espérer de gains, de ressentir pour le plaisir. En ce sens, un transfémisme décolonial doit aussi jouer avec une éthique radicale du sexe qui impacte également la manière dont nous abordons l'étude du genre et de la sexualité comme des outils pour lutter contre les flux et reflux de l'oppression.

CARIBBEAN SCHOLARSHIP



Beyond Homophobia Centring LGBTQ Experiences in the Anglophone Caribbean

Edited by Moji Anderson and Erin C. MacLeod

Contributions by Nikoli Attai, Andre Bagoo, Vileitha Davis-Morrison, Carol Hordatt Gentles, Lyndon Gill, K. Nandini Ghisyawan, Thomas Glave, Rajanie Preity Kumar, O'Neil Lawrence, Nick Marsellas, Keith E. McNeal,

Kei Miller, Carla Moore, Ajamu Nangwaya, Adwoa Onuora, Anna Kasafi Perkins, Colin Robinson, Dorothea Smartt and Rinaldo Walcott

Beyond Homophobia: Centring LGBTQ Experiences in the Anglophone Caribbean aims to disrupt the conventional rendering of the Caribbean as uniquely and deeply homophobic by focusing on the experiences and agency of LGBTQ people in the region.

Presenting a wide range of perspectives and approaches, this book grew out of presentations at two groundbreaking events on the Jamaican campus of the University of the West Indies: a symposium discussing LGBTQ experiences and research in Jamaica, and a conference that expanded the focus to provide a regional scope. Activists, artists and academics came together to challenge and change the narratives about LGBTQ issues in the Caribbean, exploring sexualities, gender identities and queer practices beyond the discourse of violence, as well as the stereotypes, assumptions and limitations presented by conventional norms around gender and sexuality.

Beyond Homophobia combines a variety of academic disciplines with poetry and prose. Its contributions move from cyberspace to the dancehall, from literary analysis to ethnographic research, from pedagogical to methodological concerns, and from thoughts on the past to ideas about the future. The collection presents a range of perspectives on and techniques with which to interrogate notions of identity, sexualities, victimhood, agency, activism, fluidity, fixity, visibility, invisibility, class, homophobia, coming out, belonging and spirituality.

By illuminating the lives, experiences, and research of and about the queer anglophone Caribbean, this volume represents a concerted attempt to move Beyond Homophobia.

Moji Anderson

Moji Anderson is an anthropologist, qualitative health researcher and Senior Lecturer in the Department of Sociology, Psychology and Social Work at the University of the West Indies, Mona. She conducts research and publishes in the areas of health, particularly chronic illnesses such as HIV, diabetes and sickle cell disease, and sexualities and identities in Jamaica and the Caribbean diaspora. She is co-founder of Beyond Homophobia, the biennial UWI conference, and co-editor with Dr Erin MacLeod of *Beyond Homophobia: Centring LGBTQ Experiences in the Anglophone Caribbean* (2020, UWI Press).



Erin C. MacLeod

Erin C. MacLeod teaches at Vanier College in Montreal, Canada, and has also served as a Lecturer at the University of the West Indies, Mona, Jamaica. Her books include *Visions of Zion: Ethiopians and Rastafari in the Search for the Promised Land* (2014, NYU Press) and *Let Us Start With Africa: Foundations of Rastafari Scholarship* (2015, UWI Press) with co-editor Jahlan Niah. She is an award winning journalist who has written for the *New York Times*, *Rolling Stone* and the *Guardian*, among others. She is co-founder of Beyond Homophobia, the biennial UWI conference, and co-editor with Dr Moji Anderson of *Beyond Homophobia: Centring LGBTQ Experiences in the Anglophone Caribbean* (2020, UWI Press).



For more information visit: <https://www.uwipress.com/9789766407445/beyond-homophobia/>

Book launch video: <https://youtu.be/NHkXEXikMlg>

CARIBBEAN RESEARCH - IN THE FIELD

Hello y Saludos,

We hope this email finds you well during these challenging times!

You are invited to participate in a **NEW** study run by the Social Cognition and Career Lab at Teacher College which aims at exploring the impact of one's identity on Latina/o/x Career Development. Please help us to explore this important topic! You will have a chance to answer several questions while completing an online survey in approximately 20-30 minutes. ***To participate you must identify as Latina, Latino, or Latin(x) and be between the ages of 18-30.***

Please feel free to access the survey (IRB protocol # 19-318) by clicking the link below: LINK:

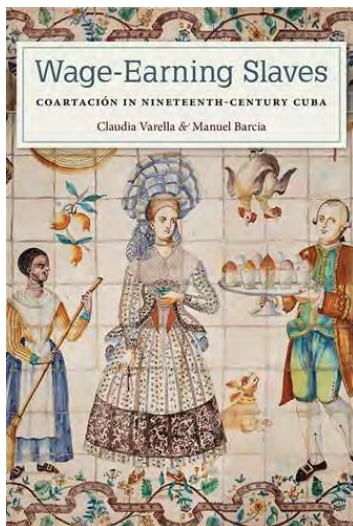
https://tccolumbia.qualtrics.com/jfe/form/SV_eb7ALvNLNcArDTL

If you have any questions regarding the study, you can reach out to our lab email for further questions at scclab.tc@gmail.com or to George Gushue directly at gvg3@tc.columbia.edu. You are making an invaluable contribution to our study!

Thank you very much!

Best,
Professor George V. Gushue, Ph.D.
212-678-3170
gvg3@tc.columbia.edu

NEW BOOK



Wage-Earning Slaves Coartación in Nineteenth- Century Cuba

**Claudia Varella and Manuel
Barcia**

List Price: \$85.00

Wage-Earning Slaves is the first systematic study of coartación, a process by which slaves worked toward purchasing their freedom in installments, long recognized as a distinctive

feature of certain areas under Spanish colonial rule in the nineteenth century. Focusing on Cuba, this book reveals that instead of providing a “path to manumission,” the process was often rife with obstacles that blocked slaves from achieving liberty.

Claudia Varella and Manuel Barcia trace the evolution of coartación in the context of urban and rural settings, documenting the lived experiences of slaves through primary sources from many different archives. They show that slave owners grew increasingly intolerant and abusive of the process, and that the laws of coartación were not often followed in practice. The process did not become formalized as a contract between slaves and their masters until 1875, after abolition had already come. Varella and Barcia discuss how coartados did not see an improvement in their situation at this time, but essentially became wage-earning slaves as they continued serving their former owners.

The exhaustive research in this volume provides valuable insight into how slaves and their masters negotiated with each other in the ever-changing economic world of nineteenth-century Cuba, where freedom was not always absolute and where abuses and corruption most often prevailed.

“This book offers the first social history of ‘coartados,’ enslaved people who made partial payments towards their manumission price, in Cuba’s nineteenth-century slave society. It is a fascinating window into their everyday experiences and into the centuries-long efforts by Africans and their descendants to assert control over their lives, their bodies, and their labor.” – Alejandro de la Fuente, Afro-Latin American Research Institute, Harvard University

“Examining the historical and lived experiences of the enslaved, the authors convincingly document that the road to manumission by self-purchase was a lengthy journey marked by a constant state of limbo between slavery and freedom. Without comparison, this is the most thoroughly researched and detailed study of the Cuban process of coartación to date.” – Matt D. Childs, author of *The 1812 Aponte Rebellion in Cuba and the Struggle against Atlantic Slavery*

“Covering a period of around 100 years, the authors present a dynamic picture of slavery and emancipation in nineteenth-century Cuba. Tracing the evolution of coartación and other legal arrangements provides a novel window on a chaotic system, characterized on one hand by corruption, tax evasion, forgery, and bribery; and on the other, by slave agency and resilience.”—Luis Martínez-Fernández, author of *Key to the New World: A History of Early Colonial Cuba*

Order Now: <https://upf.com/book.asp?id=9781683401650>

To request a review copy, email marketing@upress.ufl.edu.

SPECIAL ANNOUNCEMENTS

2020 CSA MEMBERSHIP REGISTRATION

Please be reminded that you must be CSA member in order to present at the conference.

» [CLICK HERE to Register Today](#)

CALL FOR PAPERS

- [International Association for the Study of Popular Music – United States, Spring 2021 conference](#)
 - [Writing about Caribbean Gender and Social Justice Virtual Conference](#)
-

JOB OPPORTUNITIES

- [Full Time Tenure Stream – Assistant/Associate Professor in Black Politics](#)
 - [Full Time Tenure Stream – Assistant/Associate/Full Professor in Philosophy](#)
 - [Full Time Tenure Stream – Assistant/Associate Professor in African American History](#)
 - [Full Time Tenure Stream – Assistant Professor in Media, Information, and Black Experience](#)
 - [Assistant Professor of French or Spanish](#)
 - [Assistant Professor – Comparative Caribbean Literatures and Cultures](#)
-

RESOURCES

- [The Case for Climate Reparations](#)
 - [The 2020 Project | Stanford University African and African American Studies \(AAAS\)](#)
-

SEMINARS & CONFERENCES

- [The Caribbean Digital VII Virtual Symposium](#)