



CSA 2021

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



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

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The Official Newsletter of the Caribbean Studies Association - February 2021 Edition

MESSAGE FROM THE EDITOR

Its February - Celebrating Black History Month!



From the President

In this contribution, CSA President Jules invites us to ponder on the influence of former US President Trump on the Caribbean and makes a call for us as Caribbeanists to discuss, ruminate and problematise the realities of Trump's presidency and the ways in which the Caribbean can rise above its impact.



Meagan Sylvester



From the Vice-President

In this month we are grateful for the contribution of the Vice-President of CSA who shares youth perceptions of remote learning using the university student experience as a platform for discussion.



From the conference Local Organising Committee

Taijirani Rampersaud is a member of the Local Organising of the CSA Conference 2021. She shares with us the plans afoot for activities for those who intend to be on-site in Guyana for our hybrid conference in just a few short months. Another key component for our new reality is that of technology and she expounds on what is in store for our membership who plan to attend the conference virtually.



From the Spanish Language Sub-Editor

Jorge Lefevre Tavarez writes about politics in Puerto Rico in his piece entitled "A De-briefing of the Puerto Rican General Elections". In this column he discusses the issue of Statehood, Yes or No for Puerto Rico.

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MESSAGE FROM THE EDITOR cont'd



From the Graduate Student Representative

In this month of February – the Carnival month for many Caribbean territories – Keisha Wiel brings to us the perspective of “Surviving the Pandemic without Carnival”.



From the Editor

This year Carnival in Trinidad and Tobago was cancelled, in response to the COVID 19 pandemic. To mitigate the reality of this cultural conundrum, The Trinbago Unified Calypsonians Organisation (TUCO) hosted virtual secondary school lectures across the nation focusing on the topic *Calypso and Crises*. Meagan A. Sylvester, TUCO's Education and Research Officer brainstormed and led the charge with this initiative.



Gamer Changer Initiative

This month's Game Changer is Marsha Massiah-Aaron who was born and raised in Trinidad & Tobago and educated at the University of the West Indies (St. Augustine). After migrating to the USA, she continued her education at NYU SPS. As a professional, Ms. Massiah-Aaron has spent years in research, writing, teaching, in proposal development, event and project management.

We highlight her work with the Brooklyn Caribbean Literary Festival (BCLF) which is a three-day celebration of culture and Caribbean literature as expressed through the pen of the storyteller and the voice of the poet. The BCLF intends to shine the spotlight on the output of the Caribbean artiste and riotously celebrate the rich history of Caribbean culture and its centuries' long tradition of storytelling.



Your Commentary

In celebration of Black History Month, our Your Commentary columnist is Valerie Dixon. Her contribution is entitled “Too Black to Succeed: The Black Experience”. A native Jamaican, she is a graduate of the University of the West Indies and the University of Technology as well as Northern Caribbean University where she earned a Master's Degree in Business Administration. from.



New Book

Celebrating Black History and the tradition of folklore, our February New Book offering is "Anansi & The Book of Night. In this, the 2nd of the 7 books of the NEW ADVENTURES OF ANANSI series, author Rubadiri Victor illuminates the Universe of the Animals, taking us deeper into their politics and soul. African, Caribbean, and World history and folklore collide in unexpected ways, creating a Magical modern mythology for all ages.

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MESSAGE FROM THE PRESIDENT



Tavis Jules

Dear Colleagues,

I hope that the new year's start has been productive despite the continued disruptions we face due to COVID-19. President Biden will be in office for just over a month, and having survived four years of former President Trump's proud and blatant racism; we should pause and reflect on Trump's impact on the Caribbean.

Since one of Trump's main points of conflict was immigration, we now look to the Biden administration to clean up his mess and reverse the harmful immigration policies set in motion by Trump. More importantly, we should ask how the Biden administration will revive North American relations with other nations, especially the Caribbean? A movement from American isolationism which was driven by a foreign policy of America first, is a welcome reprieve, and Caribbean governments would welcome a better alliance with the USA given the oil and other resources that the region can supply. But Caribbean citizens must be wary of turmoil in their own politics. If the Biden administration lives up to its potential, the Caribbean people must organize themselves for their voices to be heard and fight for the equal distribution of any benefits received from an established US alliance. With the support of the Biden administration, the Caribbean people could see significant benefits. These benefits include immigration, work, education, a boost in the economy, and even better access to North America. At this point, the Caribbean people must be proactive and stand and work together to reach out to the Biden administration for support instead of waiting to be seen or heard.

On a final note, I am happy to report that we had a successful Call for Papers for CSA 2021, which is now closed. This year was the first year that we also did not extend the Call for Papers, and several people have rolled over their papers from last year. We are actively planning a hybrid conference. We have received numerous emails from people asking when and if the conference will be entirely virtual and ask that you be patient with us while we make this decision. We know that people cannot travel due to restricted budgets, but some folks are still hoping to make it to Guyana, so we are considering several options in making a final decision. We are in constant contact with the local organizing committee, and we have

asked them to make a final decision by the end of February as to if the conference should go 100 percent online. If this happens, we still promise a conference that showcases Guyana's splendor and beauty virtually. As yes, a virtual conference will still have our signature CSA night, howbeit virtual. In my next letter, I will let you know of the final decision on this.

In the spirit of a conversation, discussion and problematizing, we look forward to seeing you at CSA 2021 under the theme of [Identity Politics, Industry, Ecology, and the Intelligent Economy in Caribbean Societies.](#)¹

Tavis Jules
President CSA 2019-2020

¹Susanly Singroy contributed research support to this piece.

Español

Queridos colegas,

Espero que el comienzo del nuevo año haya sido productivo a pesar de las continuas interrupciones que enfrentamos debido al COVID-19. El presidente Biden estará en el cargo por poco más de un mes y después de haber sobrevivido cuatro años al orgulloso y descarado racismo del expresidente Trump; deberíamos hacer una pausa y reflexionar sobre el impacto de Trump en el Caribe. Dado que uno de los principales puntos de conflicto de Trump fue la inmigración, ahora buscamos que la administración Biden limpie su lío y revierta las políticas de inmigración dañinas puestas en marcha por Trump. Más importante aún, debemos preguntarnos cómo la administración Biden revivirá las relaciones de América del Norte con otras naciones, especialmente el Caribe. Un movimiento del aislacionismo estadounidense que fue impulsado por una política exterior de Estados Unidos primero, es un indulto bienvenido, y los gobiernos del Caribe agradecerían una mejor alianza con los Estados Unidos dado el petróleo y otros recursos que la región puede suministrar. Pero los ciudadanos caribeños deben tener cuidado con los disturbios en su propia política. Si la administración Biden está a la altura de su potencial, el pueblo caribeño debe organizarse para que sus voces sean escuchadas y luchar por la distribución equitativa de los beneficios recibidos de una alianza estadounidense establecida. Con el apoyo de la administración Biden, el pueblo caribeño podría ver beneficios significativos. Estos beneficios incluyen inmigración, trabajo, educación, un impulso a la economía e incluso un mejor acceso a América del Norte. En este punto, el pueblo caribeño debe ser proactivo y pararse y trabajar juntos para buscar

MESSAGE FROM THE PRESIDENT cont'd

apoyo en la administración de Biden en lugar de esperar a ser visto o escuchado.

En una nota final, me complace informar que tuvimos una convocatoria de trabajos exitosa para CSA 2021, que ahora está cerrada. Este año fue el primer año en que tampoco ampliamos la Convocatoria de artículos, y varias personas han enrollado sus artículos del año pasado. Estamos planeando activamente una conferencia híbrida. Hemos recibido numerosos correos electrónicos de personas que preguntan cuándo y si la conferencia será completamente virtual y le pedimos que tenga paciencia con nosotros mientras tomamos esta decisión. Sabemos que la gente no puede viajar debido a presupuestos restringidos, pero algunas personas todavía esperan llegar a Guyana, por lo que estamos considerando varias opciones para tomar una decisión final. Estamos en contacto constante con el comité organizador local, y les hemos pedido que tomen una decisión final para fines de febrero sobre si la conferencia debería ser 100 por ciento en línea. Si esto sucede, aún prometemos una conferencia que muestre virtualmente el esplendor y la belleza de Guyana. Como sí, una conferencia virtual seguirá teniendo nuestra noche de CSA característica, aunque sea virtual. En mi próxima carta, les haré saber la decisión final al respecto.

En el espíritu de una conversación, discusión y problematización, esperamos verlos en CSA 2021 bajo el tema de [Política de identidad, industria, ecología y economía inteligente en las sociedades del Caribe.](#)

Tavis Jules
Presidente CSA 2019-2020

Français

Chers collègues,

J'espère que le début de la nouvelle année a été productif malgré les perturbations continues auxquelles nous sommes confrontés en raison du COVID-19. Le président Biden sera en fonction pendant un peu plus d'un mois, et après avoir survécu à quatre ans du racisme fier et flagrant de l'ancien président Trump; nous devons faire une pause et réfléchir à l'impact de Trump sur les Caraïbes. L'immigration étant l'un des principaux points de conflit de Trump, nous nous tournons maintenant vers l'administration Biden pour nettoyer son gâchis et inverser les politiques d'immigration néfastes mises en place par Trump. Plus important encore, nous devrions nous demander comment l'administration Biden relancera les relations nord-américaines avec d'autres nations, en particulier les Caraïbes?

Un mouvement d'isolationnisme américain qui a été motivé par une politique étrangère américaine d'abord, est un bienvenu, et les gouvernements des Caraïbes souhaiteraient une meilleure alliance avec les États-Unis compte tenu du pétrole et des autres ressources que la région peut fournir. Mais les citoyens des Caraïbes doivent se méfier des troubles dans leur propre politique. Si l'administration Biden est à la hauteur de son potentiel, le peuple caribéen doit s'organiser pour que sa voix soit entendue et se battre pour la répartition égale de tous les avantages reçus d'une alliance américaine établie. Avec le soutien de l'administration Biden, le peuple caribéen pourrait en tirer des avantages significatifs. Ces avantages comprennent l'immigration, le travail, l'éducation, une relance de l'économie et un accès encore meilleur à l'Amérique du Nord. À ce stade, le peuple caribéen doit être proactif et se lever et travailler ensemble pour solliciter le soutien de l'administration Biden au lieu d'attendre d'être vu ou entendu.

Sur une note finale, je suis heureux d'annoncer que nous avons eu un appel à contributions réussi pour CSA 2021, qui est maintenant clos. Cette année a été la première année où nous n'avons pas non plus prolongé l'appel à contributions, et plusieurs personnes ont remis leurs papiers de l'année dernière. Nous planifions activement une conférence hybride. Nous avons reçu de nombreux courriels de personnes demandant quand et si la conférence sera entièrement virtuelle et vous demandons d'être patient avec nous pendant que nous prenons cette décision. Nous savons que les gens ne peuvent pas voyager en raison de budgets restreints, mais certaines personnes espèrent encore se rendre en Guyane, nous envisageons donc plusieurs options pour prendre une décision finale. Nous sommes en contact permanent avec le comité organisateur local, et nous leur avons demandé de prendre une décision finale d'ici la fin du mois de février pour savoir si la conférence devait être entièrement en ligne. Si cela se produit, nous promettons toujours une conférence qui mettra virtuellement en valeur la splendeur et la beauté de la Guyane. Comme oui, une conférence virtuelle aura toujours notre soirée signature CSA, quoique virtuelle. Dans ma prochaine lettre, je vous ferai part de la décision finale à ce sujet.

Dans l'esprit d'une conversation, d'une discussion et d'une problématisation, nous sommes impatients de vous voir à CSA 2021 sous le thème de la politique d'identité, de l'industrie, de [l'écologie et de l'économie intelligente dans les sociétés des Caraïbes.](#)

Tavis Jules
Président CSA 2019-2020

MESSAGE FROM THE VICE PRESIDENT



Eris Schoburgh

University students' perception of remote learning

Greetings Fellow Members! I hope that you continue to take the necessary precautions to ensure the health and safety of yourself and loved ones.

As you know we have just completed a semester and are well into a new one. At the start of the pandemic The University of the West Indies, like its counterparts elsewhere, adopted alternative final assessment methods that were in line with remotely delivered higher education. These alternative assessment methods were carried over to semester one of the academic year 2021. The asynchronous and non-proctored nature of these assessment methods meant that careful thought had to be given to the kind of examination instruments that were deployed.

What better way I thought, to test students' critical thinking skills than to ask them to evaluate their experiences with remote learning. Here is the instruction: *You are an advisor to the Minister of Education on remote learning (on-line education) at tertiary level educational institutions. Define for the Minister the varied experiences with remote learning.*

Below are summaries of a sample of answers culled from examination scripts of students reading a policy course in the Public and Policy Management Programme in the Department of Government.

Undergraduate students' perception of remote teaching/learning

1. The shift has been a traumatic experience for many students. It has imposed a new type of learning for individuals that are used to another type. From trying to cope with distance learning to struggling to understand assignments while being distracted easily, are all issues that confront students. Before switching to remote learning, school was the main source of peer interaction and for teaching students about responsibility and time management. Now students are left to fend for themselves.
2. Despite the advantage of being able to learn in the comfort of one's home, many students become more concerned about their performance and whether they will grasp what is being taught, rather than about technical or operational difficulties

associated with a virtual format. For many, remote learning is as an experience of frustration, confusion and stress, which leads to thoughts about dropping out of university.

3. Online learning has caused priorities to shift for both students and lecturers. Lecturers think about ways of adjusting their courses; students appear concerned with how to manipulate the technology to enable their participation and successful completion of the programme of study.
4. Slow or unresponsive internet has been the main cause of *deprivation* (sic) in students' academic growth. The loss of internet connectivity unexpectedly due to reduced strength or Wi-Fi difficulties has caused classes to end abruptly denying students the opportunity to understand fully what was being taught. The tutor/lecturer has had similar experiences with internet connectivity resulting in students being left to educate themselves independently in an effort to stay on track with the syllabus.
5. Remote learning at the tertiary level has brought the issue of the absence of the requisite resources in homes and communities to support on-line education.
6. Students are extremely unhappy about not being able to physically participate in the learning environment. In some cases technological devices have to be shared among relatives. For example, there is the case of a student at university who has to share his/her device with his/her younger sibling who is in the eleventh grade and is preparing for CSEC examinations. In other cases there is the absence of advanced technological framework such as an updated windows/chrome system that is complicated further by the difficulties experienced in obtaining access to specialized websites or sources at a given period.
7. Not much is said about increased costs that come with remote learning. Homes are now the primary venue for the conduct of educational activities with recognizably increased costs in electricity, water and higher speed internet connectivity. Importantly the prospects for employment as student worker has been lost. Student employment helps in defraying tuition fees and provide a small personal allowance. However, one of the effects of the pandemic is the erasure of an opportunity for self-help. *I have remained only a student without any source of income to help satisfy my needs. This development has placed more economic pressure on my parents who now have to pay full fees from a reduced salary.*
8. The adoption of longer periods of assessment undertaken in the comfort of one's home has permitted more time for research on specific topics. It also affords the opportunity to gain understanding of missed classes and coursework due to access

MESSAGE FROM THE VICE PRESIDENT cont'd

to recordings. The ease and comfort of having appliances and research tools in close proximity lead to decreased levels of anxiety about end of semester preparation. Importantly frequent use of technological devices has advanced students' knowledge and competencies making them better equipped for a modern world characterized by digitalization.

While we proclaim the dawn of the 4th industrial revolution, we should not lose sight of its impacts. It is important to hear the voices of youth on how they feel and what they need to cope.

More anon.

Much blessings

Eris D. Schoburgh
Vice President CSA 2019-2020

Español

Percepción del aprendizaje a distancia de los estudiantes universitarios

¡Saludos compañeros miembros!

Espero que continúe tomando las precauciones necesarias para garantizar su salud y seguridad y la de sus seres queridos.

Como saben, acabamos de completar un semestre y estamos en uno nuevo. Al comienzo de la pandemia, la Universidad de las Indias Occidentales, al igual que sus contrapartes en otros lugares, adoptó métodos alternativos de evaluación final que estaban en línea con la educación superior impartida a distancia. Estos métodos de evaluación alternativos se trasladaron al primer semestre del año académico 2021. La naturaleza asincrónica y no supervisada de estos métodos de evaluación significó que se tuvo que pensar cuidadosamente en el tipo de instrumentos de examen que se implementaron.

Pensé que qué mejor manera de probar las habilidades de pensamiento crítico de los estudiantes que pedirles que evaluaran sus experiencias con el aprendizaje remoto. Aquí está la instrucción: Usted es asesor del Ministerio de Educación sobre aprendizaje a distancia (educación en línea) en instituciones educativas de nivel terciario. Definir para el Ministro las variadas experiencias con el aprendizaje a distancia.

A continuación se presentan resúmenes de una muestra de respuestas extraídas de los guiones de exámenes de los estudiantes

que leen un curso de políticas en el Programa de Gestión Pública y de Políticas del Departamento de Gobierno.

Percepción de los estudiantes de pregrado sobre la enseñanza / aprendizaje a distancia

1. El cambio ha sido una experiencia traumática para muchos estudiantes. Ha impuesto un nuevo tipo de aprendizaje para los individuos que están acostumbrados a otro tipo. Desde tratar de lidiar con el aprendizaje a distancia hasta luchar para comprender las tareas mientras se distrae fácilmente, son todos problemas que enfrentan los estudiantes. Antes de cambiar al aprendizaje a distancia, la escuela era la principal fuente de interacción entre compañeros y para enseñar a los estudiantes sobre la responsabilidad y la gestión del tiempo. Ahora los estudiantes deben valerse por sí mismos.
2. A pesar de la ventaja de poder aprender en la comodidad del hogar, muchos estudiantes se preocupan más por su desempeño y si comprenderán lo que se está enseñando, en lugar de las dificultades técnicas u operativas asociadas con un formato virtual. Para muchos, el aprendizaje a distancia es una experiencia de frustración, confusión y estrés, que les lleva a pensar en abandonar la universidad.
3. El aprendizaje en línea ha provocado un cambio de prioridades tanto para los estudiantes como para los profesores. Los profesores piensan en formas de ajustar sus cursos; los estudiantes parecen preocupados por cómo manipular la tecnología para permitir su participación y la finalización exitosa del programa de estudio.
4. Internet lento o que no responde ha sido la principal causa de privación (sic) en el crecimiento académico de los estudiantes. La pérdida inesperada de la conectividad a Internet debido a la reducción de la fuerza o las dificultades de Wi-Fi ha provocado que las clases terminen abruptamente negando a los estudiantes la oportunidad de comprender completamente lo que se estaba enseñando. El tutor / profesor ha tenido experiencias similares con la conectividad a Internet, lo que ha dado como resultado que los estudiantes se eduquen por sí mismos de forma independiente en un esfuerzo por mantenerse al día con el plan de estudios.
5. El aprendizaje a distancia en el nivel terciario ha planteado el problema de la ausencia de los recursos necesarios en los hogares y las comunidades para apoyar la educación en línea.
6. Los estudiantes están extremadamente descontentos por no poder participar físicamente en el entorno de aprendizaje. En algunos casos, los dispositivos tecnológicos deben compartirse entre familiares. Por ejemplo, está el caso de un estudiante de

MESSAGE FROM THE VICE PRESIDENT

- la universidad que tiene que compartir su dispositivo con su hermano menor que está en el undécimo grado y se está preparando para los exámenes de ESCI. En otros casos existe la ausencia de un marco tecnológico avanzado, como un sistema windows / chrome actualizado, que se complica aún más por las dificultades experimentadas para acceder a sitios web o fuentes especializadas en un período determinado.
7. No se dice mucho sobre el aumento de los costos que conlleva el aprendizaje a distancia. Los hogares son ahora el lugar principal para la realización de actividades educativas con costos claramente incrementados en electricidad, agua y conectividad a Internet de mayor velocidad. Es importante destacar que se han perdido las perspectivas de empleo como estudiante trabajador. El empleo de estudiantes ayuda a sufragar las tasas de matrícula y proporciona una pequeña asignación personal. Sin embargo, uno de los efectos de la pandemia es la eliminación de una oportunidad de autoayuda. Me he quedado solo como un estudiante sin ninguna fuente de ingresos para ayudar a satisfacer mis necesidades. Este desarrollo ha ejercido más presión económica sobre mis padres, que ahora tienen que pagar las cuotas completas con un salario reducido.
8. La adopción de períodos de evaluación más prolongados que se realizan en la comodidad del hogar ha permitido más tiempo para investigar temas específicos. También brinda la oportunidad de comprender las clases perdidas y el trabajo del curso debido al acceso a las grabaciones. La facilidad y comodidad de tener aparatos y herramientas de investigación muy cerca conduce a una disminución de los niveles de ansiedad acerca de la preparación para el final del semestre. El uso muy frecuente de dispositivos tecnológicos ha mejorado el conocimiento y las competencias de los estudiantes, lo que los ha preparado mejor para un mundo moderno caracterizado por la digitalización.

Mientras proclamamos los albores de la cuarta revolución industrial, no debemos perder de vista sus impactos. Es importante escuchar las voces de los jóvenes sobre cómo se sienten y qué necesitan para hacer frente.

Eris D. Schoburgh
Vicepresidente CSA 2019-2020

Français

La perception des étudiants universitaires de l'apprentissage à distance

Salutations, chers membres!

J'espère que vous continuerez à prendre les précautions nécessaires pour assurer votre santé et votre sécurité et celles de vos proches.

Comme vous le savez, nous venons de terminer un semestre et sommes bien entrés dans un nouveau en un. Au début de la pandémie L'Université des Antilles, comme ses homologues ailleurs, a adopté des méthodes d'évaluation finale alternatives qui étaient en phase avec l'enseignement supérieur dispensé à distance. Ces méthodes d'évaluation alternatives ont été reportées au premier semestre de l'année universitaire 2021. Le caractère asynchrone et non surveillé de ces méthodes d'évaluation a nécessité une réflexion approfondie sur le type d'instruments d'examen qui ont été déployés.

Quelle meilleure façon de penser, pour tester les capacités de réflexion critique des élèves que de leur demander d'évaluer leurs expériences avec l'apprentissage à distance. Voici l'instruction: Vous êtes conseiller du ministère de l'Éducation sur l'apprentissage à distance (enseignement en ligne) dans les établissements d'enseignement supérieur. Définir pour le ministre les expériences variées d'apprentissage à distance.

Vous trouverez ci-dessous des résumés d'un échantillon de réponses tirées des scripts d'examen d'étudiants lisant un cours sur les politiques du Programme de gestion publique et politique du ministère du Gouvernement.

Perception des étudiants de premier cycle de l'enseignement / apprentissage à distance

1. Le changement a été une expérience traumatisante pour de nombreux étudiants. Elle a imposé un nouveau type d'apprentissage aux individus habitués à un autre type. Qu'il s'agisse d'essayer de faire face à l'apprentissage à distance ou de lutter pour comprendre les devoirs tout en étant facilement distrait, sont tous des problèmes auxquels les étudiants sont confrontés. Avant de passer à l'apprentissage à distance, l'école était la principale source d'interaction entre pairs et pour enseigner aux élèves la responsabilité et la gestion du temps. Désormais, les étudiants doivent se débrouiller seuls.

MESSAGE FROM THE VICE PRESIDENT cont'd

2. Malgré l'avantage de pouvoir apprendre dans le confort de sa maison, de nombreux élèves se préoccupent davantage de leur performance et de savoir s'ils comprendront ce qui est enseigné, plutôt que des difficultés techniques ou opérationnelles associées à un format virtuel. Pour beaucoup, l'apprentissage à distance est une expérience de frustration, de confusion et de stress, qui conduit à penser à l'abandon de l'université.
3. L'apprentissage en ligne a entraîné un changement de priorités tant pour les étudiants que pour les enseignants. Les enseignants réfléchissent aux moyens d'ajuster leurs cours; les étudiants semblent préoccupés par la manière de manipuler la technologie pour permettre leur participation et la réussite du programme d'études.
4. Internet lent ou insensible a été la principale cause de privation (sic) dans la croissance scolaire des étudiants. La perte inattendue de la connectivité Internet due à une force réduite ou à des difficultés de connexion Wi-Fi a entraîné la fin brutale des cours, refusant aux étudiants la possibilité de comprendre pleinement ce qui était enseigné. Le tuteur / conférencier a eu des expériences similaires avec la connectivité Internet, ce qui a amené les étudiants à se former de manière indépendante afin de rester sur la bonne voie avec le programme.
5. L'apprentissage à distance au niveau tertiaire a posé le problème de l'absence des ressources nécessaires dans les foyers et les communautés pour soutenir l'enseignement en ligne.
6. Les élèves sont extrêmement mécontents de ne pas pouvoir participer physiquement à l'environnement d'apprentissage. Dans certains cas, les appareils technologiques doivent être partagés entre les parents. Par exemple, il y a le cas d'un étudiant à l'université qui doit partager son appareil avec son jeune frère qui est en onzième année et se prépare aux examens du CSTC. Dans d'autres cas, il y a l'absence de cadre technologique avancé tel qu'un système Windows / Chrome mis à jour qui est encore compliquée par les difficultés rencontrées pour accéder à des sites Web ou à des sources spécialisées à une période donnée.
7. On ne parle pas grand-chose des coûts accrus liés à l'apprentissage à distance. Les maisons sont désormais le lieu principal pour la conduite d'activités éducatives avec des coûts nettement accrus en électricité, en eau et en connectivité Internet à haut débit. Il est important de noter que les perspectives d'emploi en tant que travailleur étudiant ont été perdues. L'emploi étudiant aide à couvrir les frais de scolarité et fournit une petite allocation personnelle. Cependant, l'un des effets de la pandémie est l'effacement d'une opportunité d'au-

to-assistance. Je ne suis resté qu'un étudiant sans aucune source de revenus pour aider à satisfaire mes besoins. Cette évolution a exercé une pression économique accrue sur mes parents qui doivent maintenant payer la totalité des frais de scolarité à partir d'un salaire réduit.

8. L'adoption de périodes d'évaluation plus longues effectuées dans le confort de la maison a permis de consacrer plus de temps à la recherche sur des sujets spécifiques. Cela permet également de mieux comprendre les cours et les cours manqués en raison de l'accès aux enregistrements. La facilité et le confort d'avoir des appareils et des outils de recherche à proximité conduisent à une diminution des niveaux d'anxiété concernant la préparation de fin de semestre. L'utilisation fréquente d'appareils technologiques a fait progresser les connaissances et les compétences des élèves, les rendant ainsi mieux équipés pour un monde moderne caractérisé par la numérisation.

Alors que nous proclamons l'aube de la 4e révolution industrielle, nous ne devons pas perdre de vue ses impacts. Il est important d'entendre les voix des jeunes sur ce qu'ils ressentent et ce dont ils ont besoin pour faire face.

Eris D. Schoburgh
Vice-président CSA 2019-2020

MESSAGE FROM THE LOCAL ORGANISING COMMITTEE



Taijrani Rampersaud

LOC, Guyana gains Momentum to host CSA 2021 Conference

By Dr Taijrani Rampersaud,
Member, LOC-Guyana
(Lecturer, CCS, UG & Interim
Director – Broadcasting,
DECC, UG)

Firstly, Happy 2021! On behalf of the LOC-Guyana I wish you all a productive and amazing year.

After a few months filled with uncertainty resulting from COVID-19, plans for the Caribbean Studies Association Annual Conference 2021 have now picked up some momentum.

The resuscitated Local Organizing Committee (LOC) has now been briefed about past aspirations and is in the process of reviving workable ones and conceptualizing new approaches as the Conference finalizes a blended mode for this year.

Activities

For those who are unaware, the Conference boasts three key categories – Panels, Literary Salons, and Book Exhibitions – in addition to Cultural items (for the Opening Ceremony and Closing Banquette mainly) and Plenary Sessions (which also incorporate some cultural items). While the Organizing Committee had completed a lot of work associated with the key categories and is overseeing those aspects, the LOC is in the process of conceptualizing content to creatively present for the Cultural items.

One of the difficulties about having a blended conference is to replicate that atmosphere of “being on location” – in this case Guyana. *How do we share our beautiful Guyanese culture with the attendees?* One key area being explored is to have packaged presentations that showcase different aspects of Guyanese life such as the people and places. Overall, we are working on ideas that will showcase Guyana through the arts – dances, songs, and dramatic poetry from our people.

Technology

Another main area for consideration regarding a blended conference is the technological aspects. With the blended mode, the LOC needs to carefully consider how to efficiently and effectively incor-

porate technology to ensure optimum results.

While the Pegasus Hotel – our command centre once the Conference is underway, has some working infrastructure, past events hosted there by the University of Guyana has informed the need for additional infrastructural elements to be put in place. To this end, a representative from the University’s Tactical Online Services (TOS) Unit was added to the LOC to ensure all technological challenges are addressed.

With the addition of a TOS person to the LOC, we now have personnel for a Technical Sub-committee to coordinate with other local resource personnel (such as those from the Ministry of Telecommunications and Pegasus Hotel) to ensure that we have stable broadcast from our command centre. Further, our Technical Team will address other areas such as using Zoom Video Conferencing, boosting of internet signals, having measures in place for possible Zoom bombings, and ensuring that the hosting platform has the required elements to facilitate the numerous activities.

Hopefully, for the next publication, we will have some information regarding the plenary sessions and cultural items. Regardless if the conference is blended or completely virtual, we will ensure you get a lovely introduction to the Land of Six People – Guyana.

*Take care and stay safe until we write again,
LOC-Guyana*

Español

En primer lugar, ¡Feliz 2021! En nombre del LOC-Guyana, les deseo a todos un año productivo y sorprendente.

Después de unos meses llenos de incertidumbre como resultado de COVID-19, los planes para la Conferencia Anual de la Asociación de Estudios del Caribe 2021 ahora han cobrado cierto impulso.

El Comité Organizador Local resucitado (LOC) ahora ha sido informado sobre las aspiraciones pasadas y está en el proceso de revivir las que funcionan y conceptualizar nuevos enfoques a medida que la Conferencia finaliza un modo mixto para este año.

Ocupaciones

Para quienes no lo sepan, la Conferencia cuenta con tres categorías clave: Paneles, Salones Literarios y Exhibiciones de Libros, además de Elementos Culturales (para la Ceremonia de Apertura y Banquete de Clausura principalmente) y Sesiones Plenarias (que

MESSAGE FROM THE LOCAL ORGANISING COMMITTEE cont'd

también incorporan algunos elementos culturales). Si bien el Comité Organizador había completado una gran cantidad de trabajo asociado con las categorías clave y está supervisando esos aspectos, el COL está en el proceso de conceptualizar el contenido para presentarlo de manera creativa para los elementos culturales.

Una de las dificultades de tener una conferencia mixta es reproducir esa atmósfera de "estar en el lugar", en este caso Guyana. ¿Cómo compartimos nuestra hermosa cultura guyanesa con los asistentes? Un área clave que se está explorando es tener presentaciones empaquetadas que muestren diferentes aspectos de la vida guyanesa, como la gente y los lugares. En general, estamos trabajando en ideas que mostrarán a Guyana a través de las artes: bailes, canciones y poesía dramática de nuestra gente.

Tecnología

Otra área principal a considerar con respecto a una conferencia mixta son los aspectos tecnológicos. Con el modo combinado, el LOC debe considerar cuidadosamente cómo incorporar tecnología de manera eficiente y efectiva para asegurar resultados óptimos.

Si bien el Hotel Pegasus, nuestro centro de comando una vez que la Conferencia está en marcha, tiene alguna infraestructura de trabajo, los eventos pasados organizados allí por la Universidad de Guyana han informado la necesidad de implementar elementos de infraestructura adicionales. Con este fin, se agregó al COL un representante de la Unidad de Servicios Tácticos en Línea (TOS) de la Universidad para garantizar que se aborden todos los desafíos tecnológicos.

Con la incorporación de una persona de TOS al COL, ahora tenemos personal para un Subcomité Técnico para coordinar con otro personal de recursos locales (como los del Ministerio de Telecomunicaciones y el Hotel Pegasus) para garantizar que tengamos una transmisión estable desde nuestro centro de mando. Además, nuestro equipo técnico se ocupará de otras áreas, como el uso de videoconferencias de Zoom, la potenciación de las señales de Internet, la implementación de medidas para posibles ataques de Zoom y garantizar que la plataforma de alojamiento tenga los elementos necesarios para facilitar las numerosas actividades.

Con suerte, para la próxima publicación, tendremos información sobre las sesiones plenarias y los temas culturales. Independientemente de si la conferencia es mixta o completamente virtual, nos aseguraremos de que reciba una hermosa introducción a la Tierra de las Seis Personas: Guyana.

Cuidate y mantente a salvo hasta que volvamos a escribir LOC-Guyana

Français

Tout d'abord, Happy 2021! Au nom du COL-Guyane, je vous souhaite à tous une année productive et extraordinaire.

Après quelques mois remplis d'incertitude résultant du COVID-19, les plans de la conférence annuelle 2021 de la Caribbean Studies Association ont maintenant pris un certain élan.

Le comité d'organisation local (COL) ressuscité a maintenant été informé des aspirations passées et est en train de relancer celles qui sont réalisables et de conceptualiser de nouvelles approches alors que la Conférence finalise un mode mixte pour cette année.

Activités

Pour ceux qui ne le savent pas, la Conférence comprend trois catégories clés - Panels, Salons littéraires et Expositions de livres - en plus des objets culturels (pour la cérémonie d'ouverture et de la banquette de clôture principalement) et des séances plénaires (qui intègrent également certains éléments culturels). Alors que le comité d'organisation a accompli beaucoup de travail associé aux catégories clés et supervise ces aspects, le COL est en train de conceptualiser le contenu à présenter de manière créative pour les articles culturels.

L'une des difficultés liées à la tenue d'une conférence mixte est de reproduire cette atmosphère d'«être sur place» - dans ce cas, la Guyane. Comment partageons-nous notre belle culture guyanaise avec les participants? Un domaine clé à l'étude est d'avoir des présentations emballées qui présentent différents aspects de la vie guyanaise tels que les gens et les lieux. Dans l'ensemble, nous travaillons sur des idées qui présenteront la Guyane à travers les arts - danses, chansons et poésie dramatique de notre peuple.

La technologie

Les aspects technologiques sont un autre domaine principal à prendre en considération dans le cadre d'une conférence mixte. Avec le mode mixte, le COL doit soigneusement réfléchir à la manière d'intégrer efficacement et efficacement la technologie pour garantir des résultats optimaux.

Alors que l'hôtel Pegasus - notre centre de commande une fois la conférence en cours, dispose d'une infrastructure de travail, les

MESSAGE FROM THE LOCAL ORGANISING COMMITTEE cont'd

événements passés qui y ont été accueillis par l'Université de Guyane ont fait ressortir la nécessité de mettre en place des éléments d'infrastructure supplémentaires. À cette fin, un représentant de l'Unité des services tactiques en ligne (TOS) de l'Université a été ajouté au COL pour s'assurer que tous les défis technologiques sont relevés.

Avec l'ajout d'une personne TOS au COL, nous avons maintenant du personnel pour un sous-comité technique afin de coordonner avec d'autres ressources humaines locales (telles que celles du ministère des Télécommunications et de l'hôtel Pegasus) afin de garantir une diffusion stable de notre centre de commande. En outre, notre équipe technique abordera d'autres domaines tels que l'utilisation de la vidéoconférence Zoom, la stimulation des signaux Internet, la mise en place de mesures pour d'éventuels attentats à la bombe Zoom et la garantie que la plate-forme d'hébergement dispose des éléments nécessaires pour faciliter les nombreuses activités.

Espérons que pour la prochaine publication, nous aurons des informations sur les séances plénières et les objets culturels. Que la conférence soit mixte ou complètement virtuelle, nous veillerons à ce que vous obteniez une belle introduction au pays des six personnes - Guyane.

*Faites attention et restez en sécurité jusqu'à ce que nous écrivions
LOC-Guyane*

Dr. Taijrani Rampersaud is a communication and social change researcher, a media production (print, audio, video, multi-media) lecturer, and a published author. She is also an avid Guyanese photographer and a culture enthusiast.

Currently, Dr. Rampersaud holds the portfolio of Interim Director, UG Broadcasting - DECC, University of Guyana where she oversees the production and communication of AV materials regarding the University. Apart from her administrative and teaching duties, Dr. Rampersaud is developing the proposed M. Soc. Sci. in Communication (with three specializations) curriculum at the University of Guyana.

Additional Information:

Dr Rampersaud was awarded the Doctor of Philosophy (Communication) from the University of Hyderabad, India in May 2020 after successfully defending her thesis, with title "Mapping Community Radio in South Asia: A Systematic Analysis of

the Alternative Mediascape in Nepal, India, and Bangladesh." During her stint as a doctoral student, she was involved with the UNESCO Chair on Community Media as a Research Assistant, primarily from 2014-2016, and has played a key role in the set-up of the Chair's virtual platform - SANCOM (South Asia Network on Community Media). Having already published some of her work via SANCOM's website - in the form of a Community Media Directory, she is now in the process of converting her thesis into a book.

MESSAGE FROM THE LANGUAGE SUB-EDITORS



Français COLLOQUE INTERNATIONA

Université des Antilles et
Le Mans Université
7 – 8 – 9 décembre 2021
Schoelcher, Martinique

«Décoloniser les mémoires de l'esclavage»

Invité d'honneur
Achille Mbembe

Appel à communication

La question des discriminations et du racisme est plus que jamais au cœur des débats aujourd’hui en Europe, en Amérique et en Afrique. Le meurtre de George Floyd par des policiers de Minneapolis a révélé de nouveau et de manière brutale les conséquences mortifères d’un racisme structurel contesté par le mouvement « Black Lives Matter ». Des manifestations ont suivi pour exiger une nécessaire relecture de l’Histoire à travers ses symboles, des statues représentant des figures historiques qui avaient un lien avec l’Histoire de l’esclavage aux États-Unis, au Canada, en Grande Bretagne, en France, en Martinique, en Guadeloupe, à Barbade, à Trinidad-et-Tobago, à la Réunion, en Afrique du Sud ou au Sénégal. Il devient alors manifeste que le poids du passé écrase encore le présent, que les idéologies et les préjugés sont toujours transmis à travers le temps et les générations et perpétués par des groupuscules comme le Ku Klux Klan. Malgré toutes ces luttes qui ont abouti à l’abolition de l’esclavage, malgré les revendications pour les droits civiques et les Droits humains, les oppressions intersectionnelles persistent et le combat pour l’égalité et la justice doit se poursuivre. Le travail de mémoire a été mis en place mais la question fondamentale est de savoir s’il permet de changer les sociétés et de faire avancer les esprits vers plus d’équité et de respect de l’être humain quelle que soit sa couleur de peau. C’est ce qu’exprime Achille Mbembe qui souscrit pleinement au projet de montée en humanité prôné par Frantz Fanon dans *Peau noire, masques blancs*. Dans l’épilogue de sa *Critique de la raison nègre*, Mbembe nous invite à mettre en commun nos différences, à élargir nos conceptions de la justice et de la responsabilité, et à nous défaire du fardeau de la race. « Il n’y a qu’un seul monde » affirme Mbembe, « l’on aura beau ériger des frontières, construire des murs et des enclos, diviser, classifier, hiérarchiser, chercher à retrancher de l’humanité ceux et celles que l’on aura

rabaissés, que l’on méprise ou encore qui ne nous ressemblent pas, ou avec lesquels nous pensons que nous ne nous entendrons jamais. Il n’y a qu’un seul monde et nous en sommes tous des ayants droit » (2013: 260-262).

Ce colloque nous invite en effet à envisager cette montée collective en humanité au prisme des créations littéraires, artistiques et socioculturelles qu’il s’agira d’explorer afin de repenser les espaces mémoriels et les représentations des lieux du trauma. Il propose d’aborder la manière dont les mémoires de l’esclavage pourraient être formulées et représentées différemment dans le présent afin de décoloniser les esprits et les mentalités. A titre d’exemple, ce désir de décolonisation culturelle et de changement se manifeste par l’utilisation consciente d’un vocable nouveau dans la langue anglaise. En effet, il est primordial de rompre avec l’esprit de la colonisation qui a réduit l’individu à une marchandise dans les comptes du commerce triangulaire. Il s’agit de changer la manière dont se conçoit l’asservissement de l’autre dans les esprits en utilisant des mots qui attirent l’attention sur les personnes (*enslaved*) dont le droit à la liberté est retiré par un système qui déshumanise (*enslavement*) plutôt que sur un statut (*slave*). L’action des propriétaires d’esclaves est également mise en lumière par le vocable *enslaver* employé à la place de celui de *master*. S’il est vrai que la traduction du terme *enslaved* en français (*esclavisé*) commence à être utilisé en France dans les recherches les plus récentes sur l’esclavage, comment ce glissement sémantique s’applique-t-il véritablement en français ou dans d’autres langues comme l’espagnol? Décoloniser les mémoires de l’esclavage consisterait en effet à modifier le cadre terminologique donné tout autant que les modes de penser le passé et la place des individus dans l’Histoire.

Comment les arts et la littérature participent-ils à changer la manière dont est représenté et commémoré le passé de l’esclavage? Quelles techniques narratives ou picturales permettent de repenser les dynamiques de pouvoir qui ont produit une culture hégemone laissant peu de place à l’humanité de l’Autre? Comment mettre en exergue les complexités des espaces mémoriels et les lieux du trauma pour poursuivre le processus de décolonisation culturelle? Comment décoloniser les mémoires à l’ère d’Internet et de la puissance des réseaux sociaux? Comment opérer un devoir de mémoire à travers les nombreux médias qui ne sont réactifs qu’à l’immédiateté? Notre réflexion devra examiner comment les écrivains et les artistes de manière générale réinventent le langage et l’image afin de recouvrir la subjectivité des êtres humains qui furent les prisonniers des systèmes du commerce triangulaire et de l’esclavage. Les propositions de communications pourront porter sur les possibilités de reformulations des mémoires de l’esclavage à

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

travers les productions littéraires et artistiques, mais également sur le pouvoir des commémorations ayant suivi l'adoption de la loi Taubira (23 mai 2001) qui reconnaissait la traite et l'esclavage comme « crimes contre l'humanité ». Comment les universitaires et enseignants s'expriment-ils en rapport avec l'article 2 de la loi Taubira qui affirme: « Les programmes scolaires et les programmes de recherche en histoire et en sciences humaines accorderont à la traite négrière et à l'esclavage la place conséquente qu'ils méritent » ? Ce colloque invite les intervenants à analyser comment le passé de l'esclavage peut devenir l'objet d'une mémoire commune au-delà des récits de l'abolition.

Comité d'organisation:

Myriam Moïse
Dominique Aurélia
Christelle Lozère
Delphine Letort
Benaouda Lebdai
Eliane Elmaleh

Comité scientifique:

Dominique Aurelia (U. des Antilles)
Dimitri Béchacq (CNRS)
Bjorn Enge Bertelsen (U. Bergen, Norvège)
Myriam Cottias (CNRS)
Eliane Elmaleh (U. Le Mans)
Benaouda Lebdai (U. Le Mans)
Christa Maria Lerm-Hayes (U. Amsterdam, Pays Bas)
Delphine Letort (U. Le Mans)
Christelle Lozère (U. des Antilles)
Myriam Moïse (U. des Antilles)
Consuelo Naranjo Orovio (Instituto de Historia, CSIC, Madrid)
Sara Perry (Museum of Archeology, Londres)
Jean-Pierre Sainton (U. des Antilles)
Paula Mota Santos (U. Fernando Pessoa, Porto, Portugal)

Les propositions de communications (≥ 350 mots) + bio-biblio (≥150 mots) sont à envoyer au plus tard le 30 mars 2021 aux deux adresses suivantes:

Myriam Moïse: myriam.moise@fulbrightmail.org
&
Benaouda Lebdai: benaouda.lebdai@gmail.com

English

INTERNATIONAL CONFERENCE

Université des Antilles et Le Mans Université

December, 7 –8 –9, 2021

at Schoelcher, Martinique

«Decolonising the Memories of Enslavement»

Guest of Honour

Achille Mbembe

Call for Papers

The issues of discrimination and racism are more than ever at the heart of today's debates in Europe, America and Africa. The killing of George Floyd by police officers in Minneapolis has once again and in an abrupt way revealed the deadly consequences of structural racism questioned by the «Black Lives Matter» movement. Demonstrations were organised to demand a re-reading of History through such symbols as statues representing historical figures with a link to the past of slavery in America, Canada, Great Britain, France, Martinique, Guadeloupe, Barbados, Trinidad and Tobago, Reunion Island, South Africa or Senegal. Hence, it becomes obvious that the weight of the past still overwhelms the present, that ideologies and prejudices are still passed down through time and generations and maintained by racialist groups like the Ku Klux Klan. Despite all the struggles which led to the abolition of slavery, despite the fights for Civil Rights and Human Rights, intersectional oppressions remain and the struggle for equality and justice must continue. The work of memory has been carried forward but the fundamental question is to know whether it succeeds in changing societies and pushing mentalities towards more equity and respect for human beings whatever their skin colour. This is precisely what Achille Mbembe expresses as he fully advocates for Fanon's proposal for a rise of humanity in Black Skin, White Masks. In the epilogue to his Critique of Black Reason, Mbembe invites us to connect our differences, to expand our conceptions of justice and responsibility, and to let go of the burden of race. "There is only one world" Mbembe states, "in such conditions we create borders, build walls and fences, divide, classify, and make hierarchies. We try to exclude—from humanity itself—those who have been degraded, those whom we look down on or who do not look like us, those with whom we imagine never being able to get along. But there is only one world. We are all part of it, and we all have a right to it"(2017: 179-182).

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

This conference invites contributors to envision this collective rise of humanity through the lenses of literary, artistic and sociocultural creations which will be explored in order to reconsider memorial spaces and the representations of traumatic sites. It proposes to address how the memories of slavery should be expressed and represented differently in the present day in order to decolonise minds and mentalities. This desire for decolonising culture transforms the English language and promotes self-conscious terms. Indeed, it is paramount to break with the colonial spirit which turned human beings into commodities in the accounts of the slave trade. One needs to change how the enslavement of the other is conceived in the minds by using terms which focus attention on the person (*enslaved*) whose right to freedom is withdrawn by a dehumanising system (*enslavement*) rather than on a status (*slave*). The agency of slave owners is also foregrounded by the term *enslaver* instead of *master*. While the translation of *enslaved* in French (*esclavisé*) is progressively used in most recent scholarship on enslavement in France, one may interrogate the extent to which this semantic shift is actually applied in French and in other languages such as Spanish. Decolonising the memories of enslavement would indeed consist in modifying accepted terminology as well as modes of thinking about the past and the place of individuals in History.

How do literature and the arts participate in changing the representations and commemorations of the past of enslavement? Which narrative or pictorial techniques can produce a rethinking of the dynamics of power and of a hegemonic culture which leaves very little space for the humanity of the 'Other'? How do we highlight the complexities of memorial spaces and sites of trauma to pursue the process of cultural decolonising? How do we decolonise memories in the times of Internet and social networks? How do we undertake a duty of memory through the numerous media which are only reactive to immediacy? Our critical analysis should examine how writers and artists reinvent language and imagery in order to recover the subjectivity of human beings who were prisoners of the triangular trade system and enslavement. Paper proposals will address the possibilities of reinventing enslavement narratives through literary and artistic productions, but also the power of commemorations following the adoption of the Taubira law (May 23rd, 2001) which officially declared both the slave trade and enslavement as "crimes against humanity". How do academics and teachers respond to Article 2 of Taubira law which states that "Academic and research programmes in History and Human Sciences will grant the slave trade and the history of enslavement the place they deserve"? This conference invites participants to analyse

how the past of enslavement can become the subject a shared memory beyond the stories of abolition.

Organising Committee:

Myriam Moïse
Dominique Aurélia
Christelle Lozère
Delphine Letort
Benaouda Lebdai
Eliane Elmaleh

Scientific Committee:

Dominique Aurelia (U. des Antilles)
Dimitri Béchacq (CNRS)
Bjorn Enge Bertelsen (U. Bergen, Norway)
Myriam Cottias (CNRS)
Eliane Elmaleh (U. Le Mans)
Benaouda Lebdai (U. Le Mans)
Christa Maria Lerm-Hayes (U. Amsterdam, Netherlands)
Delphine Letort (U. Le Mans)
Christelle Lozère (U. des Antilles)
Myriam Moïse (U. des Antilles)
Consuelo Naranjo Orovo (Instituto de Historia, CSIC, Madrid)
Sara Perry (Museum of Archaeology, London)
Jean-Pierre Sainton (U. des Antilles)
Paula Mota Santos (U. Fernando Pessoa, Porto, Portugal)

Proposals for papers (\approx 350 words) + bio-biblio (\approx 150 words) should be submitted by email before March 30th 2021 to both:

Myriam Moïse: myriam.moise@fulbrightmail.org
&
Benaouda Lebdai: benaouda.lebdai@gmail.com

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Jorge Lefevre Tavárez

Español

Una mirada a las elecciones generales en Puerto Rico: el plebiscito “Estadidad: ¿Sí o no?” y el estatus de Puerto Rico

En las elecciones generales de Puerto Rico—cuyos resultados reseñamos en la columna del mes pasado—, se

tuvo también la oportunidad de votar en un plebiscito que preguntaba: “¿Debe Puerto Rico ser admitido inmediatamente dentro de la Unión como un estado?”. Los resultados fueron los siguientes: el SÍ obtuvo 52.52% del voto (655,000 votos) y el NO, 47.48% (592,000 votos).

El problema colonial es uno de los asuntos centrales de la política puertorriqueña. En gran medida, la crisis estructural que se vive en la isla desde el 2006 está relacionada con el hecho de que Puerto Rico es una colonia de Estados Unidos. Además, el estatus colonial limita las políticas económicas que se puedan asumir para lidiar con ella. Esto incluye la crisis de la deuda, que requirió legislación del gobierno federal de Estados Unidos y conllevó la imposición (dictatorial, para muchos) de una Junta de Control Fiscal no electa por el pueblo de Puerto Rico.

La celebración de un plebiscito de estatus, por otro lado, no es una novedad. En los últimos 10 años, se han celebrado 3 plebiscitos de estatus, todos convocados por el Partido Nuevo Progresista (partido neoliberal que tiene como propuesta principal lograr la estadidad para Puerto Rico): en el 2012, en el 2017 y en el 2020. Dos de los últimos tres plebiscitos (2012, 2020) se celebraron el mismo día de las elecciones generales. Más que un vehículo para resolver el problema real del estatus, los plebiscitos han servido como herramientas políticas del PNP para lograr que personas que favorezcan la estadidad salgan a votar y apoyar al partido, y así contrarrestar la pérdida de votos del PNP (entre las elecciones del 2008 y del 2020, perdieron 600,000 votos).

¿Qué ocurrirá ahora, luego de la leve victoria de la estadidad en el plebiscito?... Probablemente, muy poco. El Departamento de Justicia de EE. UU. había previamente comentado que no reconocería los resultados del plebiscito. En Puerto Rico, por lo mismo, la población sabía que era un proceso simbólico, no vinculante. Por eso hubo

39,500 personas que prefirieron emitir un voto en blanco como acto de protesta, lo que representa un 3% del total de votos emitidos, número significativo por la poca diferencia que hubo en el resultado final entre las dos opciones. Los resultados, además, revelan que, después de 123 años como colonia de Estados Unidos producto de la Guerra hispano-cubano-americana, la isla se mantiene fuertemente dividida sobre cómo llevar a cabo su proceso de descolonización.

Como nota final: ya en los Estados Unidos, los cabilderos a favor y en contra de ciertas preferencias de estatus se han empezado a movilizar, buscando apoyo de congresistas. Sin embargo, la posición democrática que se debiera asumir desde Estados Unidos es clara: permitirle a Puerto Rico la autodeterminación y reconocer su papel en la crisis económica actual (lo que debiera conllevar indemnizaciones hacia el gobierno y hacia la crisis de la deuda). No es el rol de organizaciones o políticos del país colonizador decidir cuál consideran la opción “correcta” o “progresista” para luego promoverla en el Congreso de los Estados Unidos, sino darle las herramientas a Puerto Rico para decidir su destino.

English

A Debriefing of the Puerto Rican General Elections: The “Statehood: Yes or No?” plebiscite and the colonial status of Puerto Rico”

In the Puerto Rican general elections-reviewed in last month's column—, the population also had the opportunity to vote in a plebiscite that asked: “Should Puerto Rico be admitted immediately into the Union as a State?”. The results were the following: YES received 52.52% of the vote (655,000 votes) and NO received 47.48% (592,000 votes).

The colonial issue is one of the central problems of Puerto Rican politics. It is, in great measure, related to the structural crisis that started in 2006. The fact that Puerto Rico is a colony of the United States, moreover, limits the economic policies it can assume to deal with the crisis. This includes the debt crisis, which required federal legislation from the United States and implied the imposition (dictatorial, for many) of a Federal Control Board, not elected by the Puerto Rican people.

The celebration of a status plebiscite, on the other hand, is nothing new. In the last 10 years, there have been three of them: one in 2012, one in 2017, and one in 2020. All of them have been organized by the Partido Nuevo Progresista (New Progressive Party), a

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

neoliberal party that has statehood for Puerto Rico as its main objective. Two of the last three plebiscites (2012 and 2020) were held during the general elections, as a way of mobilizing people who favor statehood and counter the immense decline of votes for the PNP (between the 2008 and the 2020 general elections, the party has lost 600,000 votes).

What is next, after the slight victory for statehood in the plebiscite?... Not much, probably. The U.S. Department of Justice had previously stated that it would not validate the results of the plebiscite. Because of this, in Puerto Rico, the population knew that the process would be a symbolic one, not a binding one. This explains the 39,500 blank ballots, a sign of protest that accounts to 3% of the total ballots emitted. The results also demonstrate that, after 123 years of U.S. colonialism as a product of the Cuban-Spanish-American War, the island is heavily divided over its process for decolonization.

A final note: already in the United States, lobbyists in favor or against certain status preferences have begun to mobilize in search of support from Congress. However, the democratic position that should be assumed from the United States is clear: self-determination for Puerto Rico and recognizing the role of the U.S. in its current crisis (which should lead to reparations aimed at the government and the debt crisis). It is not the role of organizations and politicians from the colonizing country to decide what the "correct" or "progressive" decolonial path is, but to help Puerto Rico have the tools to decide its own future.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd



Mandy J.J. Laclé

Papiamento **Un Falta di Conocemento Cientifico**

Den e lunas venidero paisnan Caribense lo cuminsa administra e vacuna contra COVID-19. Un di e desafionan mas grandi, despues di e posibel probleman logistico y costo, ta e hecho cu tin hopi persona cu no tin suficiente confiansa den e vacunanan cu a ser crea pa

combatir e virus. Actualmente tin diferente vacuna riba e mercado. Esnan di mas conoci ta di e companianan Pfizer, Moderna y AstraZeneca. Den caso di Aruba a escohe pa brinda esun di Pfizer, y comienzo di februari a anuncia e posibilidad pa registra pa ricibi esaki.

Aunke cu hopi informacion a wordo duna tocante e seguridad di vacuna, e hecho ta cu bastante persona ta mustrando un desconfiansa den e vacuna. Individuonan ta mustra di tin diferente motivo pakico nan ta sinti cu nan lo no tuma e vacuna. E prome (y mas comprendibel), ta cu tin preocupacionan cu ta ser expresa riba medionan social basa principalmente riba con safe e vacuna ta. E di dos, ta preocupacionan basa riba teorianan di conspiracion (p.e. Bill Gates hincando un microchip den e vacuna). E di tres, ta un combinacion di e prome dos motibonan. Despues di casi un año bibando den un pandemic, mi tawata bou impresion cu hopi mas persona lo ta alivia cu expertonan por a bin cu un vacuna.

A lo contrario, ta mustra cu hopi ta indeciso si nan lo kier tuma e vacuna of no. Sin papia di tur e escepticismo cu ta ser expresa pa cualquier informacion noticiero relata cu e cifras di COVID-19. 95% di persona di un comunidad lo mester tuma e vacuna pa asina nos por sali di e pandemia, pero cosnan ta mustra bastante scur. Tin hopi factornan envolvi den e pueblo su falta di confiansa den expertonan, pero uno di nan sigur ta e falta di educacion cientifico (scientific literacy). E cantidad di hende cu falta e capacidad pa discerni entre informacion cu credibilidad y informacion falso, ta halto. E curiculo educativo a faya di provee suficiente conocimento tocante investigacion cientifico, y tur e reglanan di etica cu investigadoran ta mara na dje. Nos Departamento di Salubridad ta haciendo nan maximo esfuerzo pa purba mercadea e vacuna na e comunidad. Trahando hunto cu diferente celebridad local ta purbando di

convence e pueblo pa tuma e vacuna. No sa ainda con esaki lo resona, y ki efecto e lo tin, pero por solamente spera cu e lo resulta den e cooperacion y solidaridad comunitario.

Tin hopi indicacion cu cambio climatico lo conduci na mas pandemicia den e futuro cercano. Pues ta di suma importancia pa educa personanan riba e tereno cientifico. Esaki no ta solamente pa convence persona pa tuma un vacuna, pero pa personanan por reconoce cu mediconan y otro científiconan no tey pa haci nan daño o pa duna nan miedo. Nan tey pa educa. Mas importante, nan pa conscientisa hende cu tin informacion publica riba internet cu ta ni di kere o pa sigui ciegamente. Ta cu conocimento nos por yega leu.

English

A Lack of Scientific Literacy

In the upcoming months Caribbean countries will be administering the vaccine against COVID-19. One of the biggest challenges, after logistics and costs involved, is the fact that many people appear to lack trust in the vaccine. Currently, there are different vaccines on the market. Those most known were made by the companies Pfizer, Moderna and AstraZeneca. In the case of Aruba, a choice was made to provide the Pfizer vaccine, and in early February it was announced that registration for the vaccine was open. Even though plenty of information on the safety of the vaccine has been provided, a fact remains that many still show plenty of mistrust in the vaccine.

Individuals appear to have different reasons as to why this is. The first being their reasonable concerns about the safety. Secondly, there are concerns based on conspiracy theories (i.e. Bill Gates putting microchips in the vaccine). Third, a combination of the previous two. After nearly a year of living in a pandemic, I was under the impression that many people would be relieved that experts were able to relatively quickly find a vaccine for a novel virus. To the contrary, it seems that there are many people that are indecisive about taking the vaccine.

This is without even mentioning the fact that there is a lot of public skepticism towards media reports on COVID-19 numbers. 95% of people in a community would need to take the vaccine for us to be able to phase out of this pandemic. However, at the moment that goal appears unrealizable. There are many factors influencing the public's mistrust in experts, but one of them is definitely the lack of scientific literacy. The amount of people that are not able to discern between credible information and false information is too high.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

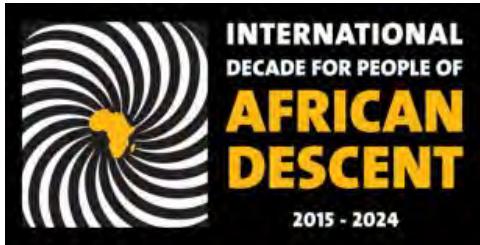
The educational curriculum has failed in providing sufficient knowledge on scientific investigation and the rules of ethics that researchers are required to follow. In my community the Department of Health is doing their utmost to market the vaccine in a positive light. They've partnered with many local celebrities in order to convince the people on the importance of taking the vaccine. We do not know yet how this campaign will resonate with the public, what effect it'll have, but we can only hope that it leads to increased cooperation and community solidarity.

There's plenty of indication that climate change will result in more pandemics in the near future. Thus, it is of utmost importance to educate people on the scientific process. This is not only to convince people to take a vaccine, but to help improve the public's confidence in scientists. In order for them to recognize that these medical experts are not there to do damage or to instill fear, but that they are there to educate. Most importantly, they are there to bring awareness so that the public is able to understand that there is information online that is not to be believed or to be blindly followed. It is with knowledge that we are able to bring progress.

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Virgin Islander

Revisiting IDPAD in the Virgin Islands



2021 marks the 7th year of the United Nations designated *International Decade for People of African Descent* promoting *Recognition, Justice and Development* 2015-2024. <https://www.un.org/en/observances/decade-people-african-descent> Black History Month (BHM) is celebrated, observed and commemorated in the United States and select surrounding countries in the Americas annually in February. Within the Caribbean's former British colonies alongside the United Kingdom, BHM is celebrated, observed and commemorated in October. BHM observances in the Americas are rooted in the development and creation of the second Afrakan-American Ph.D. graduate from Harvard (1912), Dr. Carter G. Woodson complemented by his founding of the *Association for the Study of Negro Life* now known as the *Association for the Study of African American Life* <https://asalh.org>. ASALH provides opportunities for increasing the accuracy of public histories, narratives and related institutional educational programs inclusive of self-reliance and self-determination achievements of people inclusive of the Virgin Islands of the United States (VI-US)- with a majority population of Afrakan Caribbean American persons. The 2021 ASALH theme of *The Black Family: Representation, Identity, and Diversity* is being observed and recognized. Research documents and related correspondences reveal Dr. Woodson's mutually beneficial relationships, collaborations, and revolutionary solidarity with African/Black Caribbean activists, humanitarian intellectuals, freedom fighters, and more inclusive yet not limited to Rev. Dr. Edward Wilmot Blyden (St. Thomas), Henry Sylvester Williams (Trinidad & Tobago), Hubert Harrison (St. Croix), Arturo Schomburg (Puerto Rico), Dr. Yosef ben Jochannan (AyAy St. Croix/Ethiopia), and Marcus Garvey/Amy Ashwood Garvey/ Amy Jacques Garvey (Jamaica).

The VI-US is progressing with safety, health protocols, and overall wellness beyond the 2020 pandemic era. Complementary interdisciplinary analyses of the remnants of diverse perspectives of "celebration", "commemoration" or "protest resistance" from the VI Centennial

2017—100 years after U.S. sovereign rule in the VI—continues as the VI prepares for 104 years of being a non-incorporated non-self-governing territory/colony are inclusive in BHM events and affairs. Contemporary action plans for collaborations, heritage preservation, education, research, community empowerment, development, and more with strategic partnerships among the VI Caribbean Cultural Center <http://viccc.uvi.edu> at the University

of the Virgin Islands (VICCC@UVI) the only HBCU in the Caribbean and a Land Grant Institution. Formal and informal cooperative engagements with the University of Puerto Rico-Rio Piedras (IIBC+), University of the West Indies- Cave Hill Barbados (IIBC); (African) Slave Wrecks Project (SWP)—facilitated with leadership of The Smithsonian Institution National Museum of African American History and Culture & George Washington University with global partners- Diving With Purpose; Eduardo Mondlane University (Mozambique); Iziko Museums (South Africa); Cheik Anta Diop University (Senegal); U.S. National Park Service; Society of Black Archaeologists and others; the United Nations designated *International Decade for People of African Descent* (IDPAD) 2015-2024; the Per Ankh M Smai Tawi; Caribbean Pan African Network (CPAN); the Emancipation Support Committee of Trinidad and Tobago (ESCTT); Universal Negro Improvement Association African Communities League (UNIA-ACL RC2020); All African People's Revolutionary Party (AAPRP); Afrakan Queen Mother Warriors (AQMW); and others are to be engaged in analyses of praxis supporting IDPAD themes of "*Recognition, Justice and Development for People of African Descent.*" The Virgin Islands (US) continues to work cooperatively and collectively using virtual media, cultural heritage education strategems, and living practices for building legacy that strengthens equity for regional and international affairs. #BuildingLegacy #IDPAD



Chenzira Davis Kahina

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Español

Revisando IDPAD en las Islas Vírgenes

2021 marca el séptimo año del Decenio Internacional de los Afrodescendientes designado por las Naciones Unidas para promover el reconocimiento, la justicia y el desarrollo 2015-2024. <https://www.un.org/en/observances/decade-people-african-descent> Black History Month (BHM) se celebra, observa y conmemora en los Estados Unidos y en países seleccionados de las Américas anualmente en febrero. Dentro de las antiguas colonias británicas del Caribe junto al Reino Unido, BHM se celebra, observa y conmemora en octubre. Las celebraciones de BHM en las Américas tienen sus raíces en el desarrollo y la creación del segundo Ph.D. Afrakan-American. Graduado de Harvard (1912), el Dr. Carter G. Woodson, complementado por su fundación de la Asociación para el Estudio de la Vida Negra, ahora conocida como Asociación para el Estudio de la Vida Afroamericana <https://asalh.org>. ASALH brinda oportunidades para aumentar la precisión de las historias públicas, narrativas y programas educativos institucionales relacionados que incluyen la autosuficiencia y los logros de autodeterminación de las personas, incluidas las Islas Vírgenes de los Estados Unidos (VI-US), con una población mayoritaria de Afrakan Personas caribeñas americanas. El tema ASALH de 2021 de La familia negra: representación, identidad y diversidad está siendo observado y reconocido. Los documentos de investigación y las correspondencias relacionadas revelan las relaciones mutuamente beneficiosas del Dr. Woodson, las colaboraciones y la solidaridad revolucionaria con activistas africanos / caribeños negros, intelectuales humanitarios, luchadores por la libertad y más inclusivos, pero no limitados al Rev.Dr. Edward Wilmot Blyden (St. Thomas) , Henry Sylvester Williams (Trinidad y Tobago), Hubert Harrison (St. Croix), Arturo Schomburg (Puerto Rico), Dr. Yosef ben Jochannan (AyAy St. Croix / Etiopía) y Marcus Garvey / Amy Ashwood Garvey / Amy Jacques Garvey (Jamaica).

El VI-US está progresando con protocolos de seguridad, salud y bienestar general más allá de la era de la pandemia de 2020. Análisis complementarios interdisciplinarios de los remanentes de diversas perspectivas de "celebración", "conmemoración" o "resistencia a la protesta" del VI Centenario 2017 —100 años después del dominio soberano de Estados Unidos en el VI— continúan mientras el VI se prepara para 104 años de no -el territorio / colonia no autónoma incorporada son inclusivos en los eventos y asuntos de BHM. Planes de acción contemporáneos para colaboraciones, preservación del patrimonio, educación, investigación, empoderamiento comunitario, desarrollo y más con alianzas estra-

tégicas entre el VI Centro Cultural del Caribe <http://viccc.uvi.edu> en la Universidad de las Islas Vírgenes (VICCC @ UVI) la única HBCU en el Caribe y una institución de concesión de tierras. Compromisos cooperativos formales e informales con la Universidad de Puerto Rico-Río Piedras (IIBC +), la Universidad de las Indias Occidentales-Cave Hill Barbados (IIBC); Proyecto (Africano) Slave Wrecks (SWP) - facilitado con el liderazgo del Museo Nacional de Historia y Cultura Afroamericana de la Institución Smithsonian y la Universidad George Washington con socios globales - Diving With Purpose; Universidad Eduardo Mondlane (Mozambique); Museos Iziko (Sudáfrica); Universidad Cheik Anta Diop (Senegal); Servicio de Parques Nacionales de EE. UU.; Sociedad de Arqueólogos Negros y otros; el Decenio Internacional de los Afrodescendientes (IDPAD) 2015-2024 designado por las Naciones Unidas; el Per Ankh M Smai Tawi; Red Panafricana del Caribe (CPAN); el Comité de Apoyo a la Emancipación de Trinidad y Tobago (ESCTT); Liga de Comunidades Africanas de la Asociación Universal para el Mejoramiento del Negro (UNIA-ACL RC2020); Todo el Partido Revolucionario del Pueblo Africano (AAPRP); Guerreros de la Reina Madre Afraka (AQMW); y otros deben participar en análisis de la praxis que apoyan los temas de IDPAD de "Reconocimiento, justicia y desarrollo para las personas de ascendencia africana". Las Islas Vírgenes (EE. UU.) Continúan trabajando de manera cooperativa y colectiva utilizando medios virtuales, estrategias de educación del patrimonio cultural y prácticas de vida para construir un legado que fortalezca la equidad en los asuntos regionales e internacionales. #BuildingLegacy #IDPAD

MESSAGE FROM THE LANGUAGE SUB-EDITORS cont'd

Français

Revisiter l'IDPAD aux Iles Vierges

2021 marque la 7e année de la Décennie internationale des personnes d'ascendance africaine désignée par les Nations Unies pour la promotion de la reconnaissance, de la justice et du développement 2015-2024. <https://www.un.org/en/observances/decade-people-african-descent> Le Mois de l'histoire des Noirs (BHM) est célébré, observé et commémoré aux États-Unis et dans certains pays voisins des Amériques chaque année en février. Dans les anciennes colonies britanniques des Caraïbes aux côtés du Royaume-Uni, le BHM est célébré, observé et commémoré en octobre. Les observances de la BHM dans les Amériques sont enracinées dans le développement et la création du deuxième doctorat afrakan-américain. Diplômé de Harvard (1912), le Dr Carter G. Woodson complété par sa fondation de l'Association pour l'étude de la vie noire maintenant connue sous le nom d'Association pour l'étude de la vie afro-américaine <https://asalh.org>. ASALH offre des opportunités pour augmenter l'exactitude des histoires publiques, des récits et des programmes éducatifs institutionnels connexes, y compris les réalisations d'autosuffisance et d'autodétermination des personnes y compris les îles Vierges des États-Unis (VI-US) - avec une population majoritaire d'Afrakan Les Américains des Caraïbes. Le thème ASALH 2021 de la famille noire: représentation, identité et diversité est observé et reconnu. Des documents de recherche et des correspondances connexes révèlent les relations mutuellement bénéfiques, les collaborations et la solidarité révolutionnaire du Dr Woodson avec les militants africains / noirs des Caraïbes, les intellectuels humanitaires, les combattants de la liberté et plus inclusifs mais non limités au révérend Dr Edward Wilmot Blyden (St.Thomas), Henry Sylvester Williams (Trinité-et-Tobago), Hubert Harrison (Sainte-Croix), Arturo Schomburg (Porto Rico), Dr Yosef ben Jochannan (AyAy St.Croix / Ethiopie) et Marcus Garvey / Amy Ashwood Garvey / Amy Jacques Garvey (Jamaïque).

Le VI-US progresse avec la sécurité, les protocoles de santé et le bien-être général au-delà de l'ère de la pandémie de 2020. Des analyses interdisciplinaires complémentaires des vestiges de diverses perspectives de «célébration», «commémoration» ou «résistance à la protestation» du VI Centenaire 2017 - 100 ans après le règne souverain des États-Unis dans le VI - se poursuivent alors que le VI se prépare à 104 ans d'être un non -Les territoires / colonies non autonomes constitués en société sont inclusifs dans les événements et affaires de la BHM. Plans d'action contemporains pour les collaborations, la préservation du patrimoine, l'éducation, la recherche, l'autonomisation des communautés, le développe-

ment et plus encore avec des partenariats stratégiques entre le VI Caribbean Cultural Center <http://viccc.uvi.edu> de l'Université des îles Vierges (VICCC @ UVI) la seule HBCU des Caraïbes et une institution de concession de terres. Engagements de coopération formels et informels avec l'Université de Porto Rico-Rio Piedras (IIBC +), l'Université des Antilles-Cave Hill Barbados (IIBC); (African) Slave Wrecks Project (SWP) - facilité avec la direction du Smithsonian Institution National Museum of African American History and Culture & George Washington University avec des partenaires mondiaux - Diving With Purpose; Université Eduardo Mondlane (Mozambique); Musées d'Iziko (Afrique du Sud); Université Cheik Anta Diop (Sénégal); Service des parcs nationaux des États-Unis; Société des archéologues noirs et autres; la Décennie internationale des personnes d'ascendance africaine (IDPAD) 2015-2024 des Nations Unies; le Per Ankh M Smai Tawi; Réseau panafricain des Caraïbes (CPAN); le Comité d'appui à l'émancipation de Trinité-et-Tobago (ESCTT); Association universelle pour l'amélioration des nègres Ligue des communautés africaines (UNIA-ACL RC2020); Parti révolutionnaire de tous les peuples africains (AAPRP); Afrakan Queen Mother Warriors (AQMW); et d'autres doivent s'engager dans des analyses de la pratique soutenant les thèmes de l'IDPAD: «Reconnaissance, justice et développement pour les personnes d'ascendance africaine». Les îles Vierges (États-Unis) continuent de travailler en coopération et collectivement en utilisant les médias virtuels, les stratégies d'éducation au patrimoine culturel et les pratiques vivantes pour bâtir un héritage qui renforce l'équité dans les affaires régionales et internationales. #BuildingLegacy #IDPAD

GRADUATE STUDENT CORNER



Keisha Wiel

Surviving the Pandemic without Carnival

Around this time, for many of us, we would be preparing for carnival. Whether it would actually be in the actual fete or watching it on TV (if you are abroad), carnival was one of the few moments that we could just be and enjoy. I am also fully aware that there are some of you who come from countries that celebrate their carnivals at different times of the year, but the point still stands. But thanks to COVID-19, most of the world has missed their carnivals. And if we were one of the lucky ones that got to experience it last year, we are definitely missing it this year.

Ultimately, this post is not about carnival per se but more about the age-old question of how we are taking care of ourselves during the pandemic. To be able to have some sort of getaway (whether it's carnival or your grandmother's backyard with the mango trees) was something that I hope many of us could take advantage of. Especially when we felt overwhelmed with the process that is graduate school and all that surrounds it. Unfortunately, we are almost a year into COVID and it's not entirely clear when we are going to fully enjoy big crowds or family again. Even as the vaccines roll out and precautions are being made to keep everyone as safe as possible, there is no certainty as to when some form of normal will become the norm.

And this is why I ask this question again: What are you doing to take care of yourself? It is ever more important than ever now. Burnouts were a huge presence for many graduate students before the pandemic. Now with the pandemic as the norm in our everyday life, we have to figure out a way to make sure that we are incorporating time to take care of ourselves. I know this is easier said than done because our lives don't just revolve around our graduate careers. Some of us have kids, are working various jobs, taking care of elders, or a combination of things. It's absolutely difficult to try and create some "me time" when all these responsibilities are looming.

But I am realizing that "self-care" is an absolute must in our daily lives. If not, we will eventually become ill. And let's be real, we don't want to take resources away from COVID patients. So, for

instance, I am trying to incorporate naps in my schedule and drink water regularly. I've also considered taking at least an hour break to go on a walk and to just be outside. I understand that this isn't accessible to everyone but figuring out what works for you and what doesn't is the key to really surviving this pandemic. I hope you all stay safe.

Español

Sobrevivir a la pandemia sin carnaval

Por esta época, muchos de nosotros nos estaríamos preparando para el carnaval. Ya sea en la fiesta real o viéndolo en la televisión (si estás en el extranjero), el carnaval fue uno de los pocos momentos en los que pudimos estar y disfrutar. También soy plenamente consciente de que hay algunos de ustedes que vienen de países que celebran sus carnavales en diferentes épocas del año, pero el punto sigue en pie. Pero gracias a COVID-19, la mayor parte del mundo se ha perdido sus carnavales. Y si fuimos uno de los afortunados que lo experimentamos el año pasado, definitivamente nos lo estamos perdiendo este año.

En última instancia, esta publicación no trata sobre el carnaval en sí, sino más sobre la antigua pregunta de cómo nos cuidamos durante la pandemia. Poder tener algún tipo de escapada (ya sea en el carnaval o en el patio trasero de tu abuela con los árboles de mango) fue algo que espero que muchos de nosotros podamos aprovechar. Especialmente cuando nos sentimos abrumados con el proceso que es la escuela de posgrado y todo lo que la rodea. Desafortunadamente, llevamos casi un año en COVID y no está del todo claro cuándo vamos a disfrutar de las grandes multitudes o la familia nuevamente. Incluso mientras se implementan las vacunas y se toman precauciones para mantener a todos lo más seguros posible, no hay certeza de cuándo alguna forma de normalidad se convertirá en la norma.

Y es por eso que vuelvo a hacer esta pregunta: ¿Qué estás haciendo para cuidarte? Es cada vez más importante que nunca ahora. El agotamiento fue una gran presencia para muchos estudiantes graduados antes de la pandemia. Ahora que la pandemia es la norma en nuestra vida cotidiana, tenemos que encontrar una forma de asegurarnos de que estamos incorporando tiempo para cuidarnos. Sé que es más fácil decirlo que hacerlo porque nuestras vidas no solo giran en torno a nuestras carreras de posgrado. Algunos de nosotros tenemos hijos, trabajamos en varios trabajos, cuidamos de ancianos o una combinación de cosas. Es absolutamente difícil intentar crear un "tiempo para mí" cuando se avecinan todas estas responsabilidades.

GRADUATE STUDENT CORNER cont'd

Pero me estoy dando cuenta de que el "cuidado personal" es una necesidad absoluta en nuestra vida diaria. Si no, eventualmente enfermaremos. Y seamos realistas, no queremos quitarle recursos a los pacientes con COVID. Entonces, por ejemplo, estoy tratando de incorporar las siestas en mi horario y beber agua con regularidad. También he considerado tomarme al menos una hora de descanso para salir a caminar y simplemente estar afuera. Entiendo que esto no es accesible para todos, pero descubrir qué funciona para usted y qué no es la clave para sobrevivir realmente a esta pandemia. Espero que estén todos a salvo.

Français

Survivre à la pandémie sans carnaval

À cette époque, pour beaucoup d'entre nous, nous nous préparions pour le carnaval. Qu'il s'agisse de la fête ou de le regarder à la télévision (si vous êtes à l'étranger), le carnaval a été l'un des rares moments que nous pouvions simplement être et profiter. Je suis également tout à fait conscient que certains d'entre vous viennent de pays qui célèbrent leurs carnavaux à différents moments de l'année, mais le fait est toujours d'actualité. Mais grâce au COVID-19, la plupart des pays du monde ont raté leurs carnavaux. Et si nous faisons partie des chanceux qui ont pu en faire l'expérience l'année dernière, cela nous manque définitivement cette année.

En fin de compte, cet article ne porte pas sur le carnaval en soi, mais plutôt sur la question séculaire de la façon dont nous prenons soin de nous pendant la pandémie. Pouvoir avoir une sorte d'escapade (que ce soit le carnaval ou la cour de votre grand-mère avec les manguiers) était quelque chose dont nous serions nombreux à en profiter. Surtout quand nous nous sommes sentis dépassés par le processus des études supérieures et de tout ce qui l'entoure. Malheureusement, nous sommes presque un an dans COVID et il n'est pas tout à fait clair quand nous allons à nouveau profiter pleinement des grandes foules ou de la famille. Alors même que les vaccins sont lancés et que des précautions sont prises pour que tout le monde soit aussi en sécurité que possible, il n'y a aucune certitude quant au moment où une certaine forme de normalité deviendra la norme.

Et c'est pourquoi je pose à nouveau cette question: que faites-vous pour prendre soin de vous? C'est toujours plus important que jamais. L'épuisement professionnel était une énorme présence pour de nombreux étudiants diplômés avant la pandémie. Maintenant que la pandémie est la norme dans notre vie quotidienne, nous devons trouver un moyen de nous assurer que nous

incorporons du temps pour prendre soin de nous-mêmes. Je sais que c'est plus facile à dire qu'à faire parce que nos vies ne tournent pas seulement autour de nos carrières supérieures. Certains d'entre nous ont des enfants, occupent divers emplois, s'occupent des aînés ou une combinaison de choses. Il est absolument difficile d'essayer de créer un «temps pour moi» alors que toutes ces responsabilités se profilent.

Mais je me rends compte que «prendre soin de soi» est un must absolu dans notre vie quotidienne. Sinon, nous finirons par tomber malades. Et soyons réalistes, nous ne voulons pas priver de ressources des patients COVID. Ainsi, par exemple, j'essaie d'incorporer des siestes dans mon horaire et de boire de l'eau régulièrement. J'ai aussi envisagé de prendre au moins une heure de pause pour me promener et simplement être à l'extérieur. Je comprends que ce n'est pas accessible à tout le monde, mais déterminer ce qui fonctionne pour vous et ce qui ne fonctionne pas est la clé pour vraiment survivre à cette pandémie. J'espère que vous restez tous en sécurité.

CSA MEMBER HIGHLIGHT



Meagan Sylvester is a published author which is inclusive of several book chapters and journal articles respectively 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 doctoral research focused on Narratives of Resistance in Calypso and Ragga Soca music. Her continuing interrogation within the academic centers on Music, Gender, 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.

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.

Locally, she is a board member of the Trinbago Unified Calypsonians Organisation – TUCO and is the Chair of the Education and Research Committee. As part of her professional development portfolio, she is a Music Sociologist with a consultancy practice in which she provides her clients with insight into the sociological framing of Trinbagonian society using the lens of Calypso and Soca as the main units of analysis.

In response to the COVID 19 pandemic, this year Carnival in Trinidad and Tobago was cancelled. The Trinbago Unified Calypsonians Organisation (TUCO) hosted secondary school lectures across the nation in Tobago and Trinidad. The theme was **Calypso and Crises** and focused on the response of the Calypso Lyric to the crises of 1. Domestic Violence/Kidnapping 2. Pyramid/Ponzi Schemes 3. CoronaVirus and other Pandemics and Epidemics which would have caused a cessation of the Carnival in the twin island's history of the Carnival festival.

The series runs from February 8th - March 8th and provides a platform for youth engagement and the exposure of the Calypso artform to the nation's budding creatives.



SCHOLARSHIP IN SEXUALITIES



David Tenorio

Sex work constitutes a form of job insecurity that continues to be criminalized and, at the same time, exploited throughout the Caribbean. Kamala Kempadoo, Visiting Professor of Latin American Studies at Brown University, warns of this paradox: "sexual services are on demand" yet "sex workers are often considered

"unworthy" of any government help or social recognition.¹"¹ Kempadoo highlights the impact of this pandemic on migrant work from/within the Caribbean. In particular, she highlights the fact that sex workers continue to occupy a dangerously liminal space between the law and the moral panic, even amidst this pandemic. I begin this month's Sexuality section with Prof. Kempadoo's account to reflect on what it means to be an "essential worker" during this pandemic. The case of the 7 young Venezuelan women arrested by Port-of-Spain police after a raid on party, suggests that what is essential is also defined and constructed, in this case, through the hierarchies of gender, race, occupation, immigration status, etc.²

The criminalization of sex work points to a perverse force that drives the construction of sexual desire in late capitalism. Instead of accounting for the complex possibilities of sexual freedom in the exercise of citizenship, as the legal recognition of sex work would imply, hybrid economies in late capitalism continue to commodify the surplus value of bodies in the name of free desire. But what helps me to illustrate in the case of Professor Kempadoo is that "free" desire does not exist and that the cost of that desire is paid in a contradictory way by the sex workers themselves, in occupying that a precariously liminal space. This pandemic has not only increased the regulation of bodies but has made it more difficult for migrants to move freely beyond the "apparently-illegal" forms of transnational work they do.

¹ <https://watson.brown.edu/clacs/news/2020/migration-sex-work-and-pandemic-caribbean>

² <https://barbadostoday.bb/2020/04/10/region-tt-police-bust-covid-19-quarantine-party/>

Español

El trabajo sexual constituye una forma de precariedad laboral que sigue siendo criminalizada y, a la vez, explotada a lo largo y ancho del Caribe. Kamala Kempadoo, profesora invitada de estudios latinoamericanos en la Universidad de Brown, advierte esta paradoja: "los servicios sexuales están en demanda", pero "las trabajadoras sexuales a menudo son consideradas "indignas" de cualquier ayuda gubernamental o reconocimiento social".¹ La profesora Kempadoo destaca el impacto de la pandemia en el trabajo migrante desde/dentro del Caribe. En particular, enfatiza el hecho de que las trabajadoras sexuales continúan ocupando un espacio peligrosamente liminal, entre la ley y el pánico moral, incluso en medio de esta pandemia. Empiezo la sección de Sexualidad de este mes con el relato de la profesora Kempadoo a modo de reflexionar sobre lo que implica ser un "trabajador esencial" durante esta pandemia. El caso de las 7 jóvenes venezolanas arrestadas por la policía de Puerto España después de una redada en una fiesta sugiere que lo esencial también se define y construye, en este caso, a través de las jerarquías de género, raza, ocupación laboral, situación migratoria, etc.²

La criminalización del trabajo sexual apunta a una fuerza perversa que impulsa la construcción del deseo sexual en el capitalismo tardío. En lugar de dar cuenta de las complejas posibilidades de la libertad sexual en el ejercicio de la ciudadanía, como lo implicaría el reconocimiento y la protección legal del trabajo sexual, las economías híbridas en el capitalismo global continúan mercantilizando la plusvalía de los cuerpos en nombre del libre deseo. Pero lo que me ayuda a ilustrar en el caso de la profesora Kempadoo es que el deseo "libre" no existe y que el costo de ese deseo lo pagan de manera contradictoria las propias trabajadoras sexuales, en ese espacio precariamente liminal. Esta pandemia no solo ha aumentado la regulación de los cuerpos, sino ha dificultado que los migrantes se muevan libremente más allá de las formas "aparentemente ilegales" de trabajo transnacional que realizan.

¹ <https://watson.brown.edu/clacs/news/2020/migration-sex-work-and-pandemic-caribbean>

² <https://barbadostoday.bb/2020/04/10/region-tt-police-bust-covid-19-quarantine-party/>

SCHOLARSHIP IN SEXUALITIES cont'd

Français

Le travail du sexe constitue une forme d'insécurité de l'emploi qui continue d'être criminalisée et, en même temps, exploitée dans toute la Caraïbe. Kamala Kempadoo, professeur invité d'études latino-américaines à l'Université Brown, met en garde contre ce paradoxe: «les services sexuels sont à la demande» mais «les travailleuses du sexe sont souvent considérées comme» indignes »de toute aide gouvernementale ou reconnaissance sociale.»¹ Kempadoo souligne l'impact de cette pandémie sur le travail des migrants en provenance / à l'intérieur des Caraïbes. En particulier, elle souligne le fait que les travailleuses du sexe continuent d'occuper un espace dangereusement liminal entre la loi et la panique morale, même au milieu de cette pandémie. Je commence la section sur la sexualité de ce mois par le récit du professeur Kempadoo pour réfléchir à ce que signifie être un «travailleur essentiel» pendant cette pandémie. Le cas des 7 jeunes femmes vénézuéliennes arrêtées par la police de Port-d'Espagne après un raid sur le parti, suggère que l'essentiel est également défini et construit, dans ce cas, à travers les hiérarchies de genre, race, profession, statut d'immigration, etc.²

La criminalisation du travail du sexe indique une force perverse qui conduit à la construction du désir sexuel dans le capitalisme tardif. Au lieu de rendre compte des possibilités complexes de la liberté sexuelle dans l'exercice de la citoyenneté, comme l'impliquerait la reconnaissance légale du travail du sexe, les économies hybrides du capitalisme tardif continuent de marchandiser la plus-value des corps au nom du libre désir. Mais ce qui m'aide à illustrer dans le cas du professeur Kempadoo, c'est que le désir «libre» n'existe pas et que le coût de ce désir est payé de manière contradictoire par les travailleuses du sexe elles-mêmes, en occupant cet espace précairement liminal. Cette pandémie a non seulement augmenté la réglementation des organismes, mais a rendu plus difficile pour les migrants de se déplacer librement au-delà des formes «apparemment illégales» de travail transnational qu'ils effectuent.

¹ <https://watson.brown.edu/clacs/news/2020/migration-sex-work-and-pandemic-caribbean>

² <https://barbadostoday.bb/2020/04/10/region-tt-police-bust-covid-19-quarantine-party/>

YOUR COMMENTARY



Valerie C. Dixon

Too Black to Succeed: The Black Experience By Valerie C. Dixon Author of the book 'Too Black to Succeed: The Finsac Experience' to Commemorate Black History Month

Love him or hate him, our national hero Right Excellent Honourable Marcus Mosiah Garvey, and his organization the Universal Negro Improvement Association, are originals – the real McCoy. In honour of February being Black History month, it is important that we shed some light on an important part of the Black American Experience. It is imperative to show that the tag line, 'Too black to succeed', includes most black people whether they are in the 54 countries of Africa, the USA, the Caribbean, Central and South Americas any other place where black people can be found

Contrary to popular belief, the National Association for the Advancement of Colored People (NAACP) was not founded by black people. In 1908, a deadly race riot rocked the city of Springfield, the capital of Illinois and resting place of President Abraham Lincoln. Such eruptions of anti-black violence – particularly lynching – were horrifically commonplace. The Springfield riot was the final tipping point that led to the creation of the NAACP. Appalled at this rampant violence, a group of white liberals that included Mary White Ovington and Oswald Garrison Villard (both the descendants of famous abolitionists), William English Walling and Dr. Henry Moscowitz, issued a call for a meeting to discuss racial justice. Some 60 people, seven of whom were African American, including W. E. B. Du Bois, Ida B. Wells-Barnett, and Mary Church Terrell, signed the call, which was released on the centennial of Lincoln's birth.

The founders, and the few early blacks who joined the NAACP, preferred to keep the word 'Colored' instead of 'Negro' or 'Black', which in some people's minds denoted inferiority. Some mixed-race, educated in Ivy League American, or Euro-centric scholarship, like W. E. B. DuBois and others, were not comfortable with being identified with these terms used to describe those who were uneducated and poor. It is not a secret that they used these words to disparage Marcus Garvey and his accomplishments. The Black Intelligentsia and the mulattoes in particular, believed themselves to be better than those described as 'Negroes' or 'Blacks'. As Marcus Gar-

vey lamented, "I was a black man and therefore had absolutely no right to lead; in the opinion of the colored element; leadership should have been in the hands of a yellow or a very light man. On such flimsy prejudices our race has been retarded. There is more bitterness among us Negroes because of the caste system of color, than there is between any other people, not excluding the people of India." Racism is our major problem.

As a Jamaican, Garvey traveled extensively throughout the United States of America, Central and South America, and everywhere he went, he saw that most black people lived and worked in squalid and deplorable conditions. Violence and segregation were all that many black folks experienced. The black soldiers were hardest hit, because they were of the opinion that despite their color, their service to their country would have counted for something.

Similarly, the 44,000 mainly black Jamaican entrepreneurs who thought that their contribution as employers, manufacturers, and producers of goods and services would have counted as being vital to Jamaica's development, had their hopes and dreams dashed as they too came to realize that there would be no equality and justice that would give them the chance for upward mobility. They painfully realized that they were considered too black to succeed and many were deliberately destroyed by the government of the day.

In the book *Too Black to Succeed: The FINSAC Experience* (page 222) it states, "The tragic irony is that many of these employers, manufacturers and producers, trusting that their government was looking after their interest, had borrowed, sometimes pledging their homes, investing in state-of-the-art equipment to improve their efficiency, only to be crushed by the (Government imposed) cost of servicing their debt. Many sought new export markets only to be overwhelmed by the advantages given to imported foreign competition by the Government's unwise liberalized trade policies." Prejudice, discrimination, cruelty and injustice took other forms in the United States of America, such as the lynching of usually innocent black men in particular, but their effects were similar wherever in Africa and the African Diaspora black people resided. In an article written by Alexis Clark (published July 30, 2020 and updated September 8, 2020) She wrote, "State employment agencies all across the country honored employer requests for whites-only for many jobs... by even owning a house, you create equity, and that creates wealth for the next generation." The article went on to say that many African-Americans did not have the opportunity to create a future generation of economic security.

YOUR COMMENTARY cont'd

Civil rights groups, frustrated by the lack of progress, continued to press Truman on legislation for racial equality. Knowing that civil rights legislation would stall in Congress, and with the reputation of the United States as a great democratic nation being questioned, since racism continued to flourish during a nascent Cold War. On July 26, 1948, Truman signed two Executive Orders, 9980 and 9981, desegregating the federal work force and armed services — practices that would take years to be fully carried out. It soon became clear that the wealth gap was created by these unconstitutional policies that insisted that black people must be 'kept in their place', unless given certain privileges through the benevolence of white people who then became benefactors, handlers, or managers, mainly through the concept of Equal Employment Opportunity or Affirmative Action.

"At the heart of it was a kind of nervousness and fear that many whites had that returning Black veterans would upset the racial status quo," said Charissa Threat, a history professor at Chapman University, who has written extensively on civilian-military relationships and race. This fear would eventually burst like over-ripe boils on the bodies of most insecure white people, especially those described as 'poor white people'.

The putrid eruption of the violence became so pervasive and brutal that civil rights activists formed the National Emergency Committee Against Mob Violence in 1946. A delegation representing the group met with President Harry S. Truman, arguing for a federal anti-lynching law, but Southern Democrats shut down Truman's attempt.

Discrimination toward African-Americans found its way through loopholes in the legislation, just as it did in everyday life and soon became systemic or institutionalized forms of racism. Just like the black people in all the British and European colonies and former colonies, the experience is always the same — that black people are judged by the color of their skin and not by their character, or by their innate creative abilities, or on their own merits. Institutions would insist that black people remain forever at the bottom of the pile.

As in the United States, there were many successful black businesses in Jamaica. In the book *Too Black to Succeed: The FINSAC Experience*, page 219; it states, "After more than a century of successful Jamaican businesses, the 1990s ushered in a period in which the positive relationship between productive entrepreneurs and their financial partners came to a crashing halt. It is estimated that

44,000 mainly black entrepreneurs who owned healthy Jamaican businesses, some of which had grown to become regional and world-beaters, were disdainfully discarded by our national economic stewards, as 'bad debtors'. In the midst of the most fertile and dynamic world economy in a century, a devastating plague of debt struck Jamaica and no other place on Earth. The deadly virus spread through the economy like an epidemic. Factories collapsed like bodies before the Black plague."

Too black to succeed was also the experience of many in the United States, and was just as devastating for the once prosperous black towns and businesses. Black Wall Street, the former by-name of the Greenwood neighborhood in Tulsa, Oklahoma, was where in the early 20th century, African Americans had created a self-sufficient prosperous business district. This business district was bombed from the air, and razed to the ground by angry mobs of white people. The term 'Black Wall Street' was used until the Tulsa race riot of 1921. The name has also been applied more generally to districts of African American high economic activity.

The massacre lasted for two days, leaving between 30 and 300 mostly African Americans, dead. More than 1,400 homes and businesses were burned, and nearly 10,000 people left homeless. Despite its severity and destructiveness, the Tulsa race massacre was barely mentioned in history books until the late 1990s.

A popular quote by Marcus Garvey says, "A people without the knowledge of their past history, origin and culture is like a tree without roots." Such a tree is bound to wither and die. A lot of history is included in the book *Too Black to Succeed: The FINSAC Experience* to help readers who wish to understand how black people in Africa, the USA, the Caribbean, Central and South America and throughout the rest of the Diaspora wherever black people are found, are caught up in this massive problem known as 'racism' that seems to have grown into an uncontrollable monster.

Based on the experiences of all black peoples, no matter how wealthy and well-educated some became, they were still viewed as being 'black' and no matter how much they tried (even to current date) to bleach away their blackness, while ladies wear wigs made from other races' hair, they are still viewed as being black and no matter how some black people think they have 'overcome' racism, they are still dependent on the benevolence of white legislature or white society to give them a 'pass of approval' so that they can be 'accepted' into white society.

The hypocrisy of racism is so palpable that it can almost be touched by every black person. It was Marcus Garvey who said, "Somebody

YOUR COMMENTARY cont'd

said (but if it were not said, then I say it now) that 'the laws of our civilization have but one interpretation for the poor and ignorant and for those with white skin, especially those of wealth and power, there are many interpretations, hence the poor are generally (killed or) convicted on the one interpretation, while most white people, especially the rich, are freed on the many interpretations."

As black people, we have sacrificed our indigenous cultures in the hope that it will erase racism from our world. Although we have for the most part, passed all the tests that are given in the space between 'here and there', we are still so divided along racial admixtures and hybridization, that our mainly Euro-centric educated black leaders and the average white person cannot solve the problems associated with social injustice, racism and immorality. Our mostly miseducated black leaders and the average Christian white person, especially those who claim to be avowed white supremacists, must first show a willingness to understand how their misinterpretations of history, religious teachings, philosophy, misinformed perceptions and the impacts of their actions, like those shown on January 6, 2021, may unknowingly subscribe to white-privilege pedagogy, thereby maintaining the racial status quo, which places disproportional value on white people, and in the case of Jamaica, white and mulattoes or very fair-skinned people of the gentry class, at the expense of all black people.

Change has to come from within. W E B DuBois, towards the final years of his life, came to the realization that Marcus Garvey was right. Ironically, it is he, W E B DuBois, who renounced his USA citizenship and is buried in Ghana, Africa, while Marcus Garvey's feet never touched the African soil.

GAME CHANGER INITIATIVE



Marsha Massiah-Aaron was born and raised in the twin-island republic of Trinidad & Tobago. After receiving her undergraduate degree with honours from the University of the West Indies, St. Augustine she worked as a researcher, writer and communications assistant with a focus on gender and development and women's issues in the Caribbean. WINAD, DAWN, and the Rape Crisis Center of Trinidad & Tobago are among the organisations she has conducted research for. Under the guidance of the Prof.Rhoda Reddock-led Center for Gender and Development Studies, she played an active role in the effort to draft a National Gender Policy for Trinidad & Tobago. She was a contributor to the National Symposium for Nation Building. under the then president Dr. Maxwell Richards. She later migrated to the United States, where she earned project management certification from NYU's School of Professional Studies and began a fulfilling career in the evolving world of healthcare IT. To date, she has worked for major US health systems, both consulting and training on various applications within the electronic health records space. She is an ardent lover of carnival, Caribbean culture, history, literature, the arts and fitness. She is passionate about the dissemination of knowledge, which underpins all her creative endeavours. For the last 20 years, she has worked extensively in events management and production. In 2019 and with the patronage of Trinidad-born writer and professor Dr. Elizabeth Nunez, she founded the Brooklyn Caribbean Literary Festival to showcase and promote Caribbean writers and literature in the North American diaspora and to celebrate the rich Caribbean tradition of storytelling. Over the course of the last two years, the BCLF has con75 writers, with tributes to Jamaica Kincaid, Elizabeth Nunez and posthumous acclaim to Kamau Brathwaite and Paule Marshall. Annually, the festival awards prizes to emergent writers of Caribbean heritage in North America with an additional ward for writers in the Caribbean. As it evolves, the BCLF is becoming a bride for the movement of stories between Caribbean geographies.

Learn more about the BCLF here:

Website: www.bklynclitfest.com

Facebook & Instagram: @bklynclitfest

GoodReads: Brooklyn Caribbean Literary Festival

Read a 2019 interview for the BCLF at: <https://www.carryonfriends.com/celebrate-caribbean-literature-with-marsha-massiah-aaron/>

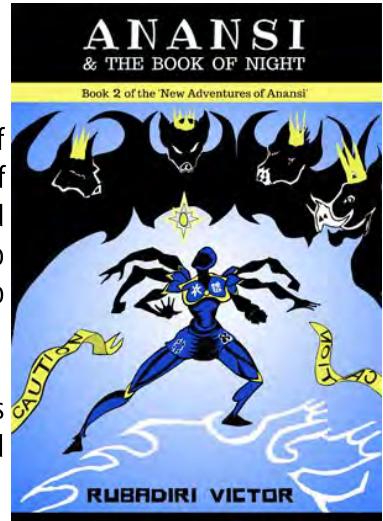
NEW BOOK

New Adventures of Anansi

A detective story set in the Kingdom of Animals...

Time has passed since Anansi's adventures in the Realm of the Dragons. Since her Victory, the Kingdom of Animals has been experiencing a period of Peace and Prosperity. However, the mysterious disappearance of the Bat King triggers a chain of events that begins to unravel the Kingdom's very fabric. Anansi is plunged into the adventure chasing clue after clue. Mysteries and calamities multiply as the Kingdom is brought to the brink- battling enemies without and within. Can Anansi survive and solve the mysteries before it is too late?!...

In this, the 2nd of the 7 books of the NEW ADVENTURES OF ANANSI series, author Rubadiri Victor illuminates the Universe of the Animals, taking us deeper into their politics and soul. African, Caribbean, and World history and folklore collide in unexpected ways, creating a Magical modern mythology for all ages.



About the Author

Rubadiri Victor is a multi-media artist from Trinidad & Tobago working in 8 mediums (painting, theatre, music, film, photography, carnival arts, writing & publishing, design & curation, and lecturing). He is founder of the Artists' Coalition of Trinidad & Tobago- T&T's primary artist representative body. Many current State policies and programmes for the Creative Industries were authored or leveraged by Rubadiri and his group. His multi-media work and multiple apprenticeships with Elder Master Artists informed his art and activism, and has led him to become a scholar with new critical takes on contemporary cultural theory. Rubadiri is also one of UWI's 75 Distinguished Alumni .

Rubadiri is author of 'Meditation on the Traditions'- a photo-essay on Trinidad Carnival's traditional masquerade- and publisher of 'Generation Lion Magazine'- the largest glossy magazine in the Caribbean. 'Passion Fruit'- an anthology of his newspaper columns from the country's 2 largest dailies- is to be published later this year.

He is also founder and Artistic Director of the 'Wire Bend Folklore Theatre'. The troupe combines costumes and sets created by traditional Master Artisans with interactive digital animation and new media onstage to depict ancestral and contemporary folklore. The company has 10 plays written by Victor in their repertoire.

Rubadiri's books ANANSI & THE 10 DRAGONS and ANANSI & THE BOOK OF NIGHT are the first and second parts of a 7-part 'New Adventures of Anansi' series depicting the adventures of Anansi's grandmother as a young Spider. The series is part of a larger Universe of Magical Realism books by Rubadiri's Passion Fruit Publishing company entitled 'Myths for a New Time.'

CARIBBEAN ARTISTIC SCHOLARSHIP

Añoranzas Garifuna, an art exhibition curated by Dr. Samuel Jouault (Universidad Autónoma de Yucatán) for CEMCA (Centro de Estudios Mexicanos y Centroamericanos) in collaboration with several institutions, including Universidad Autónoma de Yucatán, México, Alianza Francesa, Université de Paris, y Ministry for Europe and Foreign Affairs (France). I was also honoured to be able to collaborate with the texts included in the presentation.

The artist, **Cruz Bermudez**, is a Garifuna artist from Tela, Honduras.

View the online exhibition at: <https://cemca.org.mx/es/galeria-afrodescendientes/>



SPECIAL ANNOUNCEMENTS

2020-2021 CSA MEMBERSHIP REGISTRATION

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

» [CLICK HERE to Register Today](#)

CSA JOURNAL CALL FOR PAPERS

Commemorating CSA's 45th Anniversary

INAUGURAL ISSUE: The Caribbean and COVID-19

The Caribbean Studies Association (CSA) invites you to submit a paper for possible inclusion in the inaugural issue of The CSA Journal under the broad theme "The Caribbean and COVID-19". COVID-19 is having a profound impact on the world, and the Caribbean specifically. How has the Caribbean been coping? What has been the impact on the people, including the children? What are some of the successful strategies employed by the various governments? What are the implications for tourism, the economy, education, online learning? How has it affected Gender-Based Violence? How has it influenced our interaction and engagement, now and going forward? What are the lessons to be learned? We seek a broad cross-section of disciplines, including contributions looking at intersectionality.

Deadline: 15 March, 2021 [[CLICK HERE for Details](#)]

A CALL FOR BOOKS FOR THE BARBARA T. CHRISTIAN LITERARY AWARD

This CSA literary award established in 2001 to honor the memory of distinguished Caribbean-American black feminist and womanist theorist Dr. Barbara T. Christian, celebrates her intellectual legacy and is given to the best book published within the most recent three-year period which explicitly and innovatively examines topics of race, gender, sexuality, class, and intersectionality.

Deadline: 25 March, 2021 [[CLICK HERE for Details](#)]

CALL FOR PAPERS

- [UWI PDD Research Forum 2021](#)
- [Conference on Joy and Restoration](#)
- [The Caribbean Writer is Accepting Submissions for Volume 36](#)

JOB OPPORTUNITIES

- [Latin American & Caribbean Collection Librarian](#)
- [RUPRI and ICI Qualitative Postdoc Scholar](#)
- [Department Head, Department of Black Studies, University of Illinois at Chicago](#)
- [Assistant Professor – Literatures of the African Diaspora in North America](#)
- [Assistant, Associate, or Full Professor – Africa since 1900](#)
- [Assistant/Associate/Full Professor – Criminology: Race, Racialization, and Crime](#)
- [Assistant Professor: Afrolatinidad](#)
- [Associate or Full Professor – Native American Studies](#)

RESOURCES

- [Añoranzas Garifuna Art Exhibition](#)
- [Music Research Annual](#)

SEMINARS & CONFERENCES

- [Open Campus Belize Public Lecture #1 2021 | Trauma: Surviving to Thriving](#)
- [Inaugural Maple and Palm Forum](#)
- [Curators in Conversation](#)